Advent Christian Times.

“Many shall run to and fro, and knowledge shall be incre[illegible].”

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Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

TUESDAY AFTERNOON, Jan. 2, 1872.

The Lord Coming.

The waiting time will have an end The absent Lord return by a grand personal “appearing,” to his weary, watching church.

“Behold the bridegroom cometh!” He *is coming*, the darkened air of earth flashes with the glory and echoes with the glad music of the heavenly procession!

This heralding of the coming Lord will be at midnight,—the time of the world's deepest slumber,— possibly also when the church may have grown drowsy with its long watching.

It will be sudden—“the voice of the archangle and the trump of God”(Thes. 4: 16)—and it will be accompanied with the authoritative summons, “Go ye out to meet him.” We must all meet the coming Christ.

We must not by generalizing interpretations refine away this great doctrine in which the early church found so much comfort, into some spiritualizing influence, some quickening of the church's life in the progress of the ages. Christ's second coming is not his church's victory over the world—the moral conquest of grace over sin,—but his own personal judgment of the world and glorification of his church in the regenerated earth. This is the teaching of Scripture in regard to the second coming of our Lord.

—The above is from a sunday-school lesson in a Baptist journal. We rejoice that so much truth was told, although an egregious error was mingled with it.

The scholors were told: The death of his saints is their going to him, not his coming to them. The disembodied spirit may see him and be with him long ages before he comes to judge the world. It is all in vain that Jesus said “whither I go ye cannot come!” His professed writers tell the people, you will go to heaven just the minute you expire, and the people believe it—believe the servant rather than the Master himself!

From California.

From a San Francisco letter, dated Dec. 11.

In the Dec. number of Scribner's Magazine is an article, *Afloat and Ashore*—a very interesting account of recent travels. On p. 182, speaking of Zeno and his Stoic disciples, the article reads: “The destruction of the world, said the Stoics, would be accomplished by a most terriffic conflagration, but after this wreck of matter a new and purer world would burst upon the delighted gaze of mankind.”

Eld. Fassett preached yesterday on the nature of man; and in the evening gave a comprehensive sermon on the Prophetic Chart. There was a large attendance in the morning. The evening was quite cold and foggy, and strangers were probably on this account deterred from coming out.

SCIENCE AND THE RESURRECTION.

BY D. T. TAYLOR.

The skeptic denies the dusty atoms of the dead will or can ever be re-formed into living organisms in a true resurrection. These unseen atoms he asserts are scattered to the four winds. They are blended with an infinite number of other atoms. The particles composing the dead bodies are resolved back into their primitive elements. They have passed into other forms and entered into new combinations. Where then is the dust of the myriads who have died? Where are the multitudes of those who lived before the flood? Where are the thousands who have been consumed by fires, or who have been swallowed up in the sea? Where are those millions who tenanted those endless catacombs under the city of Rome? Who died in cities, every trace of which have disappeared? Who once inhabited the countless and unknown graves now empty? Where? No eye can discover these dissolved forms. No hand can find these disintegrated bodies. No skill can re-arrange these unseen atoms. Gone to the devouring flame, to the decomposing winds, to the dissolving waters, to the mysterious air, or to the countless forms of vegetable life, in utter invisibility, and almost to nothingness itself in the mother earth, they can neither be found nor gathered. It is scientifically and philosophically impossible to re-assemble them. To do so, all of earth, ocean, and air would have to be ransacked, sifted, and torn in infinitismal pieces. To extricate these particles would require an age of time, a universal analysis of nature. It would be necessary to search and decompose the entire physical world. These particles are too fine for any eye to perceive. The thought of their re-living baffles human conception. It is past all belief. It must be a mistake to suppose that the dead can ever again live in their own bodies.

To all this reasoning of the natural mind it would be sufficient to reply: The Bible has God for its author, and on its page the Omnipotent has recorded our cherished doctrine. Hear ye him!

“Thy dead men shall live; together with my dead body shall they arise Awake and sing ye that dwell in the dust. (Is. 26: 19.)

“I will open your graves and cause you to come up out of your graves.” (Ezk. 37: 12.)

“Them that sleep in the dust of the earth shall awake, some to everlasting life.” (Dan. 12: 2.)

“O death I will be thy plagues; O grave, I will be thy destruction.” (Hos. 13: 14.)

“All that are in their graves shall hear the voice of the Son of God, and come forth.” (John 5: 28.)

“It is sown in corruption; it is raised in incorruption.” (1 Cor 15: 42.)

“For the trump shall sound, and the dead shall be raised incorruptible.” (1 Cor. 15: 52.)

“And the dead in Christ shall rise first.” (1 Thes. 4: 16.)

“And the sea gave up the dead that were in it, and Death and Hades gave up the dead that were in them.” (Rev. 20: 13.)

This appeal to the word of Jehovah, the Creator, the Al-Almighty, will satisfy some. To the believer such an appeal is final. But not so with some others. The cold atheistical, caviling scientist scorns and doubts. Let us then enter the broad realm of philosophic and scientific discovery, and glean from its ample facts the evidence to substantiate the teaching of the Bible. Let us reason together. What does man know and fully believe concerning nature? What marvels does nature unfold? What can man do in the realm of nature? What can the Almighty do in his own creation? And can God do as much as man? Our resources for evidence and argument are as vast as the universe, and when drawn upon for the proof of our Scripture doctrine, must confound the skeptic and put him to open shame and eternal silence. Let us begin with the earth itself, and discuss its capacity to sustain in separate particles the dust of all the dead.

The solid matter of the entire globe contains, says Dr. Dick, 263,858,139,120 cubical miles. Now its surface to a depth of one mile embracing ocean and land, would include nearly 200,000,000 of cubical miles. Suppose that the dead lie strewn and dispersed through every cubic foot of this mile-deep of the earth's surface, what proportion would their disintegrated bodies bear to the whole mass? We reply, on the supposition (an extreme one) that there have been 1,000,000,000 of persons on the globe each and every year for 6,000 years, and that 3,000,000,000 of the whole number die every century, then, the entire number of human beings living and dying on the earth since Adam would amount to but 180,000,000,000. It is impossible to make a higher estimate of the whole number of the human family for the period here given, and this estimate is too high doubtless by one half. Then, if we suppose each dead body large and small to compose three cubic feet (a large allowance again) we have 540,000,000,000 of cubic feet of dead dust, once animated with the breath of life, and as there are nearly 460,000,000 of cubic feet in one cubic mile, it is shown that the proportion of cubic feet in a depth of one mile of the entire surface of the globe, including the seas, is but as 1 to 144,000. If we diminish this surface-depth containing the dead to but one-tenth of a mile, the proportion will still be only as 1 to 1,440. If we reduce the number of the dead one-half, and their size in cubic feet one-third,—which no doubt we should do to get nearer the truth,—there would be a still greater disproportion and still more room for separation. But it is shown already that there would be vastly room enough in the—so to speak—mere surface of the earth, for a God to hide and preserve in separate atoms, distinct from all other atomic material, the dust of the dead.

But what a mere speck is the earth, where alone the dead lie, in the sight of God! Let us by comparison try to perceive its littleness. In the solar system, were the sun to be represented by a globe twenty-six feet in diameter, to preserve the proportion between them, the earth would have to be represented by a globe only three inches in diameter; a little ball no larger than one's fist. Imagine man's relative littleness in size on so small a globe, a mere tiny dot, invisible to the human eye. But large enough in his own estimate to doubt the power of that Being who created the sun! Now were this sun a hollow sphere, the moon would revolve around the earth within the vast concave, not much more than one third of the distance to the outer shell of this concave or hollow sun. This gigantic sun, fully outweighing 840 times the combined mass of all the planets that move about him, is after all but a tiny ball in the hand of Deity. And shall we question his power to resurrect the dead? He, the maker of 18,000,000 of suns?

But if we judge of God's power by his creative works, what is the sun compared with the entire solar system? If we constructed a model of this system on a scale of ten million of miles to an inch, with the sun in the center, this immense luminary becomes the size of a shot, eight one hundreths of an inch in diameter; the earth (the atom man's abode) 1,400 thousand times smaller, so small indeed that a magnifying glass would have to be used to enable one to see it; the earth's orbit about the sun would be nineteen inches in diameter; the orbit of Neptune fifty feet across; and the nearest fixed star would still be thirty miles distant! Observe, that a base line of nineteen inches represents twice the distance of the sun from the earth, but a parallax line of thirty miles would represent the distance from our system to the nearest world in the awful space beyond. The thought of such vastness crushes one. But all through this awful space is—GOD. Thus the solar system is seen to be but a mite, the sun but a monad, the earth but a diatome. And in this diatome lies hidden a few milliards of atomic dust which man imagines God cannot find! To further illustrate the vastness of this system, let us on a scale of 16-000 miles to the inch construct a ball between four and five feet in diameter; this will represent the sun. In an orbit about this sun-ball, let a smaller ball only half an inch in diameter at a distance of 500 feet represent the earth. But we find that Neptune, the most distant planet from the sun, must move in an orbit around this central ball at a distance of no less than three miles! So, these are parts of his way, but the thunder of his power who can understand? Into the care of the God of this Universe the dying believer loves to commit his little handful of dust, assured that he will gather it again in the last day.

But what is this system with all the space between it and the nearest fixed star, compared with the endless stellar systems that lie still farther beyond? Some astronomers assert the existence of 18 millions of suns like our own; others assert there are 75 million, while Dr. Dick computes that there are in the Universe at least 2,400 millions of starry worlds. And it is supposed that all these millions of fixed stars, or suns, with their distinct and separate systems of planets, and asteroids, are as far apart from each other as the nearest fixed star is from us. Science asserts that the milky way is a vast system of worlds; so vast indeed that its center is 34 millions of times as far from us as is the sun, and that our earth and all our solar system is but a part of this illimitable Milky Way. Science teaches that the sun is 91,800,000 miles away; that the most distant planet, Neptune, is 2062 millions of miles from the sun, and that a line stretching across the grand circle of his orbit would be 5724 millions of miles long; and that the circumference of this orbit, which is the distance Neptune has to travel to make one circuit around the sun, is 17,963,000,000 of miles. But we are told on the same scientific authority that between the orbit of Neptune and the nearest fixed star, there is still an immense gulf, of more than seventeen billions of miles breadth. This nearest fixed star, Alpha Centauri, is twenty billions of miles from the earth. At a still vaster distance is the 61 Cygni, which is sixty billions of miles from man's little earth. But beyond all this, science informs us that stars of the sixth magnitude are 800 billions of miles distant from our globe, and that their light moving swiftly at the rate of 194,000 miles a second, is one hundred and thirty years in passing to us. The all-searching eye of Deity spans these awful chasms in a second, but so distant are some of the stars that a telescope used by Herschel that magnified 6,000 times, did not sensibly increase their size. Now God fills these trackless regions of immensity. He is the God of these worlds, and of the fathomless voids that stretch cold and dark between them. Cannot this God find the scattered atoms of the dead, and finding, reorganize, and reorganizing, cause them to live? Bold indeed must be that unbelief which dares to doubt it. Rather let us ask how could such a God ever for one moment lose sight of, or for one moment forget, a single grain of the dust of those whose death is declared to be precious in his sight! These countless stars, these endless heavens, said a king of old, “are the work of God's fingers.” And yet we are called upon to believe that these fingers will lose their strength and skill when they come to search the earth and make inquisition for the chosen ones for whom Christ died! Can any candid thinking person believe it for one moment?

But it may be argued that if God could find and raise the dead to life, it would occupy him for an age, as it would be impossible to do it simultaneously, and in an instant. Now we are called upon by science to believe that the earth turns upon its axis at the rate of 1,000 miles an hour; that the gigantic sun revolves upon his axis at a rate of 4,000 miles an hour; that the entire solar system, sun, planets, and all, is projected through space around some mighty center at a velocity of 18,000 miles every hour. We pause to inquire who originated this fearful velocity? And then pass on to state what none doubt, that the velocity of Venus in her orbit is 76,000 miles every hour; the velocity of Mercury is one hundred and fifty thousand miles an hour, which is 1,750 miles a minute, or twenty-four miles each second. Even this speed is bewildering to human senses. But still it is exceeded. For science informs us that the velocity of the falling stars is full forty miles a second, and instructs us to believe that the streamers forming the tail of the comet of 1807, within a single second of time, shot out a distance of 4,000,000 miles! A strange and unknown force indeed; but who wielded that force? And now we are astounded by the intelligence that flame-clouds can be seen darting out from the fiery disk of the sun, and like auroral streamers vanishing into space at a velocity of 120,000 miles a second, which approximates to the speed of light itself. Beyond all these it was discovered only so late as 1869 by the astronomers of Great Britain that on the appearance of certain bright spots on the face of the sun, the earth instantly thrilled with electric and magnetic disturbance; indicating that some mysterious and unknown force passed over the space of ninety-one millions of miles between that luminary and our planet in a single second! Who causes this unapproachable velocity? Who displays this august and overwhelming power? Is it not the same Jehovah who said, “Let light be, and light was;” who projects enormous orbs, and flashes light itself with such amazing rapidity; who has also recorded his unalterable determination to bring to life again those who sleep in the dust of the earth? Surely the science of astronomy utterly demolishes that infidelity which denies the possibility of the resurrection of the millions of the righteous dead at the same moment, and in an instant of time. We are assured it will transpire at the last trumpet as in the twinkling of an eye.

And still farther in unfolding the wonders of nature are we told of inconceivable velocities. The mite, the keen eyed scientist tells us, makes 500 steps in one second, but the common fly in traversing the air a space of six feet, which he does in a single second, flops its wings in that second no less than 600 times. Such are the quick motions of God's creatures. But what is this compared with the extraordinary velocity and quick motions of the wavelets of light from a distant red-colored star, that in a single second while we gaze upon it, breaks upon the retina no less than four hundred and eighty thousand billions of time, or in so many distinct wavelets! We are also told that each etherial particle of solar light revolves six hundred and eighteen billion times in a second! Such motions are inconceivable as eternity itself, and yet these astounding statements are made by Prof. Doremus; believed by the masses; and disputed by none. The power of the figures but expresses a very mystery. Is the world sober; is science sane when it records for our belief such marvels as these; and does the church but dream when she teaches resurrection? Grant that science is correct and that these things are credible; why, then, should it be thought a thing incredible among men that God should raise the dead?

The unfolding and development of nature in her secret laboratories in the spring time, in putting forth myriads of forms of vegetable life in a wealth of beauty and symmetry, is a wonder. How marvellous the transformation in a single month! Men see and believe, but still limit the power and skill of nature's God to produce resurrection; marvels that perhaps are no more surprising or hard to accept than are the astounding changes witnessed every year in the realm of nature.

The Church Has Waited Long.

The church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood
She weeps a mourner yet:
Come, then, Lord Jesus, come!

Saint after saint on earth
Has lived, and loved, and died;
And as they left us one by one,
We laid them side by side.
We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there,
Till the last glorious morn:
Come, then, Lord Jesus, come!

The serpent's broods increase;
The powers of hell grow bold;
The conflict thickens; faith is low;
And love is waxing cold.
How long, O Lord our God,
Holy and true and good,
Wilt thou not judge thy suffering church,
Her sighs, and tears, and blood?
Come, then, Lord Jesus, come!

We long to hear thy voice;
To see thee face to face;
To share thy crown and glory then,
As now we share thy grace.
Should not the loving Bride
Her absent Bridegroom mourn?
Should she not wear the signs of grief
Until her Son return?
Come, then, Lord Jesus, come!

The whole creation groans,
And waits to hear that voice
That will restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again:
Come, then, Lord Jesus, come!

—*H. Bonar.*

Communications.

Human Nature and Life.

I take in my hand three grains of corn—one of them I carefully plant in the prepared earth, and in due time I gather its *fulfillment* in the one hundred-fold harvest of corn. One of them I cast to the ground, and it falls into some rift and germinates, and the blade of green appears; but some beast is treading and devouring, and lo! 'tis gone—and the place that once knew it, knows it no more forever! The third I grind to powder, and scatter to the four winds of heaven, and its particles dissolving, return to the earthy elements whence they came. Now all will admit that the Creator of the *corn-nature*, designed in that nature the corn-grain that was ground to powder, equally with the one that produced the perpetuated corn-life of the increase, for the "age lasting" corn-life; and yet no *law* of the Infinite life of the universe has been set aside. The fulfillment; the prophetic blade of green; and the *destruction* were all provided for in the infinite law of all the becomings of creation. Neither of the three has been "*annihilated*," yet only *one* has come to the fulfillment of its nature and received the crown of enduring life.

Human-nature is like the corn. In its creation it holds in itself the conditions of its own destruction; its germs of prophecy; and the capacity of fulfillment in the Divine *right-way*—(righteousness.)

I hold in my hand a grain of another kind;—I may grind it under my feet and there destroy it,—I may plant it, and therefrom comes the graceful, or the unsightly tree—I may cut down the tree, using it for mechanical purposes, or for the fire; or I may carefully cultivate that tree, and in due time notice the prophetic blossom of beauty; and at length the crowning fruit; *each fruiting holding in like manner the germinal life of the regeneration;* yet be that as it may, all the conditions are provided for in the original law of creative life; and no *law of emergency* is required, in order to carry on to completion of glory, the way of the infinite *becomings*.

Thus in this, too (as in the corn), may we see the analogy of human nature and life; its conditions of destruction; its germs of prophecy, and its law of glorious spiritual fulfillment of the infinite designs of Deity.

I am aware that men are not accustomed thus to compare "*human-nature*," and "*corn-nature*," or "*tree-nature*," nor, in common theology is it considered possible to draw any just conclusions by such comparison. Indeed, a leading Baptist minister once said to me "that it was sheer *infidelity*, and a denial of the authority of the Bible, to claim *a unity* of *principle* between the law of human nature, and the laws of the natural world"—and it may be that some of the readers of THE TIMES have held the same view. But now, in answer to this objection I reply that, in the things pertaining to the *highest* life of the human soul, Christ Jesus did use as illustrations apt, the most common things of *every day existence*, and if *he* did this, surely his disciple is justified in like course; and not only am I justified in the "*parable*," but also I firmly believe that if men were only in the habit of associating the idea of the laws of universal life with their own, there would be found more of *good common sense*, in their Bible readings, and ideas and practices of religious observance—and let me here say that the very idea of salvation in righteousness (or God's right-way), is enwrapped in these conditions of living and becoming.

But now to return to the parable of the corn—every farmer and gardener understands that *there are certain conditions of preparation and of influence*, upon which the law of "*corn-increase*" is, (I may say) dependent. The *corn* will not grow upon *ice*, or in *dry sand;* and, when the germinal conditions are so far complied with that a harvest is the result, *the abundance of the harvest is found to be governed by the favorable, or unfavorable influences of the circumstantial life about it:* yet no one thinks that he is by the acknowledgement of this fact, in any way limiting the power of the Creator in the production of continued corn-life. Indeed, we think that we most honor God, as we study the natural laws of corn nature; *and the amount of corn is dependent upon the corn-righteousness* of the producer. But now when we begin to speak in such way of the man's religion and salvation; and of Christ as the revealer of the *right-wayness* of God in human nature, and of the possibilites of destruction being enfolded in the human soul, immediately the common theology is alarmed for the safety of its "*household gods;*" its "*inherent immortality;*" its "*immortal soul*," and their relative traditional dogmas of churchly authority; and closes its eyes to proof, and its ears to argument, lest its heart shall faint at the loss of the foundations of its old beliefs, and so, hugging the phantom of "immaterial" mystery still closer to its bosom for the fright it has experienced, it goes on preaching as blind a superstition as that which marks the faith of the Hindoo in the incarnations of Chrishna. (Now, mark it! I did not say *as evil* a superstition, but *as blind.*)

The result of such theology, based upon *traditions of men*, and *not* upon the BIBLE, is that there is not made such intelligent progress in Christian righteousness as ought to be seen in the proportionate circumstances of life influences by which we are surrounded; and hoping that I might do some little good in the diffusion of light upon the divine ways, is my reason in thus taking up this subject of "human nature," proposing to trace it from its foundations of creative design, examining the various points of prophetic promise and progress that are set forth in the Scriptures of inspiration; and I shall endeavor in this series of articles to present in order the Scriptural points of design and life, so that the relations of divine law may be clearly seen even in the religion and salvation that are set forth in the gospel of grace and Sonship of Jesus Christ.

Now if the Scriptures be true, and there is but one God of all living, then we must believe that when we find "*true*" in one form of life-manifestation, we may expect to find, in modified conditions, in *all* life manifestations. If there are "conditional" relations of preparation in order to "corn-life," then there must be "conditional" relations in order to human life. If the ground must be prepared before the corn can be grown, then there must be preparatory creations in order to "human" existence and life.

Now then, having followed the thought thus far, the question at once presents itself to the Christian mind, "Is there any recognition of such preparation of creations in order to human nature and life of continuance in the Bible?" I am aware that it is generally supposed that the writings of Hebrew inspiration teach the separate (and I may say "*arbitrary*,") creation of "man," (and indeed this is generally supposed to be the characteristic of *all* the DIVINE manifestations). And I am also aware that the various "orthodox" theories of the plan of human redemption and salvation from sin, are for the most part based upon these views of creation; and by consequence of this, men look with suspicion upon any attempt to prove agreement of Religion and Science, and deem "science" in religious matters "*heretical*" and "*dangerous.*" But let me assure you that all such fears are groundless, for the Scriptures themselves contain in a remarkable degree *the prophetic vision* which modern science demonstrates.

In my next article, therefore, I will just speak of the *composition* of the records of inspiration contained in the book of *Genesis*, and then proceed with the Scriptural argument upon human nature—and while I hold no one responsible for the views expressed but myself, yet I ask the readers of THE TIMES to give them careful attention.

DELTA.

That "Machine."

The following story has gone the rounds of the papers and has been warmly applauded by some persons, as expressing "just their sentiments."

"A certain church purchased an organ. After its purchase a deacon who had opposed buying it was requested by the minister to lead in prayer, to which request he replied, 'Call on the machine. If it can sing praises to God, it can do the praying as well.'"

Now, among the class of people who think the deacon was sound in his reply, I regret to say, can be found Adventists. Not all of them, nor the largest share of them, I trust—*some* of them. If their views are founded upon Bible objections or upon sound logic, we are bound not only to respect them, but to adopt them. If they are not, but are based upon whims and incorrect views, we as free thinkers and speakers are bound to condemn them.

We as a people make great professions of sound opinions. We challenge the world to pick a flaw with our doctrines or theories. If they succeed in doing so (which we by no means consider *impossible*), we profess to be willing to reconstruct our opinions wherever they are faulty. Especially do we deny superstitious clinging to whims or beliefs simply because our forefathers believed so, when we can give no better reason. Then if it can be shown that the organ is not unnecessary, not in opposition to the teachings of the Bible, by letter or spirit, all those who are true to the Advent faith must yield their opinions as to its being *a sin* to have an organ in connection with singing.

This objection, so formidable to some, seems so slight to me that I cannot better define the absurdity of it than by relating a little anecdote which seems to me to be on a parallel with "the good old deacon's" story.

In olden times, before the advent of stoves, churches were not supplied with artificial warmth. Afterwards, when stoves came into use, it was proposed to buy one for a church in Massachusetts. The hands of many church members were lifted in pious horror at the thought. Nevertheless a majority seeing fit to buy the stove it was bought and placed in the church. Sabbath came and found the church well filled with people. But soon the unaccustomed heat became intolerable to several of the anti-stove sisters and one after another they fainted away. Up rose the anti-stove brothers in great indignation to toss the stove out of doors, when lo, no fire was in it nor had been in it! The stove was left and afterwards endured.

Now the action of these good honest people, no doubt, seems foolish, but they were no more whimsical than those who think an organ desecrates the place of worship. Much better is the idea of the man who, being unwilling that the devil should rob God of all the good music, introduced into his choir a band of music.

Let us look at this organ question squarely in the face of Scripture, and logic. Is it of any use? Of a surety it is. It forms a nucleus around which all the voices can be collected. It steadies the voices of the weak and subdues and softens the voices of the *mighty*. It gives all the same key, thus avoiding the *expense* and discord of having twenty. This key is neither too high nor too low, but just right. The beauty of such an arrangement can only be appreciated when listened to by a large congregation of people—most of them singing the same tune, but some singing on one key, others on another. The discord, as it grates upon the nerves of one fond of harmony can only be felt,—it beggars description. Besides being an aid in this direction it forms a body to the singing, uniting all the voices into one harmonious whole. It enables us to render praise to God by harmony, rather than to desecrate his temple with wilder discord than can be called *songs of praise.*

I do not wish to overstate this; but truly I have heard such discord arising from people whose object was to sing praises unto their God,—and arising merely for the want of an organ that would have given them all a guide in shaping their voices—that it would have done more credit to an Indian *pow wow* than to a Christian meeting of civilized people.

But for all that it is useful we do not wish to have it in our meetings if it is contrary to the letter or the spirit of the Bible. Let us see about this. No objections certainly can be made to this organ that will not equally applied to other instruments when in the service of God. Now turning to Psalms 150: 1–3–5, we read—"Praise him (the Lord) with the sound of the *trumpet!* praise him with *psaltery* and *harp!* Praise him with the timbrel and dance! praise him with *stringed instruments* and ORGANS! Praise him upon the *loud cymbals!* praise him upon the *high sounding cymbals!*

Again, we find David saying—"Praise the Lord with harp; saying unto him with the psaltery and an instrument of ten strings!" (Ps. 33: 2.) In Ps. 81: 1–3, David says again: "Sing aloud unto God our strength. Make a joyful noise unto the God of Jacob. Take a Psalm and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, as our solemn feast day." If more references are needed to establish the fact that instrumental music was not considered sinful by David when used in the praise of God, turn to Ps. 149: 3.

But says one, Did Christ make use of organs? Of such we would ask, Did Christ ride into Jerusalem in a buggy? Christ and Paul both adapted themselves to the times they lived in; its manners and customs. Thus we find Christ paying tribute to Cæsar, and Paul saying that he is "all things to all men." By this I do not mean to say that Christ or Paul indulged in our sinful practice. No person who follows out the teachings of Christ will feel it his duty to disregard every custom or improvement in manner. This would be turning our back upon all advancement and justly exposing the persons to condemnation. If Christ considered instrumental music sinful, what a fine opportunity he missed of telling his disciples of it in Mat. 11: 17, or in Lk. 7: 32. If Pa[illegible]aw it to be such a serious evil wh[illegible] he not say so in connection with 1 Cor. 14: 7. But says one, "If instruments are so useful in the service of God why will we not have them in heaven?" Let those that make this inquiry read Rev. 5: 8; 14: 2; 15: 2.

Now the object of this article is not to wound the feelings of any one. The only object is to remove, if possible, the objections to having something in our meetings that will enable us to have better and more worthy praise to a God who demands our best and sweetest notes.

JOHN D. JONES.

Circular Letter.

TO THE APPLE CREEK, ILL. ASSOCIATION OF UNITED BAPTISTS.

Brethren in the Lord: Having been appointed by you to write a Circular Letter for this year, after a prayerful consideration of my duty, in this respect would invite your attention to the comtemplation of the rapid and fearful inroads, the world, by the aid of nominal professors, is making upon true Christianity, as established by our Lord and Savior Jesus Christ, and will ask you to consider the same as ominous signs of the times in which we live.

We learn from the Bible that true Christianity is founded upon love to God. (Mark 12: 30, 31.) And subordinate love one to another. "See that you love one another with a pure heart, fervently." (1 Pet. 1: 22.) And we also learn that out of love to God grows obedience to his commandments. "If you love me, keep my commandments." (Jno. 14: 15.) Again: "The love of Christ constraineth us." (2 Cor. 5: 14.) It is thus by love that Christians are enabled to exemplify every Christian virtue, such as humility, self-denial, meekness, temperance, brotherly-kindness, together with many other virtues that distinguish them from the world. We learn also that the Lord separated his people from the world. (Jno. 15: 19.) He charges them not to be conformed to the ways of the world. (Rom. 12: 2.) And to have no fellowship with the unfruitful works of darkness. (Eph. 5: 2.) But rather reproved them and that, denying themselves of all ungodliness and worldliness, they were to live soberly and righteously in this present evil world, seeking their highest personal joy in sweet fellowship with God, and the communion of his Holy Spirit; and like heaven-sent messengers, their mission was not to be that of pleasure-seeking in this world's sinful amusements, but ambassadors for Christ. They were to bear the glad tidings of salvation to the lost—not by fastidious sermonizing—but to pour out the sincere milk of the word to perishing souls—to prepare dying souls to lay hold of the hope of life and immortality set before them in the gospel.

The church of God was thus to be the light of the world—the salt of the earth. Such was at first, and is still, the exalted position, the high calling of the true Christian. But we are informed in the Scriptures that, in the latter times, some should depart from the faith, giving heed to seducing spirits, hold and teach doctrines of devils, yet claiming to be Christians; while others still would not endure sound doctrines, but would turn away their ears from the truth to fables, would heap to themselves teachers, and so reject not only the truth, but the true ministers of Christ. The same apostle

(2 Tim.) tells us that in the last days men of corrupt minds, reprobates concerring the faith, covetous, proud, boasters, lovers of pleasure more than lovers of God, who would yet have a form of godliness, but by their wicked works would deny the power thereof. And so they would imperil the church of God, extinguish in a measure her light, weaken her power, tarnish her glory, and by resisting the truth would drag down if possible, the whole system of Christianity into a low, man-pleasing, pleasure-serving, soul-destroying gratification of wicked lusts and sinful pleasures. But, saith the word, they shall proceed no further; for as Jannes and Jambres, two of Egypt's chief magicians withstood Moses, even when the arm of God's power was revealed to deliver his people from Egyptian bondage, even so these corrupters of the church of God, perverters of the truth, in the last days when our Lord is ready to be revealed from heaven, are to be found not only resisting the truth themselves, but opposing those who run not to the same excess of riot with them in immorality, by getting up church follies in the shape of fairs, festivals, levees, Christmas trees, etc., into which, to make those entertainments more complete and pleasing to the world, are introduced the lottery, ring-cakes, fish ponds, grab-matches, raffling, and in some instances dancing; and all this, and more than this, is done by professed Christians, headed by churches and ministers, ostensibly for the glory of God. May the Lord save us from such dishonor.

Do not these things declare that they who do them love pleasure more than they do God? And do they not also prove that the Bible is true? And also that we are living in the last days of the church's conflict, when iniquity was to abound and the love of many to wax cold?

And now in conclusion, may the Lord help all the churches and ministers in this Association to close their dwellings and churches against such worldly amusements and put their unqualified disapproval upon this entire system of religious frolicing and gambling, which in the light of the Bible, is no less dishonoring to God, ruinous to the young lambs of the fold and a stumbling block in the way of sinners, being contrary to every precept of Christ and the apostles. And so may all our hearts be filled so full of the love of Christ that there shall be no room for such sinful pleasures; that we may keep ourselves in the love of God and the work of the Lord until he shall come in the glory of his kingdom. For his is the kingdom, and power, and glory, forever and ever. Amen.

A. FARROW.

Comfort of the Scriptures.

For whatever things were written aforetime, were written for our learning, that we through patience and *comfort of the Scriptures* might have hope." (Rom. 15: 4.) I have read many books of the authenticity, validity, and divine origin of the Sacred Scriptures; but I think the Bible's strongest hold upon our faith and confidence is a kind of internal evidence. So many writers from Moses to John of the Apocalypse, of different language, some learned and some unlearned, yet all writing a part of Scripture, harmonious with all other parts. And it all comes to man as he is in his imperfections, speaks of its own Bible characters as imperfect, and says good words for man in every condition in which it is possible for him to be placed in a probationary state. The pious Cowper no doubt viewed it thus:

"Scripture is the cure for all our woes.
That field of promise, how it flings abroad
Its odors on the Christian's thorny road.
The soul reposing in assured relief,
Feels herself *happy amid all her grief*,
Forgets her labors as she toils along,
Weeps tears of joy and bursts into a song."

Then speaking of the evidences of its divine character he says:

"Truth divine forever stands secure;
Its head is guarded and its voice is sure.
Fixed in the rolling flood of endless years
The pillar of the eternal plan appears;
The raging storms and dashing waves defies
Built by that *Architect* who *built* the skies."

Let us see what the Scriptures say of themselves. (2 Tim. 3: 15–17): "The Holy Scriptures are able to make thee wise unto salvation through faith that is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." (Jno. 5: 9): "Search the Scriptures for in them ye think ye have eternal life, and they are they that testify of me." (Ps. 119: 9): "Wherewithall shall a young man cleanse his way: by taking heed thereto according to thy word." (Ps. 119: 11): "Thy word have I hid in my heart that I might not sin against thee." (Acts 17: 10–12): "The Bereans searched the Scripture daily to see if these things were so." Therefore *many of them believed*."

Now let us examine the same word to see what the Christian may expect in this life. Are we persecuted for our religious faith and practice? The word tells us (Jno. 15: 20), "If they have persecuted me they will persecute you also." (2 Tim. 3: 12): "They who will live godly in Christ Jesus shall suffer persecution." (Mat. 5: 10): "Blessed are they who are persecuted for righteousness' sake."

Are we afflicted, and would we learn the effect of afflictions on the righteous? (Job. 5: 7): "Man is born unto trouble, as the sparks fly upward." (2 Cor. 4: 17): "For our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." (Job 5: 17): "Happy is the man whom God correcteth; therefore despise not thou the chastenings of the Almighty. For he maketh sore and he bindeth up, he woundeth, and his hands make whole." (Ps. 119: 67): "Before I was afflicted I went astray, but now have I kept thy word." (Prov. 3: 12): "Whom the Lord loveth he correcteth, even as a father the son in whom he delighteth." (Is. 26: 9): "When thy judgments are abroad in the earth the inhabitants will learn righteousness." (Heb. 12: 11): "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness."

Are we exposed to temptation? (Jas. 1: 2): "Count it all joy when ye fall into divers temptations knowing this, that the trying of your faith worketh patience." (1 Cor. 10: 13): "There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above what you are able, but will with the temptation make a way to escape that ye may be able to bear it." (2 Pet. 2: 9): "The Lord knoweth how to deliver the godly out of temptation." (Heb. 2: 18): "For in that he suffered being tempted, he is able to succor them also that are tempted." (Heb. 4: 15): "For we have not a high priest that cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin." So we might go on, but time and space would fail us, unless we transcribe the whole Bible, and that is not necessary, as we all have it. If we feel our weakness; if we are bereaved of dearest friends; if though the foggy veil of error that hides the truth from nearly the whole Christian world, we would learn the nature and destiny of man, the reward of the righteous; in short, if in every situation we would learn our whole duty, and the blessings in store for those who do their duty, let us go to the sure word of prophecy and we shall assuredly find abundant *comfort of the Scriptures*.

P. A.

"Three Days and Three Nights."

If Christ was crucified on Friday and raised on Sunday, how could he have been in "the heart of the earth," "three days and three nights?" The world believes that he was crucified on Friday, *i. e.*, the day before the Jewish Sabbath. Dr. Clarke says: "Our Lord rose from the grave on the day but one after his crucifixion." This of course places his crucifixion on Friday —the "preparation day." The same claim is made by Dr. William Smith in his New Testament history, as is also the case with nearly all standard theological writers. But is it true? Shall we be considered fanatical if we question the authority of such men as the above and of the whole world upon this subject? I am inclined to reject everything that does not harmonize with the word of God, even though it should come from great men—Clarke and Beecher not excepted.

Let it be distinctly remembered (1) that Christ was not buried on the same day he died—(2) that "Three days and three nights" were to elapse between his burial, and his resurrection. He was to be in the *heart of the earth* three days and three nights. (Mat. 12: 40.)

The day, according to Jewish reckoning, is "from sunset to sunset." The day commenced at the going down o the sun. "The evening and the morning were the first day," etc. The night was divided into four watches" (Mat. 14: 25; Mk. 6: 48.), and the day into twelve hours. Christ was crucified at the third hour (Mk. 15: 25), or about 9 a. m. From the sixth to the ninth hours, *i. e.*, from 12 m. till about 3 p.m. "There was darkness over the whole land." (Mat. 27: 45; Mk. 15: 33; Lk. 23: 44.) At the ninth hour Jesus cried with a loud voice. (Ps. 22:1; Mat. 27: 46; Mk. 15: 34.) Shortly after this, and before the "even was come" (Mk. 15: 42, see also Mk. 1: 32.) Jesus cried with a loud voice, and gave up the ghost. (Mk. 15: 37; Mat. 27: 50; Jno. 19: 30.) The "law" requires that he should die between the evenings" (Ex. 12: 6), that is, between the ninth and eleventh hours of the day.

Now let us turn to Mk. 15: 42. "Joseph of Arimathea," came and crave the body of Jesus, when the even was come of the "preparation day," that is the day before the Sabbath. The day before the Jewish Sabbath was certainly our Friday. This day, which was the "preparation day" commenced at sunset on Thursday, our time, and lasted till sunset on Friday when the Jewish Sadbath began. Now who will tell us when Christ was crucified? He was dead and ready for burial, according to the requirements of the "law," and according to the plain teaching of the record, before five o'clock Thursday afternoon. In Jno. 19: 31–37 will be found additional proof of this fact.

This harmonious record of the case constitutes an invulnerable evidence of Christ's Messiahship. If he died on Friday, he was not buried until the "even" of the Sabbath, and hence was in the earth only *two days and two nights*. But if he died on Thursday and was buried in the even of the "preparation day," that is after sundown Thursday, then he was in the grave "three days and three nights," and thus became a "sign" to the generation in which he lived. Let us believe the truth, whether the D. D's do or not.

C. C. MARSTON.

Behold, he Cometh With Clouds.

"And every eye shall see him; and they, also, which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. (Rev. 1: 7.)

The text above quoted ought to be received as positive proof of the resurrection of all men when Christ comes. Nevertheless there are many who take the opposite [illegible]w, and positively declare the w[illegible] dead shall not be raised alive. [illegible] their doctrine be true, we think it [illegible] not be an easy matter to make it h[illegible]monize with the following Scriptures: Eccl. 12: 14—"God shall bri[illegible] work into Judgment, with eve[illegible]hing, whether it be good, or w[illegible]t be evil." Job 21: 30—"[illegible] is reserved to the [illegible] of [illegible]tion; they shall be b[illegible]oug[illegible] the day of wrath. This [illegible] wrath comes with the close of the sixth seal. (Rev. 6: 17.) "I said in mine heart, God shall judge the righteous and the wicked. (Eccl. 3: 17.) Again: "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. (2 Cor. 5: 10.) "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29.) Hear the faithful and true witness again: "The men of Ninevah shall rise in judgment with this generation and shall condemn it; because they repented at the preaching of Jonah." (Mat. 12: 41.) In this text we are positively assured that the Ninevites and the Jews who lived at the time of the first advent will rise together in the Judgment. Again: "Jesus saith unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven. (Mat. 26: 64.) "And as it is appointed unto man once to die, but after this the judgment." (Heb. 9: 27.) Here we are told men are not judged before death, nor in death, but after death therefore at the resurrection. Again we learn that the dead will be judged at the sounding of the seventh trumpet. (Rev. 11: 18.) If we accept this testimony we cannot believe they are yet judged. Let us hear the great Apostle again: "I charge thee therefore before God, and our Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." We therefore conclude they are not yet judged. Again, we hear the apostle to the Gentiles, saying: I kept back nothing that was profitable unto you." (Acts 20: 20.) I think if the non-resurrection of the wicked was true doctrine and profitable to the church Paul would have preached it. But we cannot find it in any of his writings.

I do not make these remarks for the sake of controversy with our brethren who hold these views. I have reason to believe many of them love the Lord and will be saved in his kingdom. Nevertheless I believe the doctrine is a source of evil, and that its tendency is to make the sinner who hears it more careless. When men can deny the plain declaration of Christ in John 5: 28, 29, they are prepared to deny all other Scriptures bearing on this subject. But Daniel says: Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." (ch. 12: 2.)

H. CAMPBELL.

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Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR

TU[illegible] Jan. 2, 1872.

[illegible]NS.

We [illegible] defe[illegible]d answers to several questio[illegible] because the subjects involved wil[illegible] oubtless be fully considered in the [illegible]ssion which commences in this week's paper. Friends will understand this, and please accept answers in that form.

About the Debt.

PAY IT UP.

I see by the last TIMES, you have paid two hundred dollars of the debt on the office. Why don't the church come up at once, send in the money, and relieve you of that burden and let you go free? Come, my dear brethren, let us wipe out this debt at once.

I have known Br. Himes twenty-five or thirty years, as a true man to his God, and to this great truth that we love so well. And now in his *old age*, he is one of the most zealous missionaries we have in the field. Down in the Southern wilds, preaching the speedy coming of our Lord; riding over mountains and through dales, on his old "*mule;*" out in storms, drenched with rain, lonely and weary, enduring many hardships, to warn the world of coming judgment.

Come, brethren, Let us stand by the good old man, and keep on the work of which we have given him the charge. Let us clear up the debt, and give the publishing cause a "happy new year."

Eat less rich and expensive food, that only gorges the stomach and stupefies the brain. Wear less costly and fashionable clothing, whe[illegible] by we are conformed to this world, [illegible]trary to the word of God. Live ch[illegible]er in every respect, take up the cross a[illegible] more for God and the spread of tru[illegible]

I am living as cheap as I can. In a little white-washed, board house, without plaster or paint. Some of you would be ashamed to live in such a place. I do it to save money for the cause of God, and to pay my expenses as I go on ahead into new places, to break up the ground, plant the seed, and then leave for others to enter in.

One year ago this fall I visited Vallejo, a stranger. Not a person in the town I knew. I stopped at a hotel, (after lugging our heavy baggage for three fourths of a mile), where we engaged a room and then went out to reconnoiter. I found two blessed Advent sisters who offered us board but could not lodge us. On returning to the hotel the landlord told us if we did not take board we could leave, and go at once. It was then dark and we took our baggage and started out, paying $1 for room rent for a few hours. Found another place where they charged us $6 for a room from Friday night to Monday morning. The hardest place for hotels we have found in the State.

But mark the change in one year. Now we have homes by the dozen here, and glad hearts to receive us, who have helped in a godly way.

Now, brethren, you who have good homes and all the comforts and even luxuries of life, and are not called to leave them to preach the gospel, remember responsibilities are also laid upon you, which if you fail to meet and discharge in the fear of God will cry against you. As to *pledging* to give a certain sum providing the whole amount is made up, I think but little of it. What you have to give, GIVE it NOW, *at once*, whether anybody else gives or not. "*What is that to thee?*" saith the Lord. "Whatsoever ye do, do it heartily unto the Lord," and God will bless you, with good measure, pressed down, running over. David at a certain time said he would not offer a burnt-offering unto the Lord that cost him nothing. And I have learned by experience it pays well to give to the Lord that which costs me self-denial. I enclose my mite again, $2. towards the debt, which I feel is our debt.

The Lord wake up the church to duty. In hope, D. D. REED.

Santa Clara, Cal.

THAT PROPOSITION.

What was it? Don't you remember an article in THE TIMES, several weeks ago, in which the writer proposed that every subscriber should contribute one dollar towards paying *that debt*, which we have all heard, and read so much about during the few past months? "Oh, yes! I recollect now, and thought at the time, IF *every one* would send in their dollar how *easily* the debt could be paid, besides leaving a large surplus for the book and tract fund; but really I have been so busy of late, not only with my home duties, but with others trying to do what we could for the relief of the poor sufferers that lost their all during those terrible fires, that I have neglected my duty in that direction. Glad you have reminded me of it. And now lest I forget it again, I will send my dollar at once."

Perhaps there are some others that need to have their pure minds stirred up by way of remembrance. If so, don't fail to read that proposition, also the Editor's urgent call for *you* to respond *now*. MIRA DANA.

EDITOR'S JOURNAL.

MONDAY, Dec. 11. Spent the day at the office of THE TIMES. Our correspondence shows a good outlook for the cause.

TUESDAY, Dec. 12. Visited Union Mills, Ind., and dined with Br. D. Mathewson, and after concluding my business left for Memphis, Tenn., where I arrived Thursday morning.

I find Br. and Sr. Wadsworth here, having returned from St. Louis. They are not settled as to what they will do, but will work somewhere; they cannot well be idle. They are faithful and true to the Lord's cause.

FRIDAY, Dec. 15. After two days of laborious effort, I finally accomplished the work assigned me by the Mission Board, to close this entire work by the final transfer of the Mission property to the African M. E. church, to whom it had been sold some months ago. The African church is rising and flourishing generally in this city, and the South.

In closing this mission I can but feel sad. I look back over some six years of toil, on the part of Brn. Leslie, Wilkins, Eastman, Reed, Cole, Wadsworth, and others, with Srs. Butler, Northrup, Reed and Wadsworth, whose work is done. Br. Wilkins and Sr. Northrup sleep sweetly in Elm Wood Cemetery. Their graves are cared for and kept green; but soon the turf will be turned up, and the sleepers will come forth, to receive the reward of those who cared for the poor and them who have no helper.

We have a church here like the "flourishing bush," for mid the elements of fiery conflict within and without, they still maintain a healthy and vigorous existence. Their numbers are not large, but what remains are true and will continue in the faith. All attempts to shake them have failed. They stand on the word of God, and defy modern theology. They look for Christ soon to come, and their only hope of the future life is in the resurrection of the dead. They greatly rejoice in the fact that Br. Leslie is to be sent to their aid by the Board at Boston, to assist them in erecting a little chapel, which will give them a house of their own. They all rejoice in the idea of the return of Br. Leslie. They love and esteem him as a man, who under God by the gospel, and by education, has raised them from their low estate to positions of usefulness and happiness in a higher civilization. The young men and women who were educated by our missionaries, now take their places among the better classes, and the old plantation habits disappear. And when we visit them at their new households we find all so neat, clean, and tidy, that it richly repays us for all labor and sacrifice. What has been done here *lives* and *will live*. The light that our Mission Board set up here will never be extinguished till Jesus comes. Had there been entire union upon the question of the continued prosecution of this mission, it now looks as though there might have been very much greater results effected.

SATURDAY, Dec. 16. Leaving Memphis at an early hour I arrived in Cobden, Ill., in the afternoon, where I was greeted by Elds. Lawver and Childs' Br. Lawver is getting some victory, and meeting much opposition. I spent the evening with him, and some of my old friends who had moved into this place, among whom were Br. and Sr. Fowler. They are old Adventists, and still hold to the faith. Some of our readers will remember Sr. Fowler's sister, Mrs. Minor, who went to Palestine many years since upon a mistaken mission, died and was buried there. She was a woman of much talent, and regarded by her friends as honest, though misguided.

SABBATH, Dec. 17. I spoke to-day in Cobden, and organized a new church of eleven members, of which Eld. J. S. Lawver was elected elder. Having gathered the elements of this new interest, Br. L. will not fail to have a care for them, and under his faithful attentions they will prosper in the Lord. There is another church soon to be organized in this region, gathered lately by Br. Calkins, which will also be added to the Southern Illinois Conference. May the Lord give them continued success in his work.

MONDAY, Dec. 18. Took leave of Br. Lawver and household. This is a family of God. It is good to meet with such. They throw around one Christlike influences and help the pilgrim on his way to the kingdom. Arrived at Champaign, Ill., in the p. m., and spent a short time with my son Arthur, who has been sick, but is now better. Left in the midnight train for the North. Was detained several hours by an accident on the road. The freight train just before us was thrown from the track, and fourteen cars were broken up. One man was injured, and we escaped. Thank God for deliverance. The wonder is that so few accidents happen upon the frosty roads at such a rate of speed.

After five hours delay we arrived in Chicago, and I returned to Buchanan in the evening, having been absent just one week, and accomplished my business for the cause.

I live in a whirl most of the time, but not in confusion. I have plan and object in my work, and stick to it, by day and night, and see results that give me some hope of good, and the approval of the Master.

THURSDAY, Dec. 21. Receiving a telegram to meet my companion and grand-children at Chicago, I took the cars for that city, to help them on their way home. The heavy snow storms make bad work with the railroads. Cars all behind the times; it took us nine hours to reach the city. And freight trains are entirely out of time. We are delayed in our work for the lack of paper that is somewhere on the road to us.

On arrival at the *old* depot, where I had not been since the fire, I found all desolate. I hardly knew where I was. All the stately and magnificent buildings were in ruins. All this portion of the city near the great Union Depot is a desolation. It being the first time I had seen this portion of the burnt district, it filled me with sadness. Here is where I had done my business connected for the Western office. And it was hard to realize that in a few hours all these beautiful, compact and solid structures were turned to ashes.

The weather is intensely cold, but thousands are at work clearing away the *debris*, and preparing to rebuild as soon as the weather will allow. Many buildings are already up, while there are numerous temporary structures put up for present use. And most of them are doing a large business. Hope, courage, and even daring, characterize this people. Nothing can daunt, discourage, or break them down.

Among my old friends with whom I have done business heretofore in the "burnt district," was the firm of J. W. Butler & Co. Mr. Butler and his associates are real gentlemen, and all their business is done with strict regard for honor and uprightness. They have been burned out twice within a short time. And this last time over $200,000 worth of paper, one of the finest assortments in the city, was totally consumed: not a sheet saved. They have commenced business again at No. 22 and 24 Des Plaines St., and those who wish papers of any kind will do well to call on them.

Calling upon Br. Burr, I found Br. R. W. Wilson and wife, who were just on their way to California. He has closed up his secular affairs, and left a profitable business for Christ and the gospel. And the Lord has seemed to lead him to think of California. And so he leaves for that field in a short time. He will stop first in Napa City, and then go out as the Lord may direct. He will scatter tracts and books, and preach the word. As yet he has comparatively little experience in preaching. But he will soon work into the harness, and show himself a workman. God give him success, and the desire of his heart in the salvation of souls. May the Lord go with them to the "land of sunshine."

FRIDAY, Dec. 22. I had a long conversation with Eld. H. V. Reed on the prophetic word. He looks upon the signs connected with the fall of the papacy, and the prospective fall of the Ottoman Empire as the harbingers of the coming of the Lord. A few years, at most, is to settle this great question.

SATURDAY, Dec. 23. I came to Eaton Rapids, *via* Jackson. On the way I met Br. Daniels, just from the quarterly meeting in Rives. They had a stirring time. These brethren in Central Michigan work in earnest for God and souls, and are blessed. He also informed me that the church in Jackson was prospering. They now meet in the Brick School House on Lansing and Ganson Sts. Brethren calling will inquire for E. P. Daniels, 52 Park Avenue.

I put up with Job Ferris, six miles in the country, a well-to-do farmer, and an old citizen. He likes our faith and the family are interested in it.

SABBATH, Dec. 24. I spoke in Roger's S. H. Had a good audience of intelligent people. It might be called a Christmas sermon, for the subject was the first advent of Christ. I showed from the Scriptures that Jesus, is the Christ of God. Jesus said, "Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me." And what can be clearer than that Jesus Christ came into the world to save sinners.

MONDAY, Dec. 25. Christmas—a holiday for the Christian world. A few worship and glorify God, while the multitudes engage in all sorts of recreation, innocent and otherwise. Feasting and intemperate eating and drinking is the order of the day.

At an early hour Brn. Preston and Wilson arrived. Br. Preston is doing a good work in Algansee, and "the region round about." He has a circuit, and faithfully attends to it, and prospers. Success attends diligent and faithful labor.

Br. A. H. P. Wilson, whom I came to visit, is a young man of English birth, with good education, and has an earnest soul for his work. He has formed a circuit, and visits each place regularly. He speaks German, and has a German interest in Grand Ledge, Eaton Co. He labors in the counties of Clinton, Ingham and Eaton. There are now one hundred believers, all gathered within the last year. This shows what industry and a little good sense will do. His sermons are of a length and character to make the people want to hear him again, so that he holds what he gathers, instead of scattering. He is an Adventist, out and out.

To-day he was married to the accomplished daughter of Mr. Job Ferris, of Eaton Rapids. She will no doubt make him a good "help-mate." Eld. Preston took part with me in the ceremony, at the residence of the bride's father. Many of the friends of Br. Wilson and the bride were present, and it was an occasion of much interest. Music and edifying conversation made the time pass pleasantly and profitably until the hour of marriage, after which came the feast, without wine. Temperance is the Christian rule, rather, abstinence. Dinner over, Br. Preston and I were taken by Br. Palmer, of Rives, to the depot. We came to Charlotte, where we visited friends. It was a joyful surprise, and a joyous one. The little church here still lives, and God is with them.

TUESDAY, Dec. 26. Br. Snook met us at the depot in Jackson about noon. Br. P. went on, and I visited with Br. S. a few hours until the next train East.

Br. Snook has for some time past been affected with a weak voice and a congestion of the brain, and has turned his attention to secular business until he should be able to preach again. He is at present building a home for his family, and will likely remove from Romeo to this city. This will be a central place for his field of labor, when he shall be able to resume preaching. And while he is not able to preach, he is by no means lost to the cause. He takes a deep interest, and is not only a help to the churches, but is much appreciated.

ERRATA.

In our reply to Mr. Braden, in part of our edition, the 89th Psalm is attributed to "Esther" instead of Ethan; and the words "that we" are left out of the quotation of 1 Cor. 2: 12.

San Francisco.

Yesterday morning Dec. 17, 1871, Mrs. Fassett preached at the Christian Chapel, on Mission St. Her discourse being on the unconscious state of the dead; a well arranged, keenly put sermon.

One great lacking at the chapel is hymn books. No strangers supplied. Copies of the books without the tunes should be distributed among the outsiders. Such supply would add much to the chance-comer's interest in the services.

Rev. Henry Constable under date of Nov. 25, writes me:

"My Dear Sir and Br: Accept my best thanks for your thoughtfulness in telling me of the circulation of my work on future punishment, in San Francisco, and the spread of the truth of Life in Christ in that city. I greatly hope that this grand truth of the gospel will prevail widely there and draw many souls to Christ for salvation, and help to overthrow much error that bases itself upon a false philosophy that has been introduced into the church.

I do not know whether Messrs. Bancroft & Co. of San Francisco are publishers as well as booksellers. I am desirous of publishing in the United Strtes a work on the intermediate state, the plan which I have drawn out, if I could meet with a publisher. The popular view of this question is part and parcel of the entire question; though it is not yet seen to be so by many who agree with us as to the future punishment.

San Francisco is a long way off, but

there is a bond which unites men however widely separated—their living union with our Lord and Savior Jesus Christ. Very sincerely yours

HENRY CONSTABLE.

There is a lively expectation in Sacramento (where I have recently sojourned, and where I shall stay most of this winter's time) of Eld. Grant. Some with whom I have conversed there say that there is as much bigotry among the Advent people as among the orthodox; and that the former are only one or two steps in advance on right interpretation of the Scriptures. I think that it will be found that in Sacramento there is a more general acquaintance with the Advent views than existed in San Francisco last year; partly owing no doubt, to the light that came from the mission at the metropolis, but in greater part due to other causes of enlightening

I wish all might seek after the truth and none be ready to cry "infidel" on account of differences that do not touch the almost universally acknowledged truths among Protestants. Let us have the truth at the capital of California this winter. A.

CORRESPONDENCE.

From Br. Job Brown, Brownsville, Minn.

The few lovers of Jesus and his cause in this region though not organized into a church love the cause abroad as well as at home, and have determined to make a monthly payment to help the Association until that debt is paid. Our old brother who has been turned out of doors by his son since he embraced the faith, though eighty-five years old, and compelled to earn his bread by daily labor, is determined to pay ten cents a month until the debt is paid. He says his last days are his best days, in spite of his trials. Another says he must have the paper, if we have been burned out. We cannot do without it. We all hope that *every* church will go to work and do something in earnest for this good cause. If we will, the debt can be paid and our office nobly sustained. The office is in good hands and the responsibility rests upon us to see that it is kept supplied with all needed means.

From Alice E. Rathbun, Broughton, Ill.

I came to this place for the first time Oct. 7. Spoke four times to large congregations. The spirit of God was with us. A feeling of solemnity rested over the people. Conviction deep and abiding fastened on heart and conscience. In four weeks I returned and commenced a protracted effort, trusting alone in our great Helper. By Monday evening backsliders were returning to the good Shepherd, and sinners seeking peace. The work steadily progressed for two weeks. Twenty-two were hopefully converted to God. We enjoyed many a glorious meetings; and on Friday afternoon, near the close of a prayer meeting during which we had a foretaste of the joy to come, our hearts were yet more gladdened, by the coming of my uncle, Eld. Geo. W. Hurd, whose face I had not been permitted to look upon for five long years. He remaind with us over one week, preaching the truth with boldness and to good acceptances. Sixteen were immersed. Eleven others have professed Christ. There is much opposition, yet these glorious truths of the Bible are steadily gaining favor in the hearts, as well as in the ears of the people. A little band of twenty-two brothers and sisters, staunch and true, is here formed. Many urgent calls are before me for labor. I trust I shall be able to fill them, and that scores of souls may be brought from the dark bondage of sin into the glorious light of eternal truth; and the sweet sunshine of God's love. Remember me at the throne of grace. Pray for me, that I may be able to do the will of God perfectly, and be faithful to the end. Let us keep our hands clean, our hearts pure, and ourselves unspotted from the world. Let us watch, toil and pray. There is a stern conflict before us. The black tossing clouds of the last fearful storm are gathering in mighty power. The shadows stretch long and dark. The end is just upon us. Are we ready? Is our work all finished? Do we present our bodies a living sacrifice? Have we "this hope?" Do we purify ourselves even as Christ is pure? God help us to be faithful.

Brief Extracts.

Br. Edward Orr, Jackson, Minn: I wish to say to you that I love the truth and I fully believe you have it, as it is published in The Times, and tracts of your Association. Since I began to read them (over a year ago) I see a harmony in the Holy Scriptures which before I was a stranger to. And now from a full heart I bid you God speed, and that you may be the means in God's hands of saving many souls from "death," and hide a multitude of sins, and thus help prepare a people for the coming of the just One is my prayer.——————Thos. Horebury, Lockport, N. Y. I have thought we would not want The Times much longer, for it looks to me some of the time that faith is about swallowed up in sight. And it looks to me to-night that I can almost see land ahead. I can see the lights are burning around the shore, and it does not seem possible to me that I will read your paper very much longer. My prayer is, God speed the day! Even if I should not get into the kingdom, let sin and death come to an end.——————A minister of another denomination in Penn. says The Times is silently but surely introducing the truth among us. Not only among the lay members, but our ministers. In my visiting, and occasional lecturing and preaching, at our meetings I have noticed that those preachers who have frequent opportunities to read The Times and other Advent works, have ceased using the phrases "immortal soul," "deathless spirit" "never-dying soul," and "the death that never dies." Indeed I know several who have stopped preaching *dead* men, women and children into glory. They appear perfectly willing to let them sleep until Jesus comes, even at the risk of being classed among the *hateful* and *hated* soul-sleepers. A young preacher of this description wishes you to send him The Times for six months. ——————A brother, withholds his name but says: Br. Crandell preaches with us once in four weeks. I am trying to do what I can in my feeble way. I have scattered tracts and papers. They may do some good. Some four miles from my place a man and his wife live who joined another church. My wife happened over there something over a year ago, and advanced a few ideas in conversation. He then wanted to talk with me. I went over, and also sent him some tracts and papers. Since that he has been to our meetings, and acknowledges that he has learned more Bible since then than he knew before, and he thinks more than he ever would have known had he not seen me. He and his wife are spoiled for anything but Adventists. I enclose two dollars to send him The Times as a New Years present.—— ——————Br. C. E. Barnes, I wish the oft repeated truth that many *littles* make one *much* might be impressed upon the mind of every reader of The Times. If it were, they might then begin to lay aside the pennies, or larger amounts as they were able, and when a dollar or more was collected, it could readily be forwarded. One grain of sand is but a very small part of our earth, yet it *is* a part as truly as the highest mountain. A drop of water makes but a very small portion of the bulk of old ocean. Yet it *is* a part as really as any of the gulfs and bays which are tributary to it. So, too, ten cents or a dollar is but a small portion of the money needed to sustain the missionary enterprise, yet it is a *part* as truly as the gift of ten or even one hundred dollars. I wish Christians all had humility like the widow who cast her mite into the treasury, so that *they* would not feel above giving a little, if a *little* is all they can do.—— ——————Br. C. S. Shaw, Montgomery Co. Iowa. I have for some time been weekly reader of The Times which is about the only Advent preaching I get. And how cheering it is to read the letters from those of like precious faith who are scattered abroad. I have been for several years a believer in the Advent faith, but have not, until a short time since, made a public profession of it. Our late camp meeting was a precious time to me. It seemed as though the Lord was with his people there, and that to bless. I feel that I am one of the weak ones of the flock, yet I feel determined to go forward in the service of my Master, and be ready to meet him when he shall come to set up his kingdom under the whole heavens.——————Br. S. Campbell, Tuscola Co. Mich. The people are waked up to the truth quite generally. Error and traditionary doctrines of men are giving place to the word of God, and our numbers increase. Our little church is growing in grace. That which was sown in weakness is growing in strength. Br. Durand is with us at present. Financially our means are limited at present. But you have our prayers, hoping that the Lord will soon come and relieve us from our earthly cares.——————Sr. A. W. Shafer, Sparta, Wis. I believe the good shepherd will direct what will be for the best to those who trust in his holy name. I will trust in him all the days that are appointed for me, whether many or few. I am looking for the glorious appearing of the Rock of my hope and defence. My prayer is that I may keep on the whole armor, that I may meet all the loved ones in that Eden home. Oh! happy day! When the saints will see the Lord coming in the clouds of glory, with the heavenly host singing, "Hallelujah to him that sits on the throne forever and ever." ——————A brother in Connecticut says: I am comparatively alone here. I have talked with a great many on this subject, and almost every person tells me they can find "never-dying spirit," etc., in the Bible. But they have not yet. One excuses himself that his eyes are poor; another that his memory is not good; and still another that he has lost his concordance; and lastly that his or her glasses are too young or too old! The glasses are not nor ever will be made that can see these things in the Bible, or that will make man immortal out of Christ. I would like to see you. It seems as though you were a relative. I have not been long of this belief. I have as it were just come up out of the slough, all mud and mire.——————Sr. S. W. Sage, Lewiston N. Y. We think Br. Whitmore's work on *Immortality* is incontrovertible. Oh! that the church could see it. We rejoice in the prosperity of the cause in the West, and that faithful laborers are embracing the truth and earnestly proclaiming it. We praise the Lord for his great mercy to our guilty world, which has refused to yield to the kind invitations of the gospel, but is now being warned by his judgments.

"Signs there's no mistaking,
Proclaim Messiah near."

——————Br. C. W. Pitcher, Cascade, Iowa. I attended to-day the union meeting to give thanks to God for his mercies for the last year. We had a discourse upon the good time coming, the world's conversion, etc. I knew it was Bishop Simpson-ism; but I could praise God that in his mercies for the past year the gospel was being preached *for a witness* (not to convert) all the nations. And soon the blessed Jesus will come. Wicked men wax worse and worse, deceiving and being deceived. But come what will, we here are determined to hold on to the glorious truths of the Advent, looking for that blessed hope.—— ——Sr. Ella Liddell, Laingsburg, Mich. God help the cause is my fervent prayer, and give each one of us a spirit of self-sacrifice and prayer. Oh! that we may not be found sleeping, but *working* when the midnight cry is given. Sometimes I am afraid that I may succumb to the many temptations which surround me. Pray for me that I may grow in grace and *be strong* in the Lord. There is no Advent church in Laingsburg, and we could get no place for Br. Snook to preach when he was here. Still we hope for better things.

CONFERENCE MINUTES.

N. Penn. and S. N. Y.

QUARTERLY MEETING.

The first Q. M. of the Advent Christian Conference of Northern Penn. and Southern New York was held at Westfield, Tioga Co. Pa., Dec. 15–17.

Met in business session, Dec. 16. President, J. W. Taylor, in the chair. After singing, prayer by A. H. Briggs. Minutes of last session read and approved. Benj. Butler, E. H. Eggleston, J. C. Morehouse, Business Committee. Sylvanus Gardner, A. Mallory, N. Rice, Committee on Devotional Exercises. D. B. Hunt, N. Rice, delegates from the Troup's Creek church. E. H. Eggleston, delegate from the Harrison church. A Johnson, delegate from the Turner Creek church. The churches at Fremont, and Hornellsville, N. Y. were received into the Conference. Elds. Benj. Butler, E. H. Eggleston, J. W. Taylor, A. H. Briggs, present, and report that they are all preaching. Elds. Ira Stocum, D. B. Hunt, W. Marlatt, absent.

Report of churches: Troups Creek, gaining and doing well. Harrison, rather discouraged. Turner Creek, firm and hopeful. Eld. D. B. Hunt, arrived first here, and reported his labors.

Voted, That we elect a Missionary Board of three to raise and control funds for missionary work within the bounds of this Conference. E. H. Eggleston, J. W. Taylor, S. Gardener, elected Mission Board.

After some other business adjourned until after religious services in the afternoon.

Called to order at three p. m. The church at Westfield Pa. was received. Resolution, No. 1, was called up and adopted. E. A. Eggleston appointed Committee on Roll. Resolution, No. 2, offered and adopted. Committee on Roll reported Elder W. E. White, of Watkins, N. Y.

Religious exercises of the Conference. Preaching Friday eve. by A. H. Briggs. Text: Mk. 16: 15. Saturday, 16, 1 p. m. by E. H. Eggleston. Text: Rom. 8: 28. Eve. by J. W. Taylor. Text: Jas. 1: 27. Conference meeting Sunday at 9 a. m. Preaching at 11 by W. Marlatt. Text: 2 Cor. 5: 10. At two p. m. by W. E. White. Text: 1 Cor. 6: 19, 20. In eve. by J. W. Taylor. Text: Mat. 24: 14. Adjourned, *sine die.*

A. H. BRIGGS, Sec'y.

Illinois.

DE KALB DISTRICT.

The fourth Q. M. of the DeKalb District commenced with the church in Afton, Sat. Dec. 16. Called to order by the Pres. E. H. Burington. A vote of the Conference resulted in the re-election of the old officers: E. H. Burington, Pres't.; H. G. McCullock, Vice-Presient and Sec'y.

The following resolutions were presented by the Secretary, and unaimously adopted.

Resolved, That we as ministers and churches feel deeply the necessity of united and continued effort in saving and rescuing our fellow men from the perils of these last days.

Resolved, That we will give our aid, our sympathy and our prayers for those who are faithfully engaged in the great work of our coming King in the great fields of the West, whether in preaching, or publishing papers books or tracts to be scattered like autumnal leaves over the prairies of the West: and so long as they follow Christ they shall receive our sympathy and support, and we will take for our motto, Union with Christ; union with each other in the great work of preparing a people for the kingdom of God.

After the adoption of the above resolutions the case of A. Cairns was brought up. He being suspended a few years ago by the State Conference, asken a read-mission as a recommendation to the State Conference for that purpose. Difficulties between him and Eld. H. G. McCullock being settled to the satisfaction of all, he was accordingly recommended.

Adjourned to the call of the Board. Preaching brethren present were: A. Kingsley, A. A. Crocker, N. W. Spencer, E. H. Burington, M. Mc Cullock, H. G. McCullock. It was one of the best meetings we ever enjoyed Preaching good; Prayer and Conference meetings excellent. The interest increased to the close. Best of all the good Master with his heavenly presence was there to cheer and comfort his people.

H. G. McCullock, Sec'y.

THE ADVENT TIMES.

1872.

The Times, the only periodical published by Advent Christians West of Rochester, N. Y., will enter upon its eighth year in 1872. Its success in the past has been flattering, and its managers intend that in the future it shall deserve even greater prosperity and more rapid growth.

A leading feature of the paper for at least six months, will be a discussion between the Editor, and Eld. Clark Braden, a noted debater of the Disciple church. Each paper will contain an article from each of the debaters—an affirmative and reply.

The discussion will be based upon the Scriptures, and involve (1) the nature of man; and (2) the future reward and punishment—questions of vital moment and intense interest, as every person who has felt the popular pulse well knows.

In the first proposition Eld. Braden affirms the endless conscious existence of the spirit of man.

In the second the editor of The Times will affirm the unconscious state of the dead, and the resurrection their only hope.

In the third he will affirm that literal destruction is the doom of the finally impenitent, while eternal life is the gift of God through Christ.

In the fourth and last proposition Eld. Braden affirms that the final punishment will consist in banishment from God and the society of all pure beings, in a state of endless conscious existence.

The person who wishes to read both sides of this question in condensed, pithy form, will hardly have a better opportunity.

Besides the above, the Editor will furnish his "Journal," or narrative of the progress of Adventism in the parts he may visit, with incidents of travel, experience, the past history of the cause, and its present prospects.

The editorial department will be kept up, and filled with articles upon live questions, and "the present truth" in all its features. The signs of the times, fulfillment of prophecy, and everything indicative of "the last times" will receive due attention.

We have many able correspondents, whose contributions have greatly strengthened The Times in the past, and we anticipate even better things from them in the future.

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Address: Joshua V. Himes, Buchanan, Mich.

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

UPON FOUR PROPOSITIONS,

Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

PROPOSITION I. Man is by the constitution which God gave him in creation, and which he still retains, a being that possesses a spirit that will endlessly exist in a state of consciousness.

Clark Braden affirms.

ELD. BRADEN'S FIRST ARTICLE.

Kind Readers: It is not necessary nor would it be profitable for me to enter into a lengthy explanation of the circumstances that gave rise to this discussion. Suffice it to say that a correspondence has been in progress between myself and Br. Himes for over six months. Our employment in other directions has prevented our commencing the publication of our articles sooner. The propositions and other matters pertaining to it have been amicably settled, and with the most friendly and fraternal feelings toward each other, and I trust animated only by a love of the truth and chastened by a sense of the awful import of the themes we discuss, we enter upon the examination of the questions before us. Let me here pay to Br. Himes a tribute due to his frankness and kind Christian spirit in our preliminary correspondence: I have had frequently to inquire of him what would be his positions regarding certain questions that would arise in the discussion, and he has invariably frankly and fully satisfied me on each question. We have endeavored to learn each other's true position, and thus be able to make our discussion concise, honest, and thorough. I anticipate from him none of the trickster's jugglery of words so graphically described by the term pettifogging. We have one commonly accepted standard, the sacred Scriptures. It will be the work of each to endeavor to show that his position agrees with this standard, and that the position of his opponent honestly and fairly stated does not agree with it.

We have [illegible]eed upon four propositions as containi[illegible] and expressing clearly the subject matter o[illegible] debate. The first reads—"Man is by the constitution which God gave him in creation, and which he still retains, a being possessing a spirit that will endlessly exist in a state of consciousness." In discussing this proposition we can examine the nature of spirit; inquire what kind of being the Creator made when he made man in his own image; inquire also what were the effects of the transgression on the nature of man as far as existence is concerned; and, finally, what is man now in his nature, and what is the nature of the life or duration of the existence of the human spirit.

The second proposition is—"Mankind are subjected to an utter extinction of conscious being in death, and without a resurrection will never have any conscious existence after death." In discussing this, the nature of that solemn change—death—that awaits all of us will be examined. Also, the state of the dead between death and resurrection, and the state of the dead in general. There will be a discussion, doubtless, of the nature of the penalty inflicted for the transgression. This question will arise in the discussion of several of the propositions.

The third proposition is, "The reward of the righteous will be endless conscious existence as well as endless happiness, and the punishment of the wicked will be an utter and endless extinction of conscious being." In the discussion of this proposition the rewards promised to the righteous, and the punishments threatened against the wicked will be considered. Much that is involved in it will be settled, we hope, in the discussion of the first two propositions. The special inquiry in this will be what is the nature of the promised rewards of the righteous, and the threatened punishments of the finally impenitent and rebellious.

The fourth proposition is—"Those who are finally impenitent and rebellious against God will be punished by banishment from the society of God, and all pure intelligences in a state of endless conscious existence." In discussing this question I hope to place before our readers the true teachings of the Scriptures concerning the punishment of the perseveringly wicked.

I hope that we have in this arrangement made ample provision for a logical, thorough and exhaustive examination of these vital questions. I have no apology to offer for entering upon this discussion. Any one who has traveled in our Middle and Western States knows that the minds of thousands are agitated and intensely excited by these questions. Old stereotyped dogmas are being abandoned, and there is need of careful examination and caution lest we cast away vital Scriptural truth. The bigoted dogmatist, satisfied with his own pet hobbies, may sneer at or condemn investigation: but the earnest seeker after truth will rejoice in any thing that will enlarge his horizon and add to his knowledge of the truth.

Certainly no questions of equal moment can be proposed for our consideration. From the death of Abel until now, man has gazed upon the awful phenomena of death with dread and anxious thought. In the early twilight of revelation the wise man of Uz inquired—"If a man die, shall he live again?" The wise, the thoughtful, the meditative of all ages and lands have gazed on the fleeting phenomena of life ending in the mystery of death, and have with varied emotions asked the same awful question. Human speculation has with alternating hopes and fears conflicting doubts and expectations for ages laid before men its results.

With the increased light and the solemn certainty of revelation has come increased importance and awful moment in the solution of the problem. Let us, then, with reverent and serious hearts inquire with the thoughtful of all ages and lands what light can we obtain to aid us in solving the great problems of life and destiny. The question is too solemn for trifling, too awful for dogmatizing, too broad and mysterious for bigotry, and too vast for human wisdom. The utterances of divine wisdom alone can give rest to the perturbed human soul as it faces the great mystery.

Let us first settle certain matters that are necessary to be well understood before we can proceed with our investigation. In our proposition we use several terms that must be clearly defined and always used with those meanings. In speaking of man we shall always regard him as a being possessing a body, soul, and a spirit. Such is the clear and unequivocal statement of revelation. 1 Thes. 5: 23. "And may the very God of peace sanctify you wholly; and may your whole spirit, soul and body be preserved blameless until the coming of our Lord Jesus Christ." Heb. 4: 12. "The word of God is living and powerful and sharper than any two-edged sword, and pierces to dividing in sunder of soul and spirit."

By the body we mean the material organization in which the soul and spirit reside. By the soul, when used in distinction from the spirit, we mean the principle of animal life—that which exercises the passions and affections we possess in common with the brute creation. Such is its meaning in the second chapter of First Corinthians, where soul-like man, is spoken of, and in several kindred Scriptures. By the spirit we mean an intelligent, reasoning, conscious entity, distinct from the body in which it resides. It is that rational, intelligent, moral entity that man possesses in common with other intelligences of a higher order, or in common with spiritual beings.

Concerning the materiality or immateriality of the spirit we shall affirm nothing. We merely know that our Savior has said that it has not flesh and bones (Lk. 24: 39), and that he has declared that man cannot destroy it or destroy its conscious existence. (Mat. 10: 28; Lk. 12: 4.) The term soul is often, when used alone, used as synonymous with spirit. It is so used here. Our Savior declares man cannot kill it—cannot extinguish its conscious existence. Then, that the spirit has not material organization that can be apprehended by the senses, and that man cannot extinguish its being, we can confidently affirm on the evidence of revelation.

There are the following theories concerning the nature of the human spirit: 1. It is essentially and necessarily immortal. In the sense that God gave it such a nature that he alone can destroy or extinguish its existence, this is true. 2. It is essentially and necessarily immortal, but the wicked will be punished with an utter extinction of conscious being. 3. It was thus immortal, but lost such immortality in the fall. 4. It was not necessarily immortal, but capable of immortality—could attain to immortality by eternal obedience, and would lose this capability and privilege by disobedience. Man lost this capability by disobedience, and can now attain to it only by obedience to the gospel. Such I understand to be Br. Himes' position. 5. It was necessarily mortal, but would have been endowed with immortality by a direct act of God had man never disobeyed. Those who now obey the gospel will be made immortal in this manner. 6. It is and ever must be mortal from its very nature. So says the materialist.

Our position is this. The Scriptures speak of the following orders of spirits. 1. God is spirit—not a spirit, but he is spirit. The Logos or Word was spirit before his incarnation as the Christ, as Jesus of Nazareth. 3, The Holy Spirit is a Divine person or being or intelligence. 4. There are angels who are spirits. 5. There are fallen angels, or wicked, rebellious beings who have only existed as spirits. 6. There is in man a spirit like God—the Logos—the Holy Spirit and angels in kind or nature, but differing in degree or rank.

As God is spirit, as the Logos was spirit before his incarnation, as the Holy Spirit is spirit, as angels both good and evil are spirits, so man has a spirit. As they exist independent of material organization, so can his spirit exist independent of the body. As they are distinct from bodily organization, so can man's spirit exist distinct from bodily organization. Hence when we are asked to tell what sort of a thing this spirit is of which we are talking we reply, As God—the Logos—the Holy Spirit and angels are intelligent, rational, conscious moral entities independent of and distinct from bodily organization, so is man's spirit a rational, intelligent, conscious moral entity, capable of existence independent of and distinct from bodily organization. Spirit is applied equally to all these.

As this distinction of the spirit from the body and its capability of independent action, are matters of vital importance, we will establish them by an appeal to the following Scriptures. Daniel's spirit was grieved in his body. (Dan. 7: 15.) Paul's spirit was stirred in him. (Acts 17:16.) The spirit is the inward man. (Rom. 7: 22; 2 Cor. 4: 16.) The body is the outward man, the spirit's house, tabernacle, tent. (2 Cor. 5: 1-8; Phil. 1: 21-25; 2 Pet. 1: 13, 14, 15.)

The spirit and body exist separate. The body returns to earth, the spirit to God. (Eccl. 12: 7.) The spirits of Christ and Stephen were commended to God, and he was asked to receive them. (Acts 7: 59; Lk. 23: 46.) Christ's soul or spirit was in hades while his flesh was in the grave. (Acts. 2.) Paul and Peter speak of the departure of their spirits from their bodies. (2 Cor. 5; Phil. 1: 21-25; 2 Tim. 4: 6; 2 Pet. 1: 13-15.)

Then as man has spirit just as God—the Logos, the Holy Spirit and angels are spirits, and they have existence, intelligent, rational, conscious existence, so must his spirit. As his spirit departs and exists independent and distinct from his body, it has intelligent, rational, conscious existence when thus separate from the body, for it can exist in no other way. As Christ's spirit was a conscious, rational, moral, entity when he commended it to his Father, and when it was in *hades*, so is man's spirit when it departs, returns to God, is received by him.

CLARK BRADEN.

ELD. HIMES' RESPONSE TO ELD. BRADEN'S FIRST ARTICLE.

My brother has opened this discussion in so admirable a spirit, and has stated our positions, our aims, our responsibilities and the outlines of the work before us so clearly, so comprehensively, yet concisely, that I find nothing to add in way of preface, except to fully reciprocate the feelings he has expressed, and heartily endorse every sentiment he utters until he reaches the main question—the nature of man: here we are compelled to join issue. But before entering the field of friendly controversy, let us linger a moment at the point upon which we are both agreed; for as my brother has done elsewhere, so I here endorse the following sentiment: "The Holy Scriptures contain all things necessary to salvation, so that whatever is read therein, or may be proved thereby, is not to be required of any man that it should be believed as an article of faith." We each acknowledge the Bible to be the source of all true knowledge and the ultimate standard of appeal upon the questions at issue.

Yet it appears to me that my brother has in the very outset violated this principle by assuming as true that which, as he has elsewhere admitted, the Bible does not teach: for he says of spiritual beings, including the Almighty, that they exist "distinct from bodily organization." But in his great debate with Mr. Hughey he said that "the declaration that God was without body or parts was a plain violation of the apostolic injunction, 'Avoid untaught questions;' for the Bible declares, 'No man hath seen God at any time;' and as the Spirit, which searches the deep things of God, had never uttered a syllable on this point, it was plainly 'an untaught question.'" (p. 569.) Of the unauthorized assertion that God is without body and parts, he said: "It is blasphemous presumption. It is treading upon holy ground with sandaled feet.... a plain violation of apostolic precept and example." (p. 518.) I would not flout in any man's face a change in his opinions. It is proverbial that wise men change, while only the foolish decline to revise their views. But I submit that the change in this case cannot properly be called progress in the right direction. I entreat my brother to examine the reasons that have led him to adopt substantially the position of his former opponent; for I am sure he was much nearer right than he is now, when he stood against Hughey, saying: "The Bible declares, 'God is a spirit!' Why not rest satisfied with that? 'But a spirit must be without body or parts.' How do you know? I do not affirm that it has, but I leave the matter unexplained, undescribed, as the word of God leaves it." (p. 536.) Now if he can "read" from his Bible, or "prove thereby" that spiritual beings exist "independent of bodily organization," I will believe it; albeit it is a subject irrelevant to the proposition before us. Unless he can do this, all must see that his main argument rests entirely upon an unwarranted assumption, and is therefore worthless. The Scriptures nowhere teach that either God or angels are "without body or parts," although "human creeds" do so.

Furthermore, his argument from the nature of spiritual beings is clearly a *non sequitur*. It is an argument from analogy—a method of reasoning, the conclusions from which should always be accepted with caution—and the analogy is imperfect. It compares a spiritual being with the spirit of a being, assuming that they are analogous, differing in degree only, and not in kind. The Scriptures add another to my brother's catalogue of spirits: they speak of "the spirit of the beast," as well as of the spirit of man. Does it resemble the others in "kind or nature, but differing in degree or rank?" If not, why not? Of the two lowest orders, at least, the Bible affirms that they have the same or one spirit. (Eccl 3: 19; Gen. 6: 17; 7: 15.) And if the analogical argument were sound, I see not how to avoid the conclusion that "the spirit of the beast" is a "rational moral entity," capable of existence independent of and distinct from bodily organization. But I know only one writer who maintains this absurd though just conclusion from the premises advanced; I mean Martin Farquhar Tupper. And does the Almighty include within his being seven distinct "intelligent entities?" If not, why not? We read of "the seven spirits of God." (Rev. 3: 1.) "Spirit is applied equally to all these." I am not trifling, nor irreverent. I only wish to show the results of my brother's logic. His assumption that a spirit of a being and a spiritual being are analogous, has no better support than the assertion that spiritual beings are without a body.

The "distinction of the spirit from the body, and its capability of independent action are questions of vital importance," says my brother. I agree that they are so to him. But if he thinks to establish the point by the passages cited, I must demur. As we may both frequently give only references to Scripture, our space being limited, let me entreat every reader to look up and read not only the text, but the relevant context, also. And those who have done this will have already perceived that Br. Braden's first four citations are quite impertinent to the question. In them, as in many places, spirit means the mind. Yet for the argument's sake I will admit that the spirit that was grieved in Daniel and stirred in Paul was a distinct entity. But Paul and Daniel were both alive; and the agitation of their spirit was *not* "independent" of the body, and by no means proves that death may not involve it in the very depths of unconsciousness. The point to be proven is the consciousness of a dead man's spirit, not that of a living being. Rom. 7: 22 and 2 Cor. 4: 16 allude to "the inward man;" but that is not the creature we are discussing. I know it is assumed that this "inward man" is the immortal spirit of man; but I deny the assumption. Paul says it is "renewed day by day;" which is not a characteristic of immortality at all, but, rather of the opposite quality. If an entity at all it appears to be peculiar to the people of God, and not common to the race. But pending proof that it is a "rational entity," I refer the reader to Rom. 7: 22; 1 Cor. 4: 16; Eph. 3: 16; Col. 3: 10; 1 Pet. 3: 4.

On the strength of Phil. 1: 21-25; 2 Cor. 5: 1-10; 2 Pet. 1: 13-15, it is affirmed that the body is the spirit's house or tent. I would not be captious, but certainly my brother must see that in citing these texts without argument, he assumes the very point he should prove. Our discussion should not consist in an array of opinions, but of reasons for our differing views. It may be perfectly clear in his mind that Paul and Peter allude to the separation of a rational entity from the body. Yet, although the popular impression in favor of his interpretation is so strong as to give their bare citation the air of irrefutable argument, my brother's candor will compel him to admit that his view is not a self-evident truth, but a point to be proved. It is inferred that the apostles meant the spirit, though neither of them mentioned it in text or context at all. Yet these Scriptures have a perfectly natural sense, harmonizing with the general tenor of the Bible, without involving for one moment the idea of the spirit as a separate entity, which I will display whenever my brother shall have given his reasons for the view he suggests. He cannot be ignorant of the fact that one of the most important of the passages is by straitly orthodox immaterialists, even, referred to the resurrection.

Eccl. 12: 7 is a simple affirmation that in death "the dust shall return to the earth as it was, and the spirit shall return to God who gave it." The statement is plain and unequivocal, and I believe it firmly. Concerning the fact that "there is a spirit in man" there can be no controversy between us: we both receive the inspired statement. Hence the citation of texts that merely mention "the dividing asunder of soul and spirit," separation of a being and its life, does not forward the discussion. Passages that demonstrate or indicate conscious existence for the spirit, separate from the body, are in order. There is nothing in Eccl. 12: 7 to show that the "spirit" referred to is anything more than "the spirit of life," common to man and beast. (3: 19; Gen. 6: 17; 7: 15, 22.) And when we consider the evident allusion of the text to the creation of man, it becomes a moral certainty that this is meant. "God formed man of the dust of the ground," says Moses. "The dust shall return to earth as it was," says Koheleth. God "breathed into his nostrils the breath of life," says Moses. And the preacher responds, "The spirit shall return to God who gave it." And Lk. 23: 46; Acts 7: 59 have the same sense. And Peter said to those in danger of their lives for their faith's sake, "Let them that suffer commit the keeping of their souls to him, as unto a faithful Creator." (Pet. 4: 19.) And Paul alleges that God "is able to keep that which I have committed to him against that day" (2 Tim. 1: 12), an evident allusion to his faith in his own revival, to immortality, in the resurrection. (1 Cor. ch. 15; 2 Tim. 4: 8.)

I confess my surprise at the citation of Acts 2: 27 in proof of the consciousness of disembodied spirits. He cannot be ignorant of the fact that this is one of those parallelisms that abound in the Psalms and Prophets—the Hebrew poetry. These parallelisms are of several kinds; but the more simple form, of which Peter's quotation from Ps. 16: 10 is a fair sample, consists in the repetition of an idea in differing language, giving a rhythm of thought instead of sound. We have an example of this in Ps. 6: 5.

> "In death there is no remembrance of thee;
> In *sheol* [*hades*] who shall give thee thanks."

The second line is but the echo of the first, in sense, not in words. Ps. 16: 10 is just such a parallelism.

> "Thou wilt not leave my soul in *hades;*
> Neither wilt thou suffer thine Holy One to see corruption."

Instead of two distinct assertions, there is here only a single reiterated statement. Peter understood it so, for he says, David thus foretold a simple fact, the resurrection of Christ (Acts 2: 31), and makes no allusion to a conscious intermediate state, but implies just the opposite. The parallelism here is so evident that many of the most learned immaterialists do not controvert the point at all. But there is another point which strengthens my position. The terms "my soul," "thy soul," etc., are a common Hebrew idiom to denote the person speaking, or spoken to or of, a form of speech known as Hebraisms. In Is. 1: 14 God says, "Your appointed feasts *my soul* hateth?"—that is, *I* hate; for we cannot conceive that soul here means a distinct rational entity in the Deity, but it is God himself that is thus moved. In Ps. 89: 48 Ethan says:

> "What man is he that liveth and shall not see death?
> Shall he deliver his soul from the hand of the grave [*sheol*]?"

Here we have both the parallelism and the the Hebraism, as in Ps. 16: 10. The second line echoes the first, and "his soul" stands for himself. So Acts 2: 27 literally paraphrased would read:

> Thou wilt not leave ME in *hades;*
> Thou wilt not suffer ME to see corruption.

To this agree Stuart, Eadie, Kitto, and other ripe scholars, all staunch immaterialists. And we can the more readily believe them right from the fact that always when used literally, and generally when used figuratively, *sheol* or *hades* is represented as a condition of confinement, darkness, dissolution, corruption, unconsciousness.

My brother has remarked that certain terms could be "clearly defined and always used with those meanings." I conclude, then, that he has taken especial pains to be understood in the definitions he has given. Yet he defines man as "a being possessing a body, and a spirit." What is the sense here of "possessing?" Does it mean "composed?" Does he mean that these are the essential qualities of man? Can either of the three be dispensed with and "man" survive? Some say "the real man" is the spirit; others, the soul. Will he please tell us clearly, not what man possesses, but what man is? The Bible man is composed of soul, body, and spirit; and living human personality is never affirmed of anything less than all three combined.

As to "soul" I readily admit that it is frequently used synonymously with "spirit," and sometimes means "the principle of animal life;" but must object when this principle is described as an entity, possessing a degree of intelligence. Nor could a citation be more inapt than that he has selected to confirm his definition; for in it he confounds "a soul-like man" with the soul of man. Paul does not say, much less mean, the soul, "receiveth not the things of the spirit;" he speaks of the man, and soul is introduced as adjective to show the *kind* of man. So he says (v. 12), "We have received the Spirit of God *might know the things* that are freely given to us of God." Jude makes it plain. Some men, he says, are "soul-like, not having the Spirit." A soul-like man, then, is one without the Holy Spirit. I find but four "kindred passages." James says this world's wisdom is "earthly, soul like, devilish." Paul says, "It is sown a soul-like body.... there is a soul-like body." (1 Cor. 15: 44.) And that "soul-like" body precedes the spiritual or resurrection body. (v. 46.) What kind of a body is it that is *soul-like?* One thing is certain—it is *material.*

My brother says "spirit" is "that rational, intelligent, moral entity that man possesses in common with other intelligences of a higher order, or in common with spiritual beings." If I understand him, my brother here overturns one of his own arguments, founded on his distinction that spiritual beings are spirit. He reasons: "As God, the Logos, the Holy Spirit, angels, *are* spirit, so man *has* a spirit," etc., but from his definition I may much more reasonably argue: "As spiritual beings 'in common' with man possess a spirit which is a distinct 'rational entity,' therefore their being is not simple and unorganized, as is asserted, but it is clearly compound: for if spiritual beings possess a spirit as a distinct entity, the inference that they "possess" a body of one kind or another is irresistible.

More Laborers.

There is a great call (and need of) more laborers in the gospel field, (for "how shall they hear without a preacher?") yet the greater portion of the ministers now in the field do not receive a full support from their congregations. Some have a small income of their own; others have to labor with their hands. Now these things ought not so to be. God has said, by Paul, that they that preach the gospel should live of the gospel; yet not by stooping to the theological schemes of the fish-pond, grab-bag, lottery cakes, sociables, mite societies, donations, oyster suppers, and I might say time would fail me to mention all the means resorted to for the purpose of raising money. These all tend to lower the standard of Christian excellence, and I hope none of our ministers will be led astray by these methods to live, and call it living by the gospel. Better work with our hands six days out of seven to provide for our wants.

Nevertheless I think that the methods alluded to have much to do with the carelessness manifested in our own membership; for so far as my experience goes I must say that but few out of each church may be termed burden-bearers in any direction where aid or labor is wanting. Let me specify: (1) lighting and warming the house falls upon a few, (2) preparation for the Lord's supper, (3) supporting the prayer-meeting, (4) raising means for the support of the minister and his family, (5) raising funds for tracts and papers for free circulation, etc.

We ministers are somewhat to blame for this state of thing by the methods we adopt to let the church know their duty in such matters. There is a right and a wrong way in every thing, and he that commences right and continues so must succeed; but he that commences wrong and continues so must fail. I have long since come to the conclusion that we do not offend so much in what we say as in *how we say it*. The truth should be preached by the minister on the gospel plan of supporting each branch of Christian benevolence and effort. Let me notice some methods that we deem wrong, and (1) also what we deem right. When one is complaining from house to house of our wants and the small amount one receives for labor. This would be right if asked about by your brethren; but not otherwise. (2) Never tell how you long to be in the field all your time, but you can not for want of funds. These two methods are a barefaced scandal to the church and cause of God, for the following reasons: If God calls the minister, (and he does, see Rom. 10: 14, 15.) then his business is to go and obey the call, trusting in his employer for support, through heaven's appointed channel, the weekly offerings of the church. If that fails, go to work as Paul did, and God will bless you in it; but will frown upon the members that thus neglect their duty.

But I fail to see so much delinquency in duty in the membership as I do with us ministers. Some of us get on boots and spurs the first thing, and then look around to see who has got saddles on to give them an easy chair and a good salary. But instead of this, we are the first ones called upon to make a great sacrifice, trusting alone in the promise of the employer. "Jesus answered and said, verily I say unto you there is no man that hath left houses, or brethren, or sisters, or fathers, or mothers, or wife, or children, or lands for my sake and the gospel's." This is the sacrifice demanded. What is the encouragement, or promise given? Hear it. "But he shall receive an hundred fold now this in time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." (Mk. 10: 28–30.) Can we expect the promise fulfilled before we make the required sacrifice? I think not. David says "they that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. 126: 5, 6.)

Let us remembed that if we expect to have any promise fulfilled we must first meet the conditions. Then if the promise is good we can not fail. Let us remember that Jesus said "Whosoever of you will be the chiefest shall be servant of all." (Mk. 10: 44.) This was Paul's case.

We should not be looking and talking about pay the first, for it is evident by the promise that if we labor with a single eye to the glory of God and the good of our fellow-man, the people will broach the subject of our support first, and be ready to help us after a godly manner.

It is my firm conviction that if we ministers were at all times *wholly* consecrated to the work of the ministry, preaching *Christ*, (and not self) we should lack no good thing. Why not? The promise is sure. (Ps. 84: 11.) At least this has been my experience.

But an objection will be made that Paul had to work with his hands. Very true. But why? Not because the people were not willing, but because he would not recieve it, lest it would hinder the progress of the gospel. Have we at any time imitated this example?

It is said we must encourage young men in the ministry. Very true! But by what method? By us old ministers pioneering, cutting down the timber and gathering the flock, and then giving it up to the management of some young convert? This is not according to the adage, "Old men for council and young men for war." Neither is it true that the young (in this life) who start out in the world well provided for prosper the best. I stopped once at a farm-house forty-one years ago when I was moving to the western wilds of Canada to seek a home, and this gentleman treated me with a hearty welcome, and when I offered to pay for my team and those with me, he refused, and gave this encouragement: Go on, (said he) and make your mark in the woods! When I came here, said he, it was all woods. I cut my own road, five miles, to get here, and all I had was fifty acres of woodland, a pair of steers three years old, my axe, and wife and one child. Now I represent over one hundred thousand. At that he filled my pockets with apples, and wished me good luck and farewell. This was encouragement to me, and I never forgot it.

So I would say to our young men: Go into the hedges and highways and preach the gospel the Lord has called you to proclaim, and raise up a people for his name that sent you. They will love you better than any others, and will gladly divide with you their home. You need not stoop to any low device to procure bread, and we that are older will give you all the encouragement that a kind father would to his child when trying to learn him to walk, *viz.*, hold his arm around him to prevent his fall. So will we by our counsel and association and prayers. We long for your enlargement in the knowledge of Christ and the ministry of his word. Let thy profiting appear to all. Let me use the words of the beloved disciple:

"I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you."

P. W. HOUGH.

The Harmony of Scripture on Future Pnnishment.

(continued.)

DESTRUCTION.

Next to death, nothing is so frequently threatened to the impenitent as destruction. And the evidence at this point is so overwhelming, that I cannot but marvel how, when fairly presented, it can ever be resisted. I know of no demonstration, depending upon the use of human language, that exceeds it in clearness or force.

The Greek word, which is so constantly used to express it, (*apollumi*) means to dissolve or loose asunder. When dissolution begins in any compound thing, its destruction begins; when dissolution is completed, its destruction is completed—and it no longer exists. The the thing itself has passed away as completely as if all its component parts had been annihilated.

It is also used to denote the extinction of immaterial things, such as love, fear, hope; because the practical result is the same in their case as in the destruction or dissolution of material things—they cease to exist. This justifies its application to the destruction of the soul; although we can no more understand the process by which it is put out of existence, than we can understand the process by which it is brought into existence.

Again, it is applied to something which continues to exist but has undergone a change for the worse, so great as to be rhetorically compared to destruction. Euripides makes Hecuba exclaim, "I am destroyed, wretched one; no longer, in truth, do I exist!" According to the Greek poet, to be destroyed was to be put out of existence; which Hecuba in the frenzy of her grief is made to speak of as if it had happened to herself. Just as we speak of a person being lost, ruined, or undone, when in fact it is not himself that is destroyed, but something belonging to him, such as health, reputation, or fortune, which is regarded by a well understood exaggeration as his "all." It is in this rhetorical sense that Augustinians interpret the destruction threatened to the wicked, which position we consider utterly untenable; and for the following reasons:

1. It is in the last degree improbable that a word which is employed more frequently than any other, except one, to express the righteous judgment of God against sin, should be used in any but its strict and proper sense. If there is one subject on which we may feel confident that the crucial language of Scripture will not have to be understood in a secondary or rhetorical sense, it must surely be "the wages of sin." To suppose that God would threaten to destroy his enemies, when he really meant to keep them alive forever, for the sole purpose of torturing them, is to suppose that, on the most tremendous of all subjects to us, he would say literally more, virtually far less, than what he meant. To inflict pain is less than to destroy; but to keep any creature alive in unceasing pain to all eternity, is a more horrible punishment than destruction itself.

2. It is equally improbable that the inspired writer would apply the words *apollumi, apoleia*, (destroy, destruction) to the doom of the unrighteous in a sense entirely different from that in which they use them on all other occasions. In *The Way Everlasting*, I have quoted every such undisputed use of the word *apollumi*, or any of its cognates, in the New Testament; and have shown that, except in four cases where it has the idiomatic sense of *lose*, it invariably means either the deprivation of physical life, or termination of existence. When, therefore, the same Scriptures threaten an impenitent sinner with the everlasting destruction of his whole being, body and soul, what *can* they mean but utter and final extinction?

3. The improbability that they can mean anything else reaches its height when we remember that the meaning of the words *die, destroy, destruction*, as applicable to the human soul, was already fixed in the current literature of the day beyond any possibility of mistake. The mortality or immortality of the soul was the great question which then agitated men's minds. Followers of Plato maintained that it was necessarily immortal, and could never die, perish, or be destroyed. Their opponents maintained that it was as mortal and perishable as the body. There was no dispute as to the meaning of the terms employed. When the Platonists argued that the soul could not die, or be destroyed, no one understood them to mean that it could not be made supremely miserable. For in some cases they held that it would. They believed in eternal torment; but they never expressed it by death or destruction. On the contrary, those were the very words they used to express that which they believed could not happen to any human soul. On both sides the meaning of the words was fixed and precise.* Such a question our Lord and his apostles could not fail to decide. And what did they say? They said that the truth lay between the two opposite opinions. They declared that the souls of some men would die beyond power of recovery, and perish with an everlasting destruction; while others would obtain the inestimable prize of immortality, and live forever in renovated bodies. What could the men of that day understand by all this, but that which *was* understood by it universally during the first century and a half of the Christian era? Who could imagine that all this language was used in a non-natural sense, and one so entirely from that in which every one else used it in the same connection? What should we think of a person who, when the question of parliamentary franchise was being generally agitated, avowed himself in favor of universal suffrage, and, on being charged with inconsistency in voting against it, replied that the word suffrage was susceptible of different meanings, and that he had not used it in the sense that persons engaged in the discussions commonly attached to it? What should we say, if within the compass of a single sentence, he had put the words enfranchise and disfranchise in direct contrast to each other, and afterwards pleaded that the second word was not to be understood as meaning the opposite of the first, but something of an entirely different kind? Or suppose that some one had said, "A. possesses the borough franchise, but not the county franchise; while B. has a vote for both borough and county." What should we think if it were seriously contended that, by having a vote for borough and county, he meant something entirely different from possessing the borough and county franchise, and had purposely marked the difference by changing the form of expression?

.4 This brings me to the fourth reason for denying the figurative rhetorical sense of the word *destroy* in this connection: namely, that our Lord has used it, once at least, in a way which *can* admit of only one meaning. "Fear not them which kill the body, and are not able to kill the soul; but fear him who is able to destroy both soul and body in hell." (Mat. 10: 28) Here our Lord defines precisely and dogmatically *what* it is that men will lose in hell. By the "second death" they will be "punished with the everlasting destruction," not merely of their happiness, their moral character, their reputation, their communion with God, their enjoyment of God's favor, their affections and hopes, their health and wealth, their possessions and their prospects, or any number of such things as may be piled one upon another, in order to appear to satisfy the tremendous word "destroy," but—*the component parts of their being*, their "soul and body." *These* will be put an end to. Just as a man can kill the body, and, if he pleases, destroy its very framework, as completely as if every particle of matter that entered into its composition had been literally annihilated, so can—and, as the injunction to "fear him" on that account plainly shows—so *will* God kill, nay, utterly destroy, and that irrecoverably, with an everlasting destruction, the *whole* being, "soul and body," of those who finally reject Christ's salvation. Is there any saying on record, of any writer, upon any subject, in any language that is less capable of admitting a second interpretation than this? How *can* it be misunderstood? How *was* it ever misunderstood?

5. Lastly we must add that all the images and metaphors, employed in Scripture to represent this threatened destruction, pointedly suggest the termination of existence, and not its perpetuation in endless misery.

By far the most important of these is fire. In fact that emblem predominates in the figurative language of Scripture on this subject, as unquestionably as death and destruction do to its plain literal language. Nor would it be possible to find within the whole realm of matter anything at all approaching to it as an emblem of destruction. It is the one element in which nothing can live, the one dissolving agent which nothing can resist.

To say fire that *annihilates* nothing is merely to evade the question. A thing may be destroyed, that is put out of existence, by the dissolution of its component parts as completely as if every particle of it *were* annihilated. And there is not a single known substance that can resist the dissolving effect of fire, if only it be applied with sufficient intensity.

To say that the human soul being immaterial, cannot thus be put an end to by fire, is also to evade the question. Fire is used as an *emblem* of future destruction. "Our God is a consuming fire;" and he will, by whatever means, put an end to the whole being, body and soul, of impenitent sinners, *as completely* as fire puts an end to whatever it is capable of consuming.

It is true that the action of fire may, in any particular case, be so limited as to make it produce pain or injury without allowing it to produce entire destruction. Its tendency is always to destroy; but its power may be held in check. And the only question that can fairly be raised is, whether in the description of the impenitent sinner's final doom under the image of fire, any such limitation is or is not supposed to be put upon its aggressive action. To that question Scripture itself replies, as distinctly and in every way in which it could possibly reply—namly, by the adjectives which it applies to the fire spoken of, by the verbs which are used to define its action, and by the kind of things which are represented as being exposed to that action.

a. The fire is repeatedly said to be unquenchable; a word which has been unnaturally strained to mean, not only that it continues burning to all eternity, but that those who are exposed to it will be sustained in eternal existence, so that they may be forever undergoing a process of destruction, without ever being actually destroyed. The word implies nothing of the kind, either in usage or in reason. In Jer. 17: 27 we read, "If ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, *and it shall not be quenched*;" which can hardly mean that Jesalem will continue in flames to all eternity. Homer, as you know, speaks of "an unquenchable fire" breaking out amongst the Trojan ships,—which certainly is not burning now.* And Eusebius tells us that "Cronion and Julian were scourged, and afterwards *consumed* with *unquenchable* fire;" also that "Epimachus and Alexander who had continued for a time in prison, enduring innumerable sufferings from the scrapers and scourges, were afterwards *destroyed* with *unquenchable* fire," which has unquestionably long since died out. The natural meaning of unquenchable fire is: fire that cannot be extinguished *until it has done its work*; that is, until it has consumed the object of its attack. If there be nothing but that object to feed the fire, it will then die out of itself; if it be fed from some other source, as a jet of gas, for instance, it may continue to burn long after it has consumed everything combustible within its reach. As the fire of God's wrath against sin arises out of his own unchangeable nature, it may be conceived of as still continuing to burn, after it has entirely consumed all his enemies. But this is not necessarily required by the word unquenchable. It only bars any check or limitation being put upon the action of the fire, with reference to that on which it is supposed to be preying.—*S. Minton in Rainbow.*

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Jan. 2, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, PRESIDENT; Wm. Sheldon, VICE PRESIDENT; D. R. Mansfield, TREASURER; O. S. Knapp, AUDITOR; Wm. L. Himes, SECRETARY; F. Burr, O. R. Fassett, and A. S. Calkins, PUBLISHING COMMITTEE.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

Detroit.

Traveling Adventists stopping in Detroit will find Br. Lindsay at the corner of Tenth and Labrosse Sts., who can give information concerning Adventism in that city.

"Good Tidings."

The long-looked for "Conference Book" has now appeared with the above title. Send for a copy. $1 in cloth, 35c. in paper, post-paid.

That Reaper.

Will not the ministry call the attention of farmers to the fine chance we offer them to obtain a good Reaper at a low price? Help us sell this machine, and you will help the cause in so doing.

The Minstrel.

A new edition of the *Minstrel* is now ready, and orders for copies in paper or cloth covers will be promptly filled. In paper covers, $1.50 a dozen. In flexible cloth, $2.20 a dozen, post-paid. Single copies in paper, 15c. In cloth, 25c.

Association Notice.

A few persons have made no response to our request for the return of their shares for transfer. Will they please write us soon what they will do? Direct W. L. Himes, Buchanan, Mich.

Wanted

We will be be obliged to any one who will give us the following P. O. Addresses.

W. R. Howe, Kansas; Eliza Collins, formerly of Troy, N. Y.; E. P. Burdett, formerly of Hancock Co, Ill.; J. S. Wheeler and C. M. Folley of Wisconsin. tf

Advent Almanac and Year Book.

We propose to issue about the first of January a work with the above title. The astronomical department will contain the usual tables and other information—full and reliable. Besides this, it will contain a record of the Advent-Christian Conferences of North America, with the names and addresses of the ministry, and other statistics, so far as they can be obtained; with historical sketches of the Advent movement, in this and other lands, and much desirable information for every family of Adventists; and we trust no such family will do without it. The price will probably be 20 or 12c.

A few pages of select advertisements will be admitted. For terms, apply at this office.

Prophetic Chart.

Shall his projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred subscribers are are needed to ensure success.*

John S. Lawver, M. B. Gear, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Hink, I. C. Wellcome, J. F. Huber, Grand st. (N. Y.) church, Auburn (Ill.) church, C. Libby (pd.), R. R. York, Wm. M. Hall, J. C. Stone, W. E. Brown, M F Wistrom, R. W. Wilson.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, *for $130.* See advertisement.

Pledges.

The undersigned agree to pay the sums affixed to their names, toward paying the debt of the Western Association (about $1,000) whenever the full amount of the debt shall have been pledged.

H Hubbard, $1.00; S Pike (pd), 10.00; B P Betts, $5; Thos Davidson, 5.00; G E Merrill, 5.00; H W Norville, 5.00; F A Childs, 25.00 (pd); Jas P Morse, 1.00; A C Hueston, 4.00; A Brother, 5.00; A Brother, 150.00; A Friend of THE TIMES, 25.00; G Shartleff, 5.00; R Holder, 2.50; J F Huber, 5.00; R Mann, 5.00; Mary L Hunt (pd), 5.00; L S Conner, 1; E Cheney, 25.00; O N, $2; S Nye, $25; Cascade (Iowa) church, $10.00; L. H. Ferrell (pd.) $10.00; R. Visser, 1.00; H. M. Jones, 5.00; J. Lowry, 5.00; R. H Evans, 2.50; R. W. Wilson (pd), 25.00; L. S. Palmer, 5.00; D. D. Reed (pd), 2.00; H. Zader (pd), 2.00; R. H. Evans (pd), 2.00; L. Tuttle (pd), 50c; D. C. Corwin (pd), 1.00; D. A. Dickinson (pd), 1.00; C. S. Hall, 10.00; A Friend (pd), 1.00.

It does seem to us that this list of pledges does not grow as fast as it should. We are doing something toward extinguishing our debt, but not enough. Seven more "hundreds" would wipe it out. Many are doing nobly. Will not others respond soon.

RESPONSES.

Previously acknowledged........................$426.44

E. Hall	$1 00	E. Nordlind	$2 50
C. Morse	1 00	H. G. Smiley	3 00
Mrs. H. G. Smiley	7 00	A Friend	25
C. G. Willey	5 00	O Ives	1 00
L. R. Kenney	1 00	Mrs. H. F. Schroder	1 00
A. S. Dresser	25	J. Thompson	1 00
J. S. Hughes	50	S. Abbey	1 00
J. V. Poor	3 00		

Letters Received,

TO SATURDAY, DEC. 30.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

E Kellser
N O Moore
E Hayes
B F Mikesell
M Hammond
D D Reed
J McKinley
E K Sturgeon
C Lee
D Y Burroughs
P G Bowman
J Smith
H Crippin
H Brayford
I E Miller
P W House
E F Nettleton
D Young
W Winter
P M Landon
I Baldy
J D Jones
S A Younglove
E T Himes
E S Loomis
D S Clark
G W Green
C C Marston
A W Sibley
C A Sumner
G W Place
E N Bliss (2)
H C McCulloch
C C Marston
H Smith
R Russell
J N Berry
J S Alexander
A Foven
O A Kline
W Hobbs
D Bates
H B Davis
C M Keach
L Ackerman
J Roberts
J E Boynton
C B Chapman
Weaver & Kelley
P Holies
S B Robinson
M Gatin
J V Poore
A Brigham
L P Hoxie
S Abbey
J P Russell
J S Hughes
J Thompson
F Griffith
A C Greene
A Emery
A T Taylor
A F Dagget
W Young
Penwill & Johnson
C S Hall
E S Penwell
D A Dickenson
J T Giddings
R P Hollister
H B Chapman
D P Langley
G L Smith
J C Laughlin
W B Taylor
W H Black
L Rescott
W M Rankin
D C Corwin
J Roush
W W Wease
W C Hicks
L Tuttle
H G Smiley
G Sowerwine
J H Mills
M R Mills
J M Snook
H Ziegenfuss
P W Higgins
B F Corduay
S Ayres
R H Evans
A H Briggs
E H Durand
J Clark
H Albertson
S Thayer
H Sturdevant
C C Stanbro
G Squier
E L Sloan
M E Seely
L M Daniels
P A Smith
J Hummel
C Morse
J McClellan
A L Dresser
J J Davis
J C Shaw
E Tuttle
J Hobbs
F H Holmes
A J Fosdick
J S Heath
S Gardiner
T W Raymond
A McCowan
L R Kenney
J S Lawver
E S Levi
J A Newton
S Pike
E Nordlind
P F Willoughby
C Fitzsimmons
W Hodgman
J D Rogers
W McCulloch
S J Rasbrook
C Pike
E S Live
N Field
J M Snook
G E Lee
J Hogue
J A Starkey
J W Taylor
C White
J S Lawver
D A Bradley
N Field (2)
A Armour
P H Wait
P Fox
A M B Graham
J G Junk
L Narmore
M A Cleaver
D Wean
J E Scott
E Hamilton
J D Whitham
J L McLean
H Zader
I E Andrus
A J Smith
H L Salle
E S Willard
E H Durand
S Tarver
T Davidson (2)
C R Stauffer
E Haff
F Burr
A G Lombard
S W Thurber
H F DeWolf
T Rossbury
W I Lewis
C S Hall
D D Chaffee
M Pierandice
G W Stetson
C W Wyllie
L L Ames
O Ives
J Y Bryant
M Martin
M E Wright
E B Gulce abe
C S Wylie

Books and Tracts by Mail.

C F Cook
C C Brand
J M Stouffer
E S Rathbun
J Griffith
W Carter
J J Morgan
J W Farrow
W McCulloch (2)
D Poore
S H Little
C L Jones
E Kelsey
J W Willett
I E Andrus (2)
R H Evans
G Y Bryant
J W Rogers
J McKinley
C C Marston (2)
J McLane
M Tibbetts
C M Gifford
S Sturgeon
W Young
D Young
J Young
E Thompson
S Page
S Ward
E Kelsey
F A Chase
G Squier
S Jay
A C Green
J L Stick
J S Lawver
E O W
E E Sturgeon
S Overman
G H Smith
W Hobbs
C Duncan
P Clark
M Alford
N O Moore (2)
W Young
L Ackerman
S Abby
G L Smith
J Griffith
D Wean

Iowa Tent.

N. J. Sade, $5.00; H. Dodd, 1.00.

New Press.

N. Ireser, $1.25; S. Ayers, 1.00.

Communications.

G E Lee W J Bursell E S Willard N Field (2) T Davidson S Tarver.

Marriages.

BACON—WINEGAR. In Ottawa, Minn., Dec. 26, by Eld. A. G. Lombard, Eld. Ezra Bacon and Miss Sophronia J. Winegar, both of Ottawa.

Book Notices, Etc.

THE Christmas number of the Illustrated Christian Weekly is very handsomely illustrated with fourteen pictures—one of them, entitled "I wish you a merry Christmas," being a full-page design, beautifully printed. "John Roger" the sculptor, is the subject of an interesting sketch, with a portrait and illustrations from his well known works. "A cathedral door in Spain," and "A Protestant church in America," are scenes drawn from actual life. The Christmas poem is well illustrated, and cannot fail to interest both young and old. This number is increased in size by the addition of a four-page supplement, and it is announced that, beginning with the next number, the paper will be enlarged to twelve pages, without increase of price.

It is the best illustrated paper published, and we can commend it to every family. Price only $2 a year. Address, American Tract Society, New York city.

CHURCH GAMBLING.—Winter, with its long nights, gives ample opportunities to those church members and ministers who have wandered from the path of holiness, to get up, and participate in church levees, and parties under other names, in which to sport, play, gamble, dance, and otherwise disgrace the Christian religion, retard the work of reform, and prevent sinners coming to Christ. "Church Spectacles" is well calculated to reprove such ones, and to show halting ones the evils of such practices. It has done noble work in some churches. Now is the time to scatter them. Price $2 per 100; $1 for forty; 30c. per dozen, by mail. For sale at this office.

Notices, Etc.

Notice.

Churches, or individuals, desiring my services as an Instructor in vocal music, or as a Minister, are hereby informed that I am now at liberty to travel, and give lessons in music, or preach, as may be desired.

Please address, G. W. GREEN, Box 16, Memphis, Clark Co., Indiana.

Discussion.

I expect, the Lord willing, to hold a discussion in Farmer City, Dewitt Co. Ill., Jan. 2, 3 and 4, with Rev. S. K. Hallam, pastor of the Christian church in said place. The questions are:

1. *Resolved*, That man in death is subject to an utter extinction of conscious existence. Marston affirms.
2. *Resolved*, That God has a kingdom on the earth at the present time. Hallam affirms.
3. *Resolved*, That the punishment of the wicked will consist in the extinction of their conscious existence: Marston affirms.

There are to be three two hour sessions on each proposition. C. C. MARSTON.

Notice.

I will sell at a low figure, to any Advent preacher, who comes properly recommended, three lots of land —40, 80, or 12 acres. The land is 1¼ miles from the Railway station, and has buildings, orchards, and sufficient water. My object is to procure in our midst a man of God, who will preach the word, regardless of popularity, to the Advent church in this region.

Further information can be obtained of

WM. H. BULS, Rockbridge, Ohio.

Obituary.

TEAGUE. In Sparta, Wis., Sept. 20, 1871, Martha E., wife of J. F. Teague.

A discourse was preached by the writer for the comfort of the friends, upon the resurrection.

S. W. THURBER.

THOMPSON. In Burns, Wis., Nov. 15, 1871, Eva, daughter of Robert and Deborah Thompson; aged 15 years and 7 months.

The friends were comforted by the writer on the funeral occasion, that those that sleep in Jesus, God will bring with him. S. W. THURBER.

The Story Of Chicago.

There are many books published on the Chicago fire, but of all that I have seen I prefer the January number of the *Lakeside Monthly* as being the cheapest, and best all things considered. It gives a concise, and reliable account of things as connected with Chicago and the fire, and contains much historical and scientific information; and the articles are all well written and interesting, covering a hundred pages, at a price of only thirty cents. It can be purchased at the bookstores, generally but if any one wishes a copy and cannot get it near by, I will send them one on receipt of price and four cents extra for postage.

I would also recommend the *Lakeside Monthly*, as a magazine, to all who wish for a monthly periodical of high standing and merit. Its tone is above that of the story monthlies, while its articles are better adapted to the majority of minds than monthlies of heavy calibre, like *Littell's Living Age*, etc. Eld. H. V. Reed who is known by repute to many readers of the TIMES, is connected with its publication. Its price is $3,00 a year in advance, and if any who read this wish to subscribe, I will give their names in to the publishers if they will send to me. Sample copies furnished for thirty cents and four cents postage. Direct to F. BURR, 230 W. Randolph St. Chicago, Ill.

Gipsies in Religion.

William Jay, in one of his sermons, makes a passing allusion to a class of persons whom he thus happily characterizes. These are professed followers of Christ who never become members of any religious society, or if, after having had one such connection, they change their residence, carefully avoid forming another. They have no spiritual home. They wander from place to place. They elude all ecclesiastical duties. They decline all the king's taxes. Never contributing to the support of any advantage which they enjoy, they may be justly said to "steal their preaching." They receive little good, and do less. Instead of being fellow citizens with the saints, they are spiritual outlaws. Instead of entering some company, regiment, or corps in Christ's army, they are mere stagglers, of no use to any one, and very liable to be cut off. They own no responsibility, they acknowledge no oversight. They have no growth, no enlargment, and it is owing to the singular mercy of God that they do not at once lose all Christian character and hope. If all were like them there would soon be no Church, no ordinances, no believers, no religion on earth. Alas for the religious gipsies! May God give them grace of repentance, and bring them to a better mind and a better life!—*Chris. Int.*

Blunt Preaching.

I have tried to drive certain long brass-headed nails into a wall, but had never succeeded except in turning up their points, and rendering them useless. When a tradesman came, who understood his work, I noticed that he filed off all the points of the nails, the very points upon whose sharpness I had relied; and when he had quite blunted them, he drove them in as far as he pleased. With some consciences our fine points in preaching are worse than useless. Our keen distinctions and nice discriminations are thrown away on many; they need to be encountered with sheer force and blunt honesty. The truth must be hammered into them my main strength, and we know from whom to seek the needed power.—*Sel.*

Appointments.

CONFERENCE REGISTER.

Minnesota, Winona District, Q. M. at Winona, Jan. 10.
Minnesota, Annual Jan. 10-14, 1872.
Western District, Wis. Q. M. Brunswick, Eau Claire Co. Feb. 1-4.
Illinois, Annual Meeting, Rochelle, Ogle Co., Jan. 18.

ILLINOIS.

Rochelle, Ogle Co., Sabbath, Jan. 7, and part of the next week, if desired.

Amboy, Lee Co., Sabbath, Jan. 14.

Foreston, Ogle Co., Jan. 15, 16, eve., as Br. Geer may arrange.

Elida, Winnebago Co., Jan. 17-26, as Br. Spotswood may arrange. C. C. MARSTON.

The Northern Ill. A. C. Conference will hold their next annual session at Rochelle, Ogle Co., commencing Thursday, Jan. 18, 1872. The ministers and delegates of the several churches are earnestly requested to be present.

S. B. MABEY, Sec'y. N. W. SPENCER, Pres't.

WISCONSIN

Black River Falls, Eve. Jan. 29.
Wrightsville, as Br. Chase may arrange, Jan. 30.
Augusta, Shaven's S. H. Jan. 31.
P. W. HOUGH.

The Second Q. M., in the Western district of Wisconsin will be held with the church in Brunswick, Eau Claire Co. Feb. 1, and over Lord's day. Let us have a grand rally of warm hearts, with sweet words for each other, and noble testimonies for Jesus. Come the first day.

P. W. HOUGH.

IOWA.

Elk Creek, Dec. 23, and remain several weeks, as the interest may demand. F. H. KENNY.

MINNESOTA.

The tenth Annual Meeting of the A. C. Conference of Minnesota will be held at Winona, Wednesday to Sunday, Jan 10-14, 1872, in the chapel, corner of Broadway and Winona St.

The new chapel will be dedicated on Saturday, Jan. 13, at ten o'clock, a. m.

SPECIAL NOTICE.

Arrangements have been made for the sale of excursion tickets on the Winona and St. Peter R. R. from Owotonna and Winona Junction. Tickets will be sold ONLY on Wednesday, Jan. 10, but will be good to use during the week, and to return Monday, Jan. 15. If there are any friends at other stations that desire excursion tickets, let them notify me at once.

EDWIN T. HIMES, Sec'y.

The Fourth Q. M. of the Winona District will be held in the Advent Chapel in Winona in connection with the Annual Conference, commencing Jan. 10. It is hoped that there will be a general attendance. Let there be delegates from every church and all others that can attend. The Lord is at hand. S. C. WELLCOME, Sec'y.
Crisis please copy.

Hough S. H., Eyota, 10 a. m. Jan. 7.
Bliss S. H., 2½ and 6½ p. m. same day.
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T. J. COX.

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Our readers, and the public generally, are so well acquainted with the tone and quality of the Chicago TRIBUNE, that we need not enlarge upon that subject. Near the close of the 25th year of our existence as a public journal, we had the misfortune, in common with a large majority of the business community of Chicago, to be burned out losing thereby the most commodious newspaper building in the United States, and be deprived, temporarily, of the use of our extensive printing machinery. We have commenced rebuilding in our ruined edifice on a more enduring plan than before, and we have effected arrangements for the use of machinery which practically gives us the same facilities that we possessed before the fire. Upon occupation of our new building and machinery THE TRIBUNE will be issued as an octavo and contain eight pages of reading matter.

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Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Jan. 9, 1872.

A Gem From The Middle Ages.

BY DR. JOHN TAULER. A. D. 1340.

"Blessed are the pure in heart, for they shall see God." (Mat. 5: 8.)

A pure heart is more precious in the sight of God than aught else on earth. A pure heart is a fair, fitly adorned chamber, the dwelling of the Holy Ghost, a golden temple of the Godhead; a sanctuary of the only begotten Son, in which he worships the heavenly Father; an altar of the grand, divine sacrifice, on which the Son is daily offered to the heavenly Father. A pure heart is the throne of the supreme Judge; the seat and secret chamber of divinity; a lamp bearing the eternal Spirit; a secret council—chamber of the divine persons; a treasury of divine riches; a storehouse of divine sweetness, a panoply of eternal wisdom; a cell of divine solitude; the reward of all the life and sufferings of Christ.

A pure heart is a tabernacle of the Holy Father; a bride of Christ; a friend of the Holy Ghost; a delight to the eyes of all saints; a sister of the angels; a cause of joy to the heavenly hosts; a brother of all good men; a terror to the devil; a victory and conquest over all temptation; a weapon against all assaults; a reservoir of Divine benefits; a treasury of all virtue; an example to all men; a restoration of all that has ever been lost.

Now what is a pure heart? It is, as we have said before, a heart which finds its whole and only satisfaction in God, which relishes and desires nothing but God, whose thoughts and intents are ever occupied with God, to which all that is not of God is strange and jarring; which keeps itself as far as possible apart from all unworthy images, and joys and griefs, and all outward cares and anxieties, and makes all these work together for good; for to the pure all things are pure, and to to the gentle there is nothing better Amen.

This pure heart is the purchase of a Savior's blood to every child of his; and every one who has known the forgiveness of sins through faith, has had a foretaste of this sweetness; but the cares of this life and the love of other things entering in, may have made it but a foretaste; but its continual enjoyment is as much the purchase of a Savior's blood, through the sanctifying power of the Holy Ghost, as the forgiveness of sins.

Great as this gift is, it does seem to me that by sovereign grace, it is mine. How my heart melts in gratitude to God through our Lord Jesus Christ, for this unspeakable gift; *a pure heart* This tells the whole story; this is to be one with God again; this is to walk with God by faith as did Enoch.

E. S. WILLARD.

SCIENCE

AND THE

RESURRECTION.

BY D. T. TAYLOR.

And this same man scarcely finds limit to his own power in producing and controling atoms. Indeed the stage of indivisibility of an atom has never been reached. Take an example in Faraday, who did actually produce films of gold so thin that it would require three hundred and fifty millions of them to form a single inch in thickness. Were these broken into cubic atoms of this attenuated and well nigh invisible thickness, it would require that this three hundred and fifty millions be multiplied by itself twice to obtain the sum of the tremendous product. Can the skill of the creature man reduce matter to such impalpability, and still perceive, feel, and control these atoms, to act upon them at his pleasure, and yet the power of the Creator of this same man ever be baffled in attempting to locate, watch over, control, and reorganize the scattered dust of his people? Who among the candid can for a moment allow such a conclusion? Can man challenge his Maker to a combat of skill and power, and hope for success?

Let us come to the discoveries of the microscope made by the skill of man in the domain of the insect world. First, of the common fly we are assured that its eye has 8,000 eyes. How marvelous! But further, we are told that the two eyes of the dragon fly are each composed of 12,000 lenses, so that in reality, the wonderful insect possesses no less than 24,000 eyes, each a perfect organ by itself. No one is found to dispute these facts. But to believe in them, and then to doubt the ability of the Almighty Architect, whose skill originated and constructed these wonderful eyes, to select out from the earthy atoms the chosen jewels of his care, and cause them to shine in immortal life, is inconsistent indeed.

But our wonder is hightened as we proceed still further to penetrate the mysteries of the insect world. Leuwenhoeck informs us of animated insects seen with the microscope, of which twenty-seven millions would only be equal in bulk to the mite! Can it be proved that the atoms of the dead are any smaller? But President Barnard says of the monad, a very active and lively creature, that two thousand millions of them could be placed in a small drop of water, or packed into a hollow cube of but one-tenth of an inch in size! The statement, gravely attested, is inconceivable to the mind of man. Only think of it, a number of living things, exceeding twice over the total number of human beings in the globe, and all these contained perchance in a single drop of dew! Now the dust of the dead, buried and lost sight of for centuries, is no more invisible to the common eye than are these: but the glass of man finds and cousnt one,—can God detect and collect the others? The same authority just quoted says that the state of Bilin in Bohemia, is composed of myriads of fossil shells of the diatons, of which forty billions of them could be put into a single cubic inch. He adds yet further that there are forms of life more minute: Of the *Navicula radiosa* one hundred and fifty-three thousand millions; of the *Navicula mediterranean* three hundred and fifty thousand millions; and of the *Navicula viridis*, the smallest form of life known, no less than a million of millions could easily be got into a cubic box, of only one inch in size! We can set no bounds to human astonishment at such discoveries. Surely, chemically and atomically speaking, these must be as fine as is the dust of Wicklif and Huss, burned to ashes, gas and smoke, and hidden in the waters and in the unseen air. And under the watchful eye of the Omnipotent and All-seeing One, nothing is unseen; nothing is lost. We are yet further called upon to believe that these insects have perfectly organized parts, for Pouchet writes of microcoza or protoza, of which 10,000 could be ranged in a row on an inch line, and a million million put into a cubic inch; that they are discovered to have stomachs, teeth, eyes, &c.; and that the very process of chewing and digesting their food is made plainly visible by the marvelously magnifying glass! And it will either silence or increase our wonder when we come to know that the modern microscope invented by man, is capable of enlarging a surface 56,000,000 of times! Now all these marvels of the telescope and microscope, and a thousand more scarcely less astonishing, are discovered, recorded, and believed by the insignificant creature, called man. What then cannot be done by the everlasting and mighty God? Most certainly he who accepts the astounding facts revealed by the telescope and microscope in regard to the boundless immensity and strange minuteness of creation, is the last one to doubt for one moment the possibility of the resurrection of the dead. He, of all others, who takes hold of the tremendous conclusions of science, should also as readily grasp the equally tremendous truths of revelation.

Science discloses the fact that the wood and substance of countless trees, shrubs, flowers, plants, grasses, etc., and the innumerable forms of vegetation with which the whole earth is covered, comes not from the earth itself, but mainly, from the moisture and gasses of the invisible air,—that atmosphere whose very luminosity, according to Dr. Tyndal, is owing to its countless motes, and atoms, and dust. Who shall count these invisible particles that seem to know their places in nature so well, and come together so mysteriously at her call? He alone can count them who telleth the number of the stars (Ps. 147:4), and counts the hairs upon the heads of his people as well (Mat. 10:30); who gives life to the monad and the microcoza; and whose voice will one day be heard calling to all those for whom his Son shed his rich blood, and who are lost to human sight in the earth, and in the air, and in the sea "Come forth beloved: awake and sing!" To supply these rising forms will be as easy a task to him as it is on each recurring spring to supply the laboratories of nature with atoms with which to create her endless varieties of size, form, and color. We are all acquainted with the story of the seed found in the hand of a mummy that died 2,000 years ago, which, when planted, bloomed into a beautiful flower. And if the life of a single seed can be preserved so long in the hand of the dead, cannot he who watched that seed, and preserved its existence, watch the dust of the righteous dead as well, and when the spring time of resurrection comes, cause it to live and bloom, though like that seed they may have slept 2,000 years? Simple faith loves to believe that he can and will do it.

And the sea, the mighty, the deep, the wide sea "gave up the dead which were in it." (Rev. 20:13.) How sublime is this announcement! How many of the dead are dissolved in the waters of the great ocean! Now science asserts that four-fifths of the human body is only water. And it also has dem[illegible]d that many rich substances exist in invisibility; [illegible] millions of particles of silver exist in the sea unseen [illegible] human eyes; that silver itself can be dissolved to invisibi[illegible] in nitric acid; and that when so dissolved it exists as a colorless fluid, clear as water, unseen, yet present in its hidden retreat. And so ten pounds of oqague, solid silver, can, thus dissolved, be made to disappear in a pail of clear water so thoroughly that the eye of man cannot discover it, and then by a simple process, caused to reappear in its original silver form and substance at the bidding of the chemist. Exactly in the same way the countless dead in myriad atomic particles exist in absolute invisibility, dissolved by the aqua fortis of death and corruption, and lost to all sight, save that of the All-seeing One. So perfect is this dissolution that not even the cunning magnifying glass of man's invention, with its 56,000,000 power can perceive the atoms, nor all the yearnings of human love call them forth. But God sees all, knows all, watches all, and will find and gather all at the last day. There is no room left to doubt it.

These are moreover, faint types of this resurrection witnessed in the handiwork of man. We know that the skillful chemist can take any elementary substance, submit it to his analytical texts, resolve that substance into its pristine elements, and if he so dissolve a silver cup to invisibility in corroding acids, he can recover it again and restore the cup. And if he be in pursuit of any substance, such as arsenic, mercury, prussic acid, or other poison, he can by analysis hunt it out of all its hidden retreats and combinations, even after it has entered into the deeply buried tissues of man's animal nature into unseen places, and can bring the element out in all its integrity just as it was before. But this very man who thus asserts his power over the hidden things of nature, strangely doubts the loftier power of the great Architect who made him, the divine Chemist of nature in all its minute or grand proportions, to unravel its mysterious tissues, search out the dead, and bring forth man in his integrity, giving "every seed his own body" again at the restoring and transforming epoch of the great day! Man's skill is truly wonderful, but he is too puny to cope with God.

God could crush man to atoms easier than man could crush the mite with his nail; yea, God could forget man into nothingnes in a moment of time. For all mankind in the sight of the monarch of the universe are not so great as in a drop full of microcoza in the sight of man. Nevertheless the capabilities and powers of man appear very great. He can tunnel the mountains and conquer the ocean. He can harness the lightning to convey his thoughts, and catch the beams of the sun to perpetuate the features of his face. He can pierce the great gulf of the boundless heavens, and look in upon the invisible realm of countless insect life. He can sharpen his vision to behold an object of but seventy feet in size in the moon 240,000 miles away, and can perceive the forked tongues of flame in the face of the sun 91,000,000 of miles distant from his abode. He can ride over the earth at a terrible rapidity in chariots of fire, and sail on the blue of the sky in vehicles lighter than air. He can count and weigh the far off stars, measure their distances and velocities, and calculate their coming and going to the minute and second. All this and more man can do. But this same man dares assert that God is unable to raise the dead!

Finally, it is claimed that it is inconceivable that the dead, corrupted to rottenness, scattered to invisible atoms, in millions of unknown places, can be raised, take on their old forms of organized life, and live in glory and immortality; and that no one can believe in that which the mind is unable to grasp or conceive of. But is not the inconceivable in science perpetually asserted and believed in by the most sober and intelligent scientist? Take for example the system of comets whose number is by some astronomers supposed to be five hundred millions. Who can conceive that one of these strange bodies with a diameter of over 60,000 miles, and a tail a hundred millions of miles long is composed of matter so attenuated as to be capable of being compressed into one's hat or carpet bag, and to weigh but few ounces or pounds? And that this same astonishing body can travel as did the comet of 1680, 1,200,000 miles in an hour, and shoot out a visible tail 60,000,000 of miles long in two days? And yet all this is taught by Sir John Herschel, Prof. Roscoe, Dr. John Tyndall, and others, who believe it, and call upon the world to believe it, too. It is utterly inconceivable that such a vast mass of star-dust, gas, smoke, or nothingness should be propelled at such a fearful rate of speed. "It is," as Dr. Herschal says, "in definance of gravitation, and even of the laws of motion itself," that so small a mass of unknown matter can spread itself over and traverse so quickly such enormous spaces. And then to think of one of these comets like that of 1844 for example, having a period of 100,000 years! It is inconceivable that the tail of the comet of 1807 should in a single second shoot out 4,600,000 miles into space. It is inconceivable that some stars are so remote that light flashing from them at the rate of 11,300,000 miles a minute has been thirty millions of years passing the mighty interval by which they are removed from us One cannot grasp the thought that our whole solar system is unceasingly whirling around Alcyone, the central star of the Pleiades, at the rate of thirty-three millions of miles a year, and will require twenty millions of years to complete one revolution, thus taking the awful circle of six hundred and sixty thousand billions of miles of space. It is inconceivable that the light of a star should break in four hundred and eighty thousand billions of wavelets on the human eye in one second of time. All these things coolly asserted and seemingly sustained by facts, are simply astounding, incredible, past all belief, incomprehensible. But science puts them forth, although to believe them is apparently to take a long step towards high fiction. Human judgment is held in suspense before such facts. We must either reject them or allow that these are things in nature out of the range of all our pre-conceptions, forms of matter, laws of force, distances in space, and mysterious velocities of which men on earth have no conception. Coming near to these infinities we approach the realm of—Deity.

Allowing then that the resurrection of a thousand million of dead bodies out of the sea and land is a thing promised of God, why should man limit God's power to do it, or claim it is impossible because inconceivable, or doubt God at all, although the creature may not be able to conceive how it can be accomplished? Science does not hesitate to believe in its own inconceivable discoveries and facts; why not then believe in the inconceivable things of revelation as well, and frankly concede that the miracles and stupendous events which it records for faith to grasp may be brought to pass by the putting forth of almighty powers totally unfathomable to mortals, and beyond the pale of human knowledge, or even the comprehension of science? For who dares to assert that God has unfolded to the men of this little world, either in the book of nature or revelation, all the infinite resources at his command, or all the power of his omnipotent arm?

How grand, how glorious then is the ancient creed of all Christians in all ages, "I believe in the resurrection of the body, and the life everlasting!" a creed sustained by that royal and commanding promise, "Thy dead men shall live!" What a startling assertion of authority and power there is in these brief words. How full of victorious hope to the dying believer. All things are possible with God, except to lie. But there is no lie here, no deception. Let the church of Jesus rest then in full and perfect assurance that the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed to immortality, *at his coming*.

California Letters.

Our California correspondence, delayed several days by the great snow storm in the Rocky Mountains, reaches us just as we go to press, and is therefore laid over till next week.

Look out for it.

The News.

Our news department has been neglected of late, to pressure of duties in various departments. We are doing all we can for our readers. The news is of the usual sort—some good, and a great deal bad; and more rumors than reliable facts.

The End of all Things.

The end of all things is at hand;
The end of life, the end of time.
Lord, even now our footsteps stand
On the eternal brink sublime.
A moment more, our eyes may see
The splendors of eternity.

The end of all things is at hand;
The end of each relation here;—
Nor kindred tie, nor frienship's band,
However strong, however dear,
But must at one fell stroke be riven,
Unless their roots be fixed in heaven.

The end of all things is at hand;
The end of our probation's space.
None then can linger on the strand,
Nor for repentance find a place.
Hark, how it sounds along the shore!
Then time shall be no more, no more.

The end of all things is at hand;
The end of pain, the end of sin;—
Of exile in this foreign land;—
Assaults without, and strife within.
The end of Satan's short-lived power;
The end of death's terrific power.

The end of all things is at hand;—
Yes, of our faith the end draws nigh.
Now watching, waiting, Lord, we stand.—
Soon will thy glory meet our eye.
Amidst creation's funeral wail
Thy longed-for advent we shall hail.

—*Charlotte Elliott.*

Communications.

Sabbath Dialogues.

[Continued.]

W. I can show you that Paul speaks of two laws, or he contradicts himself, which of course neither of us will admit. In Gal. 5: 4 we read, "Christ is become of no effect to you, whosoever of you are justified by the law! Ye are fallen from grace." And then in Rom. 2: 13 we read, "For not the hearers of the law are just before God, but the doers of the law shall be justified." From these texts it is plain that he refers to *two* distinct laws. In Galatians he is speaking of Moses' law; but in Romans he is speaking of God's law of commandments in the decalogue, the doers of which shall be justified.

C. I do not see as you have proved the point, or shown any contradiction. The context of your texts will show this. In Gal. 5 Paul is showing the uselessness of the law under the gospel—showing Christ is of no use to them if they follow the law. In Rom. 2 he is telling how God is going to judge the two classes of men who lived under different dispensations, and says, "For there is no respect of persons with God: for as many as have sinned without law shall perish without law; and and as many as have sinned in the law shall be judged by the law: for not the hearers of the law are just before God, but the doers of the law shall be justified." When? Under the gospel dispensation? Nay, but "In the day when God shall judge the secrets of men by Jesus Christ, by my gospel." Those living in or under the law will be judged by it, and be condemned or justified, according to whether they are 'doers' or 'hearers' only. Those living before and since the law shall be judged according to the light of their day, irrespective of the law.

W. But it must be that there was a law in force in Paul's day, for he says in Rom. 7: 12, "Wherefore the law is holy, and the commandment holy, just and good," which could not be the case if the law was done away.

C. Wait a little, and let us examine a few verses before your text. He says, "For when we were [in the past] in the flesh, the motions of sin which were by the law, did work in our members to bring forth fruit unto death; but now we are *delivered from the law*, that being *dead* wherein we were held, that we should serve in newness of spirit and not in oldness of the letter." So you see it *is dead* now that Christ has come and introduced the new covenant.

W. But the marginal reading shows that it was not the law that was dead, but he was dead to it; for it reads, "Or became dead to that." So it was Paul who was dead, and not the law.

C. Ah! that is a singular idea. What, the law alive and in full force, and the apostle dead to it? How then could he keep it, as you say he did? But this is a mistake; for it says, "That being dead *wherein we were held*, and not *we dead* that were held! The expression before this confirms it, which says, "Now we are *delivered from* the law, that being *dead*." And to make it still plainer, begin back at v. 3, "For the woman which hath an husband, is bound to her husband so long as he liveth. So then, if while her husband liveth she be married to another man, she shall be called an adulteress. But if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another. Here the church is compared to a woman, and the law to her husband, and she is bound to the law as long as it is alive. But when it is dead, the church is free from these bonds and has a right to contract with another husband, and yet is no adulteress, as she must be if she has two husbands (law and Christ) at once. Paul here announces positively the death of her first husband, the law, and her marriage to another, "even him who was raised from the dead."

W. Well, you make it clear the law there spoken of is dead, which proves to me it is the law of Moses, and not God's law of commandments, for they must be alive.

C. What! have you forgotten v. 12, you quoted but a minute ago? "The law is holy, just and good." There is no change, for the law of v. 6 is the law of v. 12; and there is no such distinction as Law of Moses, separate from the Law of God; for Moses gave no law but the law he received from God: hence, 'law of Moses,' and 'law of God,' or 'the law,' mean all one and the same thing. But as you seem to cling to the ten commandments as something separate from the law, and still in force, what will you do with Paul's words in 2 Cor. ch. 3.

W. Well, that can easily be explained. You understand that what was engraven on stone is done away, when it is only the *ministration* that is done away.

C. What, are you going to have the commandments left, and no ministration?

W. No, they are now to be administered by the Spirit's writing them in the heart, which is the "ministration of the Spirit, which is more glorious."

C. Nay, brother, you mistake again. That would simply be a change of the place of record, from "tables of stone" to the "heart." That is not its "ministration," nor in fact any part of it. To administer a law is to see it *enforced* and *carried out;* for a law is of no use if there is no one to administer it or enforce it, no officers to execute its penalties. Now the execution of the law was death in every instance; hence Paul calls it "ministration of death." But Paul, where is this law? Ans. "Written and engraven in stones." And he says, (Gal. 3: 21) "If there had been a law given which could have given life, verily righteousness should have been by the law." S[illegible] you see the law was death, and [illegible]ng else. It was a corrector of transgressors. It could give no life, or pardon, but in its shadowings it pointed to one that could.

W. But if you have the law of commandments done away, what is the "Spirit" to administer in its "ministrations?"

C. Well, Paul says, (Heb. 7: 12) "For the priesthood being changed, there is made of necessity a change also of the law." "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did." This "better hope" is what is now administered.

W. But Paul says, (Rom. 3: 8) "Do we make void the law through faith? God forbid, yea, we establish the law." So you see there is some law that is not done away, but established.

C. I think you must misapprehend the apostle. He is not showing that the law is *now* in force, but that its former teachings were correct, when it foreshadowed the coming of Christ, and the bringing in of faith, or the "better hope," as he says, (Gal. 3: 23) "Before faith came we were kept under the law, shut up unto the faith which should afterward be revealed, wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Well, Paul, has the faith come, or been revealed? "Yes!" Then we are "shut up" no longer? "No!" No more need of the schoolmaster? "No!" He taught rightly, and brought us to Christ; did he? "Yes!" Then you confirm, or establish him; he did his work; the Law school is dismissed—Christ the, greater teacher, having come. (*To be continued.* O. D. Gibson.

The Main Question at Issue.

My old friend Geo. Storrs has written to me, expressing a willingness to discuss in the *Bible Examiner* the main questions at issue between us. I prefer however to publish my articles reviewing his pamphlet in the Advent Christian Times, which he can copy or not as he chooses. After defining his position in regard to the promise and oath of God to Abraham, that "in his seed all the families of the earth shall be blessed," he asks the following questions:

"Did God mean what the words express in the promise and oath?"

"Has the promise and oath a fulfillment in the past?"

The first question, I answer affirmatively. God meant just what he said. The second question will be answered in due time, not however, until the first is fully disposed of.

In order to arrive at correct conclusions in the discussion of a proposition, the rules of logic require a clear definition of its terms. The entire premises should be well understood. It herefore would learn exactly what he understands the word "all," in the promise and oath to mean? Does it mean every human being that has lived since the creation of the world, and that will live hereafter? Is that the invariable sense of the word *all* in the Bible? I would also like to hear from him on the word "every," as it may come up in the discussion. Does the word "every" in the Bible embrace every human being in all time or at any particular epoch in the world's history?

Then again I want an explicit statement what he understands the blessing in the promise and oath to be. And when he defines its meaning, I want him to give some Scripture authority for his definition. It is certain that his new theory of the gospel rests on these two legs, *all* and *blessed.* If they are knocked from under it the whole thing vanishes like the "baseless fabric of vision."

As I intend by the grace of God to fully dissect his pamphlet, and fully show that its premises, arguments, and conclusions are false, and ought at once to be rejected, I want him to explain well and satisfactoriliy the terms of this promise and oath of God to Abraham.

I would add, that I have always regarded my brother as a sincere man, but for many years a very unreliable teacher of Christianity. When he gets a new idea, he makes a hobby of it; and insists on it to the exclusion or neglect of almost everything else.

In 1844, he set the precise day, hour, and minute for the Savior to come, and sent a printed notification of his discovery broadcast over the United States, by which he did the Advent cause an irreparable injury. He was against the restoration of fleshly Israel and the "age-to-come" theory. The next thing we hear of him, he is with the Judaizers and strongly in favor of their views of the kingdom and the age-to-come. The next revolution brings him to a denial of the resurrection of any but Christians. No life out of Christ, not even a temporary lite for the purpose of punishment! He once professed to *believe* in water baptism as a part of the gospel system, but had no preference for modes. The next thing we hear of him he denies it altogether and contends that the only baptism we need is the baptism of the Holy Spirit!! He published a pamphlet on this point, and sent it out to the world, thereby nullifying God's ordinance and teaching men to disobey God!!! Now, he has abandoned his "no resurrection out of Christ" and is strenuously advocating the resurrection of the whole human family to future probation, except a few persons who have wilfully sinned against the Holy Spirit!!! N. Field.

Mind and Matter.

Dear Mr. Editor: With reference to the present controversy about the meaning of "Hades," involving the presumed individuality and consciousness of the spirit after the death of the body, I think it would be as well to avoid all reference to lexicographers and heathen writers, all of whom, more or less, must have been impressed with the prevailing opinion of their day, and have stamped their bias on their works,—hence are no authorities at all. The arguments would have greater weight if divine revelation and acknowledged philosophical facts were the base assumed.

For instance: it is an axiom that when conditions exist certain results follow. When certain material combinations exist in the human frame, such as the organs in the region of the heart, and the particles of matter in the brain requisite for the development of mind, conscious intelligence must ensue when such combination is acted on by the life-spirit. And why should there be any astonishment that such effects can only be produced from such combination, more than that sound should be the inevitable result from the action of wind on the *material* combination of the parts on an organ, or that electricity should be the certain result from the action of *substances* composing a galvanic battery?

Solomon under inspiration was wiser than Liddell, Scott, Æschylus, or Homer, and he asserts that, apart from the body, including the combination of the organs of mind, there is no conscious intelligence after death. "The dead know not anything, neither have they any more a reward; for their remembrance" (not "memory of them") "is forgotten. Also their love, and their hatred, and their envy is now perished. . . . . There is no work, nor device, nor knowledge, nor wisdom in *the grave*, whither thou goest." (Ecc. 9: 5, 6–10.)

Again, as to individuality, it is not of the spirit. In the *Rainbow* for September I endeavored to show from Scripture that there is a difference between soul and spirit, the former being material organization. The soul, with the tabernacle encasing it, is the *Ego*, the individual.

There is an emphatic statement by Solomon (Ecc. 12: 7.) that "the spirit shall return unto God who gave it." The spirit of David, therefore, his life-breath, returned to God; but David personally did not go to God,—his spirit did not represent his identity—for an apostle states that "*David* is not ascended into the heavens." He was in his sepulchre. (Acts 2: 29–34.) Compare Mat. 16: 26 with Luke 9: 25, where "himself" is identical with "his soul," in allusion to "a man." The Lord Jesus at his death commended his spirit to his father (Luke 23: 46.); but we have the testimony of his own lips that, until he rose from the dead, He, personally, had not ascended to heaven. (John 20: 17.)

The man, Adam, was a personal entirety before the breath of life was breathed into him; he simply became a *living* soul when the vital action took place.

It is scarcely possible fully to appreciate the importance or glory of the resurrection as taught in the word of God, under the theory of independent consciousness. It is, moreover, dangerous, as tending to the rejection of the resurrection altogether.—*H. Goodyn in Rainbow.*

more soothsayers." Nahum 3: 1–7. Condemnation of witchcraft. Mal. 3: 5. A swift witness against sorcerers, etc. Acts 8: 9–18. Read carefully of a sorcerer converted by Philip. Acts 16: 16–25. Paul stopped a young woman from soothsaying, and the rabble caused him to be cast into prison; and by the power of God he was released from his chains. Gal. 5: 20. Witchcraft one of the works of the flesh. Rev. 7: 21. Of Sorceries. Rev. 21: 8. Sorcerers to suffer the second death. Rev. 22: 15. Sorcerers classed with murderers, idolaters, and whosoever loveth and maketh a lie.

Let the inspired writers be believed by all means, even if thereby every wizard, witch, sorcerer, necromancer, or so-called Spiritualist, be proven to be an abominable deceiver. All persons who teach that man in this life has within him an immortal, never-dying soul, or any thinking part that retains its thinking functions after the body is dead, is, if not in fact a Spiritualist and sorcerer, at least an aider and abettor of that abominable evil known as Spiritualism, or sorcery, or witchcraft. They (those who so teach) are making the word of God of none effect by assisting to promulgate that false theory which we find in the false pleading the evil One to eat of the forbidden fruit. He (that evil One in the form of a serpent) said to Eve: "Thou shalt *not* die," after the great God had said of to them, "Thou *shalt* die." The preachers in these days tell us when a man has died that he is in reality not dead, but that his immortal soul has gone to heaven, or to a place of constant pain and torture. They ignorantly contradict the Scriptures of truth.

R. H. Graham.

Charity.

I find by the concordance that the word charity is made use of in the New Testament twenty-one times, and I know of no other word in the inspired writings, used to express a Christian grace, that is so magnified or enlarged upon by the sacred writers as this. But I am often made to feel that in this age of the world this virtue is looked upon in a very different light than what it then was, or perhaps scarcely considered at all. It is not very surprising that the world should have and practice such sayings as—"Two of a trade cannot agree," or, "We'll build ourselves up by pulling others down, for such are the fruits of human nature. But when we see such things in the fold of Christ, where the divine nature ought to have the supremacy, how we are to make to mourn that the religion of Christ should be so misrepresented by his short-sighted followers. No wonder the one who contemplated this subject wrote:

"Alas! the *rarity* of Christian charity!"

Of all members given to uncharitableness, it seems to me the tongue is most unruly. It is so easy to deal out an uncharitable dose for some one, especially in their absence, with the tongue. But I must, in order to be charitable myself, admit that such thoughts are oftenest given expression to without forethought, and so the sin may not always be a wilful one. Although this may be an excuse at the commencement of the Christian career, it must fail to be such before *the term of growth in grace expires.* One can scarcely fail to observe even when in an assembly of Christians that the element of charity does not pervade all hearts as it ought. Perhaps something will be slightingly said of some absent brother or sister. There may be plenty present who have it in their power to correct any false impression; but with a species of *dumb uncharitableness*, they hold their peace. I am fully persuaded that this is not the best course to take. There are of course cases where it would not be proper to attempt to restore an *unworthy* one into church fellowship. But the instances are very rare where we would not be justified in improving these opportunities for building each other up. If we take the trouble to put our thinking cap on, we can doubtless recollect something to relate concerning the absent one that will offset or more than offset what has been said in their disfavor. It is an unpretending way to rebuke a slanderer, and a sure way to bring *light* and *gladness* in our own hearts.

EMMA DREW.

EDITORS' JOURNAL.

TUESDAY, Dec. 26. Came to Toledo, Ohio, from Jackson, Mich. Rode out to Sylvania, seven miles, and called upon C. F. Hasty, who was for a time one of our teachers in the Memphis school. A noble brother is he. The death of his father called him home, where he now remains with his widowed mother. I took supper with Br. and Sr. Dawes, and called upon Br. Warne, a brother who has done much for the truth in this region. They have preaching once a month by Eld. A. N. Seymour. Their numbers are small, but they are hoping for better things. Br. S. had a great opening here some years ago, and his meeting was followed up by tent meetings here and in Toledo. But things run down afterwards for want of laborers to build up. But I trust the cause will be revived again.

I returned to the city at ten p. m., and left for the East by the Lake Shore Road at three a. m.

THURSDAY, Dec. 28. Arrived at Boston, and attended to business at the *Crisis* office connected with the Mission cause South. In the evening went out to Newton Upper Falls, and called upon Eld. L. T. Cunningham, who took me over to the Lower Falls to see Dr. Leslie, and I then returned and spent the rest of the evening with him. We had a long talk on the prophetic word, and on the times and seasons. He is well posted in these matters, and rather thinks we are all slumbering on the subject of the Lord's near coming. I cannot say but there is *some* truth in the charge. Some of the believers in definite time begin to talk about another paper which shall be devoted wholly to "the time question."

We have kept back nothing that was at all profitable, and do not mean to do so. We ought not to give anything that is fanciful or unreliable to gratify an individual theorist. It is a great and grand theme, and should not be trifled with.

FRIDAY, Dec. 29. This morning, after reading the Holy Word, we came to the "sweet hour of prayer." I led in the family devotions, when Br. C. and his wife followed, and their seven children, all poured out their hearts in prayer and praise. It was a sweet hour! It was *family* prayer.

Came to Boston and met the Missionary Board. Among whom were Brn. Adams, Boutell, Couch, and Cunningham. I made my report of labors in Memphis, and the sale of the chapel there, which was accepted. I also stated to them the fact that the South was missionary ground, and none could go there with idea of support from the people. And whoever should go, would have to be sustained from some quarter. That the Missionary Society was originally designed for the Advent body as a whole, and all parts of the field should be looked after with an impartial care. The Western Association could open a Missionary Department if it was advised by our brethren East, and we could act in harmony in our great work. But we would continue to act and work under the Board of the general society if they chose. That we we were in sympathy and union with it, and would pledge our support, if their missionaries could be helped in their work.

After consultation it was unanimously agreed by the Board to carry on the work East, West, North and South, as the door might open, and their means allow. They wish us to prosecute the work of missions to the greatest extent possible, with the assurance of their sympathy and aid. The cause is *one*, and we wish all may so consider it, and give and work in harmony. The cause is one. What one plants, the other should water, and so go on and prosper.

Both papers should be circulated as far as possible in all the fields of labor, and they will prove a mutual blessing, as they do not clash, but teach the same great truths in the spirit of love and candor.

The Board, I may here remark, are sound in the Advent faith, and feel that it would be a great mistake to give up the Advent name, as it represents the great truth which first brought us out from the church and world, and is soon to lead us into the kingdom of God.

A brother told me a remarkable fact to-day. He said a brother who had had the benefit of his neighbor's paper for eight years, that is, had borrowed and read it for nothing for that length of time, waked up one day not long since to think of the injustice of his course. On reflection he concluded it was best to confess, and pay up. He sent eighteen dollars as his past dues on his neighbor's *Crisis*, and then subscribed for himself. Let those who depend on borrowed papers take notice of this noble repentance.

Whitmore's "Immortality."

Dear Sir: When my attention, through your means, was lately drawn to the American work, "The Doctrine of Immortality," by James H. Whitmore, I felt at first like some other old stagers, half unwilling to traverse again an oft-trodden road. But a very few minutes' examination sufficed to show that the essay was so comprehensive, was illustrated from so many unsuspected sources, and moreover that the writer himself was one of those welcome logicians who first clear their ground and then go right *ad rem* with the honesty of a bullet seeking its target, that I was not long in eating up his book; and I can assure you that in so doing the operation was one of tumultuous delight.

I increasingly see that the *Rainbow* is an invaluable arena for adventurers in the stupendous conflict of religious thought. The editor may well say he "is not responsible for the sentiments of his correspondents;" for if his correspondents all thought alike his occupation were gone. They are all, we are happy to know, testing their Berean armor, both offensive and defensive; but they are not yet in uniform. It takes some of us a long while to get out of the wood before we can tilt with our adversary on a plain champaign country. The adversary also has to be coaxed out of his own wood, to be invited out into the sunshine; and then when we have mutually abandoned the shelter of "the trees of the garden," and every other refuge of lies, the challenge may be given and accepted with some chance of fair play: — and God help the right!

The value of Mr. Whitmore's book lies in the evidence adduced to show how the entire scheme of the Christian message holds together. Once admit with him that the first Adam was wholly "of the earth and earthy," (which, indeed, happens to be found in all our Bibles, though it is virtually and constantly denied) and he will carry you along with him to his conclusions, struggle though you may. Is it not notorious that the master-key to the dark chambers of imagery in which our modern spiritualists are seeking to fascinate, or ought we not rather to say suffocate, their disciples, is fetched from the popular doctrine of the separate condition of souls?—telling the gaping multitude that their departed friends are taking just as lively an interest in mundane affairs as when they sojourned in clay; and thus nursing that desire so dear to human nature, of looking upon our possessions and pursuits as things in the control of which we shall continue to exercise some shadowy share, even though the reins shall have fallen from our bony fingers. May not this subtile lurking element be discovered running through our personal loves and hatreds, our money-hoarding, our will-making, our building up a family-name, our autobiographies? And yet a single flash from the apostle Paul's pen would, if we could but believe it, obliterate the the entire fallacy, and wither it up like a scorched roll. Could we but stand by and witness the apostle in his last moments spanning in triumphant vision the brief interval of death's reign,— to us, the survivors, a weary interval indeed; to himself, a moment, and the twinkling of an eye;—could we watch him saluting, as an object near at hand and not afar off, the pearly gates, in the full assurance that the next moment of consciousness would be to him but the echo of the resurrection trumpet,—then we should understand, and without much effort, how entirely and heartily he was bidding farewell to earthly scenes, yes, even to his labors for his beloved Philippians,—until,—and here the vision culminates,—until he should meet them and others like them in "that day," emancipated from the body, clothed in immortality, present with the Lord. Truly a sublime picture! "Truly the rapture of repose" is here! Truly this is the gospel!

But change the picture for a moment and imagine this faithful servant in the unclothed state from which he so instinctively recoiled; imagine him holding colloquies with surviving apostles, as the spiritualists teach; or, if such a supposition be insufferably profane, imagine him witnessing from his bed of helplessness, and that, too, only a very few years after his departure, the feeble efforts of the Roman Clement, endeavoring to establish the doctrine of the resurrection by a discourse on the periodical return of the Phœnix to the Egyptian Sun-Temple: — imagine him watching the gradual corruption of every church which he had founded,— the faithful at Rome becoming the most faithless of all; — and Christians even of the nineteenth century hardly caring whether the resurrection of their Lord was capable of historic proof, or not,— shifting the argument for their own immortality, from alliance with the second Adam to alliance with the first Adam, and reading the fifteenth chapter of the first epistle to the Corinthians backwards!

"But it were impious," some will urge, "to imagine any thing of the sort, or to suppose that the apostle takes cognizance of aught but his future reward. He rests in hope; already, it is true, in the enjoyment of bliss; but looking forward to greatly enhanced bliss in the day of judgment. Where that present resting-place is, none may declare: perhaps in Heaven, perhaps in Hades."

We prefer the apostle's own statement. "His life is hid with Christ in God;" veiled, concealed, resting in abeyance; but in perfectly safe keeping. What more need we wish for, either in Paul's or in our own behalf?
—*James Waylen in Rainbow.*

Ho, For Rochelle!

Are you going to Rochelle, Ill., to the annual Conference? I expect to do so. Let there be a general rally. Remember its time of commencing is Jan. 18th, 1872, not 1873 as the printers said in last week's paper. Don't wait till 1873. It may be too late. Come up to this meeting one and all. Let us awake in Illinois. God wants us to work. We are too nearly asleep. Arouse, and come to this meeting. Come filled with the Spirit of God and give us your counsel and aid. Come early in the meeting. Amen.

F. BURR.

1872.

The year just before us is not the centenary of any great event in modern history. A hundred years ago, our fathers were still somewhat angrily resisting the arrogant claim of the British Crown and Parliament of unlimited, unbalanced power to tax them without even the formality of asking their leave; but only the discerning few as yet foresaw the bloody struggle that was then imminent. One hundred years ago peace was very general in both hemispheres, except that the partition of Poland among her three powerful neighbors had been decreed and initiated. And now it looks as though the next great war in Europe would be between the powers which perpetrated that gigantic crime and upon the plains so often reddened with the life-blood of its victims.

France seems a smothered but not sleeping volcano, just ready to vomit flame and ashes, yet not likely very soon to trouble the repose of her neighbors. That her present government cannot outlast the coming year, is a prediction; but who can tell what fashion of monarchy shall supplant the doomed Republic? The priests and ruder peasantry would have Henry V if they could; the army officers prefer Napoleon III; the manufacturers and shopkeepers lean toward the house of Orleans; the workers for wages constitute the main strength of the Republic. That Theirs will soon cease to be President, few doubt; beyond that, all is blind conjecture.

Great Britain seems to be gravitating toward a republic, in fact, if not in name; but the obstacles to be encountered are gigantic. Among Christian countries, there remains no other whose social structure is so essentially aristocratic as hers. A hundred families own half her immense wealth; the greater portion of her soil belongs to a much smaller number. A social revolution in the British Isles may be the bloodiest and most destructive that the world has yet seen. It can hardly be initiated while the National Finances remain as sound and hopeful as they now are, and a majority of the rural tenantry continue attached to the feudal lords by a tie of common interest; yet the day of strenuous effort for a radical upturning in Britain cannot be far distant. The union of Church and state is probably the next bulwark of aristocracy to be assailed and subverted.

Spain has made more progress toward daylight within the last ten years than any other country. Till lately a thrall of bigotry and imbecile despotism, she has to-day a liberal constitution and a parliamentary regime, and is rapidly gaining in popular intelligence and popular power. Her fearfully disordered finances and her enormously over-generaled army are the chief remaining obstacles to her complete renovation.

Italy is no longer a chaos of nominally independent but inpotent states and of foreign provinces, but a liberal kingdom of twenty-five millions, rapidly growing in intelligence, cohesion, and strength. More newspapers are issued weekly in any quarter of her area than in the entire peninsular twenty years ago. She needs but peace and a policy which shall serve to develop her material resources, to render her, by the close of this century, one of the great powers of Europe.

Germany is to-day the strongest and most influential among those pow but her Emperor and his prime Min ter Bismarck are both old men; so his military brain, von Moltke. Whe these pass away, as in the order of nature they soon must, the prestige of the monarch will fade, and the Empire enter upon that work of social melioration which has already been delayed too long, allowing Austria, and even Russia, to take the lead of her. These two great military monarchies are likely to be involved in deadly strife at no distant day; but Germany will stand aloof if the voice of her people shall be heard.

Mexico and all Spanish America seem to us a continual anarchy, when in fact they are in most respects what Europe and Christendom were ten to twelve centuries ago. A far wider expanse and a sparser population are the most essential points of difference.

On the whole, we hope to be obliged to chronicle little or no carnage in 1872; yet the bloodiest years of the past have been ushered in as peacefully as this now promises to be. Let us reverently trust that whatever of agony and wo the New Year may bear in its bosom may be overruled for good, and that the human race may visibly, palpably profit by all its sufferings and sorrows.—*N. Y. Tribune.*

From Arkansas.

Br. Himes: Having been busily engaged professionally, and sick part of the time since you were here, I have not written as soon as I should have done. THE TIMES has arrived; and a welcome visitor it was to me, and, indeed, to all, as far as I have been able to learn. Your visit to our country has been productive of more excitement than we have had since the late war. "Many are running to and fro," and I think knowledge will be increased. I have not seen Br. Lenox since your visit, but I have heard that there is quite a sensation over there, also. As to my own case, I have had a hard time. I have been suspended between tradition and the Bible until recently, when the peg of tradition drew and I fell to the side of Bible truth, which tells me that "the wages of sin *is* DEATH, but the gift of God is eternal life, through Jesus Christ our Lord." And I humbly and adoringly bless *his* name who has enabled me to see the riches of his grace in the light of truth. I now believe that I can preach the gospel in "Spirit and in *truth!*"

I have obtained several new subscribers, some of whom were greatly incensed against the Advent doctrine when you were here, but have been very much softened, by hearing and reading the doctrine; and now are willing to acknowledge themselves "awfully bothered." I must not fail to notice one case more closely, which will encourage us to be sowing the good seed, even when adverse winds blow, and trust our heavenly Father for the increase. The person alluded to has been a member of the Baptist church for twenty years, and a faithful vindicator and defender of its tenets. (You know Baptists, generally, are proud of their traditions.) I loaned a book to him, which he read with great interest, and soon became a convert to its teachings. He is above sixty years of age, but feels inexpressibly rejoiced that God has visited and comforted him by the "truth as it is in Jesus," even in his last days. And I say, Amen! May the glorious doctrine gladden the hearts and homes of thousands more. Oh! send out the precious ships, laden with their sacred cargo of eternal truth. May they find a place in the home circle of every family in our great republic. May they be wafted by the winds to other shores, until all the families of the earth are blessed by their fructifying presence.

G. W. CROSBY.

Advent Christian Times.

TUESDAY AFTERNOON, Jan. 9, 1873.

JOSHUA V. HIMES, ... EDITOR

ZION'S *Herald* thinks this generation may see the end of idolatry. So do we—by the process described in Ps. 2: 9, however, and not by conversion.

IT is worth while to note in passing that in the Egyptian ideographs, or hieroglyphics, the separate soul was indicated by "a dog-headed animal." We would be glad to point out the analogy, but must leave the difficult task for some immaterialist friend.

How men differ in opinions! Dr. Conant, the eminent translator, says "My Glory," in Ps. 108: 2, means man's spiritual nature. Very likely this may be so. But the difference of opinion is here: The doctor says this "glory" is immortal; and Peter says, "All the glory of man is as the flower of the grass: the grass withereth, and the flower thereof falleth away!" The difference between the two is very great. The question is, which is right. The Doctor is eminent authority. Let each reader decide for himself whether his assertion shall outweigh that of Peter. (1 Pet. 1: 24.)

A CHRISTIAN daily newspaper was commenced in New York last July, by Mr. John Dougall, who had for ten years previously conducted a Christian Daily in Montreal, Canada, with great success. This paper was called the *Montreal Witness*, and it still continues, under his son's management, to be the most extensively circulated journal in Eastern Canada. Mr. Dougall brought the highest testimonials from leading ministers and others in Canada, and the New York *Daily Witness* soon obtained very favorable notices from a great number of religious and secular journals, of the highest character, in New York, and throughout the Union; a column of which appears in this specimen number of the Weekly Edition.

OUR MISSIONARY SOCIETY.

We have a Missionary Society for special efforts in fields not likely to be otherwise reached. In general, nearly all our preachers are self-supporting missionaries. But there are some things that can only be effectually accomplished by the co-operation of the entire body. There are many claims upon our resources, constant demands upon our charity or benevolence. All should be fairly considered, and each receive help according to our convictions.

Not least among the claims is that of our Missionary Society. Its work is a great one. They purpose sending the gospel South to the Gulf, and to follow up the efforts that have already extended it to the Pacific. They need earnest and effective labors, self-sacrificing men, and means to keep them continually at work. Shall they not have both? We have faith to believe they will. Send your contributions to GEO. T. ADAMS, 167 Hanover st., Boston, Mass.

NOT RELIABLE.

Some sensible man has said: "I am a pastor; and I find that just those persons whose desire seems to be to occupy conspicuous places in the church, if they are to work at all, are the very ones whose example is not always the best, or who cannot be relied upon for steady activity. They are the ones who must be coaxed and urged, unless there is a good prospect of their shining."

A plain truth, plainly told. To lean upon such is to lean on a broken staff—they will fail you where wanted most. They must be fed continually upon publicity and special attention, and their appetite increases with that it feeds upon. A little work in obscurity will damp all their ardor they fall out of the current, and soon they are high and dry on Backslider's bank. And it is as true of preachers as others. They can work as long as they are the center of attraction; but if the "I" is eclipsed they are soon lost to sight and hearing.

Let us have a reform in the class all round.

A SERIOUS LOSS.

We refer to Br. Preble's loss of the plates of the "200 Stories for Children" in the Chicago fire. Just before the conflagration they were removed from the safe to a temporary place of deposit, with thousands of pages of other valuable plates and other material, from which they were to be transferred in a few days to a new, larger and more perfect safe. But they were caught by the flames and consumed. This is a great loss to Br. Preble, and, also, to our children, with whom the book was a great favorite. Br. Preble is not able alone to republish the work; but if he could have help, the republication would be a success and the book would soon pay for itself. We trust his friends, and the friends of the little folks will loan or donate to him a sufficient amount to enable him to carry out his plans in this respect. Let all who have enjoyed this compilation remember Br. Preble in his time of trial.

NOT EXACTLY.

A recent writer, prominent among "Age-to-come" teachers in a recently published communication, says: "Second Adventists have *repudiated us* for the belief that the world to come must be controlled by Christ and his immortalized believers; and nations, Israel at their head, restored to Canaan, must be the subjects." This is not exactly so. The fact in the case is that Adventists are repudiated by him and most of his brethren, and by them classed with other Protestant sects, Romanists, Mohammedans, etc. Some of them do believe that we shall have another chance for salvation in the coming age; but they strenuously deny that we are Christians at all. Think of those taking such a position, whining that they are "repudiated" by Adventists! We do repudiate their false doctrine, and above all repudiate their sectarianism which can not see God or good or religion outside their own contracted circle.

MUST BE A MISTAKE.

The (Mo.) Christian says—"*Another* preacher gone to his reward." It says he "fell in battle with his armor on." Is *that* his reward? Now we had another idea of the matter. We looked upon falling in battle as the enemies' triumph and our misfortune, and for reward in a *rising again*, not in the fall. Rev. 11: 18 is on our side—it speaks of a time yet future when "the prophets and saints, small and great," will be rewarded. Now if there is a more favored class who are rewarded before Daniel, and Isaiah, and David, and Moses and the rest, we want to understand it. Still it does not seem exactly right that the old prophets and apostles should wait till the judgment for their reward, and the preachers of these days get theirs at death! There must be a mistake in the popular theology.

SEEKING A CREED.

The Winebrennarians want a creed. At least some of them do. (By the way we mean no disrespect in calling them by that name—not many of our readers would not know who we refered to if we called them "Church of God"). The subject was agitated in one of them principle elderships in a late session, and in the *Advocate*, by a prominent minister. He gives nine reasons why the plea of "submitting the Scriptures to every one's unassisted judgment" is, or is like to be, a failure. We refer to the subject to call attention to the growth of Advent idiers in another denomination. The sixth to the ninth points inclusive relate directly to Advent views, covering the "immortality of the soul," the state of the dead, the resurrection, future rewards and punishments, and the saints inheritance. The writer says the contradictions on these points in their public teachings is "shockingly disgusting." If we remember right, it was in this same paper that we were twitted of the differences of opinion among Adventists, with which the unity of its supporters was contrasted. "Comparisons are odious," and we will not enlarge. We wish our neighbors no harm, but we trust the smouldering fires of materialism in their midst may yet break into a flame that shall light up all their bodies.

WAS ADAM A SIMPLETON?

There seems to be quite a current in theological ideas setting toward the point that Adam was a simpleton. Of course those who press the notion do not use this term; they say his state was one of "childish ignorance and simplicity." I went to a Methodist Preacher's meeting in Boston. Rev. Mr. Scot said he "thought too much holiness and wisdom is attributed to Adam and Eve. He doubted if they knew more than our children to day—they were not archangels, and fell at the first assault. Some of the beasts probably know more than they."

Now it cannot be doubted that too much wisdom and holiness have been by some attributed to the first pair, but that is no reason why we should run into an opposite extreme, and almost deny them the commonest common-sense.

God made man to have dominion over the earth; and as he was among the things that were very good, it is altogether probable that he was fit for the position God designed for him. It also appears that he had sufficient perception and discretion to apprehend the nature of the creatures God had made and give appropriate names to each. Child-like he may have been in those respects in which we must all become as little children if we would enter the kingdom of God; but there is no reason whatever to doubt that his powers of mind were fully matured. One thing is certain, if he was incapable of comprehending his condition, his nature and the penalty of transgression, it is hard to see how divine goodness can be justified, especially in the orthodox view, that his sin precipitated him into eternal wo!

A REMINISCENCE.

Our readers will enjoy the following reminiscence of old Father Miller, furnished us in a private letter from one of his daughters-in-law—Sr. I. E. Miller—of Minnesota. She says:

"On receiving the last number of THE TIMES I began with the first article upon the first page and read through taking every article by course; and a feast *indeed* it has been. This reminds me of a little story George tells about his father's asking him to read to him when he lay upon his bed, with those dreadful sores, in his last sickness. George took the paper and sat down by the bed and began to *look* for something to read. The old gentleman waited very patiently for a moment when he burst out with, "*Well*, George what's the matter? Why don't you read?" Looking for *something to* read, he replied. "*Read, read*, begin at the beginning and *read*." So George began with the title, the volume, number, etc., etc., and read every word printed upon the sheet. When he had finished, "There," said Father Miller, "*that* is the way to read. I can *see* that paper now.

I never really thought of the idea before; but with many it is much like sitting down to the table and picking out one or two favorite dishes to make one's meal out of. They sit down to our paper and choose one or two articles, because they are written by some one known or liked especially, and let the rest of the paper go unread.

"Preacher's experience" is splendid. I think it's good for some of us that are not preachers. The idea about "side-blows" and "back-thrusts" and "*pretended* friends," etc., I can appreciate. Then there is, "What time is it?" It did seem as though every word of it came right home to me. "An appeal to Christians;" "The world on Fire;" "Report of the W. A. C. P. Association;" "Editor's Journal;" "Letters and Extracts"—which tell us *we* are not the only isolated ones who have no preaching but their Bibles and THE TIMES. Thank the Lord we have these. They are all good, and may the good Lord keep us all till he comes to end this weary lonely night of waiting, watching and praying.

WHAT THEY WOULD DO.

The innocence of those people who think the *spirit* of Romanism is changed, and that had it politicl power, even as formerly, it would no longer reduce the masses to ignorance, nor persecute with fagot, flame and sword, is truly refreshing. Testimony like the following may serve to open some eyes. It is an extract from an official letter from the Pope's Prime Minister to the Bishop of Nicaragua.

"We have lately been informed here that an attempt has been made to change the order of things hitherto existing in that Republic, by publishing a programme in which are enunciated 'freedom of education' and of worship. Both these principles are not only contrary to the laws of God and of the church, but are in contradiction with the concordat established between the Holy See and that Republic. Although we doubt not that your most illustrious and reverend lordship will do all in your power against maxims so destructive to the church and to society, still we deem it by no means superfluous to stimulate your well known zeal to see that the clergy, and, above all, the curates do their duty.

G. CARDINAL ANTONELLI."

—It will be seen that freedom of education and worship are denounced as rank heresies. It will be well to perserve the above "scrap of history" for the examination of those who think Rome is becoming either more liberal or less jealous than formerly.

THE DIFFERENCE AND THE REASON FOR IT.

In a discourse not long since upon the text, Not this man but Barrabas, Dr. Annable said—"A question arises, Why is not Christ and his church persecuted now, as in the days of his flesh, and soon after his ascension? The answer is plain: the world sees so little difference that they are at ease. Only let the church exert herself, and make aggression on the world, and she will soon be met by that determined opposition which nothing but blood can satisfy." The Doctor tells the truth.

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

UPON FOUR PROPOSITIONS,

Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

ELD. CLARK BRADEN'S SECOND LETTER.

Br. Himes: Your first reply is now before me. I see that there are certain preliminary thoughts that I had hoped to reserve until the discussion of the next proposition, that will have to be advanced now, in order to reply to your rejoinder. I will address myself immediately to that work. Mankind, in Adam and Eve and their descendants, began in a state of childish innocence and simplicity. Their ideas and knowledge began and grew like those of a child Their language, at each and any period, expressed only the ideas and knowledge man had at that period. Their language, and the ideas expressed by it, and the meanings of their words, grew with the growth of their ideas and knowledge. The growth was very similar to that of the language and ideas of a child. The child's first ideas and knowledge are confined to material things, and their actions and properties that he can apprehend through the senses. He makes persons of all things, and all things are material to him. He has no idea of immaterial, moral, or spiritual things. We have to accommodate our commands, communications, and instructions to his capacity, and to a great extent, when speaking of things to him, talk of them as they appear to him. The child has no correct idea of his own nature, of spirit, death, grave, or state of the dead, cannot have such knowledge, nor can we communicate such knowledge to him, for he cannot comprehend such ideas.

This was the case with man at first. In acquired ideas and knowledge, he began in childish ignorance and simplicity. His language was monosyllabic and contained but few words, and these represented only material things and their properties and acts that could be apprehended through the senses. As the the child has and can have no correct ideas of his nature, of spirit, of death, of grave, of the state of the dead; so man had and could have no such ideas at first. Man could not conceive of and understand such things at first, and his words expressed no such ideas. His language contained no words representing such ideas. Man, the brutes, and plants were alike material and alike persons. This is seen in the gender given in old languages to all objects. Man and brutes had the same nature. Death was the same to each. The whole person or man lay in the grave. Then the soul, as a ghost or phantom, flitted around the grave, and made the grave its home by day. Then the soul descended into the underworld. Then man had something the brute had not. Then more intelligence and life was given to shades in the underworld. Then there was a division according to character there. Then a reservation until judgment; and then a final state of happiness or misery. All men began in this childish ignorance. Some rude tribes have not progressed out of it. As man grew into higher ideas and knowledge, he had either to coin new words or to gradually elevate old words and give them new meaning. As he grew gradually, he pursued the latter course. So the same word has different meanings. Higher meanings in later ages, and different meanings in different departments.

Soul at first meant breath, then life, then life principle, then intelligent life principle—at last the rational, intelligent, moral part of man. In like manner spirit meant at first wind—wind in motion by breathing—breath, life, life principle, intelligent life principle, then the rational, intelligent, conscious, moral part of man. It was almost synonymous with soul for a time, and then distinct from body and soul. God used human language to convey the knowledge he intended to communicate to man. He revealed his truths from time to time, and but a part at a time. He began with the alphabet of revelation, and with the rudiments or germ of each great idea of revelation. He accommodated his revelation to man's condition and capacity from age to age, and to his state of growth and development, and to his wants. He tolerated his weakness and imperfect ideas, and often his errors. He gradually educated man out of these imperfections up to higher knowledge, and elevated his words to express higher ideas. His commands were of the same rude, elementary character, and concerning earthly and temporal things and duties. We deal in the same way with our children. In giving his religion to man, God often used human words and ideas without correcting erroneous ideas. He uses in this way the old Hebrew ideas concerning the heart as the seat of volition, passion, and intelligence. Inspiration was not omniscience, nor even correct knowledge always in anything except what was to be revealed. Often it was not complete knowledge of that. Then we are to take into account man's advancement, and the age in which the language was uttered.

We are to avoid concluding that the imperfect or erroneous ideas of early ages are sanctioned or taught by inspiration, because used by inspired men. They may be used because they are not vitally connected with what was to be revealed, or because man was not ready to understand correct teaching, or because it was not yet necessary that he should be taught correct ideas. We are to avoid concluding that the imperfect materialistic ideas of the first ages are the complete teachings of revelation. Also to avoid lugging over into the domain of pneumatology, the materialistic ideas of physical science. We are to go to the perfect ideas of the New Testament for our ideas of what revelation teaches of man's nature—of spirit and of its nature and destiny. Let us now apply these principles to the development of these ideas in revelation. Before the flood we do not find any distinction between the life principle or soul of man and that of the brute. This holds true all through the books of Moses, except that Jacob and the patriarchs began to have ideas of the soul as a phantom, wandering in *sheol* or the underworld. Then the spirit of the beast went downward, and that of man upward. Then man's spirit went to God who gave it. The book of Job cannot be appealed to at all for teaching concerning man's nature and the spirit's destiny, because it was written before man had or had imparted to him such knowledge. The book of Proverbs and Ecclesiastes cannot be relied on for the same reasons, and because their philosophizings have no reference to the future world at all.

In like manner the Psalms are not to be relied on, because man had no knowledge scarcely of the future world, and such knowledge was not the subject of its revelations The same holds true of all that was written before the Babylonish Captivity. At first *sheol* meant grave, then it was deepened into a vast, dreary underworld. Jacob says "I will go to the underworld to my son." David says his son cannot come back, but he will go to him. Isaiah represents the shades in *sheol* as addressing the Prince of Babylon. They were in a dreamy, phantom state. These were the ideas of the writer of Job, of Ecclesiastes, of Proverbs, of Psalms, of the Pentateuch, of the Kings and Chronicles, and of the prophets. Such were Hezekiah's ideas. Hence, to these, *sheol* was not a desirable place—was not a place of much activity or knowledge. Daniel had higher ideas, and when our Savior came, the Pharisees made distinction between body and soul and spirit. Made the spirit actively conscious after death. Divided the underworld or intermediate state into Paradise, or Abraham's bosom, for the righteous, and Tartarus for the wicked. They had a knowledge of general judgment, of resurrection of the body, and the final state of the good in heaven, and of the wicked in Gehenna. I know that these ideas came from the Persian and Eastern religions, but I care not if our Savior and his inspired apostles sanctioned them by use and a recognition of their truth. We are to go to the perfected New Testament teachings for our ideas of these things.

The words in Greek and Hebrew which are rendered spirit have the following meanings: Wind, air in motion, breath, life, life principle, disposition and influence, a person inspired, the import of a law, a moral conscious being or entity, and intelligent rational being or entity. So has our word spirit all these meanings. In English, we have body, soul and spirit. In Greek, *soma*, *psyche* and *pneuma*. In Hebrew, we have *neuf*, *nephesh* and *ruach*. In Latin, *corpus*, *animus* and *anima*. Soul, *nephesh*, *psyche* and *animus* sometimes mean breath, then life, then life principle, then creature, then person, then the man. Sometimes they are interchangeable with spirit *ruach*, *pneuma* or *anima*, and mean a rational, intelligent, moral being or entity. Spirit, *pneuma*, *ruach* and *anima* mean also wind, breath, life, life principle. Also person, creature, or man. In this highest meaning as distinguished from soul, *nephesh*, *psyche* and *ani-*

mus, they mean the rational, intelligent, moral entity man possesses in common with higher orders of intelligences, as distinguished from the principle of animal life, the seat of the affections and passions man has in common with the brutes. Soul, *nephesh*, *psyche* and *animus* are sometimes by synecdoche called the man. So are body, *corpus*, *neuf* and *soma*. So also are spirit, *ruach*, *pneuma* and *anima*. When body or soul are contrasted with the spirit, the spirit is regarded as the real man. The New Testament teaches man has a body, soul, and spirit; makes a distinction between soul and spirit in many places.

It also contrasts the animal or soul-like man with the spirit man or spiritual man. The body is represented as the spirit's house or tabernacle. The spirit is represented as departing from this tabernacle. The same term, spirit, is applied also to God, angels, the Holy Spirit, and the Logos, or Word. One more explanatory thought will suffice. Spiritual things are illustrated by material things; they have to be. The terms representing all spiritual or future things, are represented by present and temporal things. Heaven is called a city, a garden; has golden streets, a river of life, tree of life, harps of gold, altar, throne, etc. No one now understands these things as literal. Each nation has its heaven and hell based on its life and surroundings. The Hebrew heaven and hell was, at first, gross and material, and our Savior and his apostles used these terms, but elevated and purified them, but had to use illustration and figures of speech. *Sheol* meant grave, then underworld, then abode of departed shades or spirits. Paradise meant garden, then the abode of the blessed. *Hades* meant the unseen, then the abode of the departed. Heaven meant the expanse, then the abode of God, in English, Greek and Hebrew. Tartarus meant that which is gloomy, dark, or smoky. So did hell mean what was covered in English. *Gehenna* meant the vale of Hinnom, then the place of final torment of the wicked. So also of Tophet and other terms

From this we draw the following conclusions: 1. We must not in our reasonings on spirit go back to root or materialistic ideas or meanings. 2. We must not drag into pneumatology, the materialistic meanings or ideas of physical science or zoology. 3. I hope my opponent will not drag man down to a level with the brutes, rather than have his system overturned. 4. We cannot confine *sheol*, *hades*, *gehenna*, paradise, to their root meanings, any more than we can the words représenting heaven, or our English hell. 5. We must not confine ourselves to the alphabet of revelation, but take the perfected teachings of the New Testament. 6. We must not use the imperfect ideas of the writers of Job, Psalms, Ecclesiastes, Proverbs, or the early prophets, or of Hezekiah, to destroy the clear teachings of Jesus and his apostles. 7. We must, in our reasonings, inquire in what age the language we quote was spoken, also in what department it was used, and what is the meaning of the word as determined by the context. Much of the supposed contradiction of my positions that my opponent brought forward in his quotations, can be easily set aside by the above rules of interpretation. I have not space now to notice his article in full, and shall conclude by offering my first argument for my position as affirmed in the proposition: "Man is, by the constitution God gave him in creation and which he still retains, a being possessing a spirit that will endlessly exist in a state of consciousness."

In Mat. 10: 28 our Savior says, "Fear not those who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell" (*gehenna*). Also Lk. 12: 4, "Be not afraid of those that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear. Fear him who, after he hath killed, hath power to cast into *gehenna*." From this language we draw these conclusions: 1. Soul here means the spirit. 2. The death these persons inflicted was the same as all men die. 3. No one but God can affect the existence of the spirit. 4. After God kills, he punishes by casting into *gehenna*. 5. Death, then, does not extinguish that conscious being that the spirit possesses before death. 6. Casting into *gehenna* is the destruction inflicted on the wicked. 7. *Gehenna* cannot mean the Vale of Hinnom. It means the abode of the wicked after judgment. 8. This casting body and soul into *gehenna* is inflicted after the general judgment so often described by our Savior and his apostles. Then man possesses a spirit of such a nature that death does not and cannot extinguish its conscious being. Only God can extinguish its conscious being. He does not even when he kills. He afterwards casts into *gehenna*.

In our next we shall attend to both of Br. Himes' rejoinders. We have in the two articles written so far, been developing fundamental ideas, and learning the position of our opponent in his replies. CLARK BRADEN.

ELD. HIMES' RESPONSE TO ELD. BRADEN'S SECOND ARTICLE.

My brother has given us at considerable length a theory of the development of human intellect and language to which I shall pay little attention. It can be disposed of in a few words and by a few facts. His theory is in brief, simply this. Man, created by God to hold the dominion of the earth and all contained in it, had bestowed upon him an intellect inferior in breadth and power to that of a very young child in this day; and mankind required several thousands of years of preparation before they could receive correct ideas of their own nature, condition in death, the final rewards and punishment, and the future life. And an attempt is made to rule more than one-half the Scriptures out of this discussion because the idea of these subjects contained or expressed in them are intrinsically false. We are assured that Moses, and Job, and David, and Hezekiah and the rest held essentially erroneous opinions of their own nature, of soul, spirit, *sheol*, etc., and, moreover, this was necessarily the case, because their mental nature had not yet become sufficiently elevated or refined to receive the truth, even had God been disposed to reveal it in their day.

My brother tells us what men knew of these things "before the flood." Has he had access to Antediluvian literature? All that we know about the years before the deluge was written years after the *immaterialistic* ideas had blossomed into the full flower in Egypt, by a man who was learned in all the wisdom of the Egyptians. The Egyptians, the Persians, the Hindoos found no difficulty in expressing and teaching the ideas of "a distinct rational entity in man," surviving the death of the body, and capable of conscious existence separate from it. They could comprehend and express these and related ideas, quite as well as they have been expressed in any age since (so far as abstract notions are concerned): and to say that these heathens enjoyed for long ages the light of a truth of God of which his own chosen people remained ignorant because they were intellectually incapable of receiving it, is insulting to their memory and to his goodness. The truth of the case is, that Moses and the other sacred writers so unceremoniously set aside, use the words 'soul and spirit' in every sense in which they occur anywhere in the Holy Scriptures (not every technical, but every *general* sense). In the second verse in the Bible the Divine Paraclete is called the Spirit. And the earlier inspired writers use it in the sense of "mind, air in motion, breath, life, life-principle. disposition or influence, a person, a moral conscious being or entity," "an intelligent rational entity." In short these writers omit only one use of the term—that invented by heathen errorists and appropriated by the great heresies of the Jewish and Christian churches.

They also employ the term 'soul' in all its varied senses—except that of a "rational entity in man capable of conscious existence separate from the body." It is used in the sense of 'life' in Gen. 1: 20; Lev. 17: 11. Creature or person, Gen. 1: 21, 24; 2: 7; Num. 6: 6, where is it rendered dead '*body*.' The mind or disposition, Gen. 23: 8; 27: 4; Ex. 15: 9. So spirit: wind, Gen 8: 1. Breath, Gen. 7: 22. Mind. Gen. 26: 35; Num. 5: 30. References might be multiplied: but one is as good as a thousand. Moses understood the varied meanings of the terms in dispute, even the heathen sense of a distinct rational entity in man; and the fact that he nor his successors ever employ it in that sense is not to be attributed to their intellectual incapacity, but to the fact that they were *better* informed than their heathen neighbors, and knew that the notion was essentially false.

I could fill my second paper with remarks upon the errors of the theory broached above; but I do not intend to be drawn into the discussion of any side issue. The proposition before us is definite. If Jesus and his apostles plainly taught that the spirit in man will endlessly exist in a conscious condition let us have the "plain teachings exhibited." Until this is done, the reader will be very much of my mind if he looks upon all this preliminary talk as simply the preparation of a basis for *inferences* to made hereafter from certain disputed texts; and to forestall appeal on the other side to certain "plain teachings," which, if their natural sense is admitted, must settle this question. I shall not occupy my space is refuting every bare assertion of fact or principle my brother may employ, unless he shall give them a practical application in argument. Then I hope to give them such attention as they deserve. I purpose not to be drawn into a discussion of side issues, nor be forced into assuming the affirmative of this proposition.

In concluding his second paper my brother offers what he calls his "first argument," citing Mat. 10: 28, and Lk. 12: 4, 5. I will dispose of the latter passage first by showing how completely he has misapprehended it. "Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: Fear him who after he hath killed hath power to cast into *gehenna*." Now, says my brother, "after God kills, he punishes by casting into *gehenna*," which is true. But he adds: "Death, then, does not extinguish that conscious being that the spirit possessed before death." And again: "Only God can extinguish its conscious being. He does not, even when he kills. He afterwards casts into *gehenna*." This conclusion is unwarrantable. My brother falls into confusion of thought by not observing that the word 'kill' here refers to the same action, whether performed by God or man. Man can take away this present life, but can do no more. God can take away this present life, and, in addition, cast the sinner into *gehenna*, or the second death, after the judgment. My brother's misapprehension lies in supposing that God's power to "kill" the man is exercised after the judgment; whereas what the Savior really affirmed was that God is able to deprive man of both this life and life in the future. We have a case in point in the story of Ananias. He fell dead after lying to the Holy Spirit; and will be cast into *gehenna* with "all liars" at the judgment.

Besides does my brother seriously mean to teach that the Almighty will kill the bodies of the wicked at the judgment, and then cast their disembodied souls into *gehenna*?

I will now examine Mat. 10: 28: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in *gehenna*." "Fear not them which kill the body"—this, all agree, refers to violent death, in the literal sense of the latter word. "But are not able to kill the soul"—it is claimed that "kill" has the same sense here as in the previous clause; and that 'soul' means an entity capable of conscious existence separate from the body. This I admit for the sake of the argument. Now we have a proposition before us, as follows: 'Man can literally put the body to death; but he cannot literally kill the soul: it will survive his utmost efforts to destroy it.' We have now granted all that can be claimed. This is the thesis. Now let us examine the antithesis: "But rather fear him who is able to destroy BOTH soul and body." Read it over, and read it over again, and avoid if you can the conclusion that the very pith of this assertion is that God can not only do all that man can do but can besides do the very thing which man cannot do—literally "*kill the soul!*" "He can destroy *both* soul and body in *gehenna* "Kill" and "destroy" are used interchangeably, the latter being the stronger word; and the substitution is made in order to increase the force of the contrast between the inability of man, and the power of God to do the very thing which man cannot do—"kill the the soul."

Lest the sense of the word 'destroy' (*apolumi*) should be questioned, I will appeal to the lexicon and to a well known rule of interpretation, sanctioned by Blackstone, Hedge, Whately, Webster, and "all great canons of interpretation." "A word must be taken in its primary and most common meaning, unless the context compels us to change it. And then it must conform as far as possible to its common meaning." Liddell and Scott give us as the primary sense, of *apollumi*, to destroy utterly, kill, slay murder, demolish; and an examination of the concordance shows that these are its common significations in the N. T. There are secondary meanings; but I will try the primary first, because all the authorities declare that if it makes good sense, and harmonizes with the context, it is surely the sense intended. Let us try the definition by substituting it for the original term: God "is able to 'utterly destroy,' or 'kill,' or 'slay' both soul and body in *gehenna*." Is not the sense in either case perfect? Does it not agree with the general tenor of Scripture? Did not God say the sinning soul should 'die?' (Ezk. 18.) "The wicked shall perish: into smoke shall they consume away." (Ps. 37.) "All the wicked will be destroy." (Ps. 145: 20.) "With everlasting destruction." (2 Thes. 1: 9.) They "shall utterly perish." (2 Pet. 2: 12.) Can we doubt then that Mat. 10: 28 teaches that God will in the end utterly destroy, literally kill, soul and body, all who do not fear him?

It may be urged that there is good reason for accepting a secondary sense of the word 'destroy' in this passage; that as the soul is immortal (or indestructible, or unceasing, undying, or what not—I care not what term is used to express the common idea, and *cannot* be literally killed or destroyed, we *must* therefore, accept a secondary sense of 'destroy' in this text. Right here the text breaks down as a support to my brother's proposition, for every one must see that it makes only two affirmations concerning the soul: (1) man cannot kill it; (2) God can do that very thing There is not the most distant allusion to its immortality or unceasing existence.

I have already freely granted, for the sake of the argument, a sense to the word 'soul,' that I do not believe it once bears anywhere in Holy Writ. For the argument's sake, I grant that the soul is here a distinct rational entity in the man, surviving the death of the body. But survival of the body is one thing, and unending existence is quite another. The Hindoo and some other theologins teach the survival of the soul in death; but the surviving entity is or may be lost, extinguished at last. A surviving soul, and a "never-dying soul," are two very different things. The question now before us is not whether man has an entity that in a conscious state survives the death of his body, but whether he "possesses a spirit that will *endlessly* exist in a state of consciousness." How a text which says that God can, and by implication affirms, as my brother admits, *will*, destroy the soul in the same sense that man can kill the body, can prove the endless existence of said soul is not easily seen. If the soul is immortal this text does not prove it; the most that can be claimed for it is that it shows a survival of the soul in death. If it can be shown elsewhere that the soul is immortal, then the literal sense of *apollumi* must here be set aside; but until this is done, by every law of language and exposition we are bound to read Mat. 10: 28, God "is able to utterly destroy, or kill, or slay, *soul and body* in *gehenna*"

The word *psuche* or soul occurs in various forms one hundred and five times in the New Testament Its most common sense is 'life.' Indeed, in the Scriptures to be the primary sense of both *nephesh* and *psuche*. Usually *psuche* means simply the natural life; but sometimes it means our future life. We discover where this is the case, not by any thing in the form of the word, but by the context and sense of the passage in which it occurs. In Mat. 10: 39 we read: "He that findeth his life (*psuche*, soul) shall lose it; and he that loseth his life (*psuche*, soul) for my sake, shall find it." This is a paradoxical expression, *i. e.*, it contains an apparent contradiction arising from the same word (by its pronoun) bearing two distinct senses. The meaning is evident enough. He that saves this present life by apostasy shall lose eternal life; but he that is faithful even unto death, shall be rewarded with life eternal. So in Mat. 16: 25 we read: "Whosoever will save his life (Gr. *soul*) will lose it; and whosoever will lose his life (*soul*) for my sake, shall find it." (See Mk. 8: 35; Lk. 9: 24.) And that my paraphrase of these passages is correct is evident from Jno. 12: 25. "He that loveth his life shall lose it; but he that hateth his life (Gr. *soul*) in this world shall keep it unto life eternal."

Now the reader will observe that not only does *psuche* sometimes mean the future life, but it is employed by the Savior in that sense in the very discourse from which Mat. 10: 28 is quoted, and, more than that, in connection with a similar train of thought. I cannot quote at large, but the reader who will turn to the chapter will perceive that Christ is giving his disciples a commission, the faithful performance of which would imperil their lives. He warns them of persecution, but in v. 28 shows that persecution even unto death is not the worst event that can happen to one. He then shows them that there is no danger that they will fall unnoticed, or lie unforgotten; they will all be remembered and confessed before his Father, at his coming and the resurrection. (Mat. ch. 25.) Having thus encouraged his disciples he again warns them of persecution, and his discourse culminates in v. 39. Its allusion to v. 28 is unmistakable, and the conclusion that in each verse *psuche* refers to *the future life* is to my mind irresistible.

It is indisputable that in one sense or another every believer has two lives. He has natural life; and "he that believeth on me [Jesus] hath everlasting life." (Jno. 6: 47.) The first he holds in possession; the second is his by promise. For "this is the record, that God hath given us eternal life, and this LIFE IS IN HIS SON. He that hath the Son hath [the] life." (1 John 5: 9, 10.) *i. e.* we have not the eternal life absolutely, but by faith in the Being who contains and holds it for us. It will be given in actual possession at the resurrection; for "whoso eateth my flesh and drinketh my blood hath eternal life; *and I will* RAISE HIM UP *at the last day*. (Jno. 6: 54), for "when Christ who is our life shall appear, then shall ye also appear with him in glory." (Col. 3: 4.)

Hence Jesus says: Fear not them that can kill your body, but cannot destroy your future life ["hid with Christ in God," Col. 3: 3]; but fear him who is able to utterly destroy both life and being in *gehenna*. That this view of Mat. 10: 28 is tenable, and that no other position is so, will I think appear more fully in the course of the debate.

As I have a little space I will inquire if my brother seriously believes that Adam was placed under a law with the death penalty attached, without understanding his own being, or the nature of the penalty, or what was involved in it? Also if the Digger Indians and Australian Aborigines are actually samples of the original masterpiece in the handiwork of God in the creation. I am familiar with the argument for the ignorance and simplicity of Adam and Eve, but supposed its use was confined to Rationalists, Darwinians, Spiritists, Restorationists and Universalists. Christians usually believe that man was made a little lower than the angels, a being fit to rule the sphere over which he was placed If it is true that God placed a child at the head of creation we need not wonder at what has ensued, and can easily imagine the origin of the proverb in Eccl. 10: 16, "Wo unto the, O land when thy king is a child." I feel no disposition to charge God with such foolishness.

Again, if all Scripture given by inspiration is profitable; and if the the things written aforetime were written for our learning, on what ground should we throw away the natural sense of one-half the Bible, as related to the subject under consideration, and take our ideas of man's nature and destiny from the Pharisees and from heathen philosophy, when we are everywhere exhorted to "search the Scriptures" and "beware" of the doctrines of men and demons? It is a sad thing for immaterialism that its peculiar phrases and characteristic terms and descriptions are only found in the works of uninspired men. They cannot be found in the Bible, and one must either give up the theory of "Bible names for Bible things," or cease to promulgate the unceasing conscious existence of the soul.

The New Restorationism.

In his new pamphlet on p. 15, Eld. Storr's says:—

"The present age or dispensation has been, and still is, the age in which God is gathering the seed of Abraham, of whom Christ is the 'first-fruits,' and preparing them for their work of blessing all nations and kindreds of the earth. This dispensation or age is not designed to witness the fulfillment of the promise and oath of God, but to prepare a people, freed from carnal and selfish designs, earnestly desiring, not only [illegible] God's promise and oath of G[illegible] Abraham carried out, but a lik[illegible] Moses 'that the earth shall be [illegible] with the glory of God.' This a[illegible] far from being the *final* one, [illegible] a preparatory one to prepare men and women for the great work of 'blessing all the families of the earth' in the ages to come."

If this doctrine be true, then, this dispensation is only designed to make preachers for the ages to come, in which they are to be employed in a great work—preaching to the world of mankind raised from the dead, ignorant and debased! Instead of there being a rest for the people of God, in the world to come, they are still to have an abundance of work to do!! They are to go forth to every part of the earth with a new gospel for the conversion and reformation of multitudes of the heathen, to be despised and rejected by thousands of them, and the message treated with contempt!!! The cares and responsibilites of a laborious mission, for ages to come, await those who shall come up out of great tribulation!!! It is said there is no peace to the wicked. But according to this view there will be none for the righteous for ages to come after their resurrection.

It is very positively stated that the promise and oath of God to Abraham cannot be fulfilled in this age, or dispensation. Let us see what Paul says, about it: "And we declare unto you glad tidings, how that the promise which was made unto the fathers—Abraham, Isaac, and Jacob—God hath *fulfilled the same* unto their children, in that he hath raised up Jesus again; as it is also written in the second Psalm: Thou art my Son; this day have I begotten thee." Acts. 13: 32–33.)

It is very evident from the showing that the new view and the apostle Paul are at issue right here: and, of course, all prudent and conservative Christians will take sides with Paul.

N. FIELD.

The Pope and Temporal Power.

Why does the Pope mingle in matters of State? He is at present the Demagogue of Christendom. If he had shown a tithe of the zeal for the liberties of mankind which he does for what he calls his own liberties, which, however, is in fact an iron spiritual tyranny, he would be a demagogue to whom history might pay the highest honour.

He is in a most unnatural position. A correspondent of the *Standard* from Rome, states that a Papal Encyclical directed against the installation of the Italian Parliament in Rome will shortly appear. This document is reported to be printed abroad, to make it appear that the Pope is deprived of the necessary liberty in Rome. 1 Peter 2. 17 seems directed against him, and all anti-magistrate calcongeners honor the king. The Bishop of Rome is taught to give honor to princes and potentates, Romans 13. 1, "Let every soul be subject to the higher powers." It was a sad omen that Peter's sword should cut off the ear of Malchus (St. John, 18. 10). Malchus signifies a king, or kingly authority. How the Scripture is fulfilled! 2 Thess. 2. 4, he hath lifted up himself above all that is called Agustus, *i. e.*, above princes and potentates. Robert Grosthead, Bishop of Lincoln, called the Pope in a letter, "Heretic, Anti-Christ, sitting in the chair of Pestilence, and next to Lucifer himself." (Gul. Paris, Speed 630.) The ancient Romans painted pride with three crowns on her head. On the first was inscribed *Transcendo*, on the second *Non obedio*, on the third *Perturbo*. The modern Romans see all this this day acted by their Bishop. 1. He exalteth himself. 2. He does not obey law. 3. He throws all into confusion, being thus lawless, yokeless, masterless. The king of Italy has only to favor the gospel and the ministers of Christ's gospel, then the Pope's power will more and more decrase and decay.

Discussion.

Minutes of a discussion held at the Baptist Church, Money Creek, Minn., Oct. 3rd, 4th, 5th, and 6th, between Eld. E. F. Dickenson, F. W. Baptist, and Eld. E. T. Himes, Adventist.

"*Resolved*, That when man dies he remains in a state of unconsciousness until the resurrection.

ELD. HIMES' FIRST SPEECH.

His first argument was on the nature of man. Claimed him to be a material and mortal being, and quoted Gen. 2: 7; 3: 19; 1 Cor. 15: 45–49; Job. 14: 1,2; Ps. 39: 45; 103: 14-16; 144: 3, 4; 1 Pet. 1: 2–4. The Scripture testimony is that man is a mortal, perishing being. His days are said to be few,—as the grass, the flower blooming, while alive; and when dead, as the flower cut down, the withered grass, he returns to his dust. "Death is the total and permanent cessation of all the vital functions." (Web.) Man is mortal and must be unconscious in death.

ELD. DICKINSON'S FIRST SPEECH.

He objects to Eld. Himes' argument. The most of the Scripture quoted referred to the body, and not to the immaterial part of man. He presented the rational argument, believed it could be more easily comprehended, and of greater influence than the Scriptural. It teaches that man is a compound being, part of the earth, and part of the Spirit of God. Power of thought, consciousness of my existence is an evidence of the immaterial soul. Body continually changing, but the soul changes not. Thus, I know I am the same man I was years ago. Must be two natures in man; deny this and you make him a machine with no future life or hereafter.

ELD. HIMES' SECOND SPEECH.

He began by asking the question if "breath of life" in Gen. 2: 7, and Gen. 7; 21,did not mean the same thing. Did the beast that perished with man in the flood all possess immortal souls? We believe in a hereafter for man, and a glorious future may be obtained through Christ. Living men when they die know not anything. Eccl. 9: 5–10. They are in a state of unconsciousness when dead in *sheol* where there is no knowledge. Job, 3: 11–22, said if he had died in infancy he would have lain still, been quiet, slept at rest. In ch. 14 he says man remains in the sleep of death till he is awaked, when the heavens shall be no more. While asleep, his sons come to honor or are brought low but he being dead is unconscious of it.

ELD. DICKINSON'S SECOND SPEECH.

Job does not mean that he should be unconscious in death, or cease to exist, but intimates the outward shell or husk was to be shaken off when he would have no more concern for the things of this life. He did not endorse the absurdity that man was a beast, neither that the beast possessed an immaterial nature. However the latter position preferable of the two, he would welcome his faithful horse and dog in the spirit world. Memory, imagination, perception, and conception were of the immaterial nature. He asked, are these material, or the part breathed into man by God? Have these powers been given to be destroyed? He claimed materialism inconsistent with the doctrine of a future life. If it was true, a new soul must be responsible for the acts of one that had ceased to exist.

ELD. HIMES' THIRD SPEECH.

He said Br. D. had not met the point concerning the "breath of life" and immaterial beasts, and asked him to define his position. He objected to the interpretion that made Job intimate he was to shake off the shell or husk that enclosed the germ of life. Job did not ask, if a man put off this shell shall he keep on living, but shall *he*, the *dead man*, live again. Ps. 146: 3, 4. Claimed this as another testimony that the dead are unconscious, his breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Claimed the the term soul or spirit to be generic terms, having specific meanings, but never meant an immortal soul in man.

ELD. DICKINSON'S THIRD SPEECH.

He said his opponent denied that the term soul and spirit ever referred to the immortal soul of man. The Hebrew *nephesh* was sometimes applied in an inferior sense to the animal, but was also applied to God as "my soul," and to the soul of man. Prov. 19: 2. It meant the thinking part. Another term, *ruach*, was used in the Bible to show existence separate from the body, also applied to God and angels. Gen. 6: 3; Ps. 104: 4. This was the use of the term as taught by the Jews who believed in God as an immaterial being, and in angels, and spirits. The soul of man is immaterial. When God created man he breathed into him the breath of life and then, poured his spirit into him. It is a gloomy thought that we must lie in the grave and sleep millions of years.

ELD. HIMES' FOURTH SPEECH.

He said that man was like the beast in the article of death, Eccl. 3: 18, and not while living, and said this was not his own assertion but the testimony of the Scriptures. Man has the hope of a resurrection from the grave. The length of time which the dead sleep is a blank to them. They take no note of time, and it is the same whether it be a moment or a million years. They are unconscious. Sleep was a symbol of death. Jesus said, Lazarus sleepeth; Lazarus is dead. (John 11: 14. Referred to the patriarchs and kings of Judah and Israel, who slept with their fathers; also 1 Kings 2: 10—David slept with his fathers and was buried. What was his hope? To *awake* in the likeness of his Lord. Ps. 17: 15. A thousand years afterwards Peter testified he was yet dead and in his sepulchre and had not ascended to heaven. Acts 2: 29–34. Did Jesus call Lazarus from the tomb, or from heaven?

ELD. DICKINSON'S FOURTH SPEECH.

He asserted though sleep was a state of unconsciousness, it did not follow that the dead were unconscious; there was a certain analogy between them; when dreaming man is conscious; therefore he would imply that the dead are conscious. The patriarchs were gathered to their fathers and it must have been in heaven as their graves were remote from each other. Eccl. 3: 21 teaches that the spirit of man goeth upward, and that of the beast downward. Job, 33: 4 says, the Spirit of God hath made me, and the breath of the Almighty hath given me understanding; and saith Paul, "in him we live and move and have our being. The soul of man is a part of God,—will God destroy any portion of himself? Man was made in the image of God; the beast was not. God breathed into man the *breath of lives*, animal life and spiritual life. Eccl. 12: 7. On this he would risk his eternal salvation. It teaches that while the body returns to the dust the spirit still survives and returns to God who gave it. He was free to admit that the terms immortal and undying soul were not found in the Scriptures, but Jesus favored the doctrine.

ELD. HIMES' FIFTH SPEECH.

He said in Eccl. 3: 21 the wise man asked a question which remains unanswered: Who knoweth? He admitted man has a spirit, but denied that it was immortal. Eccl. 12: 7 did not teach that the spirit was immortal; the whole chapter is a brief history of man from youth to old age, when he goes to his long home, and the mourners go about the streets. He claimed the same term here rendered spirit was rendered breath in Ps. 146: 4. His Br. had said that the soul was a part of God, who had said, all the wicked he will destroy. In so doing would he not necessarily destroy a portion of himself? What kind of a resurrection was he looking for,—of the spirit, or dead men? Is. 26: 19. Thy dead men shall live, with my dead body. Job ch. 14 said, All my appointed time will I wait, till my change come. Paul said. I Cor. 15 This mortal shall put on immortality. He then read Ezk. ch. 37 as a picture of the resurrection. It was by the power of God man was raised and identity restored.

ELD. DICKINSON'S FIFTH SPEECH.

Death and resurrection did not mean annihilation. Could God annihilate man? Paul says the Ephesians were dead in trespasses and sins; did he mean they were annihilated? Hosea says, O Israel, thou hast destroyed thyself. Was it common sense to say they were annihilated? Elijah prayed and the soul came into the child again. He then referred to Enoch and Elijah and asked if they were annihilated. Elijah afterward appeared with Moses who had died, on the mount of tranfiguration. Abraham was gathered to his fathers, and the same is said of all the patriarchs. My brother says this means sleep. Referred to 2 Cor. 12, where Paul was caught up to Paradise, and stated man could be in the body or out of the body. Phil. ch. 1. Paul's desire. Did he wish to become unconscious? I leave this without comment. The thief on the cross;—the Savior promised they should be together in paradise that day. Did Christ teach a lie,—that millions of years should first intervene? They both died the same day. Acts 2: 55. Why did Stephen utter that prayer if the function of body and soul both ceased. If Br. H's doctrine is true it is a gloomy one to a Christian.

ELD. HIMES' SIXTH SPEECH.

Death was a cessation of life; and when the Ephesians were dead in trespasses and sins all spiritual life or religion was extinct in them. When literally dead all natural life ceases. Definition is good in every sense in which the term may be used. I admit the soul came into the widow's child again, but it was not an immortal one. It was the *nephesh*, or life. In regard to Enoch and Elijah I see no point to reply to. We are discussing about the dead and not the living. Moses, for his disobedience, died on the mount, and God buried him. But my brother says he went to glory. Surely this was better than to have gone to Caanan. Christ says the scene on the mount of transfiguration was a vision. It has a significance. Christ represents the King of glory, Moses the resurrected saints, and Elias those who will be translated at the last day. Abraham could not be gathered to his fathers in heaven as they were idolaters, and, according to my brother's theology, went to the torment of hell at death. We teach Abraham was gathered to his fathers in *sheol* the universal grave. Cor. 1: 12 is another vision, so says Paul. The expression, In the body or out of the body, does not teach the existence of an immaterial spirit any more than 1 Cor. 5, when Paul was absent in body and present in spirit. Let us hold to the Scriptural use of these terms. Phil. 1. Paul makes three distinct statements. 1. To live is Christ. 2. To die is gain: that is, Christ will gain if he died a martyr at Rome, for he is to be magnified in Paul's body whether by life or by death. Between these he will make no choice but does choose a third thing —to depart and be with Christ, which is far better than to live a life of toil and die a martyr.

ELD. DICKINSON'S SIXTH SPEECH.

The transfiguration: there was no vision about it; they talked; it was a real vision. How did the disciples know it was Moses and Elias? There is no Scriptural sense of the terms, in the body and out of the body, we all know. According to my brother's theory Stephen's prayer was all in vain. Jesus says a spirit has not flesh and bones as he had, showing they were not material. John was overwhelmed when he saw the angel who claimed to be his fellow-servant. The parables of the Rich Man and Lazarus teaches the conscious state of the dead in happiness or misery. Heb. 12: 23 teaches that there are spirits of just men made perfect, and Rev. 14: 13 tells of the blessed dead that have died in the Lord, they rest from their labors and their works follow them. Rev. 6: 9. John sees the souls under the altar. Was it simply their breath he saw? Can you say man was a mere machine? This soul-sleeping and dirt philosophy as it is styled has earned its reputation. Their actions correspond, and it tends to corruption and sensuality. There are many good and moral men among them who have come from other sects bringing their piety with them, which they have retained in spite of their corrupting doctrine.

ELD. HIMES' FIVE MINUTES SPEECH.

Christ and the thief did not die the same day and consequently could not have gone to paradise together as has been claimed. The souls under the altar is another vision, representing the martyrs who have died for Jesus. These souls had blood, and were killed; therefore could not be immaterial Heb. 12: 23 must harmonize with Rev. 11: 40. None will be made perfect till the resurrection. The parable of the Rich Man and Lazarus sets forth the doctrine of the Pharisees, and was used by Christ when they had derided every other argument by which he sought to convince them of their sinfulness. He then showed them that their own traditions were against them.

We claim to have proved that the dead are unconscious, and that this has no tendency to corrupt or lessen our faith.

Resolved, that the future retribution of the finally impenitent will consist in banishment from God to suffer the eternal torment of remorse.

ELD. DICKINSON'S FIRST SPEECH.

He said evil leads to misery, and virtue to happiness: and the consciousness of the righteous and wicked in the future was taught by the Rich Man and Lazarus; both died, one carried to Abraham's bosom, and the other to torment. They are conscious or they carried on conversation. The flame was a symbol of the torment of remorse; no promise that it would ever end. 2 Pet. 2: 9 he said teaches the wicked are reserved to be punished; they will suffer in proportion to their works, some more than others. Luke 12: 4. The body may be killed but we cannot reach the soul. God will cast soul and body into hell. Mat. 16: 26. What profit is it if a man gain the world, and lose his own soul? Christ will deny those who are ashamed of him. They reap the reward they have earned—treasuring up wrath against the day of wrath. 2 Cor. 5: 10. All appear at the judgment seat of Christ. In the resurrection there will be an entire different body. Fire and brimstone are always used in a figurative sense. Conscience tells a man when he is right or wrong. It is this which survives in death,—eternal remorse for sin.

ELD. HIMES' FIRST SPEECH.

He said *hades*, where the scene of the Rich Man and Lazarus was laid, was not a place of punishment. In Is. 14: 9, Ezk. 32: 27, the dead are represented as acting and speaking; but the object is not to prove that they are conscious, or in a hell of torment. Jesus used the parable to illustrate the corrupt theology of the Pharisees; and at the same time condemned them by it, placing them in the very place they had prepared for the poor beggar. He asked why his brother made the parable part literal and part figurative. If men are *punished* at death, why are they reserved to the day of judgment to be *punished?* Are they called from their places in heaven and hell and after being judged sent back again? He claims that the soul is a part of God;—is God in punishing sinners, to eternally torment a part of himself? Soul in Luke 12 means life, and it is the future life or soul that man cannot destroy. The punishment of the sinner will take place in *gehenna*, when they will be destroyed.

ELD. DICKINSON'S SECOND SPEECH.

My opponent has much to say about *hades* and *gehenna*. Is he talking to a company of Greek scholars? I ask his authority that the original term for hell is *hades* in the parable of the Rich Man and Lazarus? (Eld. H. I make the assertion without fear of successful contradiction.) I would like to know how the rich man could lift up his eyes in the grave? It was a literal transaction. Man is not brought to judgment to be judged, but for a public demonstration. If the sinner is destroyed, this does not annihilate him. Pride goeth before destruction;—does this mean pride goeth before annihilation? The wages of sin is death; the term death does not mean to annihilate. We speak of a dead body; but still it is in existence.

ELD. HIMES' SECOND SPEECH.

It seems to me Br. D. underrates the intelligence of the congregation in trying to prove to them that matter cannot be annihilated,—we make no such claim. Job. 21: 30 teaches that the wicked are reserved to the day of destruction and shall be brought forth to the day of wrath. Jesus says they shall come forth to a resurrection of damnation. They will then meet their end in unquenchable fire and be burned up like the chaff and tares. Life and death are opposite in their signification. Ps. 21: 4, we have a definition of life: length of days forever and ever. As death is the opposite, life will be forfeited when the wages of sin are inflicted.

ELD. DICKINSON'S THIRD SPEECH.

If the reward to Christians mean a continued existence then there is not much encouragement. If death means an unconscious state then Paul would say: "Ye are unconscious, but your life is hid with Christ in God. The Ephesians were dead in trespasses and sins but they were not annihilated. 1 Thes. Punished with everlasting destruction from the presence of God;—does everlasting mean the twinkling of an eye? Why does he not define his position and tell us what is to be the punishment of the sinner. Will he give us the meaning of *Gehenna, hades, and sheol* There are to be degrees in punishment; some beaten with few stripes and others with many; but the punishment would be alike if the penalty is annihilation, and there can be no suffering. It is a fearful thing to fall into the hands of a living God.

ELD. HIMES' THIRD SPEECH.

Hades or *sheol* is a term representing the state of the dead in which they are unconscious, Eccl. 9: 10. The dead are in *hades*, whether on the mountain top, the depths of the valley, or on the cross between sky and earth. Gehenna, a term applied to a valley near Jerusalem where was deposited the filth of the city, together with the carcasses of beasts and bodies of criminals which were destroyed by the fire and worms. Our Savior uses this term to describe the final and complete destruction of the ungodly. We think we have defined our position; but much that B.. D. says about annihilation does not touch our position. We do not claim that matter is annihilated. The penalty of sin is death. No trouble in harmonizing degrees with this position as the suffering may be more or less intense while dying. The things done in the body are recognized at the judgment as being either good or evil,—no variety or grades. Will it not be just to return the sinner to that condition he was in before he came into this life? This he receives in the second death.

ELD. DICKINSON'S FOURTH SPEECH.

Gehenna as used by Jesus represented a place of torment and everlasting punishment. We do not teach a literal burning hell of fire and brimstone. My brother claims to believe in it. There are a variety of figurative expressions used to denote torment: cut asunder, weeping, wailing, gnashing of teeth, outer darkness. My opponent says the punishment is death or annihilation; but that some may suffer more than others. Then we conclude some will burn easier than others; and they must be sinning all the time they are punished. Literal fire may consume but not annihilate.

ELD. HIMES' FOURTH SPEECH.

I believe in a literal lake of fire, but not in the old orthordox view of endless torment which was once preached. The church of to-day have drifted away from their former theological moorings, and say little on the subject, only as they spiritualize it. In 2 Pet 3 we read of literal fire, unless we interpret the flood to have been spiritual water. The heavens are to pass away, the earth melt, and the works therein to be burned up, all in connection with the day of judgment, and perdition or destruction of the ungodly. Will this not be literal, fire, and is not gehenna a fit symbol to represent such a scene? My brother thinks it denotes torment, but I find it to be a place of destruction. Life becomes extinct in gehenna. In Ps. 7 we read that snares, fire and brimstone and an horrible tempest will be the portion of the wicked; and in Mal. 4 it is said they shall be burned up root and branch.

ELD. DICKINSON'S FIFTH SPEECH.

If man is a material being he cannot be annihilated; but my opponent has many ways for the sinner to come to this end. Now a fire goes before God to make way before him, next the sinner is burned to ashes, then we have a rain storm of fire and brimstone, then he is placed in a fiery oven, next cast into unquenchable fire, and finally into a lake of fire;—why does he not have sense to interpret these scriptures. I believe in the literal flood, and a literal fire at the end of the world. In regard to torment we read of the man that was delivered to the tormentors till he should pay all that was due; if the debt is not paid; he is tormented still. Rev. 14: 10 teaches the wine of God's wrath and torment in figurative language—but a literal punishment. The fate of the sinner is the same as that of the fallen angels, Rev. 20: 10 they are cast into the lake of fire and tormented day and night forever and ever. These terms indicate that the punishment will be eternal in duration.

ELD. HIMES' FIFTH SPEECH.

Terms, forever and ever, everlasting, etc., are sometimes used in a limited senses; the length of time they indicate being determined by the connection. Rev. 14: 10 refers to the Papal power and those associated with it that worship the beast: no reference to the punishment of the sinner at the judgment day. Rev. 20: 10, the term forever and ever is literally, ages of ages. The second death is the result of being cast into the lake of fire. An unquenchable fire is one that cannot be quenched. The fire, that destroyed Sodom was unquenchable, but it is not now burning. The fire at the last day will be unquenchable, and its work will be to consume and destroy—not to preserve. My brother admits this will be literal fire, but does not clear up the point as to what becomes of the wicked who are exposed to it. We can annihilate the form of matter. If a man is burned to ashes he is annihilated though the material that composed him exists in other forms.

ELD. DICKINSON'S SIXTH SPEECH.

I prove by Mat. 25: 41 that the fate of fallen angels and the impenitent is the same: "Depart from me ye cursed into everlasting fire prepared for the devil and his angels." Br. H. says unquenchable fire is one that can not be put out, but will burn up the sinner like chaff. Mat. 4: 25-26 teaches there is no release from the prison till the uttermost farthing is paid. Mat. 25: 46. Eternal as applied to the righteous, and everlasting to the wicked signify the same duration. The punishment is unending. I will risk my cause on this single verse. The tendency of the doctrine of annihilation is bad. According to it the ungodly are brought from their graves to be launched into eternal nonexistence. It involves God as a material being and the service rendered him by man low and groveling. Those who believe this doctrine seek to disseminate it by giving away their books and tracts, and by every other means in their power, where ever they go. We claim it to be an error.

ELD. HIMES' SIXTH SPEECH.

Eld. D. claims it has been his policy to reserve his strongest arguments till the last;—does he consider the impeachment of the Christian character of those who believe the doctrine I am defending as his strongest argument? He claims our doctrine is degrading in its tendency, yet he argues the soul is a part of God, and consequently God will torment a part of himself eternally. Does he endorse this? He has not yet explained why men are sent to hell when they die and then afterwards brought to judgment. He cannot prove from the Bible that man or the devil are immortal, or that sin is eternal. Evil has but one right and that is, *not to exist.* I close with the same passage my brother used. Mat. 25: 46. The punishment I admit and claim is eternal, but what is its nature? Is it torment or misery? No, it is death! Sin benumbs the conscience, so that the greatest sinner would suffer the least while the man of few sins would endure the most, his conscience being more tender: this is the conclusion from my brother's position. A God of love has provided a way by which the sinner will come to his end, and evil cease; after which, he that sits upon the throne will hear every voice in heaven and earth saying. Blessing, glory and honor, without one discordant sound in all the universe.

ELD. DICKINSON'S FIVE-MINUTE SPEECH.

I impeach the doctrine, not those who believe it. It is degenerating, lowering, and contrary to virtue. The soul proceeded from God, but is then separate from him; therefore no part of him. The conscience will not be affected by sin in the future world as it is in this. Everlasting punishment means suffering. How did evil ever come into existence if it has no right to be?

Correspondence.

From D. S. Clark, Arbor Hill, Iowa.

I left home the first day of December to meet my appointment in Iowa. Went to Rutland and stopped with the church and preached for them on Sunday. Left that night for Springfield. When I arrived there I found that I could not do much for the cause in the short time I could stop with the friends, so with a promise to come back as soon as I could to hold a protracted meeting, I left for Br. Scott's in Hancock Co., where I preached for them seven times with good results. Br. Hurd is preaching one half of the time to this church. They like him much. He and the church have invited me to come and help them hold a meeting of days to commence sometime about the middle of January. The field is all ripe, ready for a harvest. May the Lord give them one is my prayer. The time came for us to leave for Iowa. On Thursday morning Br. Scott took me to the cars, and I reached my appointment Saturday evening and found a house full. We have had very full houses thus far. On Monday evening two requested prayers, and last evening five more. We are having a blessed time. Pray for us.

From J. W. Elliot, Miller Co. Mo.

I need quite a number of tracts to distribute in this country. They never heard an Adventist until I came. I have given away a good many, and still want more. They are doing good work. One family, thirteen in number, have read the truth. The father was a Baptist deacon. Some of the wickedest people in this country have been converted. I intend to hold a protracted meeting next May in the grove. Sr. Prescott has promised to help me. I wish you would come when you go to Arkansas again. I have faith to believe a church could be organized of a goodly number.

I have preached most of the time since I came here, and I trust have sown some seed that will bring forth fruit to the glory of God. I feel weak and alone; but nevertheless I have consecrated myself to God, and by his grace will press on in the path of duty until he comes and calls me to give an account of my stewardship. Pray for me that I may hold out faithful to the end.

Once more I knock at the mission door for tracts. Shall I get them?

[Yes, we have sent them. Ed.]

From E. H. Burington, Genoa, Ill.

Several months ago I was invited by the church at Geneva to become their their pastor. After due prayer and deliberation I felt it was the will of my heavenly Father that I should move to this place. Four weeks have elapsed since I became a partner with them in all their joys and sorrows, and during this time we have been permitted to enjoy some precious seasons. Our preaching meetings are well attended, and a spirit of liberty and activity seems constant. Our weekly prayer meeting is a source of great joy. The church during the last few months has been passing through a deep trial. We hope she will keep a firm hold on Christ the great Captain of her salvation, who is able to still the worst of tempests, and bring them out fairer than ever before. Pray for us.

I shall have some time to spend in new fields and with churches that have expressed a desire for me to assist in protracted efforts with them during the winter. My Post Office address is, GENOA. DeKalb Co. Ill.

A BROTHER in another church in a neighboring city has the following remarks in a private letter, which we cannot withhold from our readers, though we will give no names. He says:

I think I see in our church lately what has never been exhibited before, a growing *respect*, if not belief by some, in the Advent faith. In our Bible class there seems no disposition to prevent my introducing the subject of the coming of the Master, or the future of the lost, if the lesson we are studying seems to warrant its introduction. We had the passage under consideration a short time ago—"These shall go away into everlasting punishment." Our superintendent asked our teacher how his "Advent brethren" could possibly answer that statement of Jesus. The response from the one inquired of, was that he thought "it would not hurt them to answer it, as they were not afraid of anything in the Bible." I then took occasion to say that they would answer it by *accepting it* literally. And then I gave, briefly, yet comprehensively, a review of what Adventists believed. Every ear was open and the most careful attention was given as I warmed up with the opportunity that must be improved. It seemed as if there was an inspiration given me for the occasion, as I attended to Paul's interpretation of everlasting punishment, the wages of sin, the similes used to describe the death of the sinner, the justice of God displayed in his destruction,—not in his eternal misery and continued sinfulness—and the claim this doctrine has upon any one who studies the Bible to know what *it* teaches, and who are willing to lay aside prejudice and previous conceptions of truth when they find the word of God against them. The doctrine as laid down could not be contradicted; and although our pastor was present yet he could only say that while there are many passages evidently that would seem to the casual observer to indicate such an end to the sinners, yet that doctrine "would evidently lead to some form of materialism, and so away from God," etc., etc.

From E. B. Scott, Hesperia, Mich.

At half past ten last Sunday Eld. T. C. Grundy preached in the hall at Hesperia to an interested congregation, from Rom. 1: 16. He gave a straightforward gospel sermon; after which we went a few rods from the hall to White River, where I led Br. Grundy and his wife down into the water and buried them in the likeness of Christ's death. It was a precious season. In the evening Br. G. preached to us again from 1 Pet. 5: 8-10. At the close twenty-four sat down together to the Lord's table. Praise God.

From H. B. Sevey, Maine.

It may be of interest to your readers to hear of the cause in this State. I can report prosperity. For a few months we have held meetings nearly every week, and have been very much blessed of our heavenly Father. We have found his promise to be true—"Where two are agreed as touching any thing they shall ask, it shall be done for them of my Father who is in heaven." Bless his name! In Kingfield, Vienna, West Gardiner, Litchfield, Wayne and other places wanderers have returned and sinners have been converted to God. All praise to him who has called us to virtue and glory.

The church is waking up to newness of life, making a full consecration to God and his cause. I am satisfied as a body we are not where we ought to be to glorify God, not believing his promises; especially these promises of asking of our Father the things he has promised. Jesus says, "If ye abide in me and my *words* abide in you, ye shall ask what ye will, and it shall be done unto you." Yes; "herein is my Father glorified; that ye bear much fruit." Our God is not as other gods. He is the living God, a present help in time of trouble; beareth our infirmities, pardons our sins, bears our sickness, and is soon coming to give us immortality. We will praise him forever!

From Saml. F. Anderson, Arkansas.

This is the first time I have raised my pen to write to you. I am a missionary Baptist, but a subscriber to your valuable paper. It is *the* paper for me. I have been a regular subscriber to *The Baptist* at Memphis; but like your paper best. It comes regularly every week, and I never stop until I read it through, and then I loan it to my friends. It is gaining the day here, Many are receiving light. I think I shall be able soon to send you some new subscribers.

I have gained more knowledge since I have been reading THE TIMES than ever before.

From S. A. Chaplin, Kosciusko, Co. Ind.

I am endeavoring to work in the vineyard while the day lasts. The signs of the times, and movements among the nations, point ominously to the Lord's soon coming. The times demand earnest spiritual preaching; and the solemn duty of every minister of Christ is, to "hold forth the word of life" to a perishing world. When this course is taken our labor is not in vain. Churches are built up, brethren and sisters are edified, and sinners converted to God. Though Millennarian in some of my views, I have always felt like acting with my Advent brethren who dissent from me and others in these opinions. It seems to me that, as we are living in a dispensation designed to "take out a people from the gentiles," to bear the "Divine name," and "partake of the Divine nature," it is a matter of more importance to preach to the gentiles "what they must do to be saved," than to distract and divide churches about what God proposes to do with "Judah," "Israel," and "remnants of the nations," in the "coming age." I have been trying to present "the coming of the Lord,"—"life and immortality through God's dear Son,"—and the need of a preparation for the "everlasting kingdom," to my congregations of late. The result has been good. Last Lord's-day evening four young men came forward, and owned Jesus for their Lord and Savior; and on the next day were buried by baptism for the remission of sins, and, as I trust, were "raised up to walk in newness of life."

I am led to estimate preaching by its fruits. Doctrines, that build up, unite, and comfort the church, while at the same time impressing the minds of those out of Christ, and bringing them to repent of sin, believe on Jesus Christ, and obey the gospel, are certainly the doctrines most needed in these "perlious times." True, with Millennarians in this country, and in Europe, I look for a "coming age," intervening between their gospel times and the ages to come after it; when God shall make all things new. I look for a very literal fulfillment of the prophetic word. And with the devoted, spiritual literalists I believe that we must be comformed to the Divine image of the Son of God, and enjoy the earnest of the Spirit, in order to wear the crown of glory. When we anticipate sharing in the honors of the "church of the first born," who are the children of God, the "sons and daughters of the Lord Almighty," and as such a "*heavenly family*," and many brethren, Christ being the first born, it becomes us to carefully inquire whether we have the Spirit of Christ; for otherwise "we are none of his." To become "equal to the angels" in nature, will demand a like holiness of disposition. What a "blessed hope" is ours. To be afraid that the day is coming when all on earth shall be holy; when sickness and sorrow, pain and death shall no more be known; when the "glory of the Lord shall fill the whole earth;" and to be assured that we may live forever in the enjoyment of the blessedness, honor, and ceaseless pleasures of the world to come;—is enough to enlist us in all our powers and faculties, in his service. Let us follow the things that make for peace, consecrate ourselves wholly to God, and prepare to meet him. And may we at last be found of him in peace, without spot, and blameless. Love to all the brethren scattered abroad. May God bless them alone, in church, and in Conference.

[Br. Chaplin has ever been a true yoke fellow. We hope he will be called into large fields of usefulness. We wish he would use his pen more freely. Ed.]

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Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Jan. 9, 1872.

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TERMS: { Two Dollars a year. One Dollar for six months.

☞ The TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" the personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

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Amount of debt, Jan. 1, '72	$600
Pledges due	135

Shall we close the account the present month? Why not?

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Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $135. See advertisement.

Pledges.

The undersigned agree to pay the sums affixed to their names, toward paying the debt of the Western Association (about $1,000) whenever the full amount of the debt shall have been pledged.

H Hubbard, $5,00; S Pike (pd), 10,00; B P Betts, $5; Thos Davidson, 5,00; O E Merrill, 5,00; H W Norville, 5,00; F A Childs, 25,00 (pd); Jas P Morse, 1,00; A C Huston, 1,00; A Brother, 5,00; A Brother, 100,00; A Friend of THE TIMES, 25,00; G Shurtleff, 5,00; R Holder, 2 50; J F Huber, 5,00; R Mann, 5,00; Mary L Hunt (pd), 5,00; L S Conner, 1; E Cheney, 5,00; O N. $3; S Nye, $25; Cascade (Iowa) church, $10 00; L. H. Ferrell (pd.) $10,00; R. Visser, 1,00; H. M. Jones, 5 00; J. Lowry, 5,00; R. H Evans, 2,00; R. W. Wilson (pd), 25,00; L. S. Palmer, 5,00; D. D. Reed (pd), 2,00; H Zader (pd), 2,00; R. H. Evans (pd), 2,00; L. Tuttle, (pd), 50c; D. C. Corwin (pd), 1,00; D. A. Dickinson, (pd), 1 00; C. S. Hall, 10,00; A Friend (pd), 1,00; A Edwards (pd), 1 00; E Kennedy (pd), "Amicus" 10 00

It does seem to us that this list of pledges does not grow as fast as it should. We are doing something toward extinguishing our debt, but not enough. Seven more "hundreds" would wipe it out. Many are doing nobly. Will not others respond soon.

Fifty Cents Extra.

F S Ainsworth

To Correspondents.

W. K. BATES. You are correct. See change.

New Press.

L A Gilpin $2 25; J. Lowrie, 5 00.

RESPONSES.

Previously acknowledged......$449.94

John Wescott	$ 50	Mrs G Stephenson	$ 50
Mrs J Keys	2 00	Mary Lathrop	1 00
E Hays	1 00	M Smith	10 00
Z D Drake	1 00	J Shaw	1 00
A Sister	40	M N Kent	5 00
L Lake	15		

Letters Received,

TO SATURDAY, JAN. 6.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

W H McDonald J H Frost J S St John N W Wait J Lowrie M N Kent D S Barson A D Hindman J G Massey A Wilber S M Holcomb L Kimball J K Hawkins J C Shaw H M Butters J P Esleman W C Harwell N McCue C P Wheeler W Davis W A Miller R B Williams A F Digger H Pepple W E Storms E B Goff K W Macomber L C McKinstry J P Russell J Mitchell W Quigley W Gorges J Harrington J Powell T B Boyce L A Gilpin J C Weltner A E Rathbun H F Hill J W Burroughs H Seller N O Moore S Morrett M R Miles L P Philbrook W W Spann H Spotswood M Smith L H Collins X Y Z I C Wellcome T B Applegate J Shaw V Bissel J C Maloy W S Fuller I Adrian G E Okerlind W K Bates M E Osterhout J Bower S P Hindley 4 K Gibson J Stinson S Grosjean E B Holmes M Stevens J H Stannard J W Weltner W H Safford D F Scamman J Keys M Lathrop H A Plank S V Haycraft F McWilliams J Buss K Marsh E S Pennell M A Allen E Hays R Bolles L Hiscox T E Corliss P A Thomas V Huckins N M Connor M Darling S Rynet A C Newell J Warren J W Cowles O D Eastman C A Stewart L B Robinson P H Wait A M Hodgdon S Marsh H Hall I Carpenter L A Gilpin L Smith W M Wells L Munger M B Geer E J Harden D T Trask S Overturf L Nichols F A DeWolf J Hewett L C McKinstry J G Rogers H J Manson E Kennedy W Nichols F Burr C N Marcellus M B Hubble E H Burlington B J Fillmore R B Clark W A Allen J Oliver H G McCulloch G W Miller J Massey W H Mosely T W Richards G C Stephenson G W Lawson J M Dettra S C Wellcome L A Junk J Dresser A McCowan J Meehan J H Long E J Hayden A Edwards C L Douglass F Burr S Doolittle J Smith S West S Thayer I E Andrus H Noyes R G Barnum F H Burbank R L Paul T J Williams T Bradley T Allen M A Tibbetts R M Lampard J Pine S M Wellings J G Bush H Cone G W Green A B Johnson L Lake L Z Lotspeich A Northrup J Loocks E C Deming E Chase F S Ainsworth D W Bonk G A Streeter J B Giddings J A Hooker F C Walrod S E Pearl W Morphy J Day.

Books and Tracts by Mail.

E Tuttle
J H Whitmore
P W Hough
J Wescott
L C Conner
C F Anderson
E S Levi
C L Blackman
F W Haskell
H McDonald
R Libby
D A Bradley
H Zader
A M B Graham
J Rouch
E W Huson (6)
S Balger (3)
L C Palmer (3)
J W Elliott (3)
D D Lind
A Armour
C H Ramer
H Aelty
E B Romes
S Baldwin
F S Ainsworth
A Wilber
L A Gilpin
P S Boice
G W Green
J H Whitmore
J K Hawkins
W C Harwell
D S Barson
N O Moore
A Davis
V Peppell
L A Gilpin
J W Burroughs
J Mitchell
A W Wait
D T Trask
J Massey
L Smith
J Ober
J Bower
E Pillsbury
A McMiller
W Nichols
M B Hubbell
H Seller
E Kennedy
C A Stewart

Book Notices, Etc.

The *Standard* was undoubtedly one of the heaviest losers by the Chicago fire. We are glad to learn that the Baptists are rallying to put it upon its feet again. They cannot spare it, and we should be sorry to miss it from our table. Church & Goodman are the Publishers, and their office is now at 12 Harmen Court, Chicago.

That Prince of Braggarts and Blasphemers has sent us a little sheet published by himself called the *Train Ligue*. It would be better called the *Train Lie*. It amounts to nothing. Train's party consists of one person, *himself*. Numbers go to hear his lectures, in some places, just as they would go to see a five legged calf, or a clown, to be amused. He is of no consequence.

Obituary.

WOOD. At our prairie home, in Clark, Merrick Co. Neb., Dec. 22, Susan Jane, daughter of Zenas and Amelia Wood: aged 5 years, and 3 months.

We have been visited with a very sore bereavement But a kind loving Father doeth all things right. Pray for us that we may have grace, and that our sorrow be sanctified to our good. Z. W.

HINTON. Fell asleep in Jesus, on Thursday, Dec. 21, Sr. Matilda Hinton: aged 30 years.

Sr. Hinton and her husband were both converted ten years ago this winter, and "planted," through the ice, in Tamarac Lake, "in the likeness of Christ's death," so as to be "in the likeness of his resurrection." She now rests in this hope, and her companion is comforted, looking for Jesus soon to come and wake his sleeping ones. I spoke words of cheer on the occasion from Rev. 14: 13. JOHN BOWEN.

CORLISS. In Clitherall, Otter Tail Co. Minn., Nov. 16, 1871, Wm. M. Corliss: aged 25 years.

He leaves a beloved wife and one child, with numerous relatives and friends to mourn the sad event; but they are comforted with the hope that he will arise in the likeness of Christ at his coming. He was a devoted Christian the last five years of his life.

T. E. CORLISS.

HAMILTON. In Barns, Wis., Nov. 28, 1871, Aggie J., only child of C. C. & J. E. Hamilton: aged 1 year, and 20 days.

The friends were instructed from Holy Writ that all die in Adam, and that all will be made alive by Christ; and children not having sinned against him, will be saved. S. W. THURBER.

Rest, darling Aggie! Rest!
Sleep thy long, silent sleep!
Bright angels guard thee, cherub,
Oh! then why do we weep?

No grief hath ever marked
Thy pure and lovely brow,
Gone, in thy angel innocence,
It ne'er can touch thee now.

Then, mourners, dry your tears!
Look to that God above!
Who doth not willingly afflict
The creatures of his love.

J. N. W.

WINANS. Another veteran soldier in the active service of the Master has fallen. Br. Winans, familiarly known as Father Winans, died at his residence near New Rutland, Ill. Dec. 26, 1871. He embraced the Advent faith in the State of New York (if I mistake not), under the labors of Br. Geo. Barnham, some eighteen years ago, and became identified with those that were looking for the Lord of life and glory, to return to earth and establish his glorious reign.

Some fifteen years ago he removed to this State, not to hide his light, but to let it shine. When Br. Br. A. S. Calkins commenced to labor in this neighborhood he found a pilgrim's home at Br. Winan's house, and a ready worker and warm sympathiser.

He falls asleep in Jesus at the age of about seventy-three years; but not to slumber long in the dust. He leaves a widow infirm in health, to mourn his loss, but has hope in the coming of Jesus and the resurrection. He also leaves a large family of children (all adults) to miss a father's counsel and prayers. May the Lord sustain the widow and bless the children.

The funeral services were attended by the writer at the Advent chapel in New Rutland, where a large and sympathizing congregation showed their respect for the deceased. WM. MCCULLOCH.

Crisis please copy.

Marriages.

IRELAND—GOODHUE. In Grant, Iowa, Nov. 28, 1871, by Eld. C. C. Ramsey, Mr. Sylvanus P. Ireland, of Charles City, and Miss Maria C. Goodhue, of Grant.

MILLER—BUSS. In Millersburg, Minn., Dec. 27, by Eld. Geo W. Miller, his son, Geo. A. Miller, and Mrs. A. M. Buss, both of Millersburg.

"The heart of her husband doth safely trust in her so that he shall have no need of spoil. She will do him good, and not evil, all the days of her life."

Notices, Etc.

Notice.

Having closed my labors at my trade for the season, I am ready to attend to calls to hold meetings abroad. Brethren wishing my labors, who feel that the interest is such as will sustain a meeting, can address me at Leslie, Ingham Co. Mich. C. FOX.

Notice.

Churches, or individuals, desiring my services as an instructor in vocal music, or as a Minister, are hereby informed that I am now at liberty to travel, and give lessons in music, or preach, as may be desired.

Please address, G. W. GREEN, Box 16, Memphis, Clark Co., Indiana.

Who Are They?

Do any of the brethren, East or West, know anything about "Rev. David Wyatt and wife." Since my return from Pittsburgh, they presented themselves (Dec. 19) to Br. and Sr. Cooley, 61 Webster St. Allegheny, Pa. as "Home Missionaries," alledging that they "engaged in a revival with me at Rutland, Vt." Now, my memory is not apt to be treacherous, but I have no recollection of them; do not know, and *doubt* if I ever saw them. If anybody does know, and they are all right, let them be commended, and if they are all wrong, let them be exposed. G. W. STETSON.

Notice.

The 1st anniversary of the organization of the Advent Christian church at Arena. We propose (the Lord willing) to hold a general meeting of days on the above occasion, Jan. 26. We cordially invite our brethren to meet with us and work for the Lord. Eld. Adrian and other preaching brethren will be present to assist. Come with a zeal to labor for the perishing.

GEO. THOMSON.

Notice.

The Semi-Annual Meeting of the Woman's Christian Association will, by invitation, be held at Charlestown, Mass., commencing on the evening of Jan. 17th, 1872, to continue over the following Sabbath. A cordial invitation is extended to all lovers of Christ and his cause. We hope to see a goodly number from abroad. E. S. JENNINGS, Pres.

R. E. CHILDS, Sec'y.

The Markets.

CHICAGO, Sat. eve., Jan'y 6th, 1872.

Gold—1.08¾ to 1.09¼.

Flour—Dull; no call for high grades. Only small demand for low: White Winters, $8.00 to $8.25.. Spring Extras, $6.00 to $6.50. Superfines, $4.00 to 4.50.

Wheat—No. 1, Spring, 1.26. New No. 2, 1.22 to 1.23.

Rye—No. 2, 67½@68.

Barley—Good inquiry for No. 2, at 63½@63¾. No. 3, in small request at 50 cts.

Oats—In light demand on speculative acct. No. 2, 32½@32¾, cash.

Potatoes—Dull: choice peach blow, at 90 to 95. V. T., in small lots from store, 1.10 to 1.20.

Butter—in choice roll, 20@22, with good demand; low grades of packed, no call for.

Eggs—Scarce. Great demand. Fresh, 32@35: pickled 25@27.

Cheese—Fine Western, 14@16 cts.

Live Hogs—4.25 to 4.75.

Dressed Hogs—5.00@5 10.

Fruits—Apples, scarce: 4.00 to 5.00 for choice.

Vegetables—Onions, 70 cents.

General Remarks—The market for the past week has been rather dull on account of the Holidays, but we look forward to better trade during the ensuing week.

Appointments.

CONFERENCE REGISTER.

Hoosick Valley Conference, Q. M. Hebron, N. Y. Jan. 17-21.

Women's Christian Association, Semi-annual meeting, Charlestown, Mass. Jan. 17-24.

New Hampshire Q. M. and dedication, Hampton, Jan. 10-14.

Minnesota, Winona District, Q. M. at Winona, Jan. 10.

Minnesota, Annual. Jan. 10-14, 1872.

Western District, Wis. Q. M. Brunswick, Eau Claire Co. Feb. 1-4.

Illinois, Annual Meeting, Rochelle, Ogle Co., Jan. 18.

Iowa A. C. C. Q. M., Manchester, Feb. 22-25

Indiana, Northern District, Big Indian, Jan. 18-21.

INDIANA.

Holton, and vicinity, as Br. Cass may arrange, Jan. 18-20, G. W. GREEN.

The third Q. M. of the Northern District of Indiana A. C. C. will be held at Big Indian, six miles N. E. of Royal Center, on the Chicago and Cincinnati R. R., commencing Jan. 18, and holding over Sunday.

A cordial invitation is extended to all.

E. C. ANDRUS, Sec'y.

ILLINOIS.

Hadley Station, Pike Co. Friday Eve. Jan. 26, and over Sunday. Subject: Man as he was, is, and shall be. J. G. BUSH.

Rochelle, Ogle Co., Sabbath, Jan. 7, and part of the next week, if desired.

Amboy, Lee Co., Sabbath, Jan. 14.

Foreston, Ogle Co., Jan. 15, 16, eve., as Br. Geer may arrange.

Elida, Winnebago Co., Jan. 17-20, as Br. Spotswood may arrange. C. C. MARSTON.

The Northern Ill. A. C. Conference will hold their next annual session at Rochelle, Ogle Co., commencing Thursday, Jan. 18, 1872. The ministers and delegates of the several churches are earnestly requested to be present.

S. B. MABEY, Sec'y. N. W. SPENCER, Pres't.

IOWA.

The second Q. M. of the A. C. C. of Manchester District commences Thursday, Feb 22, with the Elk Valley church, at the Otisville S. H. continuing over the Sabbath.

This is comparatively a new field. Let every lover of Jesus and his cause be there. Come, brethren, laden with the Spirit of Jesus, praying in the Holy Ghost. Come, to work for God and his cause. M. J. JANES, Sec'y.

WISCONSIN.

Black River Falls, Eve. Jan. 29.
Wrightsville, as Br. Chase may arrange, Jan. 30.
Augusta, Shaven's S. H. Jan. 31.
P. W. HOUGH.

The Second Q. M., in the Western district of Wisconsin will be held with the church in Brunswick, Eau Clare Co. Feb. 1, and over Lord's day. Let us have a grand rally of warm hearts, with sweet words for each other, and noble testimonies for Jesus. Come the first day.

P. W. HOUGH.

MINNESOTA.

The tenth Annual Meeting of the A. C. Conference of Minnesota will be held at Winona, Wednesday to Sunday, Jan 10-14, 1872, in the chapel, corner of Broadway and Winona St.

The new chapel will be dedicated on Saturday, Jan. 13, at ten o'clock, a.m.

SPECIAL NOTICE.

Arrangements have been made for the sale of excursion tickets on the Winona and St. Peter R. R. from Owotonna and Winona Junction. Tickets will be sold ONLY on Wednesday, Jan. 10, but will be good to use during the week, and to return Monday, Jan. 15. If there are any friends at other stations that desire excursion tickets, let them notify me at once.

EDWIN T. HIMES, Sec'y.

The Fourth Q. M. of the Winona District will be held in the Advent Chapel in Winona in connection with the Annual Conference, commencing Jan. 10. It is hoped that there will be a general attendance. Let there be delegates from every church and all others that can attend. The Lord is at hand. S. C. WELLCOME, Sec'y.

Crisis please copy.

NEW YORK.

Regular meetings are held by church at 126 West 24th St., New York city: three times on Monday, Wednesday, and Friday evenings.

T. J. COX.

Albany, Sunday, Jan. 14. E. S. JENNINGS.

MASSACHUSETTS.

Charlestown Jan. 17, and onward.

The remainder of my time on this trip East is engaged. E. S. JENNINGS.

Advertisements.

VICK'S
FLORAL GUIDE
For 1872.

The First Edition of Two Hundred Thousand copies just published. It is elegantly printed on fine tinted paper, in two colors, and illustrated with over 300 engravings of Flowers and Vegetables, and

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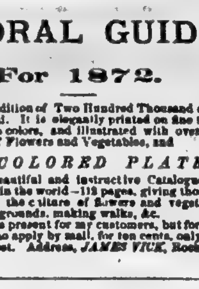
WAIT'S



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HUDSON RIVER CHAMPION

A WORD TO MILL MEN.

I have been building the Jonval Turbine for the past eight years. Have built some seven or eight different kinds of wheels. Am acquainted with nearly all the first class wheels in the country, and am fully persuaded that the Champion stands alone without a rival. Early I discovered that the tangential and centrifugal forces of the water, exerted a tremendous power which is expended against the outer rims of those wheels, which discharge vertically and against the scrolls and curbs of most other kinds, which is lost to all useful effect.

For a long time I studied and experimented carefully, to bring this wasted power into use without injuring the other high qualities of the Wheels.

My efforts have been crowned with success, and I can now offer you a Turbine which can compete successfully with all others in the economical use of the water, while for simplicity of construction, strength and durability, it is the champion of the world.

It has no complication of gates, with their multitude of Levers: no cranks, pin, segments no pinions to get out of order. No series of leaky joints: no rubbing surface to wear away, to waste the water: nothing touches the wheel but water; hence it will never wear out. There is no latteral motion, nor do their steps wear out like other wheels.

The Jonval Turbine has given the highest percentage of power ever attained in any public test. Several of these Jonvals have been taken out which were in perfect order (having run but a short time), and the Champion placed in the same curbs, venting the same amount of water, and have obtained from six to eight per cent. more power in every instance than the Jonvals gave.

These wheels are perfectly proof against injury from flood-wood. Should any pieces get into the curb which could not pass through the wheel, you have simply to open a door (like a safe or cupboard), enter the curb, and remove the obstruction, and it is all ready for work again. This can be done in five minutes.

They are now in operation in every section of the country, giving unbounded satisfaction and taking the places of all other wheels. The extreme low price for which they are sold astonishes everybody.

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P. H. WAIT, Sandy Hill, N. Y.

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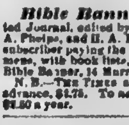
N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To new subscribers to both journals, $2.50 a year.



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FOR SALE. A first-class Threshing Machine. Good as new—never used. Cost over $600. Will be sold, in an emergency, for $350. Warranted as represented. N. B. Must be sold soon, if sold at the above figure. (tf) Address, A. J. STONE, Hesperia, Mich.

A GREAT CHANCE FOR AGENTS.

Do you want an agency, local or travelling, with an opportunity to make $5 to $20 a day selling our new 7 strand White Wire Clothes Lines? They last forever: sample free, so there is no risk. Address at once Hudson River Wire Works cor. Water St. and Maiden Lane, N. Y. or 16 Dearborn St., Chicago, Ill. [814-tjan23

THE CLOW REAPER.

This celebrated piece of farm machinery, by Daniel Clow, of Janesville, Wis., was tested with sixteen other Reapers at Ripon, Wis., in July, 1870, and received the highest encomiums of them all. The standard of perfection for quality of work was *forty*. The Clow Reaper was marked *forty*, or perfect by the committee. The other machines ranged from 38½ down to 21½. This machine is specially admirable for its light draught—which saves horseflesh; it can be drawn all day by a pair of light horses. For its simplicity—which decreases liability to breakage or derangement. It has only one hundred pieces, where other machines have three times that number. For the arrangement for lowering and raising the cutters. For the facilities for turning and backing. It can be used as a mower as well as a reaper. No cog-wheels are used to drive the sickle. It has had fewer accidents from breakage than any other machine.

USUAL PRICE, $160.00;

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If taken soon.

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J. V. HIMES, Buchanan, Mich.

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THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 7c.

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Last-day Tokens. No. 3. 25c.
[Tokens Nos. 1 and 2 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
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The above ten works by Eld. S. S. Brewer, sold to one address, post-paid, for $1 25.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $15 by express.

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THE NATURE AND DURATION of Future Punishment. By Henry Constable, Prebendary of Cork, Ireland. Irrefutable arguments.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.---NO. 25. BUCHANAN, JANUARY 16, 1872. WHOLE NO. 405.

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Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

Tuesday Afternoon, Jan. 16, 1872.

SECTARIANISM.

This word has shades of meaning. It may mean simply a disciple of any school of thought, or it may mean an obstinate bigot. It is the religous demagogue's catch word, with which he manufactures cheap capital and attracts equally cheap sympathy to himself for his failure to crowd his pet notions upon the public. Those who deal most in the term are apt to be best exponents of its meaning. One need not sign the Nicene or any other other creed to be a sectarian. He can carry his creed in his head, and not a soul comprehend or be able to comprehend it but himself, and be as great a bigot or sectary as the most dogmatic adherent of a popular creed. It is not one's denominational relations that make him sectarian or otherwise, but his spirit, or the temper of his mind. Dogmatism is dogmatism whether directed against party names or for them; whether manifested in behalf of the decrees of a council, or the chimeras of an individual brain. Indeed the most offensive sectarianism in the world is that of personal conceit.

"SORE!"

The *California Christian Advocate* had a difficulty that is proverbial for making one "cross." Hear it:

Rev. "Elder" Grant is to be here during the present month. It will be remembered that he was a model minister, abounding in fraternal regards for all Christians. He stated again and again that he did not wish to organize any "Advent Church." He only desired to labor with other Christians for the conversion of sinners. Such policy secured a fraternal recognition on the part of many ministers who utterly repudiated his peculiar doctrines. He gained access to Methodist, Baptist, and Presbyterian pulpits; and to the co-operation of such pastors was he indebted for whatever degree of success attended his labors. And yet, before leaving the city, he had laid his plans for gathering his proselytes into a separate fold. He promised them a pastor of his own kind, and the continual oversight of himself. But this did not at all surprise us; we predicted as much when he first arrived. Such strategic movements are neither new nor novel. When the "Elder" arrives again, orthodox ministers will know how to regard his promises. Those who discard the doctrine of the soul's immortality, who believe in the annihilation of the wicked, in a *material* heaven, in which Christ shall rule as king, and who anticipate the final end of the world before the year 1875, will extend to him a cordial welcome. Such preachers, no doubt, will receive the Elder into their pulpits.

—Now this is not all just; for Eld. Grant publicly advised his converts to join the Methodist or other churches, and made no movement, whatever, for an Advent society. Fortunately, however, others did so. And there are more to be organized. The *Advocate's* spirit is simply an appeal to prejudice, to hinder in that way a cause it cannot put down by fair arguments.

AN INCIDENT.

I attended a week-day noon prayer-meeting of the Young Men's Christian Association of this city, a short time since. The conductor of the meeting had for the burden of his interjections—"Think of the necessity we are under to work for the salvation of our immortal souls;"—perhaps the least offensive way of stating the heathen dogma; the urging to piety being commendable in a proper and impressive line. But from these repeated text-words the people assembled took their cue, and the assumed immortality of man by nature, and the eternal torment of the unbelieving, were dwelt upon with a vengeance of warning that was fully Calvinistic. A young man of the party who inadvertently prayed, after the Scripture pattern, that all present might sincerely seek for honor, glory, and immortality, was followed by an aged deacon who made the atmosphere fairly blue with "the flames of a hell that should never cease to burn the souls of the impenitent," and who three times in his not lengthy prayer spoke of "the worm that should never die, but feed forever and ever upon the sinner, who could never, never forget his crimes or receive the pardon of an angry God." The Young Men's Christian Association of San Francisco is orthodox.—*Crisis.*

PERSONAL.

It is known to many of our readers that the responsibility of the care of the office, and supervision of the work there falls upon me. For more than two months past I have labored under disadvantages and trials such as I hope never to pass through again. I was just working out into daylight again, when (Jan. 12), I received a request from Edwin, at Winona, Minn., to come to him. His case is critical, and I must leave.

This will necessarily involve a delay in some of our work, especially the Almanac. I deeply regret this. The circumstances attending this delay have been beyond our control, and duty seems to demand a still further delay at this time. Some of the work must be neglected until my return. Father is away, but I cannot wait for his return. Pray for us.

W. L. H.

POETRY.

We are about to touch a tender point. We trust none will be offended. We are always glad to receive really *choice* lines, either original or selected. Some we have never found room to publish have done us good personally. Some have felt slighted that their poetic effusions have not appeared. Very few have the talent to write really good poetry, and we have a great deal on hand, more than we can use, unless we devote an undue portion of our space to such matter. Hence *somebodies'* lines must be left out. Let none be offended. Try something in plain prose. A *good* heartfelt letter is worth a dozen average poems.

THE DISCUSSION.

We shall not have time to elaborate every train of thought that may be suggested in our discussion with Eld. Braden—perhaps not even to refer to all that may be suggested. We hope our brethren ready with the pen will not be slow to use it in putting down ideas that may be suggested. We do not mean that they shall *review* our own or Eld. Braden's article, but write independently upon topics suggested by either of us. Let us have more light, and all the light.

REGISTERED LETTERS.

We wish to say again to our patrons that "Registered Letters" are no safer than any other kind, and the postage is fitteeen ents additional. If you cannot get a postal order, send in an ordinary letter. It is just as safe. *The government does not make good the amount lost!* And many of them are lost.

There has been a great deal of "bosh" uttered upon this subject.

PLFASE DO NOT.

Please do not write with *a lead pencil,* on business, nor for publicatio... It is an imposition on the editor, his clerks and compositors. After passing through the mails, letters written in pencil are sometimes almost illegible.

CONVERSION.

A brother writes from Syracuse, N. Y., as follows:

I was born and nurtured in the Roman Catholic church, and it was ingrafted into my mind to pray to the saints as mediators; and as it is forbidden to read the Bible without permission, I had never read the Holy Scriptures. But through the reading of an article my eyes were opened upon that point, and I was led to investigate. I clung to the Romanists for many years, but did not lose the ground I had gained. By the grace of God my eyes were at last opened and I became free from the unbelief and superstition of that church. I have not joined any denomination. I could not agree with their doctrine, and hence could not subscribe to them. I did not believe in universal salvation; nor could I go with those who deny the divinity of our Lord Jesus Christ, and his atonement. But I *have* joined the church built upon the foundation of the apostles and prophets, of whom Jesus Christ is the chief corner stone. And not long ago through the kindness of a sister, I read your paper, and I agree with the doctrine contained therein, and am delighted to see those doctrines advocated. I was born in Holland, and have never taken lessons in English, but I try to make my meaning plain, and hope you will understand me.

M. Pierranda.

Notice—Illinois.

Brethren of the Northern Illinois Conference of Advent Christians: take notice of the time and place of the next Annual Session to be held this week. It is an important meeting, especially to the ministry and delegates of the various churches—the only one of the kind for the year. All the ministry of the entire State are invited to attend. Let every member be present if possible. Let not anything hinder you from coming, and be at the first of the meeting, as, doubtless, important topics will be presented, and that which is vital to the interest of the cause.

Come with hearts filled with the love of God ready to work for the perishing. No time now for reposing and rest of the body, and we hope it may by the blessing God continue to until Jesus comes.

The Secretaries of the quarterly conference are requested to prepare all business to come before the meeting.

S. B. Mabey, Sec'y.

Capture of Babylon.

Withdrawing the most part of his army from the vacinity of the city, and and leaving behind him only certain corps of observation, Cyrus marched away up the course of the Euphrates for a certain distance, and then proceeded to make vigorous use of the spade. His soldiers could now appreciate the value of the experience which they had gained by dispersing the Gyndes, and perceive that the summer and autumn of the preceding year had not been wasted. They dug a channel or channels from the, by Euphrates means of which a great portion of its water could be drawn off; and hoped in this way to render the natural course of the river fordable. When all was prepared, Cyrus determined to wait for the arrival of a certain festival, during which the whole population were wont to engage in drinking and revelling, and then silently in the dead of night to turn the water of the river and make his attack. All fell out as he hoped and wished. The festival was held with even greater pomp and splendor than usual; for Belshazzar with the natural insolence of youth, to mark his contempt of the besieging army, abandoned himself wholly to the delights of the season, and himself entertained a thousand lords in his palace. Elsewhere the rest of the population was occupied in feasting and dancing. Drunken riot and loud excitement held possession of the town; the siege was forgotten; ordinary precautions were neglected. Following the example of their king, the Babylonians gave themselves up for the night to orgies in which religious frenzy and drunken excess formed a strange and revolting medley. Meanwhile, outside the city, in silence and darkness, the Persians watched at the two points where the Euphrates entered and left the walls. Anxiously they noted the gradual sinking of the water in the river-bed; still more anxiously they watched to see if those within the wallswould observe the suspicious circumstance andsound an alarm through the town. Should such an alarm be given all their labours would be lost. If, when they entered the river-bed, they found the river-walls manned, and the river-gates fast locked, they would be indeed "caught in a trap." Enfiladed on both sides by an enemy whom they could neither seenor reach they would be overwhelmed and destroyed by his missiles before they could succeed in making their escape. But, as they watched, no sound of alarm reached them—only a confused noise of revel and riot, which showed that the unhappy townsmen were quite unconscious of the approach of danger.

At last shadowy forms began toemerge from the obscurity of the deep river-bed, and on the landing-places opposite the river-gates scattered clusters of men grew into solid columns—the undefended gate-ways were seized—a war shout was raised—the alarm was taken and spread —and swift runners started off to "show the King of Babylon that his city was taken at one end." In the darkness and confusion of the night, a terrible massacre ensued. The drunken revellers could make no resistance. The king, paralysed with fear at the awful hand-writing upon the wall which too late had warned him of his peril, could do nothing even to check the progress of the assailants, who carried all before them everywhere. Bursting into the palace, a band of Persians made their way to the presence of the monarch, and slew him on the scene of his impious revelry. Other bands carried fire and sword through the town. When morning came, Cyrus found himself undisputed master of the city, which, if it had not despised his efforts, might with the greatest ease have baffled them."

Spiritualism.

The so-called Spiritualism of the 19th century is one and the same thing as that spoken of in the Scriptures of truth as sorcery, witchcraft, soothsaying, necromancy; and, in other words, to signify the adversary of truth in that form. As proof, we refer to a few o the many passages in the inspired word relating to that abominable form of evil by evil-doers. Ex. 22: 18. "Thou shalt not suffer a witch to live." Ex. 7: 11–14; Deut. 18: 9–15; Josh. 13: 22; 1 Sam. 28: 3. "And Saul had put away those that had familiar spirits, and the wizards out of the land." 1 Sam 15: 23. "For rebellion is as the sin of witchcraft." 2 Kings 21: 1–8. "He wrought much wickedness in the sight of the Lord." Lev. 19: 31. "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them." Lev. 20: 6. A curse is pronounced against those that associate with those who have familiar spirits, and with wizards. Lev. 20: 27. "A man or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall be stoned with stones: their blood shall be upon them." 2 Kings 23: 24. Wizards and those of familiar spirits put away by Josiah. 2 Kings 9: 22, we read of Jezebel and her witchcrafts. 2 Chron. 33: 1–14. Manasseh did evil in the sight of the Lord. He observed times, and used enchantments; and used witchcraft; and dealt with familiar spirits, and with wizards." Is. 2: 2; 8: 19–20. Familiar spirits and wizards "peep and mutter," etc. Is. 19: 32; 47: 9–12; 57: 1–6; Jer. 27: 9–12; Dan. 2: 1–8. The sorcerers and pretended wise men could not tell the dream of Nebuchadnezzar. Dan. 2: 27, 28; 5: 5–13; Micah 5: 12. "And I will cut off witchcraft out of thine hand; and thou shalt have no more sooth-sayers. Nahum 3: 1–7—Condemnation of witchcraft. Mat. 3: 5—a swift witness against sorcerers, etc. Acts, 8: 9–18—read carefully of a sorcerer converted by Philip. Acts, 16: 16–25—Paul stopped a young woman from sooth-saying, and the rabble caused him to be cast into prison, and by the power of God he was released from his chains. Gal. 5: 20—Witchcraft one of the works of the flesh. Rev. 9: 21—of sorceries; Rev. 21: 8—sorcerers to suffer the second death. Rev. 22: 15—Sorcerers classed with murderers, idolaters, and whomsoever loveth and maketh a lie.

Let the inspired writers be believed by all means, even if thereby every wizard, witch, sorcerer, necromancer, or so called spiritualist, be proven to be an abominable deceiver. All persons who teach that man in this life has within him an immortal, never-dying soul, or any thinking part that retains its thinking functions after the body is dead is, if not in fact a spiritualist and sorceror, at least an aider and abetter of that abominable evil known as spiritualism, or sorcery, or witchcraft. They (those who so teach) are making the record of God of no effect by assisting to promulgate the false theory which we find in the false pleading of the evil one when he tempted Eve to eat of the forbidden fruit. He (that evil one in the form of a serpent) said to Eve—"Thou shalt *not* die," after the great God had said "Thou *shalt* die." The preachers in these days tell us when a man has died that he is in reality not dead, but that his immortal soul has gone to heaven or to a place of constant pain and torture. They, the preachers, ignorantly contradict the scriptures of truth.

R. A. Gresham.

Advent.

O quickly come, dread Judge of all;
For, awful though thine advent be,
All shadows from the truth will fall,
And falsehood die, in sight of thee:
O quickly come; for doubt and fear,
Like clouds, dissolve when thou art near.

O quickly come, true Life of all;
For death is mighty all around;
On every home its shadows fall,
On every heart his mark is found:
O quickly come: for grief and pain
Can never cloud thy glorious reign.

O quickly come, sure Light of all,
For gloomy night broods o'er our way;
And weakly souls begin to fall
With weary watching for the day:
O quickly come; for round thy throne
No eye is blind, no night is known.

—*Pacific (Episcopal) Churchman.*

Communications.

The Cry of Materialism.

Can any satisfactory reason be assigned why our orthodox friends who differ from us on a strictly Bible subject, should so frequently leave the strictly Bible testimony, and carry their appeal to other and less satisfactory tribunals?

Surely from no quarter whatever can evidence on any Bible subject be produced so forcible and convincing as from the Bible itself, and if it fails squarely to sustain any theory, that theory, though venerable with age, and hoary with antiquity, should without a moment's hesitation be abandoned, however heavy the sacrifice, or severe the trial which the abandonment involves.

We who believe that sin and misery are as certain to come to an end in God's own time and way, as that the morning's dawn chases away night's darkness, should have been much more successful in making this glorious truth apparent to our fellows, if any friends who differ from us had consented to fight the battle upon a strictly Scriptural arend; not that we would undervalue whatever is true in philosophy or science, but remembering how much of *both* past generations *believed* to be true which subsequent investigation *proved* to be false, our supreme confidence of course rests upon the Bible alone; and what the Bible reveals concerning the nature and destiny of man all true science and all true philosophy confirm.

There is however an almost universal desire among men to push any undertaking in which they may embark to a successful issue; and this feeling had doubtless its influence among the leaders of orthodox religious opinion who are assail in no measured terms the constantly and rapidly increasing numbers of thoughtful men who contend that *unending torment* and *eternal* evil though almost universally believed, are nevertheless unknown to the Scriptures, and instead of being a part of *God's revelation* are wholly *man's invention;* and what more natural than that the opponents of this new and dangerous heresy, as it is frequently called, finding their appeal to Scripture far less satisfactory than they had anticipated should seek to prevent the heresy from spreading, by using popular *prejudice* against it, although the thoughtful onlooker might shrewdly suspect that this was a virtual acknowledgement that reason and Scripture had no decided testimony to offer in support of the fondly cherished orthodox dogma. Hence the cry of materialism which has been raised in perhaps every community where Satan's falsehood in Eden ("Thou shalt not surely die") has been detected; and what if like some other epithets hurled at random against us by our orthodox friends, though somewhat formidable at a distance, it should become not only harmless, but of positive advantage to the cause it was intended to injure? What if materialism though intended as a bug-bear to frighten the unthinking, should become when surveyed by an unprejudiced eye a real substantial Scriptural inheritance, even that prepared by God for those who love him, as much superior to the thin misty ethereal fancies of orthodoxy as substance is to shadow, or as something is to nothing?

Certain it is that *materialism* is the result of God's creative power; for the wisest of purposes he called it into being, and himself pronounced it "*very good;*" and although Gnostics of old having drunk deeply at the foundation of Platonic philosophy associated with it all that was low and gross and sensual, and Gnostics of to-day entertain the same opinion as their ancient brethren, it is we may rest assured *very good* still, and seeing that it is the handy work of our heavenly Father we cannot help, even at the risk of offending our Gnostic brethren, heartily admiring it; and certainly not the least admirable element in it is its *substantial materiality;*

But why do honorable opponents in the face of those facts continue to employ this silly cry of materialism in dealing with men whose errors (if errors they are) could be far more effectually exposed by an appeal to the law and testimony? Is it simply that ignorant prejudice may be aroused, and the minds of the unthinking prevented from calmly weighing the Scriptural reasons to which we appeal in support of our faith? The cry falling upon the ears of thinking men would amount to little, for then thoughtfulness itself would induce them to seek a better reason than this for condemnation; but then the majority of men *do not* think, and even the most unthinking know that the infidel who committed such atrocities in the French revolution at the close of the eighteen century were materialists, and therefore conclude that the men who bear that name *now*, must agree in character with those who bore it *then*, without stopping to inquire whether there may not be a *radical* difference between a *Scriptural* and an *infidel* materialist.

The French materialist taught that death was an eternal sleep, that for neither saint nor sinner was there any future life whatever, that all men went down to death as hopelessly as "the beasts that perish," and laughed to scorn as a priestly delusion, the hope "of a resurrection from the dead." The Christian materialist on the contrary believes most firmly in an after life, to be brought about by a resurrection from the dead in the case of those "who are asleep," and in the case of those who "are alive and remain," by a change from mortal to immortal, from corruptible to incorruptible; and of all thus raised and changed, the Savior's words to the Sadducees will be then applicable: "Neither can they die any more." He further believes that our planet, redeemed from the effects of the curse and renewed by the creative energy of God's Spirit, will form the eternal home of a deathless race who shall be alike free from hunger and thirst, from sorrow and sickness, from disease and death, forever and ever; and over whose joyous heads no old age shall ever gather, but who when centuries of millenniums shall have passed over them shall be young and vigorous as when the first dawn of eternal day burst in glory upon them. Is there no difference between such a destiny and the gloomy and cheerless prospect which French infidelity presented? Assuredly the difference between light and darkness, summer and winter, life and death, is not more marked and distinct.

May we not then fairly request our orthodox friends, when dealing in future with what they consider error in us, to make their appeal more exclusively to the Scriptures of truth and less frequently to the prejudices of the ignorant, feeling assured that whatever is true or false in them or us will be best revealed in the light of truth? If saints are to live for centuries, or forever, as shadowy unsubstantial spirits or ghosts, in some indefinable region "beyond the bounds of time and space;" or if sinners are to suffer the indescribable tortures of *gehenna* fire *forever;* if Satan, the arch-rebel against God's authority, and myriads whom he has deceived are to live in blasphemous rebellion and hate unceasingly, and possess an immortality as lasting as Jehovah; if evil, the foul thing which God loathes and hates, is not only to exist as a hideous deformity in the universe of a God who is almighty and is at the same time pure and holy, but daily to increase in horrible loathsomeness and wickedness as the days of eternity march on; if the universe is never to be cleansed from the foul impurity of sin; if Satan and his rebellious host who have defied the Almighty are to be permitted to live and defy him forever; if sin and sinners are to possess an equal immortality with God and his saints;—if these are truths of revelation, revelation will undoubtly sustain them, and we stand prepared reverently to accept its *dictum.* But in the event of revelation refusing its assent to doctrines so terrible, no less authority, much less silly charges of materialism, or any other ism, can be expected to establish them.

I am the more anxious for their own sakes to confine our friends in this controversy to the Bible, for I am convinced that its testimony is very plain and emphatic in pronouncing the doom of sinners and the destiny of evil, whether connected with lost men or fallen angels; and the prospect which it spreads out before me of the utter extermination from all God's dominions of every vestige of evil, Satanic, angelic, or human, enables me to look forward with boundless satisfaction to the good time coming when every enemy being destroyed God shall be all in all; and then may we expect earth's *redemption* to be celebrated by a song at least as glorious as that which greeted its *creation* when "the angels sang together and all the sons of God shouted for joy."

THOS. DAVIDSON.

Review of Jacob Blain's Pamphlet. No 1.

The venerable Jacob Blain, has published a new pamphlet, for the avowed purpose of vindicating God's government. The title of the pamphlet is, *Hope for our Race,* which being interpreted means that ninety-nine of every hundred of the human family will be saved! This is a very liberal estimate; and will doubtless be very satisfactory to the race. Just convince the world that a man has ninety-nine chances to be saved and only one to be lost, and they will, in all probability conclude, that Eld. Blain might as well have thrown in that other chance for good count!

The pamphlet in question, is a very remarkable production, and indicates the fact, that its author is in a transition state, unsettled, and unreliable as a teacher of the Christian religion. It is but a few years since he was most decidedly opposed to what is called the "Age-to-come" doctrine. He regarded it as demoralizing and destructive in its tendencies. It has been but a short time since he could find no authority whatever for the restoration of fleshly Israel. Now he can see it as clear as a sunbeam! The Bible is full of it. He has even discoursed that the ten tribes are still alive and in captivity!!! But in what corner of the globe they are stored away this deponent saith not.

He is evidently a latitudinarian. He wants plenty of sea-room; hence, he never would identify himself with the Adventists, prefering to have his membership in a nominal Baptist church three thousand miles from home! Still, however, he has claimed all the rights and privileges of regular ministerial co-operants at Conference meetings and elsewhere. He has traveled among them, lodged with them, enjoyed their hospitality, sold books to them, received pecuniary aid from them, and to all intents and purposes, depended on them for aid and comfort, and not on his Baptist brethren. His membership in H. H. Dobney's irregular Baptist church, on the other side of the Atlantic, could be of no benefit to him, except so far as it enabled him to sail under false colors.

His principles of exegesis are Universalism. He takes the ground that the words death, destruction, everlasting destruction, perish, consume, cut off, burned up, etc., mean temporal judgments. He says "the threatening in Ps. 37, may be explained in the same way." Again, he says: "When Christ comes he will slay the living wicked in some way, and they are, at some period, to have a resurrection and an offer of mercy; and that 2 Thes. 1: 7–10, cannot be quoted as proof of *final* destruction, as *everlasting* may only mean "*lasting!*"

If these words and phrases are to be thus construed, it is difficult to see how he can prove that one in a hundred will be lost; for the words expressive of *their* punishment, are no stronger than those which he says mean only temporal judgments.

He is very much concerned about the heathen,—feels very sorry for them, and for the large majority in Christendom, who "come into the world with minds so weak and passions so strong that the gospel has little or no effect on them." And in view of the fact that God could have ordered things otherwise he therefore concludes "that there *must* be hope in *some way* for those to whom God, though able, has not sent the gospel." If, then, God could have ordered things otherwise, and could, if he had been disposed, have sent the gospel to the heathen and kept it among them for the last eighteen centuries, and for some reason has not done it, what right has he to affirm that he will raise them from the dead and *then* send it to them? Is there any positive evidence that God will do any more for the heathen, and the majority of Christendon in the future, than he has done for them in the past? Not a particle. The assumption that he will, rests entirely in mere inference.

N. FIELD.

Faith.

Faith seems to me to be the corner stone in a Christians belief. Beyond the present life we know nothing. All is dark, vague and uncertain unless we permit the light of faith in the Bible and its teachings to illumine it. By the eye of faith we can look beyond the narrow confines of the grave to another world, void of pain, sorrow and death.

By the eye of faith we can read what God's will is concerning us, and by the aid of faith we can attempt to do that will. Without faith we know nothing of God and are in no respect better off than the atheist. I know there are some who, knowing [?] that they are posessed of an immortal entity can see beyond this life to a spirit life, without calling to their aid the light of faith. But not belonging to that far-seeing class I am obliged to accept faith as my assistant. The importance of faith is beautifully set forth in the Heb 11. But for all it is so important, is it being seized upon by the mass of human beings? It is sad to say, no, but one must. And more than this they must confess that pure whole-souled faith in the Bible and in God's promises is on the wane. It is getting to be decidedly unfashionable to believe that the Bible is what it is represented to be,—the message of God to man,—or to believe that Jesus Christ will come a second time upon earth and that to reign. Such simple faith in God's word is looked upon as an evidence of a weak mind or of a superstitious nature.

The Bible is dealt out in fashionable pulpits as a work of man, a mere suggestion of thought for a discourse, not as the word of God. Not only among those professing to be Christians, but also in the world outside of the church, is the respect and veneration of the Bible being done away. Why, we live in such a glorious free country that our rulers having their ideas of liberty considerably expounded, deem it unjust that God should be allowed to speak through the Bible to the children in our schools. No matter if they are so surrounded outside of school that the word of God may never reach their ears, it will not do to let God speak to them in school for fear that they might be led to repent, believe and serve God.

In olden times little children were forbidden to come into the presence of Jesus. Now Jesus is forbidden to come into the presence of little children

Infidelity is on the increase, and true Christianity on the decrease. Now all this, true and deplorable as it is, need be a source of wonder to none who are looking for the coming of Jesus. It is only confirmative of the many other things that portend Christ's kingdom at hand. We are plainly told by Paul in (1 Tim. 4:1) "that the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Again in 2. Thes. 2: 2: that "that day shall not come except there come a falling away first, "and Jesus asks in Lk. 18: 8: "When the Son of man cometh shall he find faith upon the earth?"

This lack of faith in God on the part of the many has its important suggestions to the few who still cling to the Bible and its promises. It warns us of the external pressure in the way of unpopularity that is soon sorely to tempt us to flee from the Bible and its plain statements to the side of those who disbelieve it. It gives us time to prepare for the conflict between pride and duty; and we have this comforting assurance that the days of this severe trial shall be shortened. Let us stand for the truth as it is in Christ Jesus. For what if some did [do] not believe, shall their unbelief make the faith of God without effect? (Rom 3: 3.) Never. Let us hold fast the profession of our faith without wavering, for he is faithful that promised. (Heb. 10:23.)

Paul speaks from the sacred leaves of the Bible; Watch ye; quit you like men; be strong. (Cor.16:13.) Above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. (Eph.6:16.) Your faith should not stand in the wisdom of men but in the power of God. (Cor.11: 5.) "The just shall live by faith." (Rom 1: 17.) May God help us all to withstand the tendency to relinquish faith in God for man's speculation, and may Jesus soon come to make us immortal and give us rest in Paradise.

J. D. JONES.

Stand by the Old Book.

"Although my whole life has been spent in the study of the Scriptures, I am not competent to investigate them."—H. W. BEECHER.

The above sentiment, uttered by the great leader of orthodoxy, in a recent sermon, is well calculated to awaken serious reflections. The phraseology of the sentence, of course, shows the incompetency of the speaker, (which is no doubt true), but the evident design of the author of the sentiment, was, to saddle the incompetency on the Scripture, which amounts virtually to a charge that the Scriptures have failed in being a revelation of the divine will.

Is this charge true? Has God mocked the intelligence of his own creatures by giving a law and a gospel which is beyond their comprehension? Did our Savior trifle with, and mock the finite conceptions of his people when he commanded them to "search the Scriptures?" Was Paul mistaken when he testified of the Scriptures which Timothy had known from a child, that they were able to make him wise unto salvation? And furthermore, with H. W. B.'s conception of the Scriptures would the great apostle ever have blundered into the following statement, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." If Paul's estimate of the Scriptures was correct, H. W, B.'s is clearly incorrect. If the Scriptures are "profitable" in the various branches of theology mentioned by Paul, then are they competent in each and all of those branches. If the estimate placed upon the Divine Oracles by Beecher and others, be true, then the Bible ceases to be a reliable book. I would not dare to preach from it, if Paul did not regard it as a revelation of the divine will. I could not confide in it as a guide. As soon would I launch out into the broad ocean with a defective compass whose needle might, or might not, point to the north, as venture on the ocean of life, bound to the haven of eternity, with the Bible as a chart and compass, if it is not a clear revelation of the divine will. But, thank God, the good Old Book is not a book of riddles and enigmas, as men would make it appear by their attempts to reconcile its teachings with their fable and heathen dogmas. Remove from its sacred pages the mantle of human perversions, and all is plain and harmonious. No, the incompetency is not in the book, but in the man. It is not at all to be wondered at, that a man who fails to recognize the doctrine of Christ's literal second coming to this earth should be incompetent to "investigate" or understand the Bible. I can pick out a score or more of intelligent men, within the range of my own knowledge, in this western country who were driven into infidelity by just such expositions of the Bible, but who, on hearing it set forth in its literal beauty, without any constructions, embraced it joyfully, and cheerfully submitted to its discipline. The above statement was made in connection with an admission that the science of geology contradicted the Bible, when taken in its literal sense in its record of creation. It is true, as he asserts, that "the rocks have told their story," but they have spoken through the mouths of finite men. But it is not true, that "they have proven their story true." The computation of dates, and duration of periods in geology are absolutely arbitrary; and nothing less than a thousand years actual experiment and observation can make valid the assumed facts of geology. When those assumed facts are demonstrated to be actual facts, then it will be time enough to invalidate the truthfulness of Sacred history, or attempt to reconcile it, by other than a literal interpretation. Till then, let us stand by the Old Book.

GEO. THOMSON.

Much In Little.

"Watch ye, stand fast in the faith, quit you like men, be strong!" (1 Cor. 16: 13.)

The old but true saying "much in little," came very forcibly to mind while reading the above exhortation of the apostle Paul to his Corinthian brethren, and if it was applicable to them 1800 years ago, is it not doubly so to the professed followers of Christ in these last days? A great deal is implied in the first sentence, "Watch ye." Not only are we to watch for the Savior's coming, but we are to watch our thoughts, our words, our acts, lest the machinations of the evil one, lure us away from God, and his truth. "Watch and pray lest ye enter into temptation," is the injunction of one who was tempted in all points like as we are, yet without sin; and did you ever think, dear reader, how admirably the dear Son of God vanquished the wily tempter in the wilderness, by a plain—"Thus saith the Lord." Again. If we would "stand fast in the faith," we must have our feet well "shod with the preparation of the gospel of peace." Nothing short of being rooted and grounded in the gospel can keep us from falling in these times of trial and peril "*Quit you like men.*" That is, be good and valiant soldiers of the cross. "Preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all long suffering and doctrine" for the time has *already come;* when the mass of professed Christians will not endure sound doctrine, but are being turned unto fables. In short, don't weary or faint in well doing, but gird on the armor anew, and "*be strong in the Lord,*" ever looking unto Jesus, who is the Author and Finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is now seated at the right hand of the throne of God, interceding for a lost and ruined world.

WM. E. ORR.

Immaterialism And Progression.

The golden age rushes on, and now must be near,
For latter day wonders, appear everywhere,
When if men would be great, they must have plenty of help.
And the way to secure it, is pure love of self.
To gain power and honor, riches sure must be had.
T'will make bad what is good, and good what is bad.

Amid the great progress, in this wondrous day,
Children care naught what parents do say;
They are prodigies now, progressed beyond years;
More wise now in council than those of gray hairs
And some are so far beyond the grasp of my mind
'Tis vain to attempt such great ones to define.

Some say 'tis an age of wondrous progression,
That teachers are giants in mental discretion.
"Blessed are the meek," they teach and declare,
For they shall inherit the sky and the air!
The soul that sinneth, it never *can* die;
'Tis a captive till death, then to heaven doth fly.

Then the immaterial soul with immaterial wings
Mounts through immaterial space, and immaterially sings,
With immaterial kindred in immateriality profound:
On immaterial thrones, unseen they are crowned.
With all immaterials they immaterially share
An immaterial victory in immaterial air.

And all disembodied, as true as 'tis strange,
With harps, robes, and crowns, they immaterially range.
Ever soaring aloft in those vast realms,
Those palm-bearing victors perpetually move;
Expanding, enlarging, at home everywhere;
Transcendant as ether and buoyant as air.
Thus the immaterial soul, it doth seem to me,
Is a stupendous, theological nonentity.
"Uncompounded, intangible, without form," like the air,
An immaterial nothing, going nowhere.

Now hear the word of God! "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and MAN became A LIVING SOUL." (Gen, 2: 7.) "The first MAN Adam was made A LIVING SOUL." (1 Cor. 15: 45.) "The soul that sinneth it shall die." (Ezk. 18: 4, 20.) "And every living SOUL died in the sea." (Rev. 16: 3.) "He utterly destroyed them, and all the SOULS that were therein....and smote it with the edge of the sword, and all THE SOULS that were therein." (Josh. 10: 28, 32.) "And they smote all THE SOULS that were therein with the edge of the sword utterly destroying them." (Josh. 11: 11.) "Let him know, that he which converteth the sinner from the error of his way shall save a SOUL *from death.*" (Jas. 5: 20.) How immateriality can be smitten with the sword, utterly destroyed, and never die, modern theologians alone can explain. They must certainly excel the hero that Butler speaks of in his *Hudibras.*

"Sir Hugh was a great critic,
Profoundly skilled in the analytic;
He could a hair divide
Twixt south and south west side."

S. S. BREWER.

Christian Baptism.

"Repent, and be baptised, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

The object of this communication is to show that baptism, administered according to the text at the head of this article, is the only baptism authorized by Christ and his apostles. The popularity of baptism in the three Names is a serious objection to its being sanctioned by Christ for he said to his disciples on one occasion, "Woe unto you when all men speak well of you; for so did their fathers unto the false prophets."—Luke, 6: 26. This was an intimation to them that truth would not become popular, and that whenever they found themselves teaching what was popular they would set it down as false doctrine. They never taught baptism "in the name of the Father, and of the Son, and of the Holy Ghost," but "in the name of the Lord Jesus." And Paul would say, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." So they could not go back on their own teaching, neither can others since then do so, without incuring that anathema. To teach baptism in the name of the three Persons, not only differs from the gospel which they preached, but it is so popular as to merit the "woe unto you when all men speak well of you.

The evidence is so conclusive that the apostles taught believers to be baptized in the name of Christ alone, that learned men like Adam Clark have been forced to admit the fact, from the evidence recorded in the Acts of the Apostles. But they seek to limit this to Jewish believers, and contend that the Gentiles were baptized according to the formula found in Mat. 28: 19. But of this they have no proof except the passage quoted; for there is no parallel to this in the whole Bible, but it stands solitary and alone like a false witness impeached by the testimony of true witnesses. The connection of the text at the head of this article, indicates that the baptism preached by Peter on the day of Pentecost was not limited to the Jews; for he said in the continuation, "The promise is unto you and unto your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 39. The promise here referred to, is that they should receive the gift of the Holy Spirit, if they would "repent, and be baptised in the name of Jesus Christ, for the remission of sins." This promise was not limited to them, but included all that were afar off, even as many as the Lord our God shall call. The promise, therefore, included the Gentiles and made them subjects of the same baptism. And it will be remembered that Peter was first sent to preach the gospel to the Gentiles, and that while preaching to them in the house of Cornelius, the Holy Spirit fell on all them that heard the word. "Then answered Peter, can any man forbid water that these should not be baptised which have received the Holy Spirit as well as we? And he commanded them to be baptised in the name of the Lord Jesus Christ."—Acts, 10: 47.

The received text of King James reads, "In the name of the Lord," but Murdock's translation from the Syriac reads as above, so does the Douay version, and some of the Greek manuscripts sustain this reading. So the idea that there was one kind of baptism for the Jews, and another for the Gentiles, is not sustained by the Acts of the Apostles, nor by any of their epistles. Paul taught that there was "one Lord, one faith and one baptism." But to baptise the Jews in the name of Jesus, and the Gentiles in the name of the three Persons would make two kinds of baptism. The only legitimate conclusion therefore is, that the words, "In the name of the Father, of the Son, and of the Holy Ghost," is a Trinitarian interpolation, and belongs to the same category of 1 John, 5: 7. Leaving it out the commission reads, "Go ye therefore and teach all nations, baptising them; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

That this is the correct reading is evident. (1) Because the apostles did neither teach nor practice baptism except in the name of Jesus Christ; which would make them recreant to their duty if they had been commanded differently. (2) The testimony of two or three witnesses would have been requisite to sustain a new precept which apparently is out of harmony with the general tenor of the Scriptures. (3) The command to "baptise in the name of the Father, and of the Son, and of the Holy Ghost," is represented as being given after Christ rose from the dead, and so after his covenant was confirmed and made forever unalterable.

That Trinitarian baptism was not known in the Apostle's time is evident from Acts 8: 14–16, which reads as follows: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Spirit, for as yet He was fallen upon none of them, only they were baptised in the name of the Lord Jesus." The word "only," serves to distinguish between their act of receiving baptism as separate from their act of receiving the Holy Spirit. This is the obvious intent of its use, and yet the word "only" has a governing force over the whole sentence, and thus shows that no other name except his was used in their baptism. For the expression, "Only they were baptised in the name of the Lord Jesus," would convey a false idea if other names were used in their baptism, which would prevent the writer from so falsifying his own meaning. Had they known any other form but "in the name of the Lord Jesus," the sentence should have been put in a form to indicate that this was a departure from the usual custom. But the statement being made in an unintentional manner, without any effort to distinguish between baptism in his name as separate from other names, it is a clear proof that no other had been known at that time; for if there was any other formula authorized, a natural regard for truth would have required a statement to that effect in that connection.

The Gnostics, as their name indicates, laid claim to superior knowledge, and they were as conceited in their views as the modern *orthodox* are. They began early to pervert the gospel of Christ, and one of their number was Marcion, and he practised trine immersion. He commenced according to Thurman, "in A. D. 150, to baptise the Gentiles, in the name of the Lord Jesus," by "dipping three times."—Pamphlet on *Trine Immersion*, p 5. Here we find a departure from the single immersion practised by the apostolic church. And the reason that actuated him was probably that stated by Clement of Alexandria, whom Thurman quotes as addressing the churches, and saying, "Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed to signify the three days of his burial."—p. 10.

Now if that was the object of trine immersion, it would not have been in the name of the three Persons. But afterward, when the three Persons were held to have been incarnate, and to have suffered on the cross, then their trine immersion might have been held to indicate the three Persons; and afterward they could improve it still further by the use of the three names. And any one acquainted with their faculty for interpolating Trinitarian sentiments into theological writings, as they have done in 1 John, 5: 7, cannot esteem it an improbable matter that they could do the same with Mat. 28: 19.

That trine immersion is an innovation on baptism as administered in the apostles' days is clear from the language of Paul in Rom. 6: 3–5, which is as follows: "Know ye not that so many of us as were baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so also should we walk in the newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

"If we have been planted together in the likeness of his death," is a reference back to the preceding statement, "Buried with him by baptism into death," refering to his burial in death. And Christ was buried by being laid out in his sepulchre, as a person is laid out in a coffin, face upward. So baptism admininistered in water by immersion backward, would be in likeness of Christ's entombment. And if we have been planted thus together in the likeness of his death, our rise, up from the water, would be in the likeness of his resurrection. And since Christ was buried but once, and rose but once, a single immersion would indicate this; whereas, trine immersion would spoil its significance as a symbol of his burial and resurrection.

In presenting these views for publication, the writer holds no one responsible for them but himself. It is the province of a Christian to examine and criticise what is presented for his consideration, and no one but a bigot will fear to have his position examined. We had better have the hay, wood and stubble of our theological views burnt up now, and have that replaced by gold, silver, precious stones, etc., than to suffer loss in the day of judgment by having them destroyed, even if we ourselves are saved, so as by fire.

That trine Timmersion, or rinitarian baptism will stand in that day, is a presumption that will be disappointed. "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out demons, and in thy name done many wonderful works? Then will I profess unto them, "I never knew you." Many have done wonderful works in baptising "in the name of the Father, and of the Son, and of the Holy Ghost," but they do not name the name of Christ at all in their baptism. And the majority of them by the term Son, represent a mythical character, instead of the lowly Nazarene.

The Flaw Hunters.

There are people who have a preternatural faculty for detecting evil, or the appearance of evil, in every man's character. They have a fatal scent for carrion. Their memory is like a museum I once saw at a medical college, and illustrates all the hideous distortions and monstrous growths and revolting diseases by which humanity can be troubled or afflicted. They think they have a wonderful knowledge of human nature. But it is a blunder to mistake the Newgate Calender for a biographical dictionary.

A less offensive type of the same tendency leads some people to find apparent satisfaction in the discovery and proclamation of the slightest defects in the habits of good men and the conduct of public institutions. They cannot talk about the benefits conferred by a great hospital without lamenting some insignificant blot in its laws, and trifling want of prudence in its management. Speak to them about a man whose good works everybody is admiring, and they cool your ardor by regreting that he is so rough in hid manner, or so smooth—that his temper is so hasty, or that he is so fond of applause. They seem to hold a brief, requiring them to prove the impossibility of human perfection. They detect the slightest alloy in the pure gold of human goodness. That there are spots in the sun is, with them, something more than an observed fact—it takes rank with *a priori* and necessary truths While their friends are admiring the wealth and beauty of a tree whose branches are weighed down with fruit, they have discoverd a solitary bough, lost in the golden affluence, on which nothing is hanging.

Hazlitt was sorely troubled with them in his time. "Littleness," he said "is their element, and they give a character of meanness to whatever they touch."—*Good Words.*

Advent Christian Times.

Tuesday Afternoon, Jan. 16, 1872.

JOSHUA V. HIMES, ... Editor

Those who get postmasters to write their letters should remember that we have to pay the postage and commission unless *they* attend to it themselves.

We thought that we could read anything that was writing in English, but must confess to one undecipherable letter. It came last week from Nashua, N. H. If the writer will kindly send us a translation we will endeavor to comply with his or her wishes.

A Cairo (Ill.) journal says that on account of the famine in Persia, the flood in China, the spread of pestilential diseases etc., etc., the Adventists "declare that time shall be no more after the year 1878"—which, absurd as it is, is about as fair a statement of fact as an Advent can get in any journal outside of their own publications.

In *Harper's* (Dec. 1871) we find the following:

"Dr. Lauder Lindsay, in an essay just published, which has excited some attention, takes the ground that the mind of the lower animals, does not differ in kind from that of man, and that they possess the same affections and capacity for education and are liable to the same kinds of mental disorders."

Some of our readers complain of the annoyances they receive by mail in the form of papers, tracts, etc., advocating Seventh-day keeping, Restorationism, etc. To such we would say—Be not carried about by every wind of doctrine; but if in anything you receive you find passages commanding your attention, compare them with the "sure word." Believe all that can be proved from it—no more!

Many who have not time to crack nuts and pick out the meats, like to eat a few of the "meats" occasionally when picked out by others. To such we commend as an occasional dish for a winter evening, our "Brief extracts," and "Gleanings." They are gathered from business letters, mostly, and many of the best thoughts were not intended for publication. But we would like more meats for our "Gleanings"—statements concerning successful meetings, baptisims, conversions, and all news of interest to the body,

The *Second Advent Times* has wonderful skill in *Mosaic* theology. It takes isolated passages of Scripture and fragmentary paragraphs of opinion from its exchanges, combines them into variegated views, and then criticises the spots!

—So says the ***Methodist Recorder.*** "Wounded birds," etc. We are left to presume that the infrequency of citations from Scripture in the *Recorder* of late is owing to the managing editor's conviction that the Bible ought never to be quoted unless the entire volume is given. "Isolated passages," however apt or opportune or appropriate, are not to be tolerated.

THE SOUL.

A SCRIPTURAL COMMENTARY.

1 Ki. 19 : 2. After Elijah had slain the prophets and priests of Baal, Jezebel sent word to him to let the 'gods do so to me, and more also, if I make not the life (soul) as the life (soul) of one of them.' 'She evidently believed she could kill the soul of Elijah, and he as evidently feared she would; so (v. 3) 'he arose, and went for his life (soul), and came to Beer-sheba.'

There he left his servants, and went alone into the wilderness 'a day's journey....and he sat down and requested for himself (lit. his soul) that he might die; and said: It is enough; now, O Lord, take away my life' (soul). (v. 4.)

v. 10. 'They seek my life (soul) to take it away.' v, 14. 'They seek my life (soul) to take it away.'

Ch. 20 : 31. The servants of Benhadad advised him to surrender himself to his conqueror, 'peradventure he will save thy life.' So he sent to the king of Israel, (v. 33) saying, 'I pray thee let me (my soul) live.'

V. 39. In the prophet's parable to Ahab, he said: 'Thy life (soul) shall be for his life' (soul), and in the application (v. 42) he said to Ahab: 'Thus saith the Lord, Because thou hast let go out of thy hand a man that I appointed for destruction, therefore thy life (soul) shall go for his life' (soul).

2 Ki 1 : 13. The third Captain with his fifty men plead with Elijah: 'Let my life (soul) and the life (soul) of these fifty, thy servants, be precious in thy sight.' Previously one hundred 'souls' had perished by fire from heaven. Hence he prayed, (v. 14) 'Let my life (soul) be precious in thy sight.'

Ch. 2 : 2, 4, 6. 'As the Lord liveth, and thy soul liveth.' 'Thy soul' here is a periphrasis for 'thou' or 'thyself.'

Ch. 4 : 27. 'Her soul is vexed (bitter), within her.' 'She is in bitter sorrow over the death of her son.' Right here we call attention to a point of some interest. 'Her soul is vexed WITHIN HER.' Mark, the soul is not the person, but is included IN the person, as the mind really is: but to make the soul both the container and the contained is one of the 'blunders of immaterialism.'

V. 30. 'As thy soul liveth.' As truly as you live!

Ch. 7 : 7. The Syrians 'fled for their life' (soul.)

Ch. 9 : 15. 'Jehu said, If it be your mind, (soul) let none go forth....to tell it.'

Ch. 10 : 24. 'If any of the men whom I have brought into your hands escape, he that letteth him go, his life (soul) shall be for the life (soul) of him.'

Ch. 12 : 14. 'The money that every man is set at.'—Margin—'of the souls of his estimation.' Reference is here made to the half-shekel state-money for the soul. (Ex. 30 : 12–16.)

Ch. 23 : 3. 'And the King made a covenant to walk after the Lord and keep his commandments and his testimonies and his statues, with all their heart and all their soul.' Not with two separate entities—a rational heart and a rational soul—but with the affections as well as the intellect. It was to be a service of love, and not simply a dry conviction of duty. In v. 25, another word adds intensity to the expression: Josiah 'turned to the Lord with all his heart, and with all his soul, and with all his might,' i. e. he gave himself FULLY to the work of the Lord. "Heart,' refers to the AFFECTION, 'soul,' to the MIND, 'strength,' to ACTION. He obeyed not in words only, but in deed and in truth.

1 Chron. 5 : 21. Reuben, Gad and Manasseh made war with the Hagarites, and took 'of men (lit. of souls of men) an hundred thousand.' Another instance of periphrasis, or the Hebrew idiom already referred to, see Num. 31 : 35.

Ch. 11 : 19. David said, 'Shall I drink the blood of these men that have put their lives (souls) in jeopardy? for with the jeopardy of their lives (souls) they brought it.'

Ch. 22 : 19. 'Set your heart and your soul to seek the Lord.'

Ch. 28 : 9. 'Love (God) with a perfect heart and a willing mind, (soul).

2 Chron. 1 : 11. Solomon asked not the life (soul) of his enemies.

Ch. 6 : 38. 'If they return to thee with all their heart and all their soul.' When we read body and soul, or body and spirit, or soul and spirit, straightway 'distinct entities' are imagined. Why not infer distinct rational entities from passages like this?

Ch. 33 : 31. 'With all his heart and all his soul.'

Esther 4 : 13. 'Think not with thyself (thy soul) that thou shalt escape,' i. e. do not cherish in the mind the secret thought of escape.

Ch. 7 : 3. 'Let my life (soul) be given me.'

V. 7. 'Haman stood up to make request for his life,' (soul).

Ch. 8 : 11. 'The king granted the Jews....to stand for their life (soul). And they stood for their lives, (souls.) (Ch. 9 : 16.)

Ch. 9. 31. 'As they had decreed for themselves,' (lit. their souls.).

Job, 2 : 4. 'All that a man hath will he give for his life,' (soul). One of the few truths told by the Father of lies.

V. 6. 'Save his life,' (soul).

Ch. 3 : 20.

'Wherefore is light given to him that
is in misery,
And life to the bitter in soul'—

those whose minds are full of bitter grief.

Ch. 6 : 7. 'The things my soul (i. e. I) refused to touch.'

V. 7.

'What is my strength, that I should hope?
And what mine end that I should prolong my
life,' (soul),

i. e. my case is hopeles, therefore I would live no longer; there is nothing for me in the future.

Ch. 7 : 11

'I will speak in the anguish of my spirit (ruach);
I will complain in the bitterness of my soul.'

This is a parallelism: the two sentences are each the equivalent of the other, and refer to the mind. Soul and spirit seem to be here used interchangeably—a very rare occurence.

V. 15. 'My soul chooseth strangely, and death rather than life.' The next verse explains: 'I would not live alway.'

Ch. 9 : 21. 'Though perfect I should take no thought for myself, (lit. my soul).

Ch. 10 : 1. 'My soul is (i. e. I am) weary of my life.' 'I will speak in the bitterness of my soul,' or mind, or feelings.

I cannot forbear to here insert the commentary of Dr. Adam Clarke upon this passage. For cool assumption, and entirely impertinent inference they are seldom equaled, even in dogmatic theology.

'Here is proof positive that NEPHESH does not signify the animal life, but the soul or immortal mind as distinguished from CHAI, that animal life; and is a strange proof that Job believed in the distinctions between these two principles; was no materialist, but on the contrary credited the proper immortality of the soul.' [!!]

Now the periphrasis, 'my soul,' here means no more than the same figure in the multitude of passages where it occurs, as in ch. 6 : 9, 'The things my soul refused to touch'—not that his immortal mind refused to approach, but that he—the person—would not defile himself with. A weak man's weak argument should not prejudice the cause he may favor; but when a man like Dr. Clarke speaks we are fairly entitled to hold the system he defends as responsible to no small extent for his utterances. And what shall we say of his theory if HE can consider it strengthened by such begging of the question as this? 'Weak as water,' is the best illustration we can recall of such logic.

ONLY ONE ARTICLE.

Owing to the length of Eld. Braden's third letter and our reply, we give this week only his article. Our response will appear in the next issue. After that we expect to continue to give an article from each writer each week, as heretofore.

EDITOR'S JOURNAL.

Saturday, Dec. 30. Boston, Mass. Called upon some of my old parishioners, with whom I had been associated for more than forty years. One of these Br. Larvey is more than fourscore years old and in good health cheered with the blessed hope. Old scenes were revived, and the prospect of getting through the wilderness soon animated our hearts. Another, father Hobart, is eighty-nine years old. His health, faith and hope sustain him in his last days. And like the patriarchs, he is "like a shock of corn fully ripe"—waiting for the "coming One." The day is soon coming, when the faithful pastors will be able in the presence of the "Chief Shepherd," to say—"Here am I, and the children that thou hast given me." Also visited in Chelsea. Brn. Couch and Boutell, showed me their new chapel, which is a model of simplicity, and economy. Besides, it is so arranged, as to give a parsonage, and vestry in the first story. This is practical common sense. But little expense and great usefulness. Before they built they drifted about, losing their strength, and usefulness all for want of *a home.* Now they have it, and are prospering in the Lord. Let others go and do likewise. I dined with Eld. Couch, who with his accomplished wife, are enjoying health, and are doing good among the people here. And their labors, with those of Br. Boutell, are giving life and strength to the Advent cause in Chelsea.

Sabbath, Dec. 31. 1871 goes out to-day, and passes down the stream of time and is to be among the things of the past. What wonderful facts, and memories it carries with it! It has been one of the eventful years of time in the natural, moral and religious world. With the Adventists it is a marked year, on account of one of the most remarkable signs of the near coming of Christ. The civil power of the great anti-Christ has been taken away. His dominion has passed into other hands and he stands as a simple priest in Rome. The next grand and glorious event is the coming of Christ to destroy him by the "brightness of his coming."

With most students of prophecy, the fall of the temporal power, is a marked sign of the speedy coming of Christ. The consuming process is accomplished by the "word of his mouth," and now the dominion is taken away by the kings, and next in order in prophecy (Dan. 7 : 27) is the kingdom of the saints under the whole heaven. Come Lord Jesus, and come quickly!

I spoke to-day at the Lowell St. chapel in Boston. The Advent church worshiping in this place is true. They stand on the truth of the Lord's coming in his kingdom as an event nigh at hand. They believe, and speak, and act it out. Some of them look with interest to the arguments for 1873.

In the forenoon I read Heb. ch. 10, in which among other things the apostle commands frequent meetings of the saints for exhortation and worship; and not to be discouraged at the trials of the way, and to cast away their confidence, which had great recompense of reward. The hour was filled up with a discussion on the topics of the chapter with out-gushings of noble believing souls. Prayer, praise, exhortation, and exposition, edified the audience. Many of the speakers remembered the days when we were "first illumined," in 1840 and onward, by the clear and Scriptural teachings of the Low Hampton reformer, in Chardon St. and in the Marlboro chapel. And they were not ashamed of the truth or the *Advent name,* that designates the great truth of truths, the coming of Jesus. I showed in the afternoon to a full house, how, in what sense "Christ is our life," and at night, how, and in what sense, Christ was to destroy the works of the devil, and [illegible] back to his people a world of perfection and immortality. I had [illegible], and as great blessedness as I ever enjoyed in the forty-two years since the beginning of my labors in B[illegible] glorious day, and a triumph for [illegible], and the rejoicing of the [illegible] people of God. Besides we [illegible] Some new ones are re[illegible] truth. Light is spreading.

It was the last day of the year, and at night I pressed upon the unprepared the duty of beginning a new and a religious life. When I came to the city I had no expectation of speaking, but only to attend to my business here, and then hurry back to the West. But the people clung to me, and so I had to remain. Indeed I have not had so warm or cordial a reception in this old field of labor, for many years. God bless them.

Br. Adams, the Business Agent at the *Crisis* office, as also Brn. Couch, Boutell, Leslie, and Charles and O. Goodrich, showed me no little kindness, and they have my thanks. When they come West, as I hope they will some day, I shall pay them back in Scripture measure.

Monday, Jan. 1, 1872. Another year has dawned upon us. I did not sleep after the labors of the Sabbath till the last sands of the old year ran out, and the glass of time was turned over, to measure out the new year.

In the beginning of this new year, we should resolve that our habits, passions and appetites, should be our servants and not our masters. That we will control our tempers, not give way to anger, or to any of the works of the flesh; but keep our bodies under, that we adhere to Christ and his truth—look forward, and press forward, with true courage and stedfastness, in true imitation of Christ and his apostles, and so be ready to meet him, and "give up our account with joy." At an early hour I went with Eld. Cyrus Cunningham, of the Advent church, Hudson St., to Newton, Upper Falls, to attend the wedding of Miss Abbie M., daughter of Eld. Luther T. Cunningham, who marries Br. L. A. Piper, of Chelsea. It being a proper, and wise union, the wedding was the occasion of much pleasure, and they received the congratulations of all. They are both faithful disciples of Jesus, and look forward to another and more interesting scene—the marriage supper of the Lamb.

In the p. m. I went to Quincy, and enjoyed a precious visit with Br. D. W. Perry, and family, old and dear disciples, as well as friends. At night returned to the city, and attended the anniversary of Emancipation Proclamation, by President Lincoln in 1863, at Tremont Temple. Dr. Haven, of *Zion's Herald,* and Mrs. Julia Ward Howe, with others made interesting speeches. In the last nine years, the colored people have made rapid progress in education, and civilization, of this I had a greater personal knowledge than either of the speakers. I have been among these poor people, and have seen all that the speakers said of their progress, and more besides.

Tuesday, Jan. 2. Called upon Dr. Lewis, No. 17 Bacon St. He has just opened the *Bellevue Turkish Baths.* He showed me over his establishment. For completeness, and perfection there is nothing like it, in this country or the world. I found the baths delicious, as well as healthful. I trust the Dr. will have a large patronage, and give health and comfort to his patrons.

At three p. m. I was welcomed at Athol, Mass., by Dr. James Hemenway and wife, and was at home with them. I find them very pleasantly situated with a good home of their own—a thing, I wish all our Advent preachers might enjoy. They have an Advent church of about fifty members, to whom Br. H. administers the word. They love him and cannot bear to hear of his leaving, a subject which sometimes happens to come up. Well the Lord will direct, and will provide. Let us all trust in him.

I shall not be able to speak to the church this time, although I have for long years desired to do so.

Wednesday, Jan. 3. Left Athol for Brattleboro, Vt., and arrived at noon. Here I had to lay over and stopped at *Brattleboro House.* Mr. Thomas Evans, the proprietor, showed me every attention. Travellers, stopping over, will do well to call on him. His house is close by the depot.

On Thursday I reached Castleton, where I found a welcome from Br. and Sr. Mathewson and the Advent church, Many friends called in during the day, with whom I renewed old friendships and fellowship. Among those were Wm. S. Miller oldest son of Father Miller, always faithful and true. And from my intimate association with his father, I am the more beloved and esteemed by him. Our meeting was affecting, and tears flowed freely as we shook hands, and spoke of the eventful past, and of the glory soon to be revealed.

Br. Sherman, also came in, one of the pillars of the Advent church here. He has been greatly afflicted since I was last here in the loss of his beloved companion. All miss her in the domestic circle, the church, and Sabbath school, as well as in the community; for in all these relations she was a light, and an ornament.

At night I spoke in the vestry of the chapel to a good audience gathered at short notice. Wm. L. Miller, Br. Mathewson, Dr. Smith and others backed up the truth. It was a good time. Praise the Lord.

I find Elder Mathewson, in a strait The church in Worcester, want him for their pastor, and the church in Rutland, Vt. want him, and the church in Castleton say they *can't* part with him. He would like to gratify all, as he feels a sympathy for them. But he can only supply one church, and which one, he is now praying the Lord to show him. Just now we want as many as two more S. G. Mathewson's.

Friday, Jan. 5. Dined with Br. Sherman. All his household were present, in health and good cheer. But I missed her that till lately was the light of this domestic circle. I missed her presence, and words of cheer she always gave in my past visits. "She sleeps, but not forever." Soon she with the faithful ones will awake to everlasting life.

I spoke a 7 p. m. in the chapel from Is. 44 : 3–6, on the outpouring of the Spirit, and the revival of the work of God. At the close the church renewed their covenant, to be the Lord's, and five others came out on the Lord's side. We had a blessed refreshing from the presence of the Lord. The prospect looks good. I am detained here a few days unexpectedly.

Saturday, Dec. 6. Went to Low Hampton, N. Y. the old home of Father Miller. Being so nigh I could not deny myself the pleasure of a call, at least, upon the children of the family, that remain here. John H. Miller, still resides at the old homestead. I visited the rooms where the old man used to write, and where I so often visited him, and held converse on the word of God, and the promises of good things to come. But the *man* is gone. All is desolate. I miss his noble form, his intelligent conversation on the word of God, his ready wit and good humor which at proper times filled us with cheer; and more than all his solemn and sweet presentations of the truth, respecting the Lord's coming, the judgment and the kingdom of God. But he sleeps in the old graveyard. I next went there, where we laid him twenty-one years ago, Dec.

20, 1849. Here I found the marble head stone, with an open Bible chiseled out with the words of Dan. 12: 12, 13; and at the top the words—"At the time appointed the end shall be."

It was cold, and the snow covered the ground. It was just such a day as the one on which we laid him here. It brought the past fresh to my mind. Twenty-one years ago. It seemed like yesterday. I was then forty-five years old, and he was sixty-eight. I am now sixty-six. In parting with the old man, he said, "Br. Himes, you will live to see the Lord come. I shall sleep for a little while." And he charged me to be faithful. In visiting his tomb, I feel the admonition renewed, and the hope of living to see Jesus come revived. Death will be swallowed up in victory soon; on the approach of the "Life giver."

I made pleasant calls and returned to Castleton to preach in the evening on the gospel of reconciliation, pressing on all the unconverted to come to Christ. Only one came out to-night. But there was much deep feeling, and many spoke with effect.

I have during the day conversed with many who weep for the dead ones. Some like Rachel, who will not be comforted because their children "are not." They seem to be dragged into the tomb. This is not right. We should be reconciled. Let the will of the Lord be done, and be happy about it. We shall see our dear ones again soon. We should rejoice in hope—"The blessed hope."

SABBATH, Jan. 7. Spoke this a. m. on perfect peace. (Is. 26: 3.) Had a happy time. In the p. m. spoke on the "signs of the times." (Mat. 16: 1–3. I showed there were no signs of the conversion of the world. (2 Tim. 3: 1–5; Mat. 24: 37–39; Mat. 13: 28–39.) But there are signs of the coming of Jesus. (Lk. 21: 24–28; Dan. 7: 25–27.) The dominion of the papacy is gone, and the kingdom comes soon.

The old believers were very much cheered, and the people generally see the truth of these things now, as they never have done till of late. The light is shining more, and more. At night I spoke from (Is. 55: 1–3.) The invitation to the waters of life, and the promise of the "sure mercies of David," which Paul declares in the resurrection of the dead. (Acts ch. 13.) And without this there is no future life. At the close, I invited all to come. "Ho every one that thirsts! Come ye to the waters." Eleven young people came to Jesus, six of whom spoke of being blest. It was indeed a time of blessedness to all. God is indeed reviving his work. And Br. Mathewson, has reason to feel that he is in the way of duty to remain with this people. He immersed one, and received three into the church to-day. We have had a blessed day. I was delighted to see Brn. James Pattle, and Peter Pavadee in our meeting to-night, and have them take part in the service. They are old fellow-laborers of former years in Lowell, and Salem. They now reside in Fair Haven Vt. The Lord bless them and help them to hold up the light.

MONDAY. Jan. 8. Have had rest to-day. And at night I spoke from Rom. ch. 10, on the conditions of salvation. I showed how deeply Paul felt for his brethren and kinsman according to the flesh, and thus showed how deeply we as ministers of Christ, should feel for our congregations who are out of Christ. And pressing home the truth upon the hearts of sinners, there were twenty penitent souls came to the altar. Most were justified, and felt to praise God. The church with Br. and Sr. Mathewson were deeply affected at this manifestation of the goodness and power of God.

I was to leave in the a. m. but Br. M. and the brethren said I must hold on a little longer, and I dare not refuse to stay.

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

UPON FOUR PROPOSITIONS,

Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

ELD. CLARK BRADEN'S THIRD LETTER.

Br. Himes: I am now ready to respond to your rejoinders. Your attempt to array my position in my first letter against my language in my reply to Mr. Hughey, is all based on a careless reading. I say in my first letter that 'spirits have not a bodily organization *that can be apprehended by the senses.*' As to their having no body or organization, and as to their immateriality, I affirmed nothing—no more than I did in my debate with Mr. Hughey. Our Savior says, "a spirit has not flesh and bones." Spirits can be seen only in vision. (2 Ki. 6: 16, 17.) Had you always added the qualifying—"that can be apprehended by the senses," that much space in your letters would have been saved for more important purposes.

In your reply you appeal to Eccl. 3: 19; Gen. 6: 17; 7: 20, 21, to show that brutes have a spirit as well as man. I ask you to state unequivocably whether you assume that spirit when applied to brutes has the same meaning as when applied to man. Do you assert that brutes have body, soul, and spirit, the same that man has? When the distinction of man into body, soul, and spirit is made, do you assert that brutes have a spirit in the sense spirit is there used? To make these references avail you anything you must answer in the affirmative. Dare you do so? I expect an unequivocal answer.

Your appeal, Rev. 3: 1, has no relevance whatever. An angel is often called a "spirit of God" because sent by him. The passage simply means that the messenger was full of the spirit of inspiration, or fully inspired. I hope before the discussion proceeds further we will have a clear answer from you on these points.

I will distinctly and emphatically affirm that when we use spirit in the sense we do when we say man has a body, soul, and spirit, the soul or spirit of the brute, and the spirit of man are radically different. Nay, I will go farther. I will affirm that when we use spirit in the sense we do when we say man has body, soul, and spirit, the brute has no spirit. Dare you affirm that it has? If you dare not then I shall utterly refuse to notice all appeals to passages in which the souls of brutes are spoken of. I also affirm that the spirit of man, in such a sense, and the spirits of higher orders, are the same in kind but differing in rank. In the Bible, spirit is used in several senses, and your whole system is based on bringing into the pneumatology of man, the low materialistic ideas of physical science and zoology. You would rather drag man down to the level of the brutes, to save your system, than to elevate his spirit to the rank of angels, and have it overturned.

In Gen. chs. 6 and 7, the reference is to life, or life-principle, alone, and merely declares that men and beasts lost their lives. So in Eccl. 3, the reference is to life alone. The language has no reference to anything but the natural event of death, common to both man and brutes; and has no teaching whatever concerning man's spirit, as to its nature and destiny. I nowhere find it said that the brute has a body, soul, and spirit. That brutes were made in the image of God. This image pertains to man's spirit alone. (Jno. 3: 6; Eph. 6: 21–23; Col. 3: 10) Nor that Christ took on him their nature. Nor that thier spirits made perfect, with angels, compose the church of the first-born. Nor that their spirits in heaven, with those on earth, are named after Christ. (Heb. 12: 22; Eph. 3: 15) I nowhere find them regarded as moral responsible beings, as are men, in common with angels. I find spirit applied to the rational moral part of men, in the same sense it is applied to angels and spirits of higher orders. They are subject to the same law, and have the same destiny. Hence I conclude that the spirit of man and spirits of higher orders are the same in nature, but differ in rank. Now I trust that in answering this you will keep out of physical science and zoology, and confine yourself to spirit in the only sense it is used in this discussion—the sense in which it is used in 1 Thes. 4: 23; Heb. 5: 12.

Daniel's spirit was grieved in its sheath (body.) Paul's spirit was stirred in him. The spirit of man alone knows what is in him—the spirit of man in him. (1 Cor. 2.) The spirit lusts against the flesh, and the flesh against the spirit. (Gal. 5: 17.) There is a law of the spirit warring against the law of the members or body. (Rom. 7; 18–23.) The inner man is the spirit, the outer the body. So in 2 Cor. 4: 16. The outer man wastes away; the spirit, or inner man, is renewed or strengthened day by day. (Eph. 3: 16.) This has no reference to prolonging its existence. Such a idea is nonsense. (2 Cor. 5.) T[illegible]bernac'e is the same as the [illegible]urth chapter. The inhabi[illegible] [illegible] tabernac'e is the wearer [of] the clo[illegible]g, and the inner man or spirit of [R]om. 7, and Phil. 1: 21–23, declares that this [sp]irit, inner man, would depart, be absent from [the] body and present with Christ. So in 2 Tim. 4: 6, Paul calls his decease a departure. So does Peter call it a putting off the tabernacle or body. (2 Pet. 1: 12–15.)

From the Scriptures we draw these conclusions. (1) The body is the outer man, the house, the tabernacle, the clothing of the inner man or spirit, the rational part of man; the spirit of 1 Thes. 5: 23; Heb. 4: 12. (2) The spirit is the inner man, the inhabitant of the house, tabernacle or clothing, the flesh, the outer man, or body. (3) The spirit, while in the body, can act distinct from the body, and be affected distinct from it. (4) It can act contrary to the flesh or outer man or body. (5) The spirit departs from the house, tabernacle, outer man, flesh or body. The state of this spirit after its departure we will attend to in due time. Your admission that popular opinion, or common sense, sanctions my interpretations of these passages is true; and fatal to your far-fetched perversions, which fritter away all meaning. I give these interpretations without long elaborations, because the passages can have no other that common sense will sanction or even suggest.

We are now ready for Eccl. 12: 7 and kindred passages. The dust or body returns to the earth and the spirit to God who gave it. Our Savior commended his spirit to God. Stephen commended his spirit to our Savior. Paul and Peter's inhabitants of the house or tabernacle, their inner man, their spirits departed from the house, tabernacle, clothing, outer man or flesh-man to be absent from the body. Decease or death was a departure. Now, Br. Himes, in the name of common sense and a decent regard for the common sense of the spirit of revelation, do, in all kindness tell us what returns to God—what departs—what leaves the house, or tabernacle or clothing? What is abs[ent] from the body, what did Christ and Stephe[n com]mend to God, and in what state was it? U[nconsc]ious? Now dare you answer in one cl[ear s]entence without special pleading and runn[ing] off to utterly irrelavent Scriptures, and lugging into the pneumatology of man, the low meanings of physical science and zoology—meanings radically different from the only one spirit can have in the passages. I say spirit, inner man, inhabitant of the tabernacle or house, or clothing, or outer man, or body, or flesh, is used in the sense it is 1 Thes. 5: 23; Heb 4: 12; and in the same meaning as when applied to angels. It was a rational conscious entity, capable of thought, and living with God and praising him. Dare you deny it? Your reference to 1 Pet. 4: 19 does not meet the case, for that was done while living, and not at death. It refers to protection from temporal calamity.

Your reasoning on Acts 2: 27 is another specimen of special pleading. Why did not you explain the 31st verse? therefore I quote. You run back to the 27th and from that to Ps. 6: 10, then run off to irrelevant Scripture to get a special meaning to suit you, and then foist it Ps. 6: 10, then lug it into Acts 2: 27, then at last into the 31st verse, which for the first time you seem to see, or dare to notice. Now I deny that Ps. 6: 10 is a parallelism. One line refers to the spirit in *sheol*, or the underworld; the other to the body in the grave. Instead of destroying Acts. 2: 31 by special pleading on Ps. 6: 10, I prefer to allow the Holy Spirit in Acts 2: 31 to explain Ps. 6: 10. He quotes the passage in the 27th verse, and then explains it in the 31st verse. "He foreseeing this spoke of the resurrection of Christ. His spirit was not left in *hades* (or the underworld); neither did his flesh (or body) see corruption" (in the tomb of Joseph.) Such is the comment of the Holy Spirit on Ps. 6: 10. I infinitely prefer it to Br. Himes' special pleading. Now Br. Himes, I want again, a few frank answers to some pointed questions. We are told that the divine Spirit who became incarnate in Jesus of Nazareth created the worlds and all things—that he set in order the dispensation—that he had glory with his Father before the world was—that he thought it not robbery to be equal with God. Did this divine spirit lay in the pit of corruption? Was he unconscious between his death and his resurrection? Was death to this divine spirit an utter extinction of conscious being? I am curious to hear your answer. I say his body was in the tomb of Joseph. His spirit went to *hades*, into *Paradise*, and from thence led forth a multitude of captives. As he died as all men die, his spirit went where all good spirits (of men) go. Its state was the state of theirs. His spirit was conscious. So are theirs.

Your assertion that soul in the passages (Acts 2: Ps. 6) means the person, I deny most emphatically; for in both places spirit or soul, and body or flesh, are mentioned. Spirit is located in *hades*, and the body in the grave, or where it would have seen corruption. Soul sometimes has such a meaning, but the context absolutely forbids such a meaning here. My position that man has a soul that exercises the passions men exercise in common with the brutes, I sustained by an appeal to passages where the soul like or animal man is contrasted with the spirit-like or spiritual man. Your assertion that because soul like body is material, the soul which it resembles in certain particulars must be material, is rather rich. I say of a child it is an angel, therefore all angels are children! Then man has a body—a soul like the principle or entity in animals that exercises the passions man has in common with the brutes; and the man controlled by this is a soul-like or animal man. He has a spirit which bears the image of God, which with the angels form the church of the first-born above, which in the bodies of saints on earth, and in the spirit of just men made perfect in heaven, forms the family which wears the name of Christ, which departs and is with God; which returns to God; which cannot be killed or affected by death, as we have shown in Mat. 10: 28; Lk. 12: 4. It is like in nature the higher order of spirits.

We are now ready for your last reply. You again utterly misapprehend my position. In mental moral and physical power man was a full grown man, possessing a vigor and acuteness of these powers he has never had since they were depraved by sin. But in acquired knowledge he was a child. He was not a beast nor an idiotic savage, but a child in acquired ideas. He must have been; for knowledge comes through the senses, and intuition or intuitive ideas occasioned by the use of the senses; and are but few. Man had to be taught language, and concerning natural things alone. It is a fact that the root words of all languages and the root ideas of all words are materialistic. Man had to be taught rude agriculture. He had to be taught the names and traits of animals. He had to have clothing made for him. The command given to him was adapted to persons in a state of childish innocence and simplicity. These are facts narrated by the Bible. That man did not understand the penalty of the law as we do now, is simply a fact. Do you pretend that a single great idea of the Bible was unfolded in full at first? This principle is acknowledged by all commentators. I know it will be fatal to your system. I know what was the amount of knowledge possessed from age to age, from reading the Bible, arranging it in chronological order. Now I will astonish you more. Abraham, Isaac and Jacob were pastoral barbarians. They lived in tents, were clothed in skins of their animals, and lived on their flesh and milk. The Hebrews whom Moses taught, were freedmen released from over four hundred years of bondage. They were not equal to our freedmen, for they were not slaves in so civilized a nation. The question is, then, "What did they or their prophets know of man's nature, and of his spirit, and destiny? What did God reveal to them?" Not what did he reveal of himself and other spirits. We are not to measure the Bible teaching concerning man's nature and destiny, by the alphabet of revelation, any more than we should its teachings concerning the mission of Christ, by what was written before the Babylonish captivity. Whether you like it or not this is common sense.

I now take up your reply to my argument founded on Mat. 10, and Lk. 12. When I read it I felt like exclaiming in astonishment—'Has he read what I said?' You started out with attributing to me what I most explicitly denied, and then ended by running into that very confusion of thought you charge on me. I most explicitly said that when God kills, as men do. He takes away natural. I most explicitly said that after he killed he then destroyed spirit and body in *gehenna*; or he cast them into *gehenna*. Destruction here does not affect the conscious being of the spirit. After killing, the spirit has conscious existence, or what does God cast into *gehenna*? To destroy does not mean to extinguish conscious being. Nor does everlasting destruction mean everlasting extinction of conscious being. It means to cast into *gehenna*. To banish from the presence of God. After it is done the unclean and liars are without, the abode of the righteous. They are conscious. (Rev. 22: 14.) I now deny that destroy, when applied to spirit means to extinguish conscious being in a single instance.

The reader will now please turn to Mat. 10: 28, and Lk. 12: 4, and read carefully the language quoted in our former article. We will now restate our position. (1) The death here expressed by the word kill is the natural death, or the death all men die, both as inflicted by God and by man. (2) It does not affect the existence of the spirit. God alone can do that. (3) He does not do so when he kills or takes the natural life. (4) Death does not affect the conscious existence of the spirit. That is clearly taught by this passage. (5) After God kills he punishes by casting them into *gehenna*. (6) Destroy here does not mean to extinguish conscious being. It means cast into *gehenna*, as interpreted by the Holy Spirit in the other passage. Then death does not extinguish conscious being. God does not extinguish conscious being. He casts into *gehenna*. My brother gain wades through a multitude of Scriptures to fritter away the meaning in these passages. Now will he please tell us if 'soul' here means "life hid with Christ in God?" Has the wicked man any life hid with Christ in God? If not, does this warning have any application to him? But granting his exegesis true, he has the righteous have life, and all have being. Now will he tell us what life or being a spirit can have that is not a conscious being. The passage plainly teaches the conscious existence of men in death.

We will now submit our second direct argument. It is based on Ex. 3: 6. God here declared, "I am the God of Abraham, the God of Isaac, the God of Jacob." At the time this language was uttered, Abraham, Isaac and Jacob had been dead hundreds of years. In Br. Himes' theology they had been as though they never had been; had been extinct hundreds of years; had been non-entities; for he denies that the spirit is an entity, and that the departed spirit is one; hence they were non-entities. God then said, "I am the God of the non-entities!!" "*Credat Judæus appella, non ego.*" Let me illustrate. In August, 1866, I was promised the presidency of Southern Illinois College, if it ever was brought into existence, and I was its President three years. In July 1869 it ceased to have any existence. From August to October 1866 I could say, "I *will be* President of Southern Illinois College when brought into existence." From October 1866 until July 1869 I could say, "I *am* President of Southern Illinois College." Now I can only say, "I was President of Southern Illinois College." Had I said so before October 1866 I would have been laughed at for claiming to be President of what had then no existence. So if I say so now, it would justly expose me to ridicule. I could only say, "I *am* President" when the college had actual existence. Then if the patriarchs had existed, and did not then exist, God could only say, "I *was* their God," in reference to the past, or "I *will be* their God," in reference to their resurrection. To say "I *am*" in reference to either of these periods would be as glaring a solecism as for me to say "I am President," in either the first or the last case. He said—"I am their God!" Hence they, when he spoke to Moses, had as real an existence as the college did from Oct. 1866, to July 1868. They were not extinct or non-entities, for God never said "I am the God of non-entities." Mark! I do not say that this was the intended meaning of the passage, nor even that Moses so understood it. This is no part of the argument. I merely say God could not use this language unless they were consciously in existence.

My next argument is based on our Savior's reference to this language, in his reply to the Saducees, as recorded Mat. 22: 23; Mk. 12: 18; Lk. 20: 27. The Saducees believed in neither angel nor spirit. They denied the possibility of the resurrection because there was no human spirit. They presented a dilemma to our Savior concerning the woman who had had seven husbands. He answered that. He then did more. He verturned the whole basis of Saduceeism by showing the conscious existence of the dead, by an appeal to Ex. 3: 6. "Now that the dead are raised up (or can be raised up) can be shown by what God said to Moses at the burning bush. 'I am the God of Abraham, Isaac and Jacob,' for he is not the God of the dead, but of the living; for all live unto him.' Our Savior before this language had fully answered the Saducees' dilemma. This language overturns their whole system by showing that God's language showed that Abraham, Isaac and Jacob were alive when he spoke to Moses. He is not the God of non-entities, but of the living. Hence all who are dead, though dead to us, are alive to him.

CLARK BRADEN.

EDITORIAL GLEANINGS.

Br. Clowes has been elected pastor of the Pittsburgh (Pa.) church. He was expelled from the M. E. Conference for the crime of —heresy.——We hear that Br. A. W. Sibley's labors at Sandy Hill, N. Y., are giving good satisfaction. Church and Sunday School are prospering.——Br. C. Fox has "locked up his tool-chest" for the winter, and is ready to hold meetings as desired. ——When Br. Marston was in Farmer City, Ill., recently, one young man on the opposition exposed his ignorance by a remark that if the wicked should be burned up "their ashes and cinders would be three feet deep over the entire surface of the globe." "O wise young man!" The discussion at that place is postponed, not by brother M's request, however.——Br. S. Pike, Ridgeway, Iowa, would welcome any preaching brother passing that way.——The remark by a California paper that Adventists in large numbers are going over to the Christadelphians is not true.——We are happy to be able to contradict the statement that Br. J. C. Smith was dead. He is alive, and full of the love of God, but in feeble health. He is located in Arvonia, Kas. Hope he will be able to occupy in that great field soon.——Br. G. W. Miller, (Minn.) says: "I have just returned from a tour on the frontier, found the churches hungry and thirsty. They eat the word with a relish, and I trust many received it into good and honest hearts."——Br. D. S. Clark is having an excelent interest at Arbor Hill, Iowa. He has baptised twenty-five from the child to the gray headed parents. Some forty reclaimed and converted. The people think of building a house of worship.——Br. G. W. Hurd baptised one at Pleasant View, Brown Co., Ill., recently. ——Br. P. S. Brick, Toronto, Iowa, is now ready to enter the field as the brethren may call or the way open. Keep him busy in the work of the Lord.

Correspondence.

Letters From San Francisco.

Rev. Dr. A. L. Stone on "The Natural Immortality of Man, and the Doom of the Impenitent."

SAN FRANCISCO, Jan. 1, 1872.
Monday, 1 o'clock, A. M.

To the Editor of The Times: The old year has passed, and the New Year has been welcomed. We will all hope for more and better service this year than ever before in the same period of time. Wish you Happy New Year!

Last night—it does not seem last night yet—I attended at the Pavilion Skating Rink. Put in this heading of the programme as it stands, and it will 'tell the story':

RELIGIOUS SERVICES
Will be held Sabbath Evenings, for the present, at the
PAVILION SKATING RINK,
Northwest corner of Stockton and Post Streets (opposite Union Square), conducted by Rev. A. L. STONE, D. D., Pastor of the First Congregational Church. Commencing at 7½ p. m. Seats Free.

A Series of Discourses on Questions of Doubt. Ninth Question, Sunday Evening, December 17th, 1871:

"Concerning the Natural Immortality of Man, and the Doom of the Impenitent."

Then follow the hymns selected for the occasion.

It was a rainy night—4th edition of the Storm of the Season—but a congregation of five or six hundred was gathered at the Rink, fully one-fourth being persons of correct ideas on the Life and Death question. The Advent Christian membership proper was well represented, and there were many of other denominations known to me to hold the Advent doctrines.

Before opening his sermon, the reverend doctor said that he would take occasion to state that when he came into the Rink a gentleman was standing on the outside, giving handbills to such as would accept them. That gentleman was not employed by those in charge of the services at the Rink; and while he was at liberty to offer his circulars, the congregation could exercise their liberty in accepting or refusing them, and he would exercise *his* liberty in making this explanation.

Now it will appear that the handbill spoke for itself in disclaiming any connection with the orthodox managers; and the point with the Doctor was to notify his people to reject similar favors hereafter.

Here is a copy of the obnoxious document:

☞ "No candid Christian can look the Doctrine of Life only in Christ fairly in the face, in the light of Scripture, and not joyfully recognize and confess its truth."—Rev. Dr. Leask, of London, (Congregationalist.)

THE INEXORABLE SCRIPTURAL

ARGUMENT AND DEMONSTRATION

BY

REV. HENRY CONSTABLE,

The learned and eloquent Episcopal Cathedral Preacher of Cork, Ireland:—

THE DURATION AND

NATURE OF FUTURE PUNISHMENT

Utterly overthrowing, by Scripture quotations, comparisons and criticisms, the God dishonoring doctrine of Eternal Torment; which is shown to have been drawn into the creeds of Christianity from the philosophy of the heathen.

The great subject is treated in this little work by a master scholar and reasoner. "The Scriptures and the Apostolic Fathers teach eternal life only in Christ."

FOR SALE AT
WHITE & BAUER'S,
Washington Street, opposite Post Office,
SAN FRANCISCO.

PRICE................FORTY CENTS.

This recent work is pronounced "unanswerable" by hundreds of the clergymen of Great Britian, of all Protestant denominations. Please read.

N. B.—Preaching in harmony with the above named argument every Sunday, at usual church hours, at the Mission Street Chapel, opposite the New Mint.

The Doctor's sermon was really too weak to make an argument. He had an extempore opening, in which he gave two or three definitions for the Hebrew and Greek words rendered soul, in such a confused manner, and with so many vague qualifications that I (who am somewhat cultivated in the business of getting the "gist" of 'what a man says'), cannot at this fresh season state exactly what he did say. As to what he meant, I didn't comprehend this part at all. Only: he said the root, the radical idea of the words was, "*animate life;*" that they sometimes meant body and soul, and sometimes merely soul!

Then to his MS. He preached from an assumed basis that his present inquirer agreed that man was capable of immortality—of being made immortal, I suppose he meant—and that there was an intermediate conscious state of the dead. So it could not be a very radical argument. He said that it had been declared that the doctrine of the immortality of the soul was of heathenish origin; and he "replied" on this by boasting of the "glimmering of light" for the benighted heathen. [A palpable skipping and begging.] He said all material things had or were expected to have a consummation in this life: fruition. Not so the soul. If the soul was annihilated at the judgment, then it never had a fruition. [If granted, what then? Was anything ever more pitiful for a Doctor of Divinity?] *Ergo*, the soul must be immortal! That is—(we might ask?)—it must flower and *fruit* in holiness, or sin eternal! But he jumped so as to let none of his audience catch the logical conclusion of his thin speech.

He said he did not know but a "dissuasive" in the shape of an eternal hell was necessary for the moral government of the universe.

He said "eternal life" in the Scriptures was superimposed on life personal, and meant a blessed life. He said death, destroy, perdition, etc., were terms used in a tropical sense when describing the destiny of the impenitent. The never-dying worm of the unquenchable fire were brought forward at one sweep, as in themselves conclusive; and capped by the smoke of the torment which ascendeth for ever and ever.

I was really disappointed at the weakness of the effort. I thought the reverend Doctor could do better. But when invited to preach on this subject he was supplied with "Whitmore" and "Hastings," and asked to strike some new or unexploded reasoning if he could; and so he was reduced (?) to the weakest in despair of any. Can this be so?—I throw it out as an apology.

Of course the Doctor's rhetoric was elegant. And he will probably commence his new year with regrets over his publicly expressed distaste for that liberty on the part of Eld. Hopkins which resulted in the distribution of 500 handbills last night.

The fact is the Immortal Soulists are being pushed to their tents. Philosophy falsely so-called is their only recourse. "Candid Christians" *must* see the truth when they "face" it. And honest men, Christians or no Christians, who can read, can soon understand and know that the Bible doctrine is only eternal life through Christ.

It is supposed that Eld. Grant is snowed in; or has adjourned over in Chicago for the holidays. He was to have been in Vallejo last night. Anxiously expected here. A.

A Correspondent ("A") under date of Dec. 25th, writes:

We have just had a second edition of rain and wind storm, that has caused mingled rejoicing and sorrow. For the farmer's hope the first storm was welcomed, and was cause of great thankfulness, though the railroads did suffer, and travel except by river was interrupted. The second storm—prophesied by the signal corps, and disbelieved in up to the last moment by the majority of our people—has done great damage in various parts of the State, though an aggregate of good springing from it will undoubtedly tell of its beneficence before the spring closes. Now the very dryest of farms or ranches will bring forth abundantly. A little too much for some places, but surely enough for all.

Holiday week, and the Legislators are down here to spend their vacation. The Legislative stock of speaking ability does not seem to be up to the average; therefore there may be more *talk* at the present session than ever before. But with us more particularly the interest is in the probability of attention to the preachers that will organize the campaign for the Church at Sacramento next week. All the papers have announced the promised return of Eld. Grant, and spoken kindly of his past services in the city.

Twenty-five copies of Constable's great argument on the Duration and Nature of Future punishment have been received from you, and placed on sale. A new advertisement of the masterly work will be out in a day or two. It has *told* already heavily in our city and in Oakland.

We have not received a copy of THE TIMES for nearly a month—owing to the snow blockade, I suppose. Eld. Fassett preached yesterday morning on the Resurrection of the Dead, and his closing remarks brought tears from the eyes of many hearers. After listening to the Elder, I came across Market street and up Powell, and stepped into Trinity Church, where Dr. Lyman, (formerly pastor of the American Chapel adjacent to Rome), preaches. It is an elegant building, and was handsomely decorated for Christmas. Dr. Lyman — an eloquent speaker — had just commenced his discourse when I entered. (I thought I'd be in sermon-time.) His text was: "Repent, for the kingdom of heaven is at hand." After discoursing for a few minutes on what constituted godly and saving repentance, the Doctor boldly and grandly made the second Advent proclamation. He spiritualized not at all. He said, of course, that whether the the Judgment Day was near or afar off, the decisive closing moment in our probation — in death — was confessedly near at hand. But he proclaimed: "All signs in the heavens and on the earth, so far as we can discover them, seem to warn us that we are in the 'last days' described by Christ and the apostles." He spoke of the destruction of Jerusalem, as a scene of dreadful horror; but not to be compared with the terrors of that great Day of Wrath, "which appears to be at our very doors." He besought his congregation to make haste and repent, for they knew not but the morrow would close the volume of time. A more emphatic Second Advent sermon could not be expected from the editor of the ADVENT CHRISTIAN TIMES.

In front of the communion table, on the edge of the velvet cover, were these words:

"*I come quickly.*"

"*Amen: Even so, come, Lord* JESUS."

In speaking of a meeting of the Episcopal Church Union, a few evenings since, Dr. Lyman gave similiar utterance.

The Episcopal Church, as most of your readers I presume are aware, always did hold to a literal second coming of Christ, having its Advent services largely devoted to the *second* coming, and all its forms of prayer based on the doctrine of a *literal* Second Coming. As—what could be closer to our hope?—"Through Jesus Christ our Lord, at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body," etc. I have been surprised often times, to find that some Adventists supposed that in doctrine they more nearly approached the Methodist or other denominations that would be termed 'dissenters' in England. Not so. "While the form of sound words" is abased in the Episcopal Church, it holds, by its letter transmitted for many generations, to the true pre-Millennarian faith.

A friend of Dr. Lyman told me this morning that the Doctor recently said to him, that he never rose from his couch at the beginning of the day without thinking, "What if this day is the last of time? Am I ready to meet Jesus?" So fully is he convinced that the end is at hand.

It is expected that Elds. Grant and Wilson will be at Vallejo next Sunday, and here in San Fransisco on the succeeding Lord's day. A great revival may be confidently hoped for in this city and at Sacremento under their united efforts. Let the prayers for them all contain a petition that nothing may occur to disturb the harmony of endeavor that should characterize the labors of all the friends of divine truth on this coast.

For my part, I propose to do what little I can for the cause, unchecked in disposition or zeal by the fact that I have been indirectly challenged as an "infidel," because I advocate the theory of a diversity of race-origin. I will not call him or his correspondent "infidel," for in so doing I should tell what I know is not the truth. We had better not ourselves fall into the sin of bigotry and epithet-tossing. Sometimes we call names because we have not sufficiently studied the case on which we raise and fling hard words.

California Paradise.

About forty-five miles south from San Francisco, is the beautiful and fertile valley of Santa Clara, twenty-five miles in length, and nineteen in width. It is walled in from the ocean by a beautiful range of mountains on the west; and also on the east, and south are mountain ranges, reminding one of the language concerning Jerusalem: "As the mountains are round about Jerusalem."

Three rivers take their rise in the mountains and run through the valley: the Gaudaloupe, Cayote, and Los Gatos.

The village of Santa Clara, and the city of San Jose is located within this valley three miles apart. The former contains three thousand, and the latter ten thousand inhabitants. San Jose is pronounced as if *J* was silent, and giving *S* the sound of *Z* and *E* the sound of *A*, and emphasizing the last letter, while giving a flowing pronounciation as if it was one word, thus: San Oza. The signification of which is St Joseph, in Spanish.

I have often heard of this valley through Br. and Sr. Reed, who reside in Santa Clara, who, in writing us, declared it to be "next to Paradise." Eld. Grant also, it will be remembered, was enraptured with its beauty and fertility, and well he might have been, as he was here in the month of April, when the fruits trees were in blossom, and all nature was in its virgin beauty. He made the remark I am told, that he never expected to get nearer to Paradise than this, in this world." A Baptist missionary direct from Palestine, said, "This valley is just as near like Palestine as could be, only it exceeded that country in almost every particular." Bayard Taylor, the world renowned traveler, once signified his intentions to make this his home, after his travels were ended, and selected the spot where to erect his dwelling.

My visit occurs during the holy-days, (Dec. 25–28) as by invitation of Br. and Sr. Reed we spent a few days with them. And though in mid-winter, I can imagine the truthfulness of all which has been said of the attractiveness of this sequestered spot on this coast, and on our curse-smitten planet. The long looked for rains have set in, causing the green grass to spring up and nature to begin to awake from her brief slumbers. This, with the multitude of evergreens cultivated, and the fact that many plants unkilled by frosts retain their leaves, and blossom through all the winter months in the yards, and gardens, make it appear to us like early spring.

Much pains is taken in the setting out of ornamental trees, and plants, and many house lots contain these together with various fruit trees, making each home attractive and pleasant. And in the gardens are seen vegetables and "garden sauce" of mature growth, and others just coming on as lettuce, beets, onions, etc., while the gardener is at work spading and preparing the growth for new seed.

Among the ornamental trees may be seen the following evergreens, the Australian Jum tree, having blue-green leaves; an exceeding fast grower, of majestic and towering height. It is said to reach the altitude of five hundred feet! The Pepper tree, with sea-green leaves, and possessing out-spreading branches which will seat underneath its shade three hundred people, when full grown. The Pine tree is noble, and appears even more beautiful than in our native land. The Italian Cypress, Arbor Vitæ, and other evergreen trees are left to grow natural, and, also, are trimmed in every conceivable shape. The Palm tree, and the Fan Palm are both most beautiful, their trunks being formed by unfolding leaves excinderd at the trunk and developed to any height the gardener chooses. Those trees that are not of this class, which add to the variety of the scenery in the season of their freshness, and when covered with foliage, are the California Maple, the Willow, the Cottonwood, and other trees familiar to us, with the Century Plant, and others, some of which are in blossom, with rose bushes bearing fully developed roses at this season of the year, give enchantment to the view.

FRUIT TREES.

Of course these are now silent in their own praise, being naked of folinge and barren of fruit. But we can imagine the fragrance from their abundant blossoms and the deliciousness of their beautiful fruit in their seasons. The Apple, Apricot, Peach, Pear, Plum, Cherry, Fig, Prune, Date, Pomegranate, Olive, Almond, etc., all abound in this valley. Who can conceive the charming sight to witness all these arranged in their glory, or loaded with their various fruits? There are orchards looking like forests in the distance, and under them are some fruits still ungathered, food for robins and other birds which begin to sing in the branches.

VINEYARDS

abound, which is a curiosity to one who has never before beheld them The vine is cultivated in rows with their trunks trimmed from one to ten feet in hight, and occupying acres of land. They are now being trimmed for another season, and are cut very close; and in fact all fruit bearing trees and vines are docked and trimmed closer than in any place I ever visited, and this is necessary to prevent the luxuriant growth from ruining the trees or breaking the branches.

Strawberries of every variety are cultivated. Ninty-tons are sent from Santa Clara per week, and one hundred and thirty tons from San Jose to San Francisco per week! And two crops are gathered a year.

The most beautiful white wheat is grown here—One man has sown this year 5000 acres.

PRIVATE GROUNDS.

These are like the Garden of Eden, so far as can be imitated in this world. To attempt a description is in vain.

One must think all the while passing through the pleasant walks, and thickets of trees, and the arbors of running vines, especially when all the trees, and plants, and vines are in their prime, of the first Paradise given to Adam and Eve. We visited two, and were well paid for the time spent in them in the many reflections awakened in our minds toward the great Creator of all, in giving such variety and beauty in his works for man's enjoyment, and in the contemplation of what must have been the first Eden of God on earth, and what glories await our world in its restitution, and when Paradise is regained. May we be there.

EARLY SETTLEMENT.

This valley was settled in 1780 by the Franciscan order of monks. Their valuable property now in this valley is in possession of the Jesuits. The old towns were made of adobe buildings from one to two stories high. They were partially destroyed in 1783 by a flood caused by tidal waves from the ocean, the inhabitants having to flee to the mountains for safety. In 1786 their buildings were thrown down by an earthquake. The ruins of the old mission house are still remaining; and several buildings are as perfect as when first erected, save their age and antique appearance.

Between Santa Clara and San Jose, a distance of three miles, is a turnpike on each side of which are set out the California willows, which afford an arbor and shelter from the summer sun. These trees were set out by order of the Franciscans Fathers in 1790, near one hundred years ago, under which the procession of Priests and Roman Catholics walked between the towns bareheaded.

COLLEGES.

At Santa Clara is a Catholic College for boys and young men, with a large theater building attached. The Mission grounds occupy ten acres enclosed At San Jose is "the College of Notre Dame" for girls and young ladies. Both these schools are well patronized. The State Normal School is building at this city, and a Methodist College.

PRESENT INHABITANTS.

Though this valley is settled with many rich and well-to-do citizens, besides those whose business calls them here, there are those who are poor and live in poor dwellings, but none the less unworthy for that.

The widow of Dr. Nicholas Smith of Hallowell, Me., is now a resident with her daughters in San Jose. One of her daughters led the way, coming to this land for her health, being consumptive. The result was favorable. Sr. Smith is hearty and well, full of faith and still waiting for the Lord. She is comfortably situated, and so is her family; and they have no desire to return to Maine.

Br. and Sr. Reed are located in Santa Clara in a comfortable yet humble dwelling 15x21 feet, and fifteen feet in height to the ridge pole, with a small shed attached. This little cottage is hired for $50 per year, and is surrounded with fruit trees. Fruit is given them in great abundance. The fruit dish was brought in last evening having thirteen kinds. One pear measured twelve and one half inches around and seven inches in length.

This little dwelling is a place of retreat after battling with the world, and for the truth. Here they retire for a season and recruit and get fresh strength to go out into the storm again, and preach, exhort, sing, and scatter tracts and books, bearing their own expenses, unless Providence raises up kind friends to aid them. They are doing a noble work on this coast. We have consulted about future plans. We have made the days we have spent together days of prayer for guidance and a new anointing for the work. Our plans are to have this people have "the gospel of the kingdom." From this humble retreat we hope to go out as did the disciples from Jerusalem, "endowed with power from on high!" We are despised by a haughty, lukewarm church and ministry, and a wicked world. Yet as a feeble people we are making both to think of these things as never before. The church is stirred and trembles at the prevailing of the truth, and the world hide their fears under scoffing. The San Francisco *Chronicle* says: "There is an article of faith in this office that when the angel Gabriel blows his horn he can't escape an interview with some number of our ubiquitous staff, even at that late hour."
O. R. FASSETT.

Historical Extracts.

Turning to Josephus' discourse on *hades*, (p. 608, sec. 5,) we find the following statement: "This is the discourse concerning *hades* wherein the souls of all men are confined until a proper time which God hath determined, when he will make a resurrection of all men from the dead; not procuring a transmigration of souls from one body to another, but raising again these very bodies, which you Greeks seeing to be dissolved do not believe in their resurrection. But learn not to disbelieve; for while you believe the soul is created, and yet is immortal, by God according to the doctrine of Plato that God is able when he hath raised to life that body which was made as a compound of the same elements, to make it immortal."

Now we wish to notice it is here stated that the body is compounded of the same elements as the soul. And by turning to Plutarch's history (p. 610,) we find Josephus' statement in regard to the philosophy of Plato, confirmed. He says Justice was the next topic, and when Plato asserted the happiness of the just, and the wretched condition of the unjust, the king was stung, and being unable to answer his arguments he asked the philosopher what business he had in Sicily, and finally had him sold into bondage; for, according to his own maxim, said he, this man cannot be unhappy. A just man he says must be happy in a state of slavery as well as in a state of freedom.

We consider the king's test quite a severe one, but at the same time just, in acordance with the philosophy of Plato. We fail to see how this doctrine can be mad to harmonize with the sufferings of the patriarchs, and prophets, and all Christendom, and Christ himself.

But again turn to Josephus, (p. 493). In his discourse to his countrymen, the Jews, about the time he surrendered to the Romans, when he was in the cave where the forty cast lots and became each other's executioners rather than surrender to the Romans, he says: "The bodies of all men are indeed mortal and are created out of corruptible matter; but the soul is ever immortal and is a part of Divinity, that inhabits our bodies;" thus contradicting his previous statement that the soul and body are made of the same element, now stating that the soul is a part of Divinity, (which must eternally suffer, according to Plato's teaching) and that the body is made of corruptible matter.

Plutarch, (p. 457) speaking of Alexander's exploits, says in the course of his expedition he took ten Gymnosophits, or Indian philosophers, who had been principally concerned in instigating Sabeas, their ruler, to revolt, and had brought numberless other troubles upon the Macedonians. As these ten were counted the most acute and concise in their answers, he put the most difficult questions to them that he could think of, and at the same time declared he would put to death the first who answered wrong, and after him all the rest, the oldest among them to be judge.

He demanded of the first, "Which are the most numerous; the living, or the dead?" He answered, "The living. The dead no longer exist."

The second was asked whether the earth or the sea produced the largest animals. He answered, "The earth; for the sea is a part of it."

The third was asked, which is the craftiest of all animals. Answer, "That with which man is not yet acquainted," refering to man himself.

The fourh, What was the reason for persuading Sabeas to revolt. "Because," said he, "I wished him either to live with honor, or die as a coward deserves."

The fifth, "Which do you think the oldest, the day or the night?" Answer, "The day, by one day."

The sixth, "What are the best means for a man to make himself loved?" Answer, "If possessed of great power do not make yourself feared."

The seventh, "How might man be a God?" "By doing what is impossible for man to do."

The eighth, "Which is strongest, life or death?" Answer, "Life, because it bears so many evils."

The ninth, "How long is it good for man to live?" Answer, "As long as he does not prefer death to life."

Then turning to the judge he ordered him to give sentence. The old man said, "In my opinion they have all answered each one worse than the other." If this is thy judgment, said Alexander, thou shalt die first. No, replied the philosopher, except you choose to break your word, for you declared the man who answered worst should die first. The king loaded them with presents and dismissed them.

I think these philosophers, which were before Plato's time, were correct in their answers as to man's nature and the state of the dead. So we find that even heathen philosophy in the early ages (previous to its apostasy,) was in harmony with the Bible doctrine. Now I wish to inquire who these philosophers were, and whether their doctrine and testimony are reliable or not. Turning to Josephus (p. 587,) we find Aristotle, who was one of Plato's best students, making some statements and admissions that are very important, being the evidence of an opponent. He says: "I think therefore that it is evident to everybody, that Cherilus means us, because the Solymean mountains are in our country wherein we inhabit, as is also the lake called Asphaltites, for this is a broader and larger lake than any other which is in Syria, and thus Cherilus does make mention of you." 'But know that not only the lowest sort of the Grecians, but those that are had in the greatest admiration for their philosophic improvements among them did not only know the Jews, but when they lighted upon any of them admired them also, it is easy for any one to know; for Clearchus who was the scholar to Aristotle, and inferior to no one of his class, in his first book concerning sleep, says that Aristotle, his master, related what followed of a Jew, and sets down Aristotle's own discourse with him. The account is this as written down by him. Now for a great part of what this Jew said it would be too long to recite it; but what includes in it both wonder and philosophy, it may not be amiss to discourse of now that I may be plain with Hyperochides. I shall herein seem to thee to relate wonders and what will resemble dreams themselves. Hereupon Hyperochides answered modestly and said for that very reason it is that all of us are very desirous of hearing what thou art going to say. Then replied Aristotle, for this cause it will be the best way to imitate the rule of rhetoricians which requires us first to give an account of the man, and of what nation he was, that we may not contradict our master's direction. Then said Hyperochides, go on if it please thee. This man, (then answered Aristotle,) was by birth a Jew and came from Cœle-Syria. These Jews are derived from the India philosophers. They are named by the Indians Calamis, and by the Syrians Sudas, and took their name from the country they inhabit, which is called Judea; but the name of their city is a very awkward name, for they call it Jerusalem.'

"In further speaking of this same man, he says: 'Now this man, when he was hospitably treated by a great many, came down from the upper country to the place near the sea, and became a Grecian, insomuch that when we ourselves happened to be in Asia about the same place whither he came, he conversed with us and with other philosophic persons, and made a trial of our philosophy; and as he had lived with many learned men he communicated to us more information than he received from us.'"

This is Aristotle's account of the matter as given to us by Clearchus, and this is sufficient, for it takes away from the advocate of immortality even the seeming evidence of heathen philosophy by Aristotle's admissions and statements, and he was one of Plato's best scholars.

ELD. JOHN BROWN,
Brownsville, Houston Co., Minn.

From Br. J. W. Farrow, Carrollton, Ill.

I cannot keep a document from THE TIMES office in my possession. They are seized with avidity as soon as I have hastily perused them, and are gone on their mission, spreading light and truth wherever they go. God bless the heaven-sent truths they bear. And though the tracts and papers fall as silently as snow flakes, may they take root deeply, bring forth fruit abundantly unto the glory of God and the salvation of souls. I have taken my stand for the plain Bible truths as against anti-Bible theology. For this I have been most bitterly persecuted. But having obtained help of the Lord, I have so far been able to stand,—being planted on the Bible. Oh, what a sure foundation! And not being overthrown, my opponents are now trying to retreat in good order. But not a few have deserted the old ship of inferential theology, and came boldly over to the chapter-and-verse-theology of the Bible. Hence I am strengthened in the Lord, confirmed in his word, and determined to press on. I now thank the Lord that I am counted worthy to suffer for his truth's sake.

From D. S. Clark, Arbor Hill, Iowa.

I commenced meetings Dec. 16, in the S. H. where you held your meetings last winter; and they had not forgotten the instruction you gave them on that occasion. Commenced with a good interest which continues to the present time, although we have had some very cold weather since the meetings commenced. Most of the time the house has been so full that we could not do as much as we should have liked in getting the unconverted to come out and take a decided stand. I find in holding meetings that we cannot do too much by way of encouraging the sinner to break away, and that by having them come forward to a seat. I know some say that the Lord can bless them just as well in one part of the house as another. So he could bless them as well at home as at meeting, if they only would give themselves to him. God works by means, and I mean by the help of the Lord to use all the means of grace that he has put into my hands to get my fellow men to make a start to serve the Lord.

Since the meetings commenced there have some twenty-five or thirty started to live Christians. Br. Nakes' son with the rest, and now all the family profess to love Jesus; also their granddaughter, Alice Raymond, has come out very decided on the Lord's side. They all feel to bless God for what he has done for them and their neighbors.

Br. Stowell's family have started for the kingdom, with others. Still they come. My prayer is they all may get ready for the coming of Jesus, which I believe is very near. Let us awake to new labor for sinners, that they may be getting ready for that event. I never felt more in the work than I do at the present time. I expect to hold some meetings at Dexter when I get through here. Sr. Shurk and her son William came over to our meeting in this neighborhood, and he was blessed, and went home a better young man than when he came. How blessed it is to feel that God loves us and that we are now ready for his kingdom. Remember me and mine that we may be fully ready when the Master comes.

From R. B. Dutton, Center Point, Iowa.—I have come to a stand-still, and as Br. Burr says, I am "being toughened" to begin at the starting-point. I came out here into this big prairie where there are no Adventists and bought me a little home, and I thought, by the help of the Lord, I could get men to see the truth. The inhabitants, mostly, made no profession of religion. I thought it would be an easy task. I appointed a meeting for Sunday, to get an expression from the people on the subject of a protracted meeting. They seemed quite anxious to have it, but the devil had the inside track and I had to settle with him before I could go any further with my meeting. To explain: the sub-director refused to let me have the school house on the ground that the fuel was bought by taxation, and should not be burned for meetings. I asked him if that was the only objection. He said no, and added that there were no lights for that purpose. "Is that all?" "Yes," said he. "Then," said I, "we will begin our meeting here to-morrow night, if the Lord will."

The next morning I took my team and went to the timber, some seven miles away, and got a load of wood; took some candles; and with a light heart and a free spirit, feeling rather independent, I went to fill my appointment. I found a good many people gathered. Being quite hoarse, I offered the congregation some of our *Minstrels*, and asked them to sing while we were waiting for the rest of the congregation to come. But instead of taking the *Minstrels*, an old Calvinistic brother (about the only person who made any pretensions to religion) rose up in the midst of the congregation, and said: "When I left Old Kaintuck I brung one of the best song books, and some of the best hymns, too, that ever was in this country." And he drew from his pocket one of Dr Watt's first collection of hymns, which take us away, nobody knows where. Some of these we sung; and so we made a start, and had a few good meetings.

There seemed to be an influence for good on the minds of the people. But our Calvinist brother soured on us, and said he had rather his children would go to hell than have them go to heaven with us. Then the Prince that makes bad weather set to to stop our meetings, and it snowed and blowed until the snow was about eighteen inches deep on a level, and drifted until many of the roads are impassable now.

We feel as though we had scattered some bread that may be gathered by and by, and intend to renew the contest as soon as convenient. I ask the prayers of the dear ones in our behalf. Can not some preaching brother come and help me?

NO ROOM FOR HIM.—Even yet, Christ Jesus has to lie out in waste places very often, because there is no room for Him in the inn—no room for Him in our hearts, because of our ungodliness. There is no room in the inn, and we put Him in the manger, and he lies outside our faith, coldly and dimly conceived by us.

Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

Tuesday Afternoon, Jan. 16, 1872.

Business Agent's Department.

The Advent Christian Times is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a year. One Dollar for six months.

☞ The Times maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil: the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The W. A. C. P. Association is composed of ministers in good standing in the various Conferences, and delegates from churches composing the same, meeting at least once each year for the choice of officers and the transaction of other business. The officers are a Board of Trustees as follows:

Joshua V. Himes, President; Wm. Sheldon, Vice President; D. R. Mansfield, Treasurer; O. S. Knapp, Auditor; Wm. L. Himes, Secretary; F. Burr, O. R. Fassett, and A. S. Calkins, Publishing Committee.

Joshua V. Himes, Business Agent,

To whom all communications should be addressed.

That Reaper.

Will not the ministry call the attention of farmers to the fine chance we offer them to obtain a good Reaper at a low price? Help us sell this machine, and you will help the cause in so doing.

Wanted

We will be obliged to any one who will give us the following P. O. Addresses.

W. R. Howe, Kansas; E. P. Burdett, formerly of Hancock Co. Ill. tf

"Good Tidings."

This is a book prepared by Elds. Couch, Sheldon, Grant and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man and the Saint's Inheritance. $1 in cloth; 50c. in paper.

Our Debt Pledges.

Some months since we made a proposition for pledges to the amount of the interest-bearing debt of the Association. There have been some responses, and not a few have paid in money for the special purpose of lightening that load. The amount of the debt is now reduced to about $600. There are pledges to the amount of $135, to be paid whenever this amount is subscribed. Only $465 more will rid us of this load. Shall we have it? Some urge that the pledges are not the best way. Perhaps not. Yet those who loaned their money prefer to receive it back in as large sums as possible. Hence if the amount is pledged, and then all paid in about the same time, it will be more convenient. But our friends can please themselves, and give outright, as they choose. The amount needed is a little more than we had hoped, owing to there being more interest due than we had reckoned. The case stands thus:

Amount of debt, Jan. 1, '72 ....$600
Pledges Go 135

Shall we close the account the present month? Why not?

To Correspondents.

A. Y. Z. Received, and papers sent....E. N. BLISS. The Editor may possibly come and help you this winter. He intends making a visit to every church in the ... but we know not where you can find a helper. ... are wanted where one can be had. ... your regular P. O. Address.... G. W. CROSBY. We have not a copy of that number left. You ... something on that point in the Quarterly we sent you.... W. A. ALLEN. Will send.... J. PERSON. All right. No trouble.... J. W. FARROW. Do ... know where to get the work you speak of.... C. L. JONES. It was Cr and paper sent to I. L.... A. ARMOUR. Yes.... P. L. FRY. We have never seen ..., but could get one from London, if desired. J. S. LAWYER. Thanks for papers. We get the *Standard* now.... L. LYMAN. Thank you.... P. W. MATTS. We have not a copy of that No. of the *Banner*, but we shall reprint Br. Brown's article by and by, revised.... E. N. BLISS. Will give it.... A. ALDRICH. Thank you.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of The Times, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success.

John S. Lawyer, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Blak, I. C. Welcome, J. F. Huber, Grand st., N. Y. church, Aurora (Ill.) church, C. Libby (pd.), R. R. York, Wm. M. Hall, J. C. Stone, W. E. Brown, M. F. Wistrom, R. W. Wilson, R. M. Lampard.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand raking Reapers, if sold soon, for $140. See advertisement.

Pledges.

The undersigned agree to pay the sums affixed to their names, toward paying the debt of the Western Association (about $1,000) whenever the full amount of the debt shall have been pledged.

H Hubbard, $5,00; S Pike (pd.) 10,00; B F Betts, $5; Thos Davidson, 5,00; G E Merrill, 5,00; H W Norville, 5,00; F A Childs, 25,00 (pd); Jas P Moore, 1,00; A C Huston, 4,00; A Brother, 5,00; A Brother, 150,00; A Friend of The Times, 25,00; G Shurlieff (pd), 5,00; R Holder, 2 50; J F Huber, 5,00; R Mann, 5,00; Mary L Hunt (pd), 5,00; L S Conner, 1; E Cheney, 2 00; O N. $1; S Nye, $25; Cascade (Iowa) church, $10 00; L. H. Ferrell (pd.) $10,0; R. Visser, 1 00; H. M. Jones, 5,00; J. Lowry, 5,00; R. H Evans, 2, 0; R. W. Wilson (pd), 25 00; L. S. Palmer, 5,00; D. D. Reed (pd), 2,00; H Zader (pd), 2,00; R. H. Evans (pd), 2,00; L. Tuttle, (pd), 50c; D. C. Corwin (pd), 1,00; D. A. Dickinson, (pd.) 1 00; C. S. Hall, 10,00; A Friend (pd), 1,00; A Edwards (pd), 1 00; E Kennedy (pd), "Amicus" 10,00; M C Lardier (pd), 5 00; K Cole (pd), 1,00; Wm S Miller 1,00; T Shipley (pd), 2 00, S S Leutier (pd), 1,00; J. H. Bruce (pd) 5 00; S E Ragland (pd), 1,00; G W Smith (pd), 1,00; A W Porter (pd), 1,00; M J Stearns (pd), 1,00; A S Johnson (pd), 5 00; C Palmer (pd), 50c; M S Welden (pd), 75c; M Campbell (pd), 1,00; A Watson, (pd), 1,00.

It does seem to us that this list of pledges does not grow as fast as it should. We are doing something toward extinguishing our debt, but not enough. Seven more "hundreds" would wipe it out. Many are doing nobly. Will not others respond soon.

Communications.

G E Merrill (2) J D Jones E Drew M M Eastman S S Brewer P S G Watson L C McKinstry R H Gresham C C Marston M J James N Field J Bower Delia J A Newton A A, M S L Miles, A.

RESPONSES.

Previously acknowledged.......................$472.29

E Williamson.........	50	Toulon church.......	$1 10
Two sisters, Detroit..	1 00	A S Johnson.........	5 00
J Prosser............	25	J L Russell.........	5 00
T Virgin.............	1 15	J W Graham.........	2 00

Letters Received,

TO SATURDAY, JAN. 13.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

A F Dugger
M L S Miles
S E Ragland
J F Atwood
O B Quimby
W S Carter
C W Smith
J W Hard
J McLean
J Prosser
J W Rosbrook
J Fellows
H Munger
G F McNorme
J L Russell
N R Sutton
A A Phelps
S B Mabey
J Carver
S Babcock
C P Dow
J Towsley
J Backmore
F Atterbury
N Jewett
W S Miller
A B Johnson
L Shootler
T Shipley
I P Burke
N Matthews
M E Weston
A F Dugger
P Hitchcock
J A Newton
M Cook
J H Bruce
G Shurlieff
D L Palsgrove
S F Weare
W Cornell
J L Hudson
L D F Armstrong
C A Sumner
F Burr
A J Young
B H Hall
O L Garlic
L M Snell
A B Cushing
S P Whitney
A Lewis
C H Albertson
J Bower
C C Stanbro
J Gildersleeve
E H Durand
N H Doolittle
S M Mack
J H Patton
R J Arnot
R H Williams
J B Morgan
W N Murrells
J N Porter
L M Jackson
M A Seymour
G W Prime
O G Watkins
H J Goodwin
E VanVelzer
P W Matts
W D Peavy
W Leaf
E Chapman
C K Gile
L Lyman
H Wislett
C Cole
P Baker
J Powerman
W Ragland
N O Moore
W Usher
A W Averill
O D Gibson
M B Mills
F P Pierce
C M Clare
L B Bennett
N J Wade
A Bailey
M Smith
J McMichael
A M Sidwell
M C Lardier
C L Gilbert
E Williamson
D Crane
L A Huntley
M C Gillespie
J Merrill
P F Willoughby
J S Brandebury
H J Goodwin
L Battolph
L Curtiss
P Livingstone
A Morse
J D Mayfield
W Churchill
P Hitchcock
M L Turner
H Puterbaugh
E Scalte
D S Clark
E H Jacobs
J Snook
N O Moore
R Price
A B Cushing
C Carpenter
A Wheeler
N Matthews
M Wistrom
G V Greenman
L M Judkins
G W Hurd
R D Hindman
E Williams
W Colton
E L Stoughton
W M Palmer
G W Hurd
W Parson
R A Miller
D Habat
C M Keves
G S Bremer
P Foster
S J Buswell
E O W
C C Marston
J Young
A W Porter
J M Wright
M Brown
B F Mikesell
R Mann
J W Graham
T Virgin
J A Smith
R Taber
G W Miller
H D Brown
F Burr
A Gilmore
A A Stiles
E Haff
J Carr
J S Barlow
N Collins
J P Barnes
W C Hicks
J Barnhart
F S Smith
R Russell
J H S Mowrey
W Kidney
A B Wilson
R A Hakes
G E Merrill
F J Houghton
R Southwood
N Matthews
M Brodbent
G Thompson
E A Carter
J Wheeler
M Carroll
J F Robinson
T McLane
J W Burroughs
W J Custar
E Cook
E S Jennings
J F Florey
C Palmer
E Pike
J Averill
A S Johnson
H Botsford
J Squires
E R Baker
M J Stearns
E S Penwell
J R Mitchell
A Watson
M Campbell
L N Snell
W Nichols
S Whetstone
W Kyle
C R Paige
A E Babcock (2)
N O
W C Hicks
G Wright jr
J W Hays
C R Griggs
J Walker
P Hammer
V Hunt
G W Hurd (2)
A S Dean
W F Fahnestock
R Ralston
B R Bentley
S C Raymond
G E Merrill
A King
D S Clark
Z Wood
G Thomson
C C Marston
M C Russell
E Drew
S Nye
S S Brewer
P S G Watson
A J Marsh
R R Dutton
A P Moore
T M Preble
E C Andrus
N Field
C C Marston
C H Foster
A F Dugger
M J Janes
J H Whitmore
J M Orrock
J I Leslie
M S Hall
E P Daniels
N Field
N C Miller
T H Rapel
S Stuart
H W Betton
J Brown
R P Hoge
A S Johnson
N Ronquist
J M Snook
H A King
E Everett
P L Fry
O R Fassett
A Foven
M E Howe
L M Stoddard
J G Watson
J R P Well
F S Hugues
G S Dremple
S G Mabee
H M Dabey
J M Bowling
F S Morgan
E E Bush
J Brier
I Everett
F Chittenden

Books and Tracts by Mail.

F Burr
J McMichael
J G Bush
G W McClure
J W Osborn
E A Marsh
C L Gilbert
P Hitchcock
A J Young
G A Bremer (2)
O G Watkins
J Chittenden
N Matthews
M A Tibbetts
W M Palmer
G J Williams
J Pine
R M Lampard (2)
E Temple
M E Howe
A Edwards
W Churchill
G W Prime
A M
S S Huntley
C M Keve (2)
E Chase
E A Brown
J L McLeon
E H Durand
S M Mack
H Willett
J Bowerman
J A Hooker
R H Williams
S B Mabey
O G Watkins
P Livingston
J S Brandeburg
B J Goodwin

By Express—C P Dow

Book Notices, Etc.

The Herald of Health is one of the best magazines devoted to Hygenic topics, which is praise enough for any journal. Published by Wood & Holbrook, 15 Laight St., New York, at $1 per annum, with Premium Book; $1 25 without Premium.

The Little Corporal is now published by John E. Miller, still at Chicago. It is an excellent monthly for the young, and deserves to prosper. $1.50 a year.

Littell's Living Age for the new year has *not* come to hand. It is, however, one of the most valuable periodicals of the day—a mirror of British and, to some extent, Continental and American opinion. $8 a year. Littell & Gay, Boston, Mass., Publishers.

The Chicago Pulpit is a new and commendable publishing enterprise, undertaken by the Index Company, 433 West Jackson St., Chicago. It proposes to give the best efforts of preachers of different denominations in that city. We trust the Adventists will be allowed space for at least one of Br. Burr's best efforts. We wish the Pulpit success in any event. $2.50 a year; $2 when taken in clubs of five or more.

Obituary.

ANNIS.—In Milroy, Ill. Dec. 1871, Catherine Mero, wife of Eleson Annis: aged 78 years.

Sr. Annis was born in Maine, where, at the early age of fourteen years she gave her heart to the Savior, and united with the F. W. Baptist church. She and her husband, with whom she lived over half a century, were among the first settlers of Illinois. Her last years were attended with much suffering but we trust she sleeps in Jesus, waiting his voice to call her to a life that will know no sorrow.

The consolation God's precious word affords on such occasions, was presented by the writer.

C. W. Smith.

Morning Star please copy.

Marriages.

WILLIAMSON—HARRISON.—At the residence of the bride's father, Edwin Harrison, by Eld. E. H. Durand, Mr William J. Williamson and Miss Elizabeth Ann Harrison, all of Grant, Huron Co. Mich.

ANDERSON—RICHARDS.—At the residence of the bride's father, in Buchanan, Jan. 8, 1872, by Eld. D. R. Mansfield, Mr. Frank O Anderson, of Niles, and Miss Laura B. Richards.

PATTY—COZAD.—In Milroy, Knox Co. Ill., Jan. 7, 1872 by Eld. C. W. Smith, Mr. Josiah Patty and Miss Alice Cozad, both of Milroy.

Notices, Etc.

Notice.

Having closed my labors at my trade for the season, I am ready to attend to calls to hold meetings abroad. Brethren wishing my labors, who feel that the interest is such as will sustain a meeting, can address me at Leslie, Ingham Co. Mich. C. Fox.

Notice.

Churches, or individuals, desiring my services as an Instructor in vocal music, or as a Minister, are hereby informed that I am now at liberty to travel, and give lessons in music, or preach, as may be desired.

Please address, G. W. Green, Box 16, Memphis, Clark Co., Indiana.

Notice.

The 1st anniversary of the organization of the Advent Christian church at Arena. We propose (the Lord willing) to hold a general meeting of days on the above occasion, Jan. 26. We cordially invite our brethren to meet with us and work for the Lord. Eld. Adrian and other preaching brethren will be present to assist. Come with a zeal to labor for the perishing

Geo Thomson.

Appointments.

CONFERENCE REGISTER.

Hoosick Valley Conference, Q. M. Hebron, N Y. Jan. 17-21

Women's Christian Association, Semi-annual meeting, Charlestown, Mass. Jan. 17-24.

Western District, Wis. Q. M. Brunswick, Eau Claire Co. Feb. 1-4.

Illinois, Annual Meeting, Rochelle, Ogle Co., Jan. 18.

Iowa A. C. C. Q. M., Manchester, Feb. 22-25

Indiana, Northern District, Big Indian, Jan. 18-21.

MICHIGAN.

Detroit, as Brn. Sears and Lindsay may arrange Sunday, Jan. 21. J. M. Snook.

The third Q. M. for the Eastern District of Michigan will be held at Lapeer, commencing Wednesday eve. Feb. 21, and hold over Lord's day. The Rail Road is now in running order from Port Huron to Flint. The Brn. have a pleasant and commodious chapel and plenty of accommodations, with large hearts, and hope to see a large attendance. J. M. Snook, Sec'y.

The third Q. M. for the Southern District of Mich. will be held at the Munger S. H. five miles north of Eaton Rapids, Eaton Co. commencing Wednesday eve. March 20, and hold over Lord's day. Teams will be at the station at Eaton Rapids on the arrival of the p. m. trains from Grand Rapids and Jackson. Eaton Rapids is on the Grand River Valley R. R. Let there be a full attendance.

J. M. Snook, Sec'y. pro tem.

ILLINOIS.

Hadley Station, Pike Co. Friday Eve. Jan. 26, and over Sunday. Subject: Man as he was, is, and shall be. J. G. Bush.

Elida, Winnebago Co., Jan. 17-26, as Br. Spotswood may arrange. C. C. Marston.

Afton, Sabbath, Jan. 21.
Beemerville Feb. 4.
Milroy, Feb. 11. C. W. Smith.

Amboy, Lee Co., Jan. 28.
Bureau Co., in Br. Bliss' neighborhood as he may arrange Jan. 29 to Feb. 2.
Rochelle, Ogle Co. Feb. 4-7.
Ackerson's S. H., Ogle Co., at Br. Ackerson may arrange Feb. 7. C. C. Marston.

The Northern Ill. A. C. Conference will hold their next annual session at Rochelle, Ogle Co., commencing Thursday, Jan. 18, 1872. The ministers and delegates of the several churches are earnestly requested to be present.

S. B. Mabey, Sec'y. N. W. Spencer, Pres't.

INDIANA.

Holton, and vicinity, as Br. Case may arrange, Jan. 18-31, G. W. Green.

The third Q. M. of the Northern District of Indiana A. C. C. will be held at Big Indian, six miles N. E. of Royal Center, on the Chicago and Cincinnati R. R., commencing Jan. 18, and holding over Sunday.

A cordial invitation is extended to all.

E. C. Andrus, Sec'y.

OHIO.

I will commence a meeting at Millville Hocking Co. Ohio on Saturday Jan. 20 and continue for days. A. E. Babcock.

MINNESOTA.

Medo (Blue Earth Co.) in Br. Weston's neighborhood, Wednesday eve. Jan 17 to continue through the week if the brethren so arrange.

Shelbyville, Brown S. H. Tuesday eve. Jan. 23.

S. C. Wellcome.

IOWA.

The second Q. M. of the A. C. C. of Manchester District commences Thursday, Feb. 22, with the Elk Valley church, at the Otisville S. H. continuing over the Sabbath.

This is comparatively a new field. Let every lover of Jesus and his cause be there. Come, brethren, laden with the Spirit of Jesus, praying in the Holy Ghost. Come, to work for God and his cause. M. J. Janes, Sec'y.

WISCONSIN

Black River Falls, Eve, Jan. 29.
Wrightsville, as Br. Chase may arrange, Jan. 30.
Augusta, Shaver's S. H. Jan. 31.

P. W. Hough.

The Second Q. M., in the Western district of Wisconsin will be held with the church in Brunswick, Eau Clare Co. Feb. 1, and over Lord's day. Let us have a grand rally of warm hearts, with sweet words for each other, and noble testimonies for Jesus. Come the first day.

P. W. Hough.

NEW YORK.

Regular meetings are held by church at 128 West 24th St., New York city: three times on Monday, Wednesday, and Friday evenings.

T. J. Cox.

MASSACHUSETTS.

Charlestown Jan. 17, and onward.

The remainder of my time on this trip East is engaged. E. S. Jennings.

Advertisements.

"WIDE AWAKE and Fast Asleep" a $10.00 pair of superb French Oil Chromos—subjects life size—exquisite *fac similes of* original oil paintings, given away to every subscriber to

HENRY WARD BEECHER'S

Great Literary, Religious, weekly newspaper. Agents having great success! One took 1,000 names in three months; another 672 in 35 days: another 118 in one week; one 61 in one day, and many others equally well, making from $5 and $10 to $40 per day. Takes on sight! An old agent who knows, says: "I think it the best business for canvassers ever offered. Sorry I did not engage sooner." Pays better than any book agency. A rare chance to make money.

LOCAL AGENTS WANTED!

Intelligent men and women wanted everywhere. If you wish good territory, send early for circular and terms! J. B. FORD & CO., 27 Park Place, New York; 11 Bromfield St., Boston, Mass.; 285 West Madison St., Chicago, Ill. 1t

"HOW TO GO WEST."

Forty years ago, Illinois was as far West as most people wished to go, and journeys were made in the legendary "Prairie Schooner," but in these days of Progress and Improvement, the word West has come to mean Iowa, Nebraska, Kansas, Colorado, California and the Territories, and the traveler reaches almost any point therein by a splendid Line of Railroad.

This Line of Railroad is the Burlington Route, which starts from Chicago by the Chicago, Burlington and Quincy Railroad, and, running through Burlington, reaches Omaha, Lincoln, Nebraska City, St. Joseph, Atchison, Leavenworth and Kansas City, connecting with the Union Pacific, Kansas Pacific, and other railroads running from those cities

People going to Iowa, Nebraska, Kansas, California, or any point in the Territories, will study their own interests by going "By way of Burlington," for the rates of that Line are always as low as any other, and it is the best Route in the West, therefore you are more sure of your safety and comfort.

The Burlington Route has admirably answered the question "How to go West?" by the publication of an excellent pamphlet, containing a large, truthful map of the Great West, and much interesting and valuable information, which can be obtained free of charge, by addressing General Passenger Agent B. & M. R. R., Burlington, Iowa.

VICK'S

FLORAL GUIDE

For 1872.

The First Edition of Two Hundred Thousand copies just published. It is elegantly printed on fine tinted paper, in two colors, and Illustrated with over 300 engravings of Flowers and Vegetables, and

TWO COLORED PLATES.

The most beautiful and instructive Catalogue and Floral Guide in the world—112 pages, giving thorough directions for the culture of flowers and vegetables, ornamenting grounds, making walks, &c.

A Christmas present for my customers, but forwarded to any who apply by mail, for ten cents, only one-quarter the cost. Address, *JAMES VICK*, Rochester, New York.

WAIT'S

TURBINE WATER WHEEL.

HUDSON RIVER CHAMPION

A WORD TO MILL MEN.

I have been building the Jonval Turbine for the past eight years. Have built some seven or eight different kinds of wheels. Am acquainted with nearly all the first class wheels in the country, and am fully persuaded that the Champion stands alone without a rival. Early I discovered that the tangential and centrifugal forces of the water, exerted a tremendous power which is expended against the outer rims of those wheels, which discharge vertically and against the scrolls and curbs of most other kinds, which is lost to all useful effect.

For a long time I studied and experimented carefully, to bring this wasted power into use without injuring the other high qualities of the Wheels.

My efforts have been crowned with success, and I can now offer you a Turbine which can compete successfully with all others in the economical use of the water, while for simplicity of construction, strength and durability, it is the champion of the world.

It has no complication of gates, with their multitude of Levers no cranks, pin, segments nor pinions to get out of order. No series of leaky joints; no rubbing surface to wear away, to waste the water: nothing to ache the wheel but water; hence it will never wear out. There is no lateral motion, nor do their steps wear out like other wheels.

The Jonval Turbine has given the highest percentage of power ever attained in any public test. Several of these Jonvals have been taken out which were in perfect order (having run but a short time), and the Champion placed in the same curbs, venting the same amount of water, and have obtained from six to eight per cent. more power in every instance than the Jonvals gave.

These wheels are perfectly proof against injury from flood-wood. Should any pieces get into the curb which could not pass through the wheel, you have simply to open a door (like a safe or cupboard), enter the curb, and remove the obstruction, and it is all ready for work again. This can be done in five minutes.

They are now in operation in every section of the country, giving unbounded satisfaction and taking the places of all other wheels. The extreme low price for which they are sold astonishes everybody.

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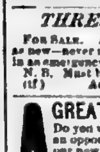

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Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

Tuesday Afternoon, Jan. 23, 1872.

PERSONAL.

Last week's paper contained my hasty apology for my absence from the office. I arrived in Winona Sunday afternoon. I found Edwin very feeble. Indeed, he did not recognize me at all after my arrival. I was satisfied that all was being done for him that could be done, but there was little ground upon which to base hope of his recovery; and by Tuesday night hope was extinguished, and we awaited with aching hearts the moment of dissolution.

At half-past ten Wednesday night he expired, quietly like one going to rest in sleep. I need not tell those who knew his life how he died. He died as he had lived, a Christian. For four days he was quite unconscious of all around him except that he invariably recognized his wife whenever she spoke to him. His words were few. At one time he seemed to be commending his companion to "trust in Jesus." About an hour before he expired he spoke, and said "Mother." Half an hour later he said, gently, "Addie"—and thus with his last thoughts upon his mother, and his companion and their best Comforter and Friend he "fell on sleep."

I brought him, with his wife and child, to our home, where we arrived Saturday evening. As I write we await the return of father, when we shall attend to the last sad services for the dead, the time set for the funeral being Wednesday forenoon (Jan. 24.) To many of the friends in and around Winona we feel that as a family we owe a debt of gratitude that cannot be easily repaid. I will not mention names—but he who notes the gift of a cup of cold water, even, will not forget their kindness to his deceased servant.

As to my own feelings, the bereavement of the family, and the loss to the cause, especially in Minnesota, I feel that my language is too poor to properly express them. We feel that we do not weep alone: very many of the family of Christ who knew him personally, and not a few of his own children in the gospel, mingle their tears with our own. But he has fallen like a soldier, at his post. Let us cherish his example of cheerful, unflagging zeal, patient self-denial, and untiring faithfulness.

William L. Himes.

FIELD'S DISCUSSION.

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready—because they thought it would help *their* side—that Mr. Connolly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocio. The book has not yet made any converts to immaterialism that we have heard of; but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp. 318) and will be sent post-paid for 50c. We hope for liberal orders.

PAUL'S EXPECTATION AND DESIRE.

This tract, which has never been excelled upon the subject indicated is now ready. Paper cover. Price: Two copies post-paid 10c. 30 copies for $1. Don't fail to read and lend it.

QUERIES.

I. B. It would be very proper to say that the Pharisees *immerse* their hands before eating, because that is just what they did do. And the same is true of cups and tables. They were cleaned by dipping them into water. *Baptizo* does not occur in Tit. 3:5. The statement that it is the *water* that is baptized, and not the person or thing is nonsensical as well as untrue. The baptism is by putting the person or thing in the water. We give below a list of definitions of *baptizo* by the most celebrated lexicographers.

To immerse repeatedly into a liquid; to submerge; to soak thoroughly; to saturate.—*Donnegan.*

To immerse, immerge, submerge, sink; in N. T. to wash, perform ablution, cleanse; to immerse, baptize, administer the rite of baptism.—*Greenfield.*

To dip, immerse, immerge, plunge; to wash, cleanse, purify.—*Groves.*

To baptize, to plunge, immerse, overwhelm in water; to purify, to wash.—*Hedericus.*

To plunge, plunge in water, dip, baptize, bury, overwhelm.—*Jones.*

To dip repeatedly, dip under. Mid. to bathe, hence to steep, wet, pour upon, drench. *Note.* The examples of this signification given, are worthy of notice, viz: "over head and ears in debt"—"a boy overwhelmed with questions;" to dip a vessel, draw water, to baptize, N. T.—*Liddell and Scott.*

To baptize, to immerse, to wash.—*Pasor.*

To dip, immerse or plunge in water; to baptize, to immerse in or wash with water.—*Parkhurst.*

To baptise, wash, immerse.—*Robertson.*

To dip in, to sink, to immerse, to dip in a vessel, to draw water. In N. T. 1, to wash, to lave, to cleanse by washing; in Mid. to wash oneself, perform ablution. 2, to baptise, to administer the rite of baptism.—*Robinson.*

To plunge or immerse; also to dye, as we immerse things in water for the sake of dyeing or cleansing them; to dip, submerge, overwhelm in water: to cleanse, to wash.—*Scapula.*

1, Properly, to immerse, and dip in, to plunge into water; then because a thing is customarily immersed and dipped into water, that it may be washed; hence 2, it signified to cleanse, to purify with water.—*Schleusner.*

To plunge, immerse; to cleanse, to wash.—*Schœttigenius.*

To baptize, to plunge, to overwhelm, to dip into; to wash by plunging; sometimes to sprinkle, besprinkle, to pour upon; to purify and consecrate to God by plunging.—*Schwarzius.*

To plunge or immerse; to plunge under, or overwhelm in water; to cleanse, to wash.—*Stephanus.*

Generally, and by the force of the word, it has the sense of dipping and immersion. *Specially,* it is properly to immerse or dip into water. Metaphorically, by metalepsis, it is to cleanse, to wash, because it is customary to dip and immerse anything into water, that may be washed or cleansed. —*Stokius.*

Immerse, wash.—*F. S. Suicer.*

To plunge, immerse, dip, dip in, to make wet, to wash, to cleanse, to purify.—*Suidas.*

To baptize, to dip into water, or to plunge one into the water.—*Wilson.*

Immerse.—*Wolderus.*

To dip all over, wash, baptize.—*Young.*

Br. J. W. Cumming's Case.

Br. Himes: Enclosed find a copy of the certificate concerning the usage of Br. Cumings of Forest Bay:

Forest Bay, Huron Co. Mich. Dec. 15th, 1871.

To whom it may concern: This is to certify that Eld. W. J. Cumings has been justly dealt with by those that have had the distribution of relief-goods in this place. Though he lost all his household goods, and clothing of himself and family, (wife and three children) yet he has received nothing but some clothing for himself and wife, and some bed clothes. Though he has lost no house of his own, yet he lost a house he had engaged for the winter. He intended to build in the spring. It is now necessary he should have a house. But he is refused help to build with simply on the ground of his religious faith. We who would gladly help him are prevented by our heavy losses by the late fire. We recommend him to you as one who is worthy of your confidence and assistance. Signed, L S. Conner, W. Potter, Susan Potter, Sarah E. Conner, James Caughill.

He has commenced building. Has a log house raised, but can not get any help to put the roof on. Those that are willing to help, or wish to "lend to the Lord," can help Br. C. He will be able to do good in that field if supported. Address W. J. Cumings, Port Hope, Huron Co. Mich.

E. H. Durand.

To All Whom it may Concern.

Whereas, the church at Springville, Vernon Co., Wis., have incurred a debt in building a house of worship, which it was expected would have been cancelled at the dedication—probably would have been had not the distress caused by the fires, called for help just before that time. The people and brethren and sisters have done nobly, yet there is a debt remaining of something over $150.00. Some of this is about due. The object of this notice is, that if any friends of a free house and free gospel have any means to appropriate in this direction, and will forward it to the address of Seth Hamilton, Springville, Vernon Co., Wis., it will be thankfully received, and faithfully applied, and acknowledged either to the donor, or by the press.

In behalf of the church,

P. W. Hough.

A Dying Nation.

The accounts of the famine in Persia, which continue to arrive in greater detail, bid fair to treat the world to the spectacle of a calamity the like of which has not been witnessed in historic times, at least—the sudden extinction of a nation by want of food. This has really been the fate of the great states which once filled the valley of the Euphrates, and it is a fate which has for centuries been threatening some modern states—Spain for instance. Man has stripped the soil of trees; the absence of trees has brought drouths; drouths have slowly diminished the productive powers of the ground, and finally destroyed them—the population in the mean time dwindling in numbers and vitality. Spain had forty millions of people in the time of the Romans, and flowed with milk and honey; it is now an arid region, only half of it under cultivation, with only sixteen millions of inhabitants, and if modern science had not come to its aid, would probably go the way of Babylon. Persia was one of the most powerful states of antiquity, and even in the fourteenth century was able to support the army of Tamerlane, who marched without commissariat or baggage, during a bloody contest. It is now almost a wilderness, with a population of two millions—about half of them nomads, which is rapidly perishing from famine brought on by three years' drought. The worst of it is, that, owing to the absence of either common roads or rail roads, it seems to be impossible for the charity of the rest of the world to reach the sufferers, so that there is really a strong prospect of the total depopulation of that country. The moral of this horrible story is—look after your trees.—*The Nation.*

What Does it Prove?

The following appeared in the editorial department of a late number of the *Bible Examiner.*

There are certain great facts, which stand out in the Bible, which must and will hold their place in spite of all efforts to remove them. In the first place: "God has made of *one* blood all nations of men," etc., (Acts, 17:26). This includes the entire race of Adam, or all men. Second: "Jesus Christ did, by the grace of God, taste death for *every man.*" He "gave himself a *ransom* for *all*" (1 Tim. 2:5, and Heb. 2:9). Third: he gave command that his *gospel* should be preached to "*every creature*" (Mk. 16:15). Here is not exception of any man. If there were any of the race for whom Christ did not die, then there could be no gospel for them; and to preach it to such would be to proclaim a lie. Christ who is "*the Truth*" could not have commanded the proclamation of an untruth. Hence, there is no man or class of men but what there is a gospel for them: a gospel that they can believe without believing a lie; else they could not be "dammed"—*condemned* for not believing it, and this gospel would bring them salvation by faith. The race is all of "*one* blood," and Christ partook of that; so that, if any are by generation "the serpent's children," Christ must have also been the same. This cannot be admitted for a moment. Hence, no man can be such a child by natural birth.

Again: if Christ partook of the "one blood," and "tasted death for every man," then all men were in God's plan of mercy and all were "given to" Christ; for God gave him "power over *all flesh,* that he should give eternal life to as many as the Father had given him" (John, 17:2). "All flesh" embraces all men, unless an exception is manifestly made; and Christ "gave himself a ransom for all." If this proves that all men will ultimately "be saved," I cannot help it."

If it does not prove that all men will ultimately be saved, will the editor of the *Examiner* please tell his readers what it does prove. The logic of the extract may be summed up in the following syllogism.

God gave Christ the whole human family that he should give them eternal life.

But Jesus says, that it is the will of his Father that of all that he hath given him he should lose nothing but raise it up at the last day. Therefore all the human race will be saved, as they were given to him by his, Father, and he gave himself a ransom for them!

The *Examiner* may well say that if his quotations prove universal salvation "he can't help it." The way he has combined and explained them, nobody else can help it. Every Universalist in the land, who can comprehend his meaning will say that he has proved it conclusively.

N. Field.

Rich Toward God.

Reader, are you rich toward God? are you in possession of those riches which shall "abide forever," or are you laying up treasures for yourself that shall utterly perish in the great burning day when all things earthly shall be dissolved? (2 Pet 3. 10. 11.) Have you the blessed assurance that your name is recorded in the "book of remembrance," which was written for those that fear the Lord? (Mal. 3. 16.)

If not, remember the words of our Savior, that "a man's life consisteth not in the abundance of the things he possesseth" (Lk. 12:15), and learn a lesson from the parable of a certain rich man, who had much goods laid up for many years, but sadly neglected to lay up for himself treasure in heaven. For we find that just as he was about to "take ease, eat, drink, and be merry," his soul was required of him. "So is he that layeth up treasure for himself, and is not rich toward God." Lk. 13: 16–21.)

Now what we learn from a contrast, is, that it is not necessary to be rich in this worlds goods in order to be rich in faith." For, "hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him?" (Ja. 2:5.)

Oh! to be an heir of the kingdom! Is it not more desirable than being an heir to any earthly inheritance ever yet bestowed? Certainly it must be, according to the description given of it, for it will be a kingdom, the greatness of which shall be "under the whole heaven." (Dan. 7:27) and it shall "never be destroyed." (Dan. 2:44.)

Here are to dwell forevermore the "saints of the most high," and they shall never know aught but joy and gladness, for "sorrow and sighing shall flee away." (Is. 35:10.)

Then let us love and fear him who hath promised to bestow such a glorious gift; for none others shall receive it. Is not such a kind benefactor worthy of our admiration and praise? Surely we can do none to much, if we give our all for Christ, for he gave his life for our sakes, that we might partake of that "life which is to come:" and so let us present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." (Rom. 12:1)

Let us forsake the vain things of this world, and "press toward the mark for the price of the high calling of God in Christ Jesus, "for it lies at the end of the race. Then "he that overcometh, shall inherit all things," even "that great city, the holy Jerusalem." (Rev. 21:7, 10.) And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lambs book of life.' (Rev. 21. 27.)

George E. Lee.

Speed Thy Coming, King of Glory.

Speed thy coming, King of glory!
  See, the nations wait for thee;
Superstitions old and hoary
  Tremble thine approach to see.

All the ancient east is waking,
  As from dream of troubled night;
Peoples through their fetters breaking
  Rise to hail the dawning light.

All the west in expectation,
  All the islands of the sea;
Every human habitation
  Thrills with strange uncertainty.

Is he coming? Is he coming?
  He, the long expected one?
He, the waited for and promised
  Since the work of death begun?

O'er all earth the watch-fires burning
  On the distant hill-tops round,
Mark where saints wait thy returning,
  Eager for the joyful sound.

Shall the cry be never answered?
  Shall the hope be never met?
Shall the world which thou hast ransomed
  Never gain her lost estate?

By thy bloody sweat and passion,
  By thy dying agony,
By thy glorious resurrection,
  Let the world thy glory see!

Speed thy coming, King of glory!
  Hear the universal prayer;
Bid thy waiting church before thee
  Rise to meet thee in the air.

—*Rev. F. Bottome.*

Communications.

Human Nature And Life.

In my last communication to THE TIMES, I promised to write of the "Composition of the Book of Genesis." I will say therefore, that it is becoming an *accepted fact*, among oriental scholars, that the Book was *not* written in continuous order, as one would sit down to write a sermon or a lecture, but is composed of some three or more parts distinct from each other, and differing so much in style of composition and thought-experience as to lead irresistibly to the conclusion by the critical reader, that it is the *compilation* of the works or manuscripts of several writers, or at least that they were written upon different occasions, and with different objects directly in view. (One of these, was in all probability Moses, while the compiler was probably Samuel.)

The first chapter of Genesis is what may be termed an "*Anthem*," or recitative poem of the order of the creative beginnings of God (if I may so speak), giving in order the distinctive phenomena of life-manifestation; and this anthem was probably composed for the use of the congregation in the establishment of the *Tabernacle* service in the *Exodus* of Israel. And I would here note that a beautiful rendering of both *word* and *spirit* of the ancient writing may be found in McWhorter's *Hebrew Poems of the Dawn*, where the anthem style distinctly appears. I would also refer to the little work of Rev. Fredrick Heaidekoper, in which the first eleven chapters of Genesis are arranged in parallel columns, showing the fact of two manuscripts, at least, telling the same story, though from different stand points, and as I said with different objects in view. These manuscripts, from the different manner of speaking of God, are designated as the "Elohim" and the "Jehovah" manuscripts. These eleven chapters belong more properly to what may be called the *pre-historic* ages, while the remainder comes more directly under the line of history. With this brief notice I will now pass to the farther consideration of my subject, refering to the different MSS. as occasion may require.

And here let me call your attention to the fact (opposed to the common traditional theology that "God created all things out of nothing,") that the Chaldaic word, *Bara*, translated created, does not justify any such construction of idea, but instead signifies nothing more than we would gather from to shape or form, like as the carpenter forms or builds the house; the carriage builder shapes the carriage—*not "out of nothing," but from material on hand;* and we get the true idea of the writer in translating the first verse of the book in this way: "In the beginning God shaped the sky and the earth." Dr. Conant, of the A. B. Union, whose familiarity with the Hebrew is second to none, says" that the word *Bara* in its primary sense signifies "*to cut; to hew; to shape by hewing to a line;*" and that we have no foundation in the Scriptures, *here* or *elsewhere*, for the idea that the world was created "out of nothing" by arbitray Divine power. ' I will still farther state that the Hebrew relative noun *Bonch* signifies *the builder.* I have taken this pains to explain, because I wish the readers of THE TIMES to fully understand the premises from which I shall draw my conclusions in the succeeding articles.

And now, as we carefully read the record of the divine ways of *creation* and *life imparting*, we may see (when thus divested of the traditional interpretation of theology,) all the various preparatory steps of creating or "shaping," in the Divine processes, that are so persistently claimed by the best, the most thorough scientists of the day. Not a single link is missing in the chain of preparatory work necessary to human nature and life. If we in our confinements of minutia are unable to find all the links in the backward tracing to which we are compelled, the inspirations of the Hebrew poet have not stumbled in the anthem of sublime imagery of panoramic vision of statement, and all the "law processes of natural selection," from the chaotic formings of nebula, to the inception of human nature and life are distinctly noted and recognized as the divine plan of God.

Huxley, or Sir William Tompson, cannot go any farther back in their researches than the "beginnings" of Deity, as set forth in Genesis; and even Darwin may point to this—"We will make *the man* into our image to be in our likeness," as a "Raboi's text," behind which he may entrench himself against the assults of valley-vision-girded men, who have never learned to look at the divine handiwork from the top of the mountains of God.

In this "we will make the man" (which is the true rendering of the original writing,) lies a deep, I may say, a profound significance of meaning. You will notice that the creation "man" is named as something that *is—as something already existing*, and from which the Creator (the Builder) shapes the divine image. Like as we may say the potter shapes after a certain copy the clay that is upon his wheel: he takes clay *previously prepared*, and from this previously prepared material, *he shapes the image*, or copy. And we are led to believe from the careful reading of Genesis, *that the "man in the image of God," is formed, shaped, created*, from the "*prepared clay*" of MAN, THE ANIMAL.

The point I would make right here, is this: while I most earnestly believe in the *intelligent, creating power of God*, I also just as firmly believe, that like as we see *the divine preparatory work*, in all the other creations of Deity; so "*man in image of God*" is no exception to the divine law of procedure; and I maintain that the Scriptural declaration of inspiration, so far from teaching the exertion of absolute divine power in *arbitrary* creation, on the contray favors this view of the instrumental action of the law of "influence and preparation," that we observe in every other department of life: and I am fully prepared to believe that *time was*, when the *animal man* existed on the earth, while as yet "the man in the image of God" *was not.*

I am fully aware that in taking this ground I am running counter to the traditional ideas of "the church," but this is no reason why it should be condemned. "The church" teaches "inherent immortality," yet the readers of THE TIMES do not hesitate to question the teaching; and the "*traditions of men*" are of small moment when we are seeking the truth of God that shall endure; and so I do not hesitate to say that I believe in the *animal creation* of *man*, preparatory to the *human* creation, which possesses, finitely, the divine attributes of the *infinite* Deity.

In this inspired record of the divine idea, of *man* as the *last*, and not as the *first* of the divine creatings—of *humanity postponed* until after the plant and the brute, there lies a depth of meaning that is not by any means explained satisfactorily, by the common method of theologians, who say that "the earth must first be supplied with *vegetable* and *animal*, in order to man's subsistence;" there is something more than that; and to my mind this "something more" is the eternal law process of "*conditional preparation*" prior to the generation of *all life*, and by which, (as I have before said,) *all germinal life has enwrapt within its conditional formations, all the elements of life continued* or of the *dissolvings of death;* and *human* nature is in this respect, *in no wise different from the other creations of God.*

As to the question (raised in *The Crisis* by its California Correspondent,) whether the human race descended from *one* first pair or "center," or from "different centers," as is maintained by many eminent scientists; whether from a *single* "Adam and Eve," or has flowed together from the different centers of the different cosmical conditions of different continents, I answer, to my mind the Scriptures, while giving more particular history of one family, or "race," *favors most the idea of different centers, and of distinct races*, who exhibit the varying effects of the influence (climatic and otherwise,) of the differing conditions of producing existence.

However, while I say this, I am willing to concede that "*humanity*" as a *nature*, though it may not have descended from a single pair, is still *essentially one species:* that as a modern writer has said; "the differences that divide the nations into the "*natural* divisions of *Caucasian; African; Malay*, and others, are *extrinsic* and *accidental*, while in the *intrinsic* and *essential* attributes of being and becoming there is ever a unity." I say I am willing to admit this; and that "man in the image of God" may look at us, out of the nation of Africa or China; of Asia or Australia, as well as from the eyes of the Saxon or Norman.

Humanity as the subject of history and its divine education is *one;* and its divine law of "*righteousness and salvation*" is the same, whether on the burning sands of the African desert, the ice-fields of the extreme north, the cities of Europe or America, or "the island, of the sea."

Grant that the *animal man* was "developed" by the preparatory processes of gradual ascent and circumstantial modification from the lower orders of animal life—(I say grant that this be proven,) it does not follow that the human soul (I use the word "soul" in its true sense of *living organism*) that is in the image of Deity was born of "*the ape*," on the contrary I do not believe that the "highest" *ape* that *is* or *was* possesses, or possessed *sufficient capacity of being and becoming for the production of humanity.*

The Scriptures do not say that God made the "prepared monkey" into the divine image; but instead it is the prepared clay of the *animal man*, that the divine potter shapes into the divine image, with the capacity of *becoming* into the divine likeness of conditions of "life eternal," as sons of God. Here is a point that is overlooked by both the friends and the opponents of the so called "*Development Theories*" of the day; but nevertheless it is a point of great importance in the determinings of faith in respect to the "*immortal soul*" (of which we hear so much in popular theology, and find so little in the Bible;) and too, rightly considered, it will be found a great help for man in his searchings for the "way of righteousness," and in his understanding of faith in Christ.

From my readings in the researches of science, compared by the record of inspiration, I am led to believe that the "*animal man*" existed upon the earth, long before the sun looked upon "*humanity*," with its germinal capacity of infinite spiritual becomings of divine life of enduring existence.

But now admitting this to be a fact (as I believe it is), *can you not see the liability of influence that shall determine this human soul towards the superdevelopment of the animal man, instead* of in the way of the "divine man?" "*Human nature*" is (so to speak) the *living link* between the *animal man* and the "*God-nature*," and it holds in its capacity of being, *possibilities of destruction in animality, and the becomings of life eternal in the conditions of* divinity.

Like the corn, humanity may be so conditioned as to perish in the constant dissolvings of matter; like the corn the human, though now throwing its roots downward and "hellward," may lift its head upward and heavenward: but unlike the corn (because of higher capacity of organism,) the human as it looses its hold on earth, may become divine in its character of life, needing no longer the earthy "root," in the perpetuation of its blissful, "life-imparting" existence.

And now in closing this article, permit me to call your attention to the word "*human*," of which so much has been said. This w[illegible] familiar to the eye of the Engli[illegible]eader, comes to us from the "S[illegible]krit" of those Aryan brothers of [illegible]s in India, and signifies the "*divine man*" HU, (or *heui*) being the name of God, and thus may we see even in the growth of language the inspiration of a higher life enfolded as a prophecy of our being.

This may seem to some a little thing, but to my mind there is a power of life in the word, and I often think when I hear men talking about "such an act" being *human* (*i. e.* god-like) or *inhuman* (*i. e.* brutal,) that though "they know not what to do," yet VOX POPULI VOX DEI!

I shall in my next article continue this subject of the "divine becomings" of human nature, from the "beginnings thereof," in germinal life, to its divine appearings of *prophetic* fulfillments.

DELTA.

The Work of the Spirit.

Inquirer. I have come, sir, to have a few words with you on a subject of great importance. I find it exceedingly difficult to form any idea of the works of the Holy Spirit. I have heard a great deal about it, and witnessed no little controversy as to its extent, and its being resistible or irresistible, but I never can form any clear idea of what it is.

Pastor. I am glad to see you, and will do what I can most willingly, to remove your difficulty. It may be just as well to refer you to your own conscience for information, such as may enable you to form a clear conception of the work you mention. You know what it is to have thoughts in your mind?

I. Yes, of course I do.

P. Well, you know also what it is for such thoughts to start up in your mind, though they were never there before, or though no one is either directly or indirectly presenting them, so far as you know?

I. Yes, I know all that.

P. And you know, further, that such thoughts come before your mind when you not only do not wish them, but when you are doing all you can to keep them away?

I. Yes, I am quite aware of all that.

P. You are aware also that such thoughts awaken very powerful feelings within you, and lead you to act very differently from the way in which you would act, if no such thoughts occurred?

I. There is no doubt that such is the effect.

P. Well, let me suppose that you are living altogether careless of God and your eternal interests—suppose that you wish, and are even determined to do so—but the thought of an eternal future, or of coming death is suggested to your mind; you try to banish it, but you find it imppssible to do so—it keeps ever before your mind. No one speaks to you on the subject, and you take good care not to read or to hear what might strengthen the influence of that thought. Still it keeps to you, and ever and again, when you had supposed you had got over it, there it returns upon you with greater force than ever. Could you imagine that this continued effect, wrought in defiance of your utmost efforts to prevent it, is without a cause?

I. No, assuredly.

P. Then what is its cause?

I. I must own I have never thought of that point.

P. But had you no virtual belief in how thoughts came into your mind?

I. Well, I imagined that all that turmoil of various cogitations that goes on in one's mind was just the working of the mind itself.

P. But I am speaking of what is done in defiance of the mind itself.

I. Is not that you speak of just the natural conscience?

P. What do you mean by the natural conscience?

I. Oh! You know as well I can tell you—just the natural conscience.

P. I have an idea of what conscience means, but I can form no idea of what you mean by it, when you think of it as a distinct power, working against the will and power of man, and yet itself merely a capacity of his mind. Observe the real case before us. I am speaking of your having thoughts coming before you, returning again and and again upon you, in spite of your utmost desire to be rid of them; these thoughts affect your conscience and make you uneasy in sin—they stir the conscience to an extent that makes you wretched—and all this, while you are doing all you can to get them away from your conscience, that it may be at ease. Can you imagine that such thoughts can be brought and kept before you, against your will, by any power or susceptibility of your mind itself?

I. It must be admitted that there is something in what you say. I had not thought of that. I have been always told that these convictions were just the work of the natural conscience.

P. The case has been with you as with others; you have not taken time to think what natural conscience is. There is a susceptibility to feel the innocence or guilt of certain actions—to feel the guilt or virtue of certain courses, and when thoughts of a certain kind are presented we *feel* accordingly—this susceptibility we call conscience; but to regard this as capable of originating thought, putting it before the mind and keeping it there in spite of all a man can do to banish it, is plainly out of all measure unreasonable.

I. I cannot but think you are right.

P. Then, in case where no human being is suggesting a good thoughts to your mind, and where you are not wishing that thought—where you are in fact doing your best to keep out of the way of it, and that thought nevertheless comes, and keeps before you, agitating and powerfully affecting you—how would you account for it?

I. I suppose it must be referred to the agency of the Spirit of God. We seem to be shut up to that conclusion.

P. Does not that give us a very definite idea of his work?

I. So far, I must admit it does.

P. Can there be anything more clear and definite than that of which you are conscious when right thoughts come to your mind, even against your will, and when the objects thus presented in thought influence all your affections and constrain you both to feel and to act in a way you would never otherwise pursue?

I. That is a very definite statement; but then I have been so accustomed to think of the Spirit *directly* influencing the will—or *directly* melting the heart, and so leading to right understanding and belief—that it is difficult for me to think of what you speak as the work of the Spirit at all.

P. Then whose work can it be?

I. I confess I am utterly at a loss to account for it but by this agency.

P. You seem to have thought that the Spirit of God dealt with man in he way which supposes the reversal of he constitution which God has given im. We think, feel, will, and act hen we proceed according to the nature of our mind. We turn attention to some object of thought, we feel according as that object is fitted to affect s, and if we keep attending to that bject we are lead to will and act accordingly. Hence the great aim of any ne wishing to secure our pursuing a given course, is, first of all, to secure ur attention to considerations fitted to nduce us to pursue it. Do you not hink this is God's course of dealing with us, when he seeks our hearts and bedience?

I. Well, it seems the reasonable ay, but it is not what I had thought.

P. Is it not the Scripture idea of he work of the Spirit that he takes of he things of Christ and shows them o men?

I. Yes, I know that.

P. And does not that seem just hat is done, when these momentous ncerns are brought up to your mind, nd kept before it, even when you are ishing to get away from them?

I. That did not strike me before.

P. And do you not think that the roken, bleeding heart of your dying edeemer, brought in upon you in hought, is the most powerful thing in he universe to touch your heart, and hange it too?

I. That is different from what I ave imagined, but it is the true thing I cannot doubt it. It is definite also more definite than anything that ver came before me on the subject.

P. It is not in my power to give u any longer time at present. Do ot fail to remember that the Spirit of od is at work with you in every true d holy thought that comes before ur mind.—*Prof. Kirk.*

Sabbath Dialogues.

(Continued.)

W. But Christ taught the church ho should be living at Jerusalem at destruction to observe the Sabbath, r he says—"Pray ye that your flight not on the Sabbath day." This s down this side the cross, and st be holy time, or he would not ve directed thus.

C. But why did he also say, "Pray that your flight be not in the nter." Was *that* holy time too?

W. Oh no, I suppose it was an acunt of the danger of their perishing the cold.

C. Well as Christ has made no tinction between winter and Sabth what right have you to say the ason *of* one is because it is holy e, and the other not? The evident ason was, that the Jews still adhereg to the law, would keep the gates sed, and also stone them, in their d zeal to keep the law.

W. That is possible, but then we l the apostle Paul made that his eaching day, thus showing that he garded it holy time.

C. Now Br. do you suppose that he would keep the Sabbath as holy time, and then he heard to say, "One esteemeth one day above another, another esteemeth every day alike; let every one be *fully persuaded in his own mind.*" Now if he considered the Sabbath law binding, would he have left it at such loose ends, as in the above language? Would he not rather be heard crying, and in his bold manner, "No drunkard or extortioner, or reviler or Sabbath breaker, can enter the kingdom of God." It seems to me this would be more like the apostle Paul.

W. I know he has never spoken of Sabbath breaking in particular, yet I have understood him to favor the Sabbath.

C. Now is it not a little singular, Br., that if the fourth commandment in the decalogue was considered the great commandment in the law and binding on Christians, that Christ or some of his disciples should not some where denounced Sabbath breaking? But instead of this Paul says: "Wherefore if ye be dead from the rudiments of the world, why as though living in the world, are you *subject to ordinances?*" Again, "Blotting out the *hand writing of ordinances*, that were against us and contrary to us, and took it out of the way, nailing it to his cross. Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days."

W. But stop, those last texts you quote from Col. 2, do not so refer to the Sabbath of the Lord, but to the Jews Sabbaths or feasts days; for you see he calls them "ordinances."

C. Now before we go any farther let me know what you understand by "ordinance." Then, perhaps, we can understand one another better.

W. Well I understand it to be outward ceremony, and no doubt the apostle means the ceremonial law."

C. Your definition, I think, is correct; for Webster says it means rule, law, rite, which is a religious ceremony, so we agree on its meaning. Now let me ask, was not the Sabbath, an ordinance or ceremony?

W. I think not.

C. Why not? What made that any more *holy* to the Jews than any other day?

W. It was because God sanctified and blessed it from the beginning.

C. No, no, you mistake again. God's sanctifying it, did not make it more holy *with them.* Why then should he say—"Remember the Sabbeth day to *keep it holy.*" If it was holy of itself, it would read "Remember the Sabbath day for *it is holy.*" So you see it rests with their *keeping it*, whether it is holy *with them.*

W. Well I guess you are right; for to those who do not keep it, it cannot be holy time, although it may be with God.

C. Well, then, what is it "to keep it?" What does it consist in, but the observing the restrictions laid upon that day such as, "Thou shalt do no work," etc.

W. Certainly as the fourth commandment will show.

C. Then, it was an outward work of the law and comes under what you call "ceremonial law," and what the apostle calls "hand writing or ordinances;" which he says Christ "blotted out," "nailed to his cross," etc. And now if you can show it is not an "ordinance" then it will be exempt from this charge

[illegible] one thing, Br. C., per[illegible] not notice: it is called "*hand writing* of ordinances," and must mean that which was written in the book of the law by the *hand* of Moses, (2 Chron. 34: 14), and not the ten commandments; for they were written in stone by the finger of God. So you see they cannot be called "*hand writing.*"

C. Well, I must confess if you can see any difference between what is written with the finger, and with the hand, you have keener perceptions than I have. What kind of writing would you have, if you take away the finger work? But how came they in the apostles day to know there were any such commandments? Did the tables of stone exist then? Nay, but they got them from the "hand writing of Moses," or "books of the law," which were read in their synagogues

W. But does it not look reasonable that the "Sabbath days" here spoken of refer to their other "Sabbaths," seeing it is associated with "meats and drinks, and new moons," etc.

C. I do not see as that will alter the case, for there is reason to think he refers to both; for if the words "Sabbath days" refer to the feast-day Sabbaths, to what does the phrase, "or an *holy day*" refer to? Would not this cover the seventh-day Sabbath? It seems the apostle has built a hedge on every side against your position.

W. But let me ask you a question: did not Christ say to the young man who came to him, "If ye will enter into life, keep the commandments?"

C. Certainly, and did not the young man say, "which?"

W. Yes.

C. And did he tell him which?

W. Yes.

C. Did he say, keep the "Sabbath?"

W. Why, no, he did not mention that in particular, but then that was one of the commandments; and *of* course he meant the whole decalogue.

C. Now Br., then do you believe the whole Decalogue is in force now?

W. Certainly.

C. Then you must believe that you and I may have the sins of our parents, and great grand parents, visited upon us; for it is there declared, "I am a jealous God, visiting the iniquities of the parents upon the children to the third and fourth generations of them that hate me.

W. Oh! no! I think that Christ so changed that, that a man is amenable for his own sins only.

C. Then you think so much of the Decalogue is removed. Why then may not some of the rest be?

W. The evident reason why that was abolished was because it was contrary to the spirit of the gospel.

C. Well, what is there in Sabbath keeping, that agrees with the gospel; for if we keep it acceptably, we must go to the law to learn how to keep it, else how shall we know, for you must admit that the gospel gives no directions to keep, nor how to keep it.

W. No, nothing definite.

C. Then "In it thou shall do no work, thy son, thy man servant, maid servant, or thy cattle, nor anything that is in thy gates." Now in following this, we must not harness our horse, or yoke our oxen and drive them one or more miles to meeting, as we now do; neither must we put forth our hand to rescue wasting property, and so on to the end of the catalogue.

W. But Christ taught us we might do good works on the Sabbath.

C. Yes, but have we a right to do any other on that day?

W. No, I suppose not.

C. What better then, is the seventh-day, than other days. We have no right to do any thing *but good* on any other day, and this we may do on the seventhday. This seems to argue that Christians are to keep all days holy unto the Lord, by being "zealous of good works," and ceasing from their own *or* the works of the flesh.—(*To be continued.*) O. D. GIBSON.

Thoughts on Supporting the Ministry.

—No. 2.

In my first letter on this subject I left the reader with the statement that God's gospel was free; that he called the ministers and appointed their field of labor, whether in the streets or lanes of the city, or the hedges and highways: their commission girdled the globe, and he promises them his presence to the end of the age. But this statement will make some inquire, Has not Paul said that "they that preach the gospel shall live of the gospel?" Very true! But did he say that the preacher's duty turned on this condition? Certainly not. For he say "Wo is me if I preach not the gospel!" Let me illustrate so as to be understood. A brother in Christ living in Illinois has sent me at different times a barrel of apples. Now he *sent* them *free.* But if I was benefited by them, I had to pay the freight, and then I obtained the benefit. But if I had not paid the freight, two things must have followed: (1) I should not have been benefited by the act of kindness bestowed upon me; and (2) he would have ceased to send any more. So it is with our heavenly Father. He sends us the gospel free, but demands that we "pay the freight;" and if any member of the church fails to do their part in this matter, spiritual leanness must follow; and if the whole membership fail in this respect, God will soon remove the candlestick from them; for there can be no greater insult offered than for us to refuse to pay the freight on what has been sent to us by some friend. But how much greater must the insult be when offered to God, when we refuse to "pay the freight" on the gospel by which we are to be saved. (*To be continued.*)

P. W. HOUGH.

An Interesting Experience.

BY A BAPTIST MINISTER OF EASTERN MICHIGAN.

Editor "TIMES," Dear Br: I address you as brother not because you are an *Adventist*, merely, but because I have reason to believe you have an interest in the cause of Christ; and I feel that our fraternal greetings should extend to all who own the authority of our Master—Jesus. That which gives your *name*—Adventist—is a doctrine not so very uncommon among the orthodox churches, for very many, if not a majority of them, believe in a personal "second coming" of Christ; but because they do not care to inquire into the revealed and logical consequences of that coming they fail to apprehend the truth that the wicked "shall be as though they had not been," before the fulfillment of the promise—"And God shall wipe away *all tears* from their eyes; and there shall be no more *death*, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away." (Rev. 21: 4.) "These words are true and faithful." (v. 5.)

Some, in the various denominations, whose creeds teach the doctrine of a personal coming of Christ, rather than admit the necessary consequences to which I have referred, because they conflict with the pet (though we think unscriptural) theory of the soul's natural immortality, are led to ignore that central element of the Christian's hope, by "spiritualizing" the promise away. I believe you hold and proclaim in their revealed order the main truths of the Bible, with reference to man's creation, nature, fall and loss; the plan of recovery and the destiny of both man and the earth.

I am a Baptist; have been pastor of the church here for nearly fifteen months, since the time I was ordained, having preached for them several months before that time.

For six months past I have preached "immortality only in Christ," which met with the approval of some, but awakened opposition in others, which led me finally, under a sense of justice to resign. The resignation was accepted a week ago. Now I am free; and yet not free. God only knows what the result will be.

I was led first to *question* the truth of the popular theory of the destiny of the wicked nearly ten years ago; believing then in the "immortality of all men." I was inclined to Universalism, but could not reconcile the many express statements of Scripture respecting the eternity of *punishment.* Thus years passed and meanwhile I endeavored to "continue patiently in well doing," serving the Lord. I found pleasure in that service, always seeking to commend Christ as a Savior from personal sin and its consequence. I never doubted my own acceptance, but, though I could look forward with a joyful anticipation of being ever with the Lord, there was a *cloud*—a dark cloud over my mind on account of the unsolved difficulty, the possibility of many millions of the human family, even now and *forever* to continue, writhing in the agony of hell as described by the popular preachers.

Though my *feelings* caused me to recoil from the view, I could not allow this matter to be decided in my mind by *my feelings. God's word* was my standard. Yet I am forced to admit I did not abide by its plain statements—my conclusion in reading being influenced by my former view of immortality.

When I first heard that doctrine assailed by one of your preachers (Adam Mackie), I saw what *might* be a solution of my difficulty, if it were true; but of that I must be convinced. It was not enough to know that immortality is not asserted of man in the Bible, I must be convinced that it is not implied. I did not like to give up that view, because at first it seemed necessary to the preeminence of man over the beast. So I was slow to decide, sometimes by the press of business even tempted to "let it alone." At the ordination I was, and so expressed myself, "undecided," but since then have thought and read more on the subject than ever; compelled to it by having to meet the various elements, "Universalists," "Orthodox" and "Adventists." I was not with any one of them; but could not satisfactorily to myself, meet *any of them.*

Sometime during the early summer I read "Constable on Future Punishment," which seemed in the main so clear that I could not resist the conviction—"The *end,*" not the beginning, "of those things is *death.*" (Rom. 6.) Since then the Bible has seemed a new book to me. It has been easy to study and easy to preach, not being so often obliged to put a peculiar and unnatural construction on words so commonly used in common language.

There is much I do not understand (and never may); some points still seeming to favor the old view; but such is the general harmony of the truths made plain, each with the others, that I am satisfied. The cloud is gone, and man is yet man, with all the preeminence over the beast he ever had, or that was *necessary* to his "dominion." With present light I see a glorious harmony between the design of creation and that of redemption. *They are one.* If immortality would have been glorious,—worthy of an all wise, all mighty and a loving Father, and "worth living for" before or without the entrance and obstruction of sin; surely it will be *no less* worth living for now, nor less glorious, when sin shall be destroyed.

To speak as *some professing* to be Christians do of the *death* of the sinner, with the characteristic: "Is that *all?*" or, "If *that* is all, it is not worth while trying to avoid it," is to cast a keen reproach in the face of him who "made man to have dominion," and reveals a very discreditable motion of their action—*merely to get rid of punishment.* They may think that is the Spirit of Christ, and may succeed in deceiving others; but God cannot be thus deceived. "His people will be a willing people in the day of his power"—when there will be no punishment to dread. JOHN H. PATON.

Advent Christian Times.

TUESDAY AFTERNOON, Jan. 23, 1872.

JOSHUA V. HIMES, - - - - EDITOR

OUR DELAYS.

We are compelled again to apologise for our delays in the paper, our Almanac and some other publications. The news recorded in another column of the death in our family will account for some of it. In other respects we have been delayed by matters, such as delays of freight on railroads, sickness of hands in the office, etc., etc. *We are straining every nerve.* May we not plead forbearance on the part of our friends a little longer.

CONSTABLE.

We learn that the orders for this work are in advance of the supply. We shall be compelled to wait until the new edition is published before we can obtain copies to fill orders now on our book. Friends will be patient. It is worth something to know that the popular demand has absorbed the first edition of so excellent a work on future punishment, *chiefly* outside of our body. Let light spread and knowledge increase.

EDITOR'S JOURNAL.

FRIDAY, Jan. 9. To-day Br. Mathewson is called away to attend the funeral of Sr. Miles, at Bristol, and I am left alone to carry on the work. I had set the time for leaving to-day, and felt that I must hasten on west. But there were so many seeking God, and Br. M. called away, that my duty to stay was without a doubt. And so I visited in the day, and preached at night from 2 Cor. 5: 13–17. Eleven souls came out resolving to be henceforth on the Lord's side. Some of them will no doubt live and maintain their profession, as they will have the best of care from Br. and Sr. Mathewson. In a time of worldliness and temptation like this, we can have but little hope of raising young converts to positions of usefulness, strength and final acceptance without the tender and constant care of the elders, and faithful laborers in the church who are the nursing fathers and mothers in Israel.

WEDNESDAY, Jan. 10. Visited old friends in Fairhaven. I find a wonderful change in this place. The marble and slate factories are doing a great business, and by it the town has been built up in numbers and wealth. New churches have been erected, and, outwardly at least, the course of religion seems to prosper.

I called upon James Pottle, one of the partners of the "Marble and Marbleized Slate Company." They have a large establishment and are prospering in their business. He showed me over the establishment, and gave me an insight into the way in which they marbleize the slate. It is a wonderful process and some parts of it are yet a secret. How they can paint the plain slate, and make a perfect and durable marble, even more beautiful than the ordinary stone, is a wonder. I saw some most beautifully perfect imitations of Sienna Porphyry, red and green Pyreneese Marble. Also Egyptian, Spanish, Galway, Green and Broctella. Of these kinds of Marble they make table-tops, lamp-bases, and every description of ornaments and furniture.

There is no end to the slate and marble in this region. There are numerous establishments and a great business is done, not only in Fair Haven, but in Rutland and Castleton. In the latter place Br. C. S. Sherman carries on a large business in the best, pure, white marble. He is shipping it to all parts of the country.

With Br. Atwood I dined with Peter Paraday, an old and faithful Adventist. He, with Br. Pottle attends the Baptist church and Bible class, and lets his light shine. We had quite a discussion after dinner on the subject *hades* and *gehenna*, and the state of the dead, in their intermediate and final state. He had been looking at *hades* as a place of *conscious beings*, of happiness or misery, in accordance with the popular view of the parable of the rich man and Lazarus. I showed them that the heathen held this view, but Christ and his apostles never. With them *hades* was the grave that was to give up the dead at the resurrection, and not a shadowy abode in a literal cavern under the earth. It is the *grave*, as said Paul (1 Cor. 15: 25) "O *grave*, *hades*, where is thy victory?" We then referred to every text and settled the matter in all the texts except Luke 16: 23, where the rich man is said to lift up his eyes in *hades*. And this I showed was a parable, taken from the false notions of the intermediate state held by the Pharisees.

Gehenna is the place, and the *only place* of punishment. Men are raised out of the grave, *hades*, (Rev. 20: 14–15), and cast into *gehenna*, or "the lake of fire, which is the second death." This is the lot and punishment of the lost, and not eternal life in misery.

I enjoyed a pleasant call on Br. Gilbert, an old friend of more than thirty years. We often used to meet with Father Miller in this place, and at Hampton, and discuss Bible questions. He is still a student of the word of God, and holds to the blessed hope. Returned at eve to Castleton, where I preached from Luke 19: 13—"Occupy till I come." I expounded the parable and pressed on all to seek and serve the Lord Jesus Christ. Eight souls came out. Many renewed their covenant to be more faithful lest they come short in the day of reckoning.

THURSDAY, Jan. 11. Among others, to-day I had a conversation with Mrs. Ballou, better known as Alice Dutton, a popular writer for the monthlies, and a lecturer on "Woman's Rights." She is an Episcopalian, but holds that at death the spirit enters the presence of God perfected and glorified, and that there is no resurrection of the dead. I showed her from the Bible, that the spirit was the *life*, and not an *entity* or being that left the body at death, and that this idea of a spirit going out from the body at death, to heaven or elsewhere, was simply a "popular superstition," with no foundation in the word of God. She reasoned like others of this class, but gave nothing new.

I spoke again at night, and the interest continues, so that Br. Mathewson said I could not go till after Sabbath, and I dare not say no, though duties seem to call me elsewhere, and to the beloved West. Some new cases to-night, and many of the converts spoke strongly, and cheered the hearts of pastor and church. There is deep feeling in the congregation. Br. Langdon Miller, of Illinois was present and was deeply moved. The Lord give him full redemption.

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

UPON FOUR PROPOSITIONS,

Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

ELD. HIMES' THIRD RESPONSE.

My brother advances nominally two new arguments; really only one. But perhaps I cannot better expose the sophistry of the first than by an examination of the illustration with which he seeks to enforce it. How, he asks, could he say, I am president of the college, while the college is suspended, or dead. He fails to see that his illustration is no illustration, because there is no analogy. The office of president attaches to the college itself, is dependent upon its continuance, and is not confined to any individual. If the college dies, the presidency expires with it as a part of it. When the college died, my brother's office died with it. But when Abraham expired, God's relations to him were not affected. He had arranged and provided for this very emergency. It was as much a part of his plan as that he should be "a father of many nations," or have a resurrection and inheritance in the future.

The relations of God to his people are not in the least affected by their death. They would be better illustrated in this way. I will suppose myself the founder and patron of the college. I have provided means for its temporary support. In bad hands, or owing to circumstances, it runs down, and I see it must die. But I announce my determination to restore all that is lost, and add even more than the original donation. The college is at last suspended. In time I visit persons interested in the general subject of the college. I announce myself, I am the patron of the college! Is there any impropriety in the language? Could I in indirect phrase more pointedly recall to their minds the fact that the defunct college still occupied my attention, was the object of my solicitude, was the subject of my promises, and would in due time be *resurrected* by my power?

This is just what God means by calling himself "the God of Abraham," who is truly dead, and buried in Machpelah. (Gen. 25: 8.) But God purposes to raise him up. Hence Jesus says, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham." I wish to call especial attention to the fact that my brother and Christ are directly opposed to each other in their arguments from this passage; also to the fact that his argument is wholly extra-Scriptural, and that it is unscriptural, will appear hereafter. By his first argument the reader is led to the main question with his mind impressed with the thought that the language, "I am the God of Abraham," can possibly have no other signification than that Abraham was alive and conscious after his death. Yet I would not insult the intelligence of my readers by assuming that they will be so impressed by the phrase, "God of a non-entity," followed by two exclamation points, as to forget that it is only bathos and not logic. No one can doubt, allowing it to be the fact that Abraham is now dead and unconscious, that if God is bound to him by promises, and intends to raise him from the dead to enjoy their fulfillment, he could with perfect propriety, both as to taste, logic and grammar, say, "I was the God of Abraham." That he is so bound appears from Heb. 11: 13, where we learned that Abraham died with full faith in certain unfulfilled promises; from v. 16, that God is "their God" by virtue of their faith; from v. 35, that "the better resurrection" was the worthies' hope.

Now, says my brother, 'Have ye not read, as touching the dead that their spirits all live'—"I am the God of Abraham?" But Christ cited the phrase "as touching the *resurrection* [not the state] of the dead." (Mat. 22: 31.) But says Eld. Braden, "Now that a rational entity survives the death of the body have ye not read, 'I am the God of Abraham?" But Jesus takes up the very same words and says, "As touching *the dead, that they rise*, have ye not read, I am the God of Abraham?" (Mk. 12: 26.) The difference of opinion here is quite apparent. One says the dead *are* alive; the other that they are dead, but will live again. But says my brother, Now that the dead *are conscious*, Moses showed at the bush. But the Savior said, "Now *that the dead are raised*, Moses showed at the bush." (Lk. 20: 37.) Now unless death and resurrection are synonymous, my brother and the Savior are at open variance. I leave our readers to decide which teacher they will follow.

I must not omit reference to one other point. It is intimated that Christ only sought to prove the existence of separate human spirits, and *thus* show the *possibility* of a resurrection—that the dead *can* be raised: that the Sadducean objection to the resurrection was philosophical—that there could be none because there was no surviving rational spirit. This is all a mistake. The Sadducean objection to a future life was not passed upon philosophic subtilties; they rejected it solely on the ground that it was not taught in the Books of Moses—a doctrine my brother holds with them, I believe. And the resurrection was the sole point in controversy—no other issue was considered. And how tame the passage appears when we read that the Sadducees slunk away silenced and ashamed before an argument that the resurrection they denied was *possible!* Who believes they denied the *power* of God to raise the dead? They only denied that he had promised to or would do it. Who that has read the passage ever doubted that the Savior *demonstrated* the very point in dispute—the resurrection?

Now lest any should fail to see clearly the force of the Savior's argument, which is implied, and not fully expressed, let me refer the reader to Rom. 4: 17. "Abraham is the father of us all (as it is written, I have made thee a father of many nations,) before him whom he believed, even God, *who quickeneth the dead, and calleth those things which are not as though they were.*" My brother's point that "God is not a God of non-entities!!" assumes mathematical proportions just here—it occupies very little space. Here is a direct affirmation that God sometimes speaks of things he intends as if they were already accomplished facts. "All live to him," not because they are alive while they are dead, but because he who quickeneth the dead, to whom all time is an ever present *now*, purposes their resurrection. 'For whether we live we live, unto the Lord; and whether we die, we die unto the Lord; whether we *live* therefore *or die, we are the Lord's.* For to this end Christ both died and rose and revived, that he might be Lord of both the dead and the living.

I might make an apt application of my brother's reasoning just here in behalf of the Pharisaic doctrine of the preexistence of souls. God said, "I have made thee [Abraham] a father of many nations." Mark it! "I *have made* thee *a father!* Not will, but have done it. Now as "the nations" were not yet born, it follows that their souls preexisted; else Abraham was the father "of non entities!!" This absurd conclusion is a just deduction upon my brother's premises. Again we read, "Now that the dead ARE raised." According to this logic, this is a solecism, or, else, the resurrection is in the past. Many immaterialists believe that it is, and use my brother's arguments to prove it: and if his argument is sound, they are right, and he, to be consistent, should go with them.

I now call attention to the fact that this argument proves nothing to the point of the proposition before us, which relates *not* to the separate existence of spirits, but to their *eternal duration*. I can afford to give him all he can claim for his argument, defective as it is, and still the main question remains without support. Can not the reader see that mere survival is not *eternal existence?* Will my brother give us one argument directly to the point?

I did not misunderstand my brother upon Lk. 12: 4. His confusion of thought is just here. He assumes that when it is said—"Fear him who after he hath killed hath power to cast into *gehenna*," that the killing spoken of and the casting into *gehenna* are *both* after the resurrection. I showed that this is not so: that "kill" refers to the power to take *this* life previous to the judgment (just the power man exercises), and the rest of the sentence to the ability exceeding that of man, to extinguish all being, after the judgment, in *gehenna*. He seeks to show that *after the judgment* God kills the man, and *then* casts in *gehenna*—what? the soul or the body, or both? He says the man is "killed" before he is cast in *gehenna*, that is, soul and body are separated. Hence we have two entities, at least. God says he will "destroy *both* soul and body in *gehenna*." Hence both the separated entities must go into *gehenna*. His position then is this: at the resurrection the spirit is returned to its body. After judgment the sinner is killed. This separates his soul from his body again. The two separate entities are then cast into *gehenna*, to exist in that state eternally; for he says destroy does not mean destroy, but something else: but whatever it means of one, it must of the other. One would think that if the corpses and souls *both* go into *gehenna*, they would best go together. What especial purpose may be in casting the corpses in separate from the souls, I cannot conceive, unless it be to add horror to final punishment.

My brother lays no little stress upon his *conclusions*. My attention is directed to his *premises*. And the repetition of his conclusion from Mat. 10: 28 and Lk. 12: 4 effects nothing, because the premises are false, and the conclusions are therefore illegitimate. We are both addressing principally *Christians* and *Adventists*, people who are slow (at least professedly) to believe anything relating to religious matters upon any man's bare assertion. They want either Bible or argument. I would be sorry to be convinced that any of our readers would believe that 'destroy' means or does not mean destroy simply because Eld. Braden or Eld. Himes says so. I have affirmed that 'destroy' in Mat. 10: 28 *means* destroy, and have given a reason for my opinion. Christ first tells us something man can do. We agree as to what that is. He then tells us what man cannot do, and adds that God can *do that very thing!* Man cannot do to the *psyche* what he can to the body, but God can do to *both* just what man can do to the body—destroy them, kill them. I showed from the Lexicons that the primary sense of 'destroy' is utter destruction, to slay, or kill; and that either of these supplied for the original word, to test the definition, stood the test. Now some good reason why the primary sense should not be received here must be shown before a secondary sense is admissible. If it can be proved that the soul is indestructible, then destroy must bear a secondary sense here. Until he does so the primary sense must stand. But my brother has admitted that God can destroy the soul, literally, if he will. God affirms that he will do so. Why not believe it?

But he says—"Destruction here does not affect the conscious being of the spirit. After killing the spirit has conscious existence, or what does God cast into *gehenna?*"

Here is the confusion of thought I spoke of. He will have it that God kills the sinner after the judgment, and *then* casts the *spirit* into *gehenna*. But he does no such thing. It is "the soul that sins that dies;" God will destroy *both* soul and body in *gehenna*."

He says, "I deny that destroy, when applied to spirit, means to extinguish conscious being in a single instance." Very well, I deny the proposition at the head of this series of articles, but does that *prove* anything? Now I affirm that in Mat. 10: 28 destroy means just what he says it does not mean—total extinction of being. This is the natural sense of the language. Will he show a reason why it should be rejected? He says Rev. 22: 14 (15) shows that disembodied spirits are conscious. I would like to know *how* it shows it. I confess I cannot see. He says I "wade through a multitude of passages to fritter away the meaning in these passages." This is a very short way of avoiding an argument. I leave the candid reader to decide what it proves. He asks "what life or being a spirit can have that is not a conscious being?" I have not affirmed that it has any life of any kind But I would like to know if he is prepared to assert that there can be *no life without consciousness?* He implies it: will my brother *affirm* it? He says prevailing opinion is the equivalent of common sense. Then he should give up immersion as nonsensical, for the majority are in favor of sprinkling. I suppose he would call it "common sense" when the Lystrians would have worshiped Paul supposing him to be a god; and also "common sense" when the tide turned and they stoned him for an impostor. Prevailing opinion slew Christ, persecuted his followers, and finally corrupted the church. Is it therefore "common sense?"

I again call attention to the fact, that we have had no direct argument upon the main question, the *eternal* conscious existence of the human spirit. Three of his six articles are now concluded, and we have "three arguments" to prove that spirit is a separate entity. Will our brother give us something bearing directly upon the proposition? The word soul and spirit occur some sixteen hundred times in the original Scriptures, in which he is well versed. Surely among all these, he can find *one* instance where their ceaseless existence is definitely asserted. To produce *one* such text would settle the whole question. Perhaps, however, he has learned a fact that Alexander Campbell early discovered—"That *immortality in the sacred writings is never applied to the spirit of man.*" Or he may agree with Olshausen, that "the doctrine of the immortality of the soul and the name are alike unknown to the entire Bible." Or Tillotson, "that the immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." But he will hardly assert with Prof. Vinet, that "the doctrines of the existence of God and the immortality of the soul are everywhere taken for granted in Christ's words, *but never proved.*" These are all learned immaterialists, and all confess that my brother's proposition can only be *inferred*, not demonstrated. This explains why he is compelled to go outside of Scripture for his premises, and to admit that the heathen had light on the nature of man and the future life far clearer than that enjoyed by God's own people with his word in their hands, in which, Christ says they were justified in thinking they had eternal life. The reader will now perceive that my brother has no direct Scriptural argument upon the main question. There is none in the Bible. Certain things not taught in the Scriptures must first be admitted before he can make any headway. He cannot adhere to the old principle he represents: "We choose to speak of Bible things by Bible words, because we are always suspicious that if the word is not in the Bible, the idea which it represents is not there." When he has searched the Bible in vain from beginning to end for the words never-dying soul, immortal spirit, or any equivalent expression, instead of becoming suspicious that *the idea is not there*, he straightway sets about constructing theories by which to inject it into the volume.

My brother materially modifies his theory of the growth of language and the progress of intellect, but again warns us against "the alphabet of rev[illegible] "his is the first "alphabet" I have heard of that was to be dispensed with after it was learned or that gave false ideas of the language to which it belonged. In my school days I was taught that the alphabet was essential for the formation of words to convey ideas. He who throws away the alphabet of revelation, and then attempts to understand the word of God, will succeed as well as the pupil who should refuse to learn his letters, and insist that his primary education should be a course of metaphysics. "The alphabet of revelation" is certain simply—stated fundamental truths They are not a ladder by which one may climb to a higher level, and then kick it over; but are the corner stone of the Christian system. *The Old Testament like the New is to be understood in its simple grammatical sense*, explained by the same laws of language that we employ in the interpretation of other books. Talk about "root meanings," and "materialistic senses," and primeval childish simplicity only mystifies what is perfectly plain, and gives opportunity to reject the natural sense. But that this is the true sense is old Disciple doctrine. Let us both stick to it in this debate.

It is nothing to the question whether Abraham was a barbarian, or the Hebrews out of Egypt only a remove above the Digger Indians. My brother has not surprised me at all in his assertions. I have heard the same thing before; but I never saw it proved. The point is simply this. "All Scripture given by inspiration is profitable." If God inspired an idiot to write, it is written in the language of men, and all that is necessary to understand it is to understand the simple laws of language. The Bible was designed for the common people. Its great truths are revealed in simple language. We must accept the evidently plain and literal, as a basis for the interpretation of the difficult, or obscure. If an explanation of a difficult passage involves a contradiction of a plainly literal passage, this is *prima facie* evidence that the gloss is incorrect.

My brother affirms that Adam was placed under a law whose penalty he was incapable of understanding. In support of this he employs a theory of man used by Universalists, Restorationists, and Rationalists as a basis of their theories. And if he is right, they are clearly right, for it is unjust to place a being under a law the penalty of which it cannot comprehend. But God is just; therefore he would not do such a thing. Man was placed under a law the penalty of which was death—simply the dissolution of his being and a return to his native elements. "Dying thou shalt die." True it was asserted he should not die—dying thou shalt *not* die. But the author of the statement has never proved himself reliable authority, and I choose not to believe him. It is my opinion that he uttered a deliberate falsehood.

My brother finds something "rich" in a remark I did not make. He is welcome to his inference from it. He may see the point more fully before we are through. Man has a body, he goes on to say, and a soul in common with the brutes. If he is controlled by this he is a soul-like *man*. (Please read again my remarks on 1 Cor. 2: 14.) But man also "has a spirit, which bears the image of God." I have asked before, and now I ask again—What is man? What are the essential things or qualities of which we can say, *This* is man! My brother describes three entities, two of them intelligent, one without these qualities. *Man possesses the three.* Sometimes one of the entities controls *him*, sometimes the other. *Who is the him, the man?* In the outset my brother said we ought to have a clear definition of man. Will he give it?

I do not think my argument on Acts 2: 31 will fall before such phrases as "special pleading," "irrelevant Scriptures," "foist special meanings," backed by an arbitrary denial and affirmation. Many eminent immaterialists support me. As to assertions I will put in the counter-assertion that 'soul' nor 'spirit' (of man) ever mean a *separate rational entity*, in the Bible in a single instance. It is very easy for him to say soul *is* a separate entity, and then affirm that the word occurs in that sense in Acts 2: 31. Can he not see that in so doing he assumes the very point he is to *prove*? I show, and he cannot deny it, that "my soul" occurs frequently in Scripture as a periphrasis. I affirm that it never occurs in the sense of a separate rational entity. I show that the periphrasis makes good sense; and suits the context; for Peter says it was of the *resurrection* that David spoke; and resurrection means the revival to life of a dead person.

My brother wants some frank answers upon the subject of Christology. I cannot doubt, in view of his articles, that he would delight to draw me into the discussion of some side issue. He is "curious" to hear my answer. I am equally curious to hear *his* answer to this question. He says, Christ's *body* went into the tomb of Joseph; that Christ's *spirit* went to *hades*. Now will he tell me *where Christ himself went?* And *what constitutes Christ?* If these questions are "frankly" answered, I shall be disposed to speak further. If he is prepared to maintain that *the spirit* of Christ was the pre-existent Logos, I am prepared to test the value of his argument, upon his own premises. Meanwhile I simply deny that the spirit he commended to God was a pre-existent being at all, or even a rational or a separate entity. He urges that 1 Pet. 4: 19 does not meet the case, that the soul was committed to God while the person was living, not at death. But it was in view of death. And it certainly has more bearing upon the question than the references my brother gives to prove spirit a *separate* rational entity. When spirit is mentioned in any of them it is always the spirit of a living man: and in most of them the spirit is not mentioned at all—unless the spirit *is the person*. If my brother will take this position, I shall then be prepared to meet him. As the case stands at present the man—the person, is the body, or the soul, or the spirit, or neither of them, according to the exigency of the case. We are told that "the image of God" in man pertains to his spirit. This might be and still the spirit not be a separate rational entity. But I trust every reader will turn to the passages he cites. They will learn that *only converted persons* have a spirit at all. In order to possess one they must be "born again," and "put it on!" Moreover I fail to see even if it be true that "the image" is in the spirit, how that proves it to be an immortal rational entity. On the contrary, I can see an excellent reason for its extinction if that image is lost or marred beyond recovery.

He says spirits of dead men are in heaven. He cites Eph. 3: 10—"Of whom the whole family in heaven is named." How does he know the family in heaven are disembodied human spirits? How did they get to heaven? He tells us that good men's spirits go at death where Christ's spirit went—to *hades*. Is *hades* in heaven? Where does the disembodied spirit go? Eccl. 12: 7 is quoted to prove it goes to God. God is in heaven. So it goes to heaven. But when we get to Acts 2: 31, the spirit goes to *hades*. And in Eph. 3: 10 we find them all back in heaven again. Surely this is migration, if not *trans*migration of souls!

He thinks I might have saved space by leaving out the quotation from the Hughey debate. No doubt. He might have exercised the economy he suggests by omitting his lame rejoinder. The phrase "that can be apprehended by the senses," has no bearing whatever upon the point I made. The simple fact is, that my brother attempts to define God—an act which he told Mr. Hughey was "blasphemous presumption." He then affirmed that "*no* one by searching can find out or define God." Is it not verging or quibbling when one says we may not say "God is without body or parts," but may say "He is without body or parts *that may be apprehended by the senses?*" Is not the one an "untaught question" as much as the other? My brother stands condemned out of his own mouth as "attempting to be wise above what is written." He assumes as a fact what the Scriptures nowhere affirm; he bases on that assumption an analogy; from the assumed analogy he draws a conclusion; this conclusion he asserts to be demonstrated truth, and forthwith makes it the basis of argument. I showed out of his own mouth that he knows nothing about God's nature, nor can know anything by the Bible. I showed that his analogy—always a doubtful method of reasoning—was imperfect; hence his conclusion was worthless. Finally, after arguing that spirits are without organization or bodies, he affirms that man possesses distinct rational entity "in common with spiritual beings," leaving us to infer that after all they *do* have bodies, of one kind or another.

My brother gives a list of passages commencing with Daniel's grief of mind, and ending with Peter's death. Not one of them is pertinent to the question. I shall not attempt an explanation of Rom. 7: 18–23; Gal. 5: 17 and kindred passages, until my brother shall inform us *what* MAN *is*. If he will tell us what is essential, that we may lay our fingers upon it and say, "This is man!" I am prepared to meet him. That the inward man is *the spirit* is pure assumption. In passing I note that he styles the idea that the renewal of the inward man means the prolonging of its existence—"nonsense." May be not. There is a contrast, an antithesis. The one "perishes," the other is "renewed—"strengthened," my brother says. Exactly. But what for? Evidently that it may not "*waste away*" like the other. Another thought. Rom. 7: 25—"With the mind I serve the law of God; but with the flesh the law of sin." "The mind," my brother says is the spirit, a rational entity. Then "the flesh" is also a rational entity; for intelligence is predicated of it as much as of the other. But the "I," the personality, is distinct from both of these. Hence there are *three* entities. *What is the man—what constitutes the* "I, myself?"

Daniel's "spirit was grieved in its sheath." Very true—the only place it could have feeling. Now will he please give us a passage that says the human spirit was either grieved or felt any emotion whatever when *out of* "its sheath?" That would be something to the point. As for Phil. 1: 23, and 2 Cor. 5: 1–10, they do not refer to "the spirit" at all, unless the spirit is *the personality*, the MAN. Is it?

My brother says that spirits can only be seen in vision, and cites 2 Ki. 6: 17. I hope the reader will turn to the passage. I doubt if poverty of agreement could be better demonstrated than by the citation of such a passage for such a purpose. In the first place the young man saw with his "eyes;" and, secondly, no *rule* for seeing spirits was mentioned. In this case preternatural power was given to the young man's eyes. There was no "vision" at all.

And now in conclusion a few plain words. The question before us is of "vital importance," as my brother has said. It should be settled by argument, and not by appeals to prejudice. My ideas may be of a "low materialistic order." If they can be proved so by the word of God I shall not object. But I do object in the name of decency and common sense to the "lugging in" of these continual appeals to popular prejudices in such expressions as "dragging man down to a level with the brute," "low materialistic ideas," "lugging in materialistic philosophy." I have no objections to the name materialist. It means a believer in something substantial. But when my brother asserts that materialism is essentially lower than immaterialism he asserts what cannot be proved. Is he a Manichæan? Does he believe that matter is essentially evil? Did not he who made this still fair creation call it very good?" Are not our resurrection bodies to be *material*—that can be handled and felt, like Christ's? Is not our future home to be a material abode—not *gross*, but substantial? Dare he affirm that there is positively a thing or a being in existence that is *absolutely* immaterial? Did he not in the outset say that as to the materiality or immateriality of the spirit he would affirm nothing, thus dodging this very point? Does he not know that the most bestial philosophies and religions the world has seen have *immaterialist* systems? Are not most heathen systems, and Mohammedanism, and the Romanist corruptions of the dark ages, and Mormonism, and modern spiritism and the filthy Woodhull-ism all founded on *immaterialism*? Not one of them could exist for a moment without the dogma my brother maintains. There have been infidel materialists, wretched characters. But all their sins and vagaries and error and filthiness, are but a drop in the bucket compared with those with which *immaterialism* has flooded the church and the world.

I do not "drag man down to the level of the brute," and my brother knows it. I put man where the Scriptures put him, at the head of this mundane creation, with the privilege of immortality if by patient continuance in well doing he will seek for it. (Rom. ch. 2.) But if he chooses the "broad way," he is "like the beasts that perish." (Ps. 49: 20); as "natural brute beasts made to be taken and destroyed, and shall utterly perish in his own corruption. (2 Pet. 2: 12.) We have the Bible and each affirm that it teaches the views we defend. Let us meet each other in manly argument. My brother can continue in "low" appeals to popular prejudices and attempts to be as the mind by references to philosophy and zoology (!!) to which I have made no appeal (spite of his assertions to the contrary), but I shall not feel bound to notice them. Appeals to prejudice, are usually the resort of those who are short of argument, and this fact is generally understood.

EDITORIAL GLEANINGS.

The church in DeKalb are enjoying a season of refreshing under the labors of Br. S. B. Mabey assisted by Br. W. H. Kendall, late of the Christian (old New England) church. Br. K. is highly commended as a servant of the church. It is hoped that his health may improve and he be able to give himself wholly to the work of the ministry. Eight or ten have been reclaimed and converted.——Br. J. M. Bowling writes from Southern Illinois that there is a deep interest there in the discussion. He says Br. Calkins did work while he was here, and set his stakes firmly.——The brethren of Mason Co., Mich., talk of organizing. Br. Gordon, an Adventist-Winebrennarian, is with them.——Bros. Grant and Wilson were snow-bound in the Rocky Mountains about New Year's. Br. Grant preached in the cars on New Year's eve.——Br. Thos. Histed, of Bay City in the Saginaw valley, will welcome any Advent preacher passing that way.——We have received several letters regretting that a chart such as we proposed cannot be published for lack of support.——Prof. Huber writes—"Every Advent church, and so far as possible, every Advent believer should have one."——Br. Little writes from Missouri that the doctrine of the nature of man and his future destiny has been truthfully presented in "the local paper" in his section, to much profit. Some are being enlightened.——Br. H. M. Wheeler reports progress in Schuyler Co., Ill. One brother and his wife were converted by THE TIMES, of which he had made them a present.——Br. W. M. Buell of Moscow, Mich. was lately assailed for his faith, and told that he was fit only for Kalamazoo—*i. e.* the Insane Asylum there. In reply he asked them if they thought they could prove their immortality dogma from the Bible. "Oh! Yes, in fifty places." He advised them to search the Scriptures for the facts in the case, and the result might lead them to feel that "the lunatics" were not *all* among the Adventists. Undoubtedly many really do imagine that the Bible not only teaches, but plainly states that doctrine.——There were some forty conversions at Br. D. S. Clark's recent meeting in western Iowa. He is now at Dexter, with good prospects.

The Times.

AT HOME.

– – – 227, 637 immigrants arrived in New York in 1871.

– – – There have been some symptoms of trouble between this country and Spain. War, even, has been talked of, but it is not an event likely to occur.

– – – The New York *Times* predicts a financial crisis as imminent and inevitable, and warns all to prepare by proper economy, and a reduction of liabilities. But "economy" does not mean to stop your paper, that is *not* economy.

– – – On Sunday week in New York at the St. Stephens Roman Catholic church, Rev. Dr. McFlynn denounced the reading of the Bible in public schools, and declared it contrary to the Constitution of the United States.

– – – Chicago was recently the scene of a riotous demonstration on the part of the property owners who wish to be allowed the privilege of putting up wooden shells all through the city. The City Council were driven from their rooms, and one policeman seriously wounded. Quiet was restored.

– – – According to the late census in New Hampshire, out of a total population of 318-300, there were 15,835 persons over the age of 70, or 5 per cent of the whole number. Of this aggregate more than 7,000 were between the ages of 70 and 75; nearly 5,000 were over 70 and under 80; 600 were octogenarians and 309 were between 90 and 95. Ten were 98 years old, 2 were 99, and 6 had passed the age of a century.

ABROAD.

– – – 25,664 deaths by snake-bites, and 12-554 by wild beasts are reported in British India, for the past three years.

– – – France is in a wretched condition. Thiers is as tyranical toward the Press as a Bonaparte or Bourbon could be.

– – – Full details of the small-pox epidemic in England are published. There were 13-174 fatal cases in 1871—about eleven times as many as in 1870.

– – – The Cuban rebellion cost Spain about $24,000,000, and 20,000,000 men each year. On an average, about 55 men a day are disabled or killed. The insurgents have about 10,000 men in arms.

– – – The Austrian Prime Minister, Count Von Andrassy, received a deputation of Catholics, to-day and in reply to their address, declared that the Pope was under no constraint, as was shown by the recent appointments by him of some thirty bishops. The relations between Austria and Italy are on a sound footing. He knew of no Catholic power which could be justified in offering the Pope an asylum.

– – – The Imperial ukase just issued at St. Petersburg gives the military contingent to be raised by conscription in 1872, at six for every thousand males. This used to be considered a proportion only required in time of war, the peace contingent ranging from two to four per thousand. The levy now proclaimed will be equivalent to the raising of from 120,000 to 140,000 recruits, between the ages of eighteen and forty. The nominal period of service for which these men are enrolled, is twenty-two years for the Guard, and twenty-five years for the other divisions of the army. At the end of ten to fifteen years' service, however, the soldiers usually obtain a virtual discharge, being sent home on an indefinite furlough, and their names being merely retained on the reserve force of their battalion. The Russian soldier, unlike those of the British and French services, is encouraged to marry, and special lodgings are provided for the married men and their families. The ranks of the army are largely recruited from among the youths born in barracks, as they are taught no other trade but soldiering.

– – – The Czar Alexander has issued a decree granting furloughs to fifty thousand men of the Russian Army, and it is straightway assumed that the peace of Europe is assured thereby. Possibly the courteous circular of Count Andrassy, and the amicable relations despite the late ficticious pugilistic encounter, professed by the Court of Berlin, have something to do with the Czar's decree. Yet, what after all, are fifty thousand men among a million and a half? And, which is still more pertinent, what would the absence of five hundred thousand men on furlough signify with the Russian railway system what it now has become? The truth is, the whole military problem of the future is changed in Russia, by railroads and telegraphs, and if a new Napoleon were to attempt hereafter, another campaign of Moscow, he would probably come to grief very much faster than his predecessor. For the rest, a certain proportion of the Russian Army have furloughs every year in time of peace, and such would doubtless have been granted them just now, even had Count Andrassy been less affable, or Prince Bismarck more grimly sententious. The simple truth is, that *all* the great European Powers, England perhaps excepted, are getting ready to fight, although when they will set about it no one at this moment can safely venture to predict.—*N. Y. Times.*

– – – A special correspondent of the Vienna *Neue Freie Presse*, writes to that paper from Moscow, as follows: "All newspapers, and among others the *Sowremennija Iswestija*, are full of military intelligence, and even in the most peaceful society war is the chief topic of conversation. Russia appears to have become a vast camp. Meanwhile the government issues orders important in a military point of view. Millions are spent in military stores, munitions, horses, and forage, and both in this country and out of it numerous contracts are in course of execution. New forts are building at Kiew, Nicolaief, Viborg, Brest, Litewski, Cronstadt and Marschaw. Formerly men who were the only support of their parents escaped military service, but now they form a class apart, the fifth, and are liable to be called any day, while the youths who have passed their 17th year are sent to regiments to learn their drill. Men of the reserve and soldiers on leave are not allowed to leave the country. The army is already armed with breech-loaders, and by next Spring the troops serving in the Caucasus, in Siberia, and in the far East will also be similarly provided. All this makes every one anticipate a war, and the press endeavors to embitter the already sufficiently excited feelings, and to [illegible] them against Austria. Strangers who wish to visit military establishments or fortresses, can only do so, according to a lately issued regulation, when accompanied by a watchman in the service of the particular establishment visited. The journeys of the Grand Duke Alexis and Michael are considered to be of political importance."

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Correspondence.

From H. J. Munson, Girard, Kas.

We are still constant in the "present truth" and trying to do good as we have opportunity. I have greatly desired to send for more tracts, and to send the paper to some friends; but not being able to do so I have deferred writing. The cause progresses but slowly here, a few constant ones who seem willing to bear the burdens and reproaches for "Jesus' sake." We thank God for small blessings—a little help, good help—but pray for more. You, Br. Himes, know full well our earnestness. We have, as it were, nothing of this world's goods, and the maintenance of my family greatly hinders me in doing what I otherwise would in preaching the gospel of the Kingdom. I would gladly devote my whole time to the work could I feel that circumstances justified it. I pray the good Lord to give us grace to do according to our ability, and open the way whereby it may be increased.

When we read your appeal to the brethren for the liquidation of the debt of the association, we thought, Who is poorer than we? Any surely we can devise to spare one dollar at least towards paying it off.

We did not know for a long time how we were to send the money, but here it is—a dollar for each of us (wife and I); and now I will tell you *how* we are able to send it; for *we are* able. You know we had when you were here no window to our house except two large panes of glass. We thought we must have one, and so I engaged to do a job of work for the lumbermen, by which I might get one. But when we read of your labors among those poor but good Arkansas brethren and sisters, many of whom dwell in log houses without window, and we said, We can do without a window a while longer, and send the money in response to "the appeal." And now may it be accepted as our freewill offering, though small, and may the Lord's blessing attend it, and all who labor for the cause.

From Br. A. Cairns, DeKalb, Ill.

Through the mercies of God I am unexpectedly in this place. And when I look back over the short period since I left here I feel more determined than ever to sound the cry, "Behold the Bridegroom cometh!" A little more than two years since I left this town; and to see what has happened! The "Frog" power dared the world to fight and what has come to pass? Her troops were withdrawn from Rome, and the Man of Sin was left in a defenceless state. In the mean time the bishops from all parts of the world being met at Rome to decide the question, Is the Pope infallible? The vote was taken. The majority voted that he *was* divine. What followed? Victor Immanuel knocks at the gates of Rome. The Man of Sin makes a feeble resistance, but the conqueror takes possession of the city of the seven hills. He begins then to look for help to them he thought his friends, but no response comes. Because the Lord has said these shall hate the harlot, and shall make her desolate. And we hear him exclaim, "All is lost. Our friends have all forgotten us. Our only trust is in Almighty God." And now he is as it were, a prisoner in his own house. The mighty cry will soon sound forth, "Babylon is fallen, to rise no more." Everything betokens the coming of the Prince of Peace.

From C. R. White, Louisiana, Mo.

In the affairs of this world the majority rule. The minority have to yield submissively. Verdicts are rendered in favor of the majority, though oftimes it is subsequently discovered that the minority was right. But a day is coming when this order of things will be reversed. The minority will rule. The verdict at the great Assize will be given in favor of the minority, not because of the minority, but because the minority was right. Many are called but few will be chosen. "Fear not little flock; it is your Father's good pleasure to give you the Kingdom." But the "few" will not be really few in number, but a countless number, as the sand on the sea shore; but they will be few, a little flock relatively, compared to the great multitude, the many called.

Let none despair because of being in the minority. Yet let none claim the promise because they are in the minority; but let us all see that if we are in the minority, that we are *right*. "Take heed, he that thinketh he standeth lest he fall." Fatal errors have been held by minorities as well as majorities.

Why is it? Preaching Christ and him crucified was an offence to the Jews. Preaching Christ's coming to be glorified in his saints and to give them their crown and reward as imminently near, seems to be an offence to many of his professional followers. If one wishes to make them mad, mention the doctrine, and their wrath is kindled. They have not patience to listen to the evidence of such good news, as it ought to be to the real Christian. Many of the Reformers of the day, religious and others, might more properly be called Deformers.

A sum in theological arithmetic: "When the Lord Jesus shall be revealed from Heaven in flaming fire taking vengeance on them that know not God, and obey not the gospel, who shall be punished with everlasting destruction," etc.,—how many of the wicked will be left?

A slight misprint occurred in my letter as published in THE TIMES of Oct. 24. I am made to say, "My brethren is increased," instead of my *burden*. However, as it reads, I thank God it is also true—increased in numbers, and if not in faith and hope yet, judging from the love-feast column, "letters and extracts," my brethren are still holding on to the faith once delivered to the saints, and rejoicing in the hope of the glory of God soon to be revealed. Dear brethren and sisters alllow me to make a suggestion. In our daily secret approaches to our Heavenly Father, let us not omit three things; our own personal holiness and sanctification; pray for one another, (prayer for all saints); and especially pray for the Lord Jesus to come quickly; omit that not.

From B. J. Goodwin, Chickasaw Co. Iowa.

Br. Collins' article was good. I think it should satisfy every thinking mind. While reading it the thought occurred to me that the Lord might have something to do with suggesting names to his enemies for his children. When Christ was first preached that he had come into the world and had been by wicked hands crucified and slain, and that there was "no other name under heaven given among men whereby we must be saved," (Acts 4: 12) his disciples were called Christians by way of reproach. But in the course of time the name became so popular that many who were not Christians got into the church and perverted the doctrines of Christianity; and when at length a reformation took place, the reformers were reproached with some other name. But no name was given them except the first one which indicated that the Christ had come, nor yet that he would come again until within a few years. Now the Midnight Cry is sounding. The virgins are rising and trimming their lamps and getting ready to go out to meet their Lord. This time he will come and will not tarry. So the name Adventist is very appropriate now, and every who watches for and really loves the appearing of the Lord will be called by this name, even though he may call himself Baptist, Methodist, Christian, or some other name. I am not ashamed of the name, Adventist. It indicates my faith in Jesus that "*he shall come* to be glorified in his saints, and to be admired in all them that believe in that day." (2 Thes. 1: 10.)

Sr. Kate L. Sloan, Lapeer, Mich.

I am one of the little church in Lapeer that desires a home in the kingdom. You will no doubt remember that six years ago when you and Br. Snook came here with the tent, you organized a little band together, and I believe that none of that little number ever went back into the world. But since that time we have seen many changes. A few have moved away, others have fallen asleep, and new ones have come among us. Also we have seen dark hours as well as sunshine. But truly Israel's God has been our God. He has done great things for us. We number more to-day than when we started. But because we do not have the crowd we are not in the least discouraged. We know and believe we have not a popular doctrine, and we are not a popular people. But this we *do* know: God has always been with us; and I believe we have the evidence that we have passed from death unto life. We love all God's people wherever they may be.

Oh, how many precious seasons we have had together! I have often attended the prayer meetings in the other churchs, and I never enjoy any like our own. It always seems that there is more interest and unity. We have had two regular prayer meetings a week, and have had preaching quite often, but not regularly. But we had no place to call our own where we could meet together. We have had our prayer meetings in private houses, and when we had preaching we would get a place somewhere, if possible, but it was not *always* possible. But now we have great reason to thank God that we have got quite a comfortable place of our own. He put it into the hearts of the brethren to build, and by his help they did it in a short time, although few and not over-burdened with this world's riches. Now we feel that the Lord has a work for us to do. Trusting by his grace assisting us we may do it, we have Eld. Mackinto preach to us quite often, and we live in hope that when you visit the churches in Michigan you will come to Lapeer; and we will heartily welcome any of the preaching brethren that will come and break the bread of life to us. The railroad is now running through this place, which makes it more convenient than in the past.

From Br. Henry Campbell, Green Point, N. Y.

"Why, seeing times are not hidden from the Almighty, do they that know him not see his days."—Job. 24: 1.

The above is a very pertinent question, and is in substance similar to one we often hear in reference to the time of the Lord's coming. The disciples after the resurrection of our Lord, asked the question, "Wilt thou at this time restore again the kingdom to Israel?" The Lord told them it was not for them "to know the times and seasons which the Father hath put in his own power." God in his infinite wisdom saw it would not be for their good to know the time of the restoration of the kingdom. He therefore withheld that knowledge from them. He, seeing the end from the beginning, knew there was a long road to travel, through blood, fire, and all kinds of suffering, for a period of 1260 years, which, if they were to know before hand might not produce in their hearts very pleasing sensations. We consider it a great favor conferred on the church then, to withhold from her the knowledge of this long period of tribulation. Our blessed Lord himself was not permitted to make known the time, for God, the Father, had not made it known to him at that time, as we read in John 15: 15. "For all things that I have heard of my Father I have made known unto you." In ch. 16: 15, we read, "All things that the Father hath are mine: Therefore said I that he shall (in the future) take of mine, and shall shew it unto you." After this our Lord was put in possession of "all power in heaven and in earth." Therefore the knowledge of times and seasons was his. After his resurrection the church had to pass through a fiery trial before she could be instructed in reference to her deliverance.—Dan. 12: 9, 10. I thank God that time of open persecution from Pagan and Papal Rome is in the past, and we have reached the time of the end when knowledge has increased on this subject. I have been looking for the return of our blessed Lord from heaven nearly thirty years. When I first heard you, Br. Himes, in New York, I was in the strength of manhood and was able to travel and talk to the people about the blessed hope; but now I can labor but little, and sometimes write a little to let it be known that I am still looking for our coming King.

There are two questions to be answered in reference to the Papal church, which are very important for us to understand. (1) Is her system of religion an abomination in the sight of God? We say positively, Yes; because it is idolatry. Witness the worship of the host in the mass. (2) Has it desolated the true church, and worn out the saints for 1260 years? History gives a positive answer, *Yes*. We now ask, When was the abomination of desolation set up? We find that the hinderance to the rise of that power was removed in 508, and in thirty years after, the Man of Sin and the Son of Perdition was set up, in 538. From this point we come down 1335 years and reach 1873. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

From J. Powell, (a Welsh brother) West Blue Mound, Wis.

I get advantage and profit above many of my equals in mine own nation. In the winter of forty-four I got a series of lectures into my eyes and mind out of the prophetic chart. The operation affrighted me a little. But in short time the message came sweet as honey in my mouth. But disappointment made the little book bitter after it was eaten, and consequently I felt indifferent, and fell into slumber and slept. But, blessed be God, I heard a rumor; not only rumors of war, but for better: "Behold the Bridegroom cometh!" Go ye out to meet him." Then I arose and trimmed my lamp. And by every effort I can make I am willing to proclaim the Midnight Cry, especially to my own country people. Because "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." This gospel means the Midnight Cry, "The Bridegroom cometh." The time is short. We have a great deal of work to accomplish.

"And he said unto me, Thou must prophesy again before many peoples and nations and tongues and kings." (Rev. 10: 11.) Whoever this passage refers to, they have but very few years to accomplish it. There is no reference here to those that preach another gospel. They preach immortality independent of Jesus Christ "who hath abolished death and brought life and immortality to light through the gospel."

While I watch and "am as a sparrow upon the house-top," by chance I find out a little band in Castle Prairie that love Jesus' appearing, and I went over to see them, and they "instructed me in the way of the Lord more perfectly." And when I was disposed to pass into Castle Prairie I was in perils of waters always. While Eld. Hitchcock baptised eight happy souls in the river I stand on the bank this side, and I can't cross it. And I make up my mind to do all I can to try to get a little band this side of the river, in Arena.

The first thing I pray to God to conduct the effort. The next thing I invite the Elds. to come over into Arena and help us. And the next effort, I scatter tracts and books and THE TIMES about town. Eld. Hitchcock came over and held a series of meetings and sowed the good seed. But, alas! the accuser rose up—some sort of Jannes and Jambres—to resist the truth. The next effort, Brn. Biron, Meigs and Peavey made arrangements to get a grove meeting, and invite Elds. Thomson and Adrian to preach the word, and to water the seed, and the Christian friends came from Castle Prairie, and Sauk, and Crystal Lake, and they prayed for us to God that giveth the increase. When Eld. Thomson came over the next time the field was white already to harvest; and "he that reapeth receiveth wages and gathereth fruit unto eternal life; that both he that soweth and he that reapeth may rejoice together. "This is the Lord's doing, and it is marvelous in our eyes."

From John Bower, Hinton, Mich.

I have been in Ashland, Newaygo Co. a week. The people were beginning to get waked up when the professed United Brethren preacher came and claimed the school house to hold a protracted meeting. I gave it up, thinking it better than to have words about it. I heard him try to preach three times. Such an effort I never heard before. May God forgive me if ever I refuse to preach his word. His first text was,—"*What is truth?*" *he could* not tell where it was, but it could be found in one of Paul's epistles. And he stated the Bible was not all truth: The historical and poetical was not truth. Of all the blunders and theological manœuvers this capped the sheaf. A number of his own brethren were disgusted, and by Thursday night he run out into a prayer meeting, and then quit. There is a good prospect now for good, and I intend to look after it. There are some eight or ten that will come into church order soon. After being crowded out of the school house I preached one evening in Mr. Simpson's lumber camp. Had a good hearing, and many that never heard before were interested. Mr. Cooper, who makes no profession, offered me his lumber camp as long as I wanted to hold meetings. But I thought it better to wait than have opposition meetings. I find the devil is always pleased if he can get the professers of religion to fight.

I got home just in time to attend the funeral of Sr. Hinton, on Saturday last. The brethren have taken the necessary steps to build a chapel next spring. Some $400 have been subscribed. We have an increase in our congregations. There is a great desire to hear on these glorious truths of life in Christ.

From Seth Hamilton, Vernon Co. Wis.

Doubtless some who read this may be conscious of indulging in bad habits from which they wish to be free. *Now* is a good time to break loose from their bondage. Come! Resolve that they shall not accompany you another year. Bid them an eternal farewell, and then look to the Lord for help to keep the enemy in subjection. Jesus is soon coming, and if we are ready, we must be without spot and blameless; we must cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord, or we shall not be prepared to go in to the marriage of the Lamb. None but the pure will be there. Then leave the brandy, gin, and whisky, rum and tobacco; evil speaking, evil surmising, evil habits, backbiting, joking, impatience, unkindness, judging, and every other evil habit, and let them keep your company no more. Leave these weights. Be free in Jesus, and happy in his love. Do not hesitate. Say, yes; I will do it for Jesus' sake; and in his strength be an overcomer, and inherit all things. [illegible] I entreat you, make no excuse. [illegible] it; say, *I will!* May God [illegible] with the good decision.

By a close examin[illegible] of God's word we see that we a[illegible] down in the very last end of man's probation. I for one feel thankful that I can see the plain truths that are handed to us in these days, and I hope to be living so when Jesus comes, and have an entrance into God's everlasting kingdom.

From Br. E. N. Bliss.

I love to read the experiences of brethren in regard to the habits that they have overcome. I thought that it must be interesting to others to read my experience in the use of tobacco. I was led at the early age of eight years to see that I was a lost sinner, and I was led to fall upon my knees and ask God for Christ's sake to forgive my sin, which he did, and filled my heart brim full of love and peace. But I was ashamed to let any one know of it, and so tried to live a Christian life to myself. But it was poor business that I made of it, and I soon gave up my hope, and the age of nineteen found me a wild young man. When about fifteen I became the possessor of an old fashioned silver "four-pence," which was the first money that I ever had. Being in company one Sunday evening with two boys of my own age, one of them said he wished he had a cigar. Now I felt very proud of my riches, and I told them that I had a four-pence, and that we would get three two-cent cigars, and so we did; and no young man felt any prouder than I did with my cigar in my mouth. But my pride soon had a fall; for I was soon trying to turn myself inside out, and I was as sick a boy as any one need to look at. But night's sleep made me all right. And at the age of nineteen the smell of tobacco smoke was an offence to me. As my mates were all of them smokers but one, and I thought that I must smoke too, I went to taking lessons. The first lesson had the same result as that five years before. But I persevered until I became an expert at it.

I needed two more things in order to graduate and get my diploma—drink rum and swear. So I went in for them too, and at the age of twenty-two I was a fit subject for my diploma.

About two years from this time I was on a visit to my father's with my young wife, and my father was trying, as many times before, to persuade me to leave off the use of tobacco. I told him I would do it if he would abandon his tea and coffee. He pushed his cup of tea away, and coolly turned to my mother and asked her to get him a tumbler of water. I was taken at my word. I had given my word, and considered it as sacred, and I went without the weed for ten days, and in that time I had bloated as full as my skin would hold, and I could not work any for the last three days, and it seems as if I must die. At last I yielded. Took a cigar, and I felt relieved, and in two days I was well again. And I took to my pipe and tobacco for eighteen years. Then I again took up my cross to walk in the steps of my Savior, and about three months after that the thought came to me, Why do you not redeem your pledge to your father. I began to argue that I could not do it. But a voice seemed to say, The Lord will help you! I took my tobacco out of my mouth and planted it in a hill of corn, and told my heavenly Father that if he would help me to go without it, I would give him the money that it cost me every year. Praise his name, I have not had a chew in my mouth since—now seven years. But I kept on smoking. I never went to bed at night without my pipe, and sometimes I would drop asleep and lose the pipe in the bed, and I would light it in the morning before arising. I have often wished to have a prayer-meeting close so that I could get out and light my pipe. In short, I was a perfect slave to it. Five months after I had left off chewing, I was impressed to give up my pipe. I said that I could not. Yes, you can. No, I can't. "My grace is sufficient for you." I do not believe it! "What! you profess to love me, and do not believe me?" There it would end. The next day it would begin again, and the same conversation would take place in my mind. Finally one evening while on my way to meeting I took my pipe out of my mouth and tossed it into the street, and if I ever did pray, it was then, as I walked along on my way to church. Thanks to my dear heavenly Father, his grace *has* been sufficient for me: for I have not cared anything for it since. He has truly been good to me. I have often wondered why it was that I was so impressed to fulfill my promise to my earthly father. But I soon found out. I was led to go out and proclaim the gospel of the kingdom, and it was not fit that I should do it while a slave to that narcotic. Besides, I feel like a new man, in body and mind.

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The hope of being translated, changed from mortality to immortality. It should and does lift our hearts from the groveling things of earth to things above. Oh! the precious thought of seeing Jesus, and being made like him, to die no more. But we must be pure in heart to behold his face in righteousness. Oh! for the sanctifying power, the saving influence of the Holy Spirit. May we wrestle and pray, and never give over until we feel the holy anointing and know that we have a clear title to that inheritance that is incorruptible, undefiled, and fadeth not away.——————Br. Joseph Harrison, Adair Co. Mo. THE TIMES is our main preacher here. It rejoices our hearts that we can have the great privilege of reading a paper that teaches the truth, and proves its position as it progresses, by the word of God. Br. Malley and Br. Snow preach for us once a month. We organized thirteen months ago, and we are the only little band that stands faithful for the Lord in these parts, of those that Br. Y. Higgins organized in this part of the country. The rest have gone back to the world. We are trying to let our light shine, to live for Jesus, that when he comes we may meet him with joy.——————Br. H. d. Jones, Sauk Co. Wis. A few here are still trusting in the Lord and looking for his Son from heaven. There is much opposition among the Methodists. The F. W. Baptists have withered some, as king Jeroboam's arm did when he put it forth to lay hold of the man of God. The ministers utter nothing but slander and ridicule, one saying two weeks ago, that the Advent ministers were knaves, and their followers were fools. But God will protect us. He is doing much for us, and I will praise him while I have breath. Pray for us. We have now a place where we can hold meetings, and if any of our preaching brethren come this way we want them to call at Merrimac, and we will try and help them on their way. ——————Br. Geo. W. English, Montpelier: Although it seems I can do but little, I am desirous of aiding the cause of truth and right. I feel that we are fast passing down the stream of time, and that our probation will soon be ended, and our hope no longer a hope but a *reality!* Oh! with what vigor, then, with what new energy we should work while it is called to-day! A few of us here are patiently waiting for the return of the blessed Savior. God help us to be faithful to the end.——————Br. Thos. Fry, Burnet, Co. Texas: We ask an interest in your prayers that we may continue faithful until Christ comes, that we may then meet all who have loved his appearing, in the new earth. I belong to the Christian church, because there is no other for me to join, or, rather, they hold nearer my faith than any others. But they preach the dogma of endless torment, which I do not believe.——————Sr. Sarah A. Simms, Scott Co. Ill.: Although I am a Methodist, yet by reading and hearing your doctrine, I have embraced your views, and am in sympathy with all of "like precious faith," looking for the glorious appearing of our Lord Jesus Christ.

Rome the World's Ruler.

Often times when discussing the universal Kingdom prophecy, I have been met with the challenge on history—"Rome has not for many centuries [usually the denial extends to thirteen or fourteen centuries] been a universal monarchy, in any sense." I have insisted that all respected profane history—in other words, all respectable profane history—has concurred in the affirmative. And now I accidentally glance at the opening article on Rome, in *Harper's Monthly* for December, 1871, and find in the first three paragraphs the following: "So was established, with no dream of its future greatness, the city which for so many centuries made itself the mistress of the world. Its first conquests were by its arms. Extending gradually its boundaries, it embraced at last almost the entire civilized world. 'I am a Roman citizen,' was passport and safe-conduct in every tribe and province. Falling to pieces, corrupted by its own greatness, the Roman empire lost not its sway, *but only changed its sceptre. The emperor gave place to the pope.* The supreme authority was transferred from the palace of the Cæsars to the Vatican. The legions of vanquished soldiers gave way to hordes of invincible monks, the tyrrany of a Nero, and a Caligula to that of the Inquisition and the Jesuit fathers. And *again for centuries Rome ruled the world,* which seemed by the irruptions of the Northern barbarians to have broken the yoke, which was really only *changed not lightened.* Thus Rome has a double history," etc.

I know these are only passing words, in a popular magazine; but they are of a piece with ten thousand inadvertant and yet in one sense regular testimonies to the character of the Roman power, considered as a prophesied universal monarchy. These are among the expressions of a prevailing acknowledgement, certainly not prejudiced to suit Adventist views. In the usual order of narrative and descriptive writing, the concession comes up, to support that which it does indeed seem hardihood to deny.—*Crisis.*

Conference Minutes

Missouri and S. W. Iowa.

THIRD DISTRICT.

The fourth Q. M. of the third District commenced with the Alanthus church, Saturday, Dec. 23. Members present, A. F. Dugger, G. L. McClure, and J. Scarce.

The following officers were elected for the ensuing year. James Finders, Sec'y; H. Bilimire, Pres't; Eld. L. B. Combs, Vice Pres't.

On recommendation from the church, Br. J. Scarce was granted license to preach.

The Ringgold church was presented by Br. McClure and was received into the conference. Br. J. Scarce reported the Ringgold church in a prosperous condition, and a good interest in all that section to hear present truth Four have been added to their numbers under the labors of Brn. Dugger and McClure. Owing to the heavy snow which fell on Friday our meeting was not largely attended, yet we had a good meeting and a good interest manifested to hear the word preached. Adjourned to meet with the Empire church in the month of June.

JAMES FINDERS, Sec'y.

Michigan.

EASTERN DISTRICT.

Met at No. 6, Rives. Quite a number of members and brethren were present. An invitation was extended for the brethren to participate with us, which they did. Br. S. Champlin was received as a delegate from the Jackson church, and Wm. Davey from Rives. Sr. Roby Tuttle was received to membership and granted a license to preach.

The following communication from Moscow church was read, and request granted: "To the Michigan A. C. Conference, greeting:

"We, the Advent Christian Church of Moscow, do by this instrument recommend that the name of J. B. Bissell, who has been a member of this church, be erased from your register. In behalf of the church.

DAY CONKLIN, Sec'y."

On motion it was decided to hold the Q. M. at the Munger S. H., five miles north of Eaton Rapids, beginning March 20.

The following resolution was passed: *Resolved,* That this Q. M. recommend the National Conference to advise a course of reading for young men wishing to enter the ministry.

The reports of the ministers were somewhat encouraging, though most felt that they had not been able to occupy as much of their time preaching as they would have liked. On the whole the cause is prospering, the preaching was by Br. Preston and Sr. Tuttle. Closed on the Lord's day evening with the communion. Adjourned.

J. M. SHOOK, Sec'y *pro tem.*

Michigan.

WESTERN DISTRICT.

Met at Sumption's Prairie. Ministers present, Elds. D. Mathewson, D. R. Mansfield and James Ferriss. The Conference opened with Eld. Mathewson in the chair. F. H. Russel was chosen Sec'y The church at Marcellus, Mich., was received. It was voted to hold the next Conference with that church some time in March.

There was a good attendance all through the meeting. At the morning love feast (Sabbath) was a perfect victory, the dear ones confessing to the goodness of God. The Lord truly was with us in the Spirit.

On Sabbath evening *thirty-six* sat down to partake of their Lord's supper. Three happy souls were buried in the likeness of the Lord's death, burial and resurrection. Praise the Lord!

I never attended a meeting where the saints of God took so much interest as at this one. The words spoken seemed to take deep effect on saint and sinner. There was a deep feeling manifested all through; members renewing themselves in spirit, and sinners pricked to the heart, almost persuaded to become Christians. The seed sown, will in the future spring up to the *glory* of God. A vote of thanks was extended to the church for their kindness and liberality shown those from abroad.

T. H. RUSSEL, Sec'y.

Wisconsin.

EASTERN DISTRICT.

Our Second Q. M. for this district held at Webster's Prairie *was not a failure,* although the stormy element combined to make it such. A fearful snow storm set in and raged for two days, which not only prevented the attendance of many from a distance, but made it nearly impossible for those in the immediate vicinity to get out. But there were a few there, and the spirit of the Lord with us abundantly, which made up for the deficiency in numbers. Our meetings were characterized with a spirit of earnestness and zeal, proving that those present were really alive to the grand and stirring issues of the day in which we live. We were ably assisted in the meetings by the following preaching brothers, Elds. Adams of Delton; Graves of Oregon; and Eld. Groat of Ironton. We regretted the absence of Br. Barnes, but the storm was too severe for the old veteran to venture out. As far as we could learn, the churches in the district are, in the main, in good working order.

The following churches are regularly supplied: Fairfield, Crystal Lake, Prairie du Sac, Arena. Others are supplied occasionally. There is a want of more laborers to supply the ground already occupied, and in addition to this, the Macedonian cry is ever ringing in our ears from the regions beyond—"Come over and help us." We need more organized effort in order to make the material already in hand more effective, as well as to induce new laborers to enter the field. Oh! that we might all feel the weight and importance of the mission entrusted to us. "The end of all things is at hand."

The church and the world are profoundly slumbering in reference to the great truths of the age in which we live. Who shall sound the alarm? Are the watch men asleep? "Wo to them who *are at ease* in Zion." Brethren, let us awake and press the battle to the very gates. Come out from your farms, and shoe shops, your sewing machine agencies, your patent right and patent medicine arrangements, put the gospel trumpet to your mouths and trust the Lord. God will take care of you and give success.

One precious soul started for the Kingdom in our last meeting, to God be the praise.

GEO. THOMSON.

Our Book and Tract Column

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin. Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath, Everlasting Punishment—64 pp. The Everlasting Dominion—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—[illegible] pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—40 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,200 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers in to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 40 a dozen; flexible cloth covers, 20c. single; $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

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The above five works, by Eld. M. Grant—[illegible] 40c. post-paid. The first four in one vol.—large type, post-paid. "Spiritualism Unveiled," bound with [illegible] a "Bible View of the Personality of God." [illegible]

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Minn.: I thought of course that you would stop the paper when the first year expired. Was very glad that you did not, for I like to read it, although I am not a Christian. I believe the Advent doctrine. I became convinced of its truth by reading the Bible to find Scripture to fight it. And the more I read the less fight there was in me. And I read until I could see that it was through the craftiness of the deceiver that the doctrine of the immortal soul had been so universally taught. [And we trust ere he writes again, our brother may become a Christian. ED.]————Br. P. Holler, Nashville, Mich.: I am now engaged in a discussion with Eld. Weaver, a F. W. Baptist minister, where Br. Ferriss held meetings when he was here. The Lord's word has the victory, and it is shining more brightly than ever. We expected to make arrangements to have Br. Ferriss come back and hold a protracted meeting. Pray for us. And let every one just now solicit subscribers for THE TIMES. Many will subscribe on account of the discussion. ————Br. W. I. Lewis, Whitehall, Mich.: THE TIMES is all the preaching we have that we call "the right kind." We have not heard an Advent sermon in about eighteen months, and we thirst to hear the word preached in its purity as a weary traveler thirsteth for water in a desert place. We do wish some Advent preacher would come this way and hold a series of meetings. It might be the means of doing much good. In the meantime we shall try to let our light shine, and tell people of the coming of Christ. We hope to be faithful till Jesus comes, and at last to be gathered into his everlasting kingdom.————Sr. M. E. Wright, Cascade, Iowa: Dear brethren and sisters, scattered abroad; how precious and cheering to lone pilgrims are your communications. Though we are living in a time when iniquity abounds, and the love of many is waxing cold, yet the Lord has a remnant left that are praying, Thy kingdom come! What a blessed hope is ours! The hope of being translated, changed from mortality to immortality. It should and does lift our hearts from the groveling things of earth to things above. Oh! the precious thought of seeing Jesus, and being made like him, to die no more. But we must be pure in heart to behold his face in righteousness. Oh! for the sanctifying power, the saving influence of the Holy Spirit. May we wrestle and pray, and never give over until we feel the holy anointing and know that we have a clear title to that inheritance that is incorruptible, undefiled, and fadeth not away.————Br. Joseph Harrison, Adair Co. Mo. THE TIMES is our main preacher here. It rejoices our hearts that we can have the great privilege of reading a paper that teaches the truth, and proves its position as it progresses, by the word of God. Br. Malley and Br. Snow preach for us once a month. We organized thirteen months ago, and we are the only little band that stands faithful for the Lord in these parts, of those that Br. Y. Higgins organized in this part of the country. The rest have gone back to the world. We are trying to let our light shine, to live for Jesus, that when he comes we may meet him with joy.————Br. H. H. Jones, Sauk Co. Wis. A few here are still trusting in the Lord and looking for his Son from heaven. There is much opposition among the Methodists. The F. W. Baptists have withered some, as king Jeroboam's arm did when he put it forth to lay hold of the man of God. The ministers utter nothing but slander and ridicule, one saying two weeks ago, that the Advent ministers were knaves, and their followers were fools. But God will protect us. He is doing much for us, and I will praise him while I have breath. Pray for us. We have now a place where we can hold meetings, and if any of our preaching brethren come this way we want them to call at Merrimac, and we will try and help them on their way. ————Br. Geo. W. English, Montpelier: Although it seems I can do but little, I am desirous of aiding the cause of truth and right. I feel that we are fast passing down the stream of time, and that our probation will soon be ended, and our hope no longer a hope but a *reality!* Oh! with what vigor, then, with what new energy we should work while it is called to-day! A few of us here are patiently waiting for the return of the blessed Savior. God help us to be faithful to the end.————Br. Thos. Fry, Burnet, Co. Texas: We ask an interest in your prayers that we may continue faithful until Christ comes, that we may then meet all who have loved his appearing, in the new earth. I belong to the Christian church, because there is no other for me to join, or, rather, they hold nearer my faith than any others. But they preach the dogma of endless torment, which I do not believe.————Sr. Sarah A. Simms, Scott Co. Ill.: Although I am a Methodist, yet by reading and hearing your doctrine, I have embraced your views, and am in sympathy with all of "like precious faith," looking for the glorious appearing of our Lord Jesus Christ.

Rome the World's Ruler.

Often times when discussing the universal Kingdom prophecy, I have been met with the challenge on history—"Rome has not for many centuries [usually the denial extends to thirteen or fourteen centuries] been a universal monarchy, in any sense." I have insisted that all respected profane history—in other words, all respectable profane history—has concurred in the affirmative. And now I accidentally glance at the opening article on Rome, in *Harper's Monthly* for December, 1871, and find in the first three paragraphs the following: "So was established, with no dream of its future greatness, the city which for so many centuries made itself the mistress of the world. Its first conquests were by its arms. Extending gradually its boundaries, it embraced at last almost the entire civilised world. 'I am a Roman citizen,' was passport and safe-conduct in every tribe and province. Falling to pieces, corrupted by its own greatness, the Roman empire lost not its sway, *but only changed its sceptre. The emperor gave place to the pope.* The supreme authority was transferred from the palace of the Cæsars to the Vatican. The legions of vanquished soldiers gave way to hordes of invincible monks, the tyranny of a Nero, and a Caligula to that of the Inquisition and the Jesuit fathers. And *again for centuries Rome ruled the world*, which seemed by the irruptions of the Northern barbarians to have broken the yoke, which was really only *changed not lightened*. Thus Rome has a double history," etc.

I know these are only passing words, in a popular magazine; but they are of a piece with ten thousand inadvertant and yet in one sense regular testimonies to the character of the Roman power, considered as a prophesied universal monarchy. These are among the expressions of a prevailing acknowledgement, certainly not prejudiced to suit Adventist views. In the usual order of narrative and descriptive writing, the concession comes up, to support that which it does indeed seem hardihood to deny.—*Crisis.*

Conference Minutes

Missouri and S. W. Iowa.

THIRD DISTRICT.

The fourth Q. M. of the third District commenced with the Alanthus church, Saturday, Dec. 23. Members present, A. F. Dugger, G. L. McClure, and J. Scarce.

The following officers were elected for the ensuing year. James Finders, Sec'y; H. Bilimire, Pres't; Eld. L. B. Combs, Vice Pres't.

On recommendation from the church, Br. J. Scarce was granted license to preach.

The Ringgold church was presented by Br. McClure and was received into the conference. Br. J. Scarce reported the Ringgold church in a prosperous condition, and a good interest in all that section to hear present truth Four have been added to their numbers under the labors of Brn. Dugger and McClure. Owing to the heavy snow which fell on Friday our meeting was not largely attended, yet we had a good meeting and a good interest manifested to hear the word preached. Adjourned to meet with the Empire church in the month of June.

JAMES FINDERS, Sec'y.

Michigan.

EASTERN DISTRICT.

Met at No. 6, Rives. Quite a number of members and brethren were present. An invitation was extended for the brethren to participate with us, which they did. Br. S. Champlin was received as a delegate from the Jackson church, and Wm. Davey from Rives. Sr. Roby Tuttle was received to membership and granted a license to preach.

The following communication from Moscow church was read, and request granted: "To the Michigan A. C. Conference, greeting:

"We, the Advent Christian Church of Moscow, do by this instrument recommend that the name of J. B. Bissell, who has been a member of this church, be erased from your register. In behalf of the church.

DAY CONKLIN, Sec'y."

On motion it was decided to hold the Q. M. at the Munger S. H., five miles north of Eaton Rapids, beginning March 20.

The following resolution was passed: *Resolved*, That this Q. M. recommend the National Conference to advise a course of reading for young men wishing to enter the ministry.

The reports of the ministers were somewhat encouraging, though most felt that they had not been able to occupy as much of their time preaching as they would have liked. On the whole the cause is prospering, the preaching was by Br. Preston and Sr. Tuttle. Closed on the Lord's day evening with the communion. Adjourned.

J. M. SHOOK, Sec'y *pro tem.*

Michigan.

WESTERN DISTRICT.

Met at Sumption's Prairie. Ministers present, Elds. D. Mathewson, D. R. Mansfield and James Ferriss. The Conference opened with Eld. Mathewson in the chair. F. H. Russel was chosen Sec'y The church at Marcellus, Mich., was received. It was voted to hold the next Conference with that church some time in March.

There was a good attendance all through the meeting. At the morning love feast (Sabbath) was a perfect victory, the dear ones confessing to the goodness of God. The Lord truly was with us in the Spirit.

On Sabbath evening *thirty-six* sat down to partake of their Lord's supper. Three happy souls were buried in the likeness of the Lord's death, burial and resurrection. Praise the Lord!

I never attended a meeting where the saints of God took so much interest as at this one. The words spoken seemed to take deep effect on saint and sinner. There was a deep feeling manifested all through; members renewing themselves in spirit, and sinners pricked to the heart, almost persuaded to become Christians. The seed sown, will in the future spring up to the *glory* of God. A vote of thanks was extended to the church for their kindness and liberality shown those from abroad.

T. H. RUPEL, Sec'y.

Wisconsin.

EASTERN DISTRICT.

Our Second Q. M. for this district held at Webster's Prairie *was not a failure*, although the stormy element combined to make it such. A fearful snow storm set in and raged for two days, which not only prevented the attendance of many from a distance, but made it nearly impossible for those in the immediate vicinity to get out. But there were a few there, and the spirit of the Lord with us abundantly, which made up for the deficiency in numbers. Our meetings were characterized with a spirit of earnestness and zeal, proving that those present were really alive to the grand and stirring issues of the day in which we live. We were ably assisted in the meetings by the following preaching brothers, Elds. Adams of Delton; Graves of Oregon; and Eld. Groat of Ironton. We regretted the absence of Br. Barnes, but the storm was too severe for the old veteran to venture out. As far as we could learn, the churches in the district are, in the main, in good working order.

The following churches are regularly supplied: Fairfield, Crystal Lake, Prairie du Sac, Arena. Others are supplied occasionally. There is a want of more laborers to supply the ground already occupied, and in addition to this, the Macedonian cry is ever ringing in our ears from the regions beyond—"Come over and help us." We need more organized effort in order to make the material already in hand more effective, as well as to induce new laborers to enter the field. Oh! that we might all feel the weight and importance of the mission entrusted to us. "The end of all things is at hand."

The church and the world are profoundly slumbering in reference to the great truths of the age in which we live. Who shall sound the alarm? Are the watch men asleep? "Wo to them who *are at ease* in Zion." Brethren, let us awake and press the battle to the very gates. Come out from your farms, and shoe shops, your sewing machine agencies, your patent right and patent medicine arrangements, put the gospel trumpet to your mouths and trust the Lord. God will take care of you and give success.

One precious soul started for the Kingdom in our last meeting, to God be the praise.

GEO. THOMSON.

Our Book and Tract Column

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin. Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath, Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,800 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages, post paid. Add 3c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

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Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Jan. 23, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: } Two Dollars a Year. One Dollar for Six Months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

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Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

That Reaper.

Will not the ministry call the attention of farmers to the fine chance we offer them to obtain a good Reaper at a low price? Help us sell this machine, and you will help the cause in so doing.

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This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 50c. in paper.

Wanted

We will be obliged to any one who will give us the following P. O. Addresses.
W. R. Howe, Kansas. tf

Field's Discussion.

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced, some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready, because they thought it would help their side—that Mr Connolly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocio. The book has not yet made any converts to immaterialism that we have heard of; but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp 318), and will be sent post-paid for 50c. We hope for liberal orders.

Our Debt—Pledges.

Some months since we made a proposition for pledges to the amount of the interest-bearing debt of the Association. There have been some responses, and not a few have paid in money for the special purpose of lightening that load. The amount of the debt is now reduced to about $600. There are pledges to the amount of $135, to be paid whenever this amount is subscribed. Only $465 more will rid us of this load. Shall we have it? Some urge that the pledges are not the best way. Perhaps not. Yet those who loaned their money prefer to receive it back in as large sums as possible. Hence if the amount is pledged, and then all paid in about the same time, it will be more convenient. But our friends can please themselves, and give outright, as they choose. The amount needed is a little more than we had hoped, owing to there being more interest due than we had reckoned. The case stands thus:

Amount of debt, Jan. 1, '72............$600
Pledges due............135

Shall we close the account the present month? Why not?

Pledges.

The undersigned agree to pay the sums affixed to their names, toward paying the debt of the Western Association (about $1,000) whenever the full amount of the debt shall have been pledged.

H Hubbard, $5,00; S Pike (pd), 10,00; B P Betts, $5; Thos Davidson, 5,00; G E Merrill, 5,00; H W Norville, 5,00; F A Childs, 25,00 (pd); Jas P Morse, 1,00; A C Hustson, 4,00; A Brother, 5,00; A Brother, 150,00; A Friend of THE TIMES, 25,00; G Shartleff (pd), 5.00; R Holder, 2.50; J F Huber, 5.00; E Mann, 5.00; Mary L Hunt (pd), 5.00, L S Conner, 1; E Cheney, 5.00; O N. $5; S Nye, $25; Cascade (Iowa) church, $10 00; L. H. Ferrell (pd.) $10.00; R. Visser, 1.00; H. M. Jones, 5.00; J. Lowry, 5.00; R. H Evans, 2.50; E. W. Wilson (pd), 25.00; L. S. Palmer, 5.00; D. D. Reed (pd), 5.00; H Zader (pd), 2.00; M. H. Evans (pd), 2.00; L. Tuttle, (pd), 50c; D. C. Corwin (pd), 1.00; D. A. Dickinson, (pd), 1.00; C. S. Hall, 10.00; A Friend (pd), 1.00; A Edwards (pd), 1 00; E Kennedy (pd), "Amicus" 10.00; M C Lardler (pd), 5 00; E Cole (pd), 1.00; Wm S Miller 1.00; T Shipley (pd), 2 00, S S Lootier (pd), 1.00; J. H. Bruce (pd) 5.00; 4 E Ragland (pd), 1.00; C W Smith (pd), 1.00; A W Porter (pd), 1.00; M J Stearns (pd), 1.00; A S Johnson (pd), 2.00; C Palmer (pd), 25c; M S Welden (pd), 75c; M Campbell (pd), 1.00; A Watson, (pd), 1.00; M Smith (pd), 1 15; J Peterson (pd), 1 00; J G Kelley (pd) 50c; J B Patton 5 00; G P Person (pd), 5 00; T Fry (pd), 1 00; D C Day (pd), 50c; I Morton (pd), 5 00; O N (pd), 5 00; W Anderson (pd), 1 00; Julia (pd), 15c; Aggie (pd), 5c; Emma (pd), 5c; Church at Jackson (pd), 5 00.

It does seem to us that this list of pledges does not grow as fast as it should. We are doing something toward extinguishing our debt, but not enough. Seven more "hundreds" would wipe it out. Many are doing nobly. Will not others respond soon.

RESPONSES.

Previously acknowledged............$465.24

J Haul............	$3 25	Mary C............	10
S B Thomas............	50	L Thomas............	50
G P Persons............	1 00	A Friend............	5 00
L F Town............	50		

Fifty Cents Extra.

J Jank 50c; J Kern.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers are are needed to ensure success.*

John S. Lawver, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Hink, I. C. Wellcome, J. F. Huber, Grand St. (N. Y.) church, Auburn (Ill.) church, C. Libby (pd.), R. R. York, Wm. M. Hall, J. C. Stone, W. K. Brown, M F Wistrom, E. W. Wilson, R. M. Lampard.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $120. See advertisement.

To Correspondents.

N. WHEELER. We are all out of that number, but if we can find one will send....J. C. STODDARD. We have no tobacco tracts now. We are not certain that any good would come of agitating that question. We think it a matter of very little importance any way....JOHN HOBBS. The money was received and credited. Paper has been sent regularly. Don't know why you should not get it....E. G. LYMAN. Thank you. Will send Constable soon....J. H. MILLS. The book was sent to S. J. Will send Life Beyond Death in a few days....J. F. RANDOLPH. Have Or. your paper to '73....G. W HURD. You are right. Thank you....P. W. HOUGH. Everything in that department and "Our Pulpit" has been delayed. They will be resumed by and by....J. H. PARSONS. You did not give your P. O. Address. What is it? We would not advise Christians to join secret societies. But we leave it to every man's conscience....E. COOK. We send the books, and would send a minister if we could. Br. Dugger will come if he can, no doubt....JOHN MAXWELL. What is your P. O. Address? You give no State, even....J. M. BOWLING. As the space is *limited*, we cannot very well do so....ROCKBRIDGE. If the writer of the letter about printing a pamphlet will give name and P. O. Address, we will reply to it....J. BOWER. Nine dollars....W. N. PILE. No hurry. We thought you might like to reply....D. T. T. Thanks for that "diary of events." Excellent.

New Press.

W Dunbar 2 00; W M Beall 20 00; E S Dixon 2 00; P Waterhouse 1 00.

Communications.

W L Skeels C E Barnes S J Roney C S Branch M A Tibbetts N Field.

Letters Received,

TO SATURDAY, JAN. 20.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

H Austin
E S Penwell
J Jank
A M Sidwell
J Barnum
J Hobbs
M Vibbard
M Newbury
J S Lawver
P Wezel
G H Holliday
A Friend
E A Huff
W J Hurd
A B Cushing
S B Mabey
S H Hough
G T Adams
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J Lowrie
F Burr
L Scott
I Boddy
N Henquist (2)
A W Ward
J Wilbur
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A Huff
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A S Fuller
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C S Branch
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J D Janes
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W Young
A M Breed
D S Clark
P D Austin
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F C Davidson
J Maxwell
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R B Dutton
C Churchill
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C M Borth
P Nokes
C C Flagg
M J Wellman
J Maxin
S C Ketchum
N Jewett
G W Stetson
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C S Branch
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H J Swedland
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R Burtonshaw
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W P Barr
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E P Goff
L Town
S Weed
C Lee
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W Murphy
J Curtis
E S Dixon
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Vineland
D N Schenck
I Body
L F Cole
P Cannon
J P Bachelder
G W Lawson
C S Branch
W M Buell
H J Hicks
H H Skinner
A H Briggs
I Way
A D Mackie
N S Loomis
H M Wheeler
W Dunbar
L H Little
J H Parsons
B J Goodwin
M S Boyd
N McLeod
W L Skeels
J T Randolph

Books and Tracts by Mail.

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T Virgin
N Orcutt
E O W
W C Hicks
A Myers
J M Wright
P Hammer
M Carroll
A E Babcock (4)
P Paraday
G Thomson (2)
J Barnhart
H M Dubey
M Campbell
J R Mitchell
G T Adams
J S Englerth
J Histed
A E Damon
H Austin (2)
E A Huff (3)
S J Rosebraugh (3)
J B Patton
J M Parkin

Book Notices, Etc.

Zundel and Brand's Quarterly is the title of a publication devoted to new music for the organ or melodeon and the voice, chiefly of the class called "Sacred Music." The mere mention of the fact that it is edited by John Zundel is a sufficient recommendation and guarantee of its quality. $1 a year; or 75c. for the organ music only; or 60c. for the vocal music alone. Address, Zundel & Brand, Toledo, Ohio.

Notices, Etc.

Notice.

Having completed my engagements with three churches, I am now at liberty to fill new calls more extensively, and devote my time to the work of an Evangelist and Missionary, as the Conference appointed me. If necessary, means are provided. As there is none raised for that purpose, I hope those who wish my labors will write to me the prospects for good and interest to sustain, that I may arrange to save time and expenses. Don't delay.

PETER S. W. DEYO, Charles City, Iowa.

Information Wanted.

Will some of the officers of the Advent church at Randolph, Cattaraugus Co. N. Y. please correspond with me, at Spring Mills, Allegheny Co. N. Y.

[n860] A. H. ERBOR.

Notice.

Having closed my labors at my trade for the season, I am ready to attend to calls to hold meetings abroad. Brethren wishing my labors, who feel that the interest is such as will sustain a meeting, can address me at Leslie, Ingham Co. Mich. C. Fox.

Notice.

Churches, or individuals, desiring my services as an instructor in vocal music, or as a Minister, are hereby informed that I am now at liberty to travel, and give lessons in music, or preach, as may be desired.

Please address, G. W. GREEN, Box 16, Memphis, Clark Co., Indiana.

Notice.

The 1st anniversary of the organization of the Advent Christian church at Arena. We propose (the Lord willing) to hold a general meeting of days on the above occasion, Jan. 28. We cordially invite our brethren to meet with us and work for the Lord. Eld. Adrian and other preaching brethren will be present to assist. Come with a zeal to labor for the perishing.

GEO. THOMSON.

Appointments.

CONFERENCE REGISTER.

Western District, Wis. Q. M. Brunswick, Eau Claire Co. Feb. 1-4.
Iowa A. C. C. Q. M., Manchester, Feb. 23-25

MICHIGAN.

A series of meetings at Porter Center, by request of the Methodist friends there, commencing Monday evening Jan. 29, and continue as interest may demand. JAS. FERRISS.

The third Q. M. of the Northern District of the A. C. Conference of Michigan will be held with the church in Millbrook, commencing Thursday eve Feb. 22. We hope to have a full representation at this meeting. Come, brethren, let us rally for the Lord. A general invitation is extended to all. JOHN BOWER, Chairman.

The third Q. M. for the Eastern District of Michigan will be held at Lapeer, commencing Wednesday eve. Feb. 21, and hold over Lord's day. The Rail Road is now in running order from Port Huron to Flint. The Brn. have a pleasant and commodious chapel and plenty of accommodations, with large hearts, and hope to see a large attendance. J. M. SNOOK, Sec'y.

The third Q. M. for the Southren District of Mich. will be held at the Munger S. H. five miles north of Eaton Rapids, Eaton Co. commencing Wednesday eve. March 20, and hold over Lord's day. Teams will be at the station at Eaton Rapids on the arrival of the p. m. trains from Grand Rapids and Jackson. Eaton Rapids is on the Grand River Valley R. R. Let there be a full attendance.

J. M. SNOOK, Sec'y. pro tem.

ILLINOIS.

Union church, Shabbona Grove, Saturday eve Feb. 3 as Br. Clapsaddle may arrange.
Afton, Sabbath Feb. 18. G. W. SMITH.

Hadley Station, Pike Co. Friday Eve. Jan. 26, and over Sunday. Subject: Man as he was, is, and shall be. J. G. BURR.

Elida, Winnebago Co., Jan. 17-26, as Br. Spotswood may arrange. C. C. MARSTON.

Afton, Sabbath, Jan. 21.
Beemerville Feb. 4.
Milroy, Feb. 11. G. W. SMITH.

Amboy, Lee Co., Jan. 28.
Bureau Co., in Br. Bliss' neighborhood as he may arrange Jan. 29 to Feb. 2.
Rochelle, Ogle Co. Feb. 4-7.
Ackerson's S. H., Ogle Co., as Br. Ackerson may arrange Feb. 7. C. C. MARSTON.

INDIANA.

Holton, and vicinity, as Br. Cass may arrange, Jan. 18-31, G. W. GREEN.

IOWA.

The second Q. M. of the A. C. C. of Manchester District commences Thursday, Feb. 22, with the Elk Valley church, at the Otisville S. H. continuing over the Sabbath.

This is comparatively a new field. Let every lover of Jesus and his cause be there. Come, brethren, laden with the Spirit of Jesus, praying in the Holy Ghost. Come, to work for God and his cause. M. J. JAMES, Sec'y.

WISCONSIN.

Black River Falls, Eve. Jan. 29.
Wrightsville, as Br. Chase may arrange, Jan. 30.
Augusta, Shaven's S. H. Jan. 31.
P. W. HOUGH.

The Second Q. M., in the Western district of Wisconsin will be held with the church in Brunswick, Eau Clare Co. Feb. 1, and over Lord's day. Let us have a grand rally of warm hearts, with sweet words for each other, and noble testimonies for Jesus. Come the first day.

P. W. HOUGH.

MINNESOTA.

Winona District Q. M. Feb. 2 and over the Sabbath, with the Canton church, in Fillmore Co. in the Brick S. H. near Br. Peter Brode's.

St. Paul District Q. M. Feb. 9, and over the Sabbath at the S. H. near Br. Libby's, West St. Paul.

Ottawa District Q. M. Feb. 16, and over the Sabbath. Will some of the brethren living in the *District* decide where they will have the meeting, and write me at once?

Hutchinson District Q. M. Feb. 23, at Silver Lake. A general attendance is requested of all who love the Lord and his appearing. Business of importance will be brought before each Conference.

GEO. W. MILLER, Evangelist for the States.

NEW YORK.

Regular meetings are held by church at 128 West 24th St., New York city; three times on Monday, Wednesday, and Friday evenings.

T. J. COX.

MISCELLANEOUS.

A Special Conference will be held in the Second Advent Chapel on Central St., Worcester, Mass., to commence on Tuesday, Feb. 6, at two o'clock P. M., and continue every day and evening through the week and over the following Sunday. The special object of this conference will be to examine the evidences relating to the time of the Lord's coming; to get more fully prepared for that event, and to lead sinners to Christ before he comes to close up the scenes of probation. A cordial invitation is extended to all, and especially to all the preaching brethren.

"The more that come with free good will,
Will make the banquet sweeter still."

By unanimous vote of the church.

H. W. BURTON, W. F. COLLINS, E. G. HIGGINS. } Committee.

Advertisements.

"HOW TO GO WEST."

Forty years ago, Illinois was as far West as most people wished to go, and journeys were made in the legendary "Prairie Schooner," but in these days of Progress and Improvement, the word West has come to mean Iowa, Nebraska, Kansas, Colorado, California and the Territories, and the traveler reaches almost any point therein by a splendid Line of Railroad.

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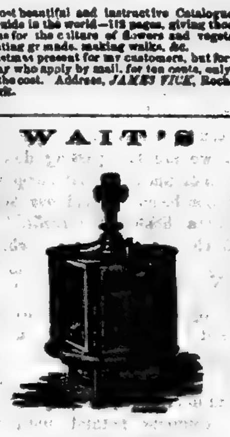

A WORD TO MILL MEN.

I have been building the Jonval Turbine for the past eight years. Have built some seven or eight different kinds of wheels. Am acquainted with nearly all the first class wheels in the country, and am fully persuaded that the Champion stands alone without a rival. Early I discovered that the tangential and centrifugal forces of the water, exerted a tremendous power which is expended against the outer rims of those wheels, which discharge vertically and against the scrolls and curbs of most other kinds, which is lost to all useful effect.

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My efforts have been crowned with success, and I can now offer you a Turbine which can compete successfully with all others in the economical use of the water, while for simplicity of construction, strength and durability, it is the champion of the world.

It has no complication of gates, with their multitude of Levers, no cranks, pin, segments nor pinions to get out of order. No series of leaky joints; no rubbing surface to wear away, to waste the water; nothing touches the wheel but water; hence it will never wear out. There is no lateral motion, nor do their steps wear out like other wheels.

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N. B.—Single copy, 25c. a year. Ten copies, $4. Fifty copies, $20. tf

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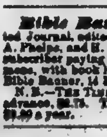

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 27. BUCHANAN, JANUARY 30, 1872. WHOLE NO. 407.

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Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

Tuesday Afternoon, Jan. 30, 1872.

HADES.

There are few subjects connected with theology on which so much variety of thought, and so much confusion of thought exists as on the subject of Hades, or the intermediate state of man. By this state we mean the condition of man from the period of death to that of resurrection.

The variety of thought upon this subject is quite apparent. One has only to take up the different works, or portions of works, that have been written upon it in order to see this. The boasted unanimity of Rome utterly disappears before this mysterious question. Protestant theologians are here not at much greater variance with Roman controversialists than they are with one another.

The confusion of thought that exists upon it is equally apparent. Writers who, upon most other subjects, exhibit consistency and clearness, are here utterly lost in a maze of hopeless perplexity, inconsistency and self-contradiction. For examples we may point to the learned Archbishop Usher's chapter on "Limbus Patrum," in his "Answer to a Jesuit," and to Bishop Pearson's article on "The Descent of Christ into Hell," in his "Exposition of the Creed." Neither of these great writers is evidently here at home. Perplexity and confusion of thought are evident at every step they take in their argument. Some great fundamental misconception must needs exist to account for the utter confusion of minds such as those of Pearson and Usher.

Nor can it be said that the question is one of little or even of secondary importance. The vast amount of thought that has been expended on it is proof of this. Man can never be indifferent to the question of the nature of that state to which all the past generations of his race have gone; in which those he has loved now abide; to which he feels himself drawing nearer each day and hour that he lives. And it is also certain that there are few questions which have afforded a basis, real or fictitious, to a greater number of the doctrinal questions that have agitated Christendom, from the earliest ages to our own. One half of the vast doctrinal system of the Church of Rome is built upon what she supposes to be the intermediate state of the dead. New theories, or revivals of old ones, swaying multitudes of minds, ground themselves upon what is thought of this state. Systems and sects would collapse and fall to the ground if their support from this mysterious source were withdrawn.

No man, then, can be charged with undertaking a needless, an uninteresting and unimportant task, when he applies himself to the best of his ability to this question. If he has only truth on his side, if he can only make clear that which is now lost in hopeless confusion, and make that certain which is now confidently disputed, he cannot be said to have written to no purpose or in vain.

For our part we would not venture upon this field if we did not think we had something to say which was worth hearing. We do not claim for our thoughts absolute novelty. We are not of opinion that absolute novelty is any recommendation in our branch of science,—that of theology. We have met with the main features of our view in many writers, both modern and ancient. But in some of these it is so mixed up with other questions to which chief prominence is given, and in others discredited by the accompaniment of erroneous views upon fundamental doctrines, that there appears to be urgent reason for presenting it before the Christian public in a form such as we now propose. To the lovers of truth in every church of Christ, we commend this effort to clear up and establish upon its Scriptural basis a most important question. We ask but for a candid hearing. We ask but for readers who will say, "If the view here advocated be indeed God's truth, we will accept it with all our hearts."

Chapter I.—Man in his Origin.

I. It will scarcely be disputed that in this inquiry into the intermediate state of man, the preliminary inquiry must be, What is man? The understanding of human nature, so far as it can be understood by us, will of necessity be found the very best guide to our understanding what is affirmed of it in any of its conditions.

II. Now here we have no doubt whatsoever that most Christian inquirers have approached this fundamental question from the wrong side. As it appears to us, we have mostly formed our opinions of human nature from some philosophical system, and then, if we have not deemed any further inquiry altogether superfluous, applied ourselves to Scripture chiefly for the purpose of confirming a foregone conclusion. This appears to us to be altogether and completely an error. To the believer in the divine authority of the Scripture there can be no dispute as to whether it or any human philosopher can speak upon this point with the greater weight. The only question can be as to whether Scripture has here given us information. If it has, it cannot be disputed that the Maker of man is the one who is best able to inform us as to the nature of the creature of his hands. One verse of the Bible on the nature of man, on the source of his life, on the meaning of his death, must outweigh a whole treatise of Plato, Aristotle or Epicurus.

III. Now certainly, when we read the Scriptures with any care, we will repeatedly find that they do speak on this question. They do not indeed speak on it in the way of formal treatise; but they seldom speak in this way of any of their doctrines. Systems of theology may be drawn from Scripture, but Scripture itself does not, generally, propound theology in this systematic way. Its definitions and descriptions of man, in all his conditions, in his rude origin and mature completion, in life, and death, and resurrection, will be found by any fair inquirer to be just as full and systematic as its declaration upon almost any other subject on which it treats. We will then endeavor to learn what we can of man from our Bible. If we are not greatly mistaken it will give us as full and as clear ideas of him as we require. More than this we cannot ask. We also believe that any real additional information beyond what we have in the Bible is not to be found in philosophical treatises upon human nature. They may be full where Scripture is only brief; but where they pretend to add to the real amount derivable from Scripture, we are quite satisfied that they are at best but guessing, and are generally wrong.

Almost the earliest, and certainly the fullest account we have given us of human nature is in Gen. 2:7. It is worthy of our closest consideration. It is the word of the Maker telling us what the creature was which he made. The words are, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

IV. No careful reader of this verse can fail to see that the creation of man is described in two distinct stages, in each of which he is described as man, though his condition in these two stages is widely different. The first stage is the creation of the organized body and figure in a lifeless state: "God formed man of the dust of the ground." Here we have the figure as it lay lifeless and thoughtless. And yet this figure was man. We cannot dispute this for God tells us so himself. It was man before he could think, or feel, or breathe.

V. That we are not straining language with any desire to accommodate it to a theory is evident from the fact that writers and reasoners of the highest ability, and whose opinions on the subject of our present work differ altogether from ours, have taken the very same view of it that we do. "Man," says Bishop Hall in his "Contemplations," "God did first form, then inspire." "Man," says Augustine, "was up to this only body." "He was already man," says Tertullian, "who as yet was but earth."[1]

VI. Now this is a most important point to be clearly understood. We have brought before us in this verse what man originally was. We have here told us by God himself all that we can truly and properly claim him as our own. Here is our origin. It is not much. It is dust. This is a great point to be clear upon. Man did not become man after the breath of life was breathed into him; he was man before. He was man when as yet he had no life; when he had neither spirit nor soul, whatever ideas are attached to these terms, placed within him by his Maker. "God formed man of the dust of the ground." We insist upon the plain meaning of this Scripture to its fullest extent. We are here not told that God formed man out of dust and spirit, or out of dust and soul, but out of dust and dust only. Man now has soul and spirit. They belong to him so long as God leases them to him. But the time was, be it long or short, when he had neither one nor other, and yet was man. And our plain inference is that the time might come when he would be bereft of both, and yet, when that which was thus bereft of soul and spirit would still be man.

VII. It will be well here to give the opposite view of man as to what he is thought properly to be, and to which we suppose the text in Gen. 2: 7, to be flatly opposed. It is the Platonic view of human nature, now in its main features thoroughly incorporated into our prevailing Christian theology, so that to most minds it appears to be as much a part of divine revelation as the existence of a God, the incarnation of Christ, or future rewards and punishments. According then to Plato, man was not formed out of the dust of the ground. Man was truly and properly a soul, which, for one reason or other was united to a body. This union to the body Plato considered an evil, and he therefore regarded death as a blessing in itself, inasmuch as it dissolved the undesirable union, and freed the soul, *i. e.*, the man, from that which was a clog and a burden to him. Death was, in Plato's view, not the cessation of existence to man, but the change of his mode and condition of [illegible] change to the good man of sure unmitigated blessing.[2]

VIII. It will be quite plain to anyone acquainted with the theology of Christendom how clearly the Platonic idea has interpenetrated it. We do not, of course, say that Christian divines have adopted the entire theory of Plato. Few of them, for instance, agree with his idea that the soul had an existence long before its connection with the body; they generally suppose, we believe, that the body of each man is formed prior to, or at all events, contemporaneously with his soul. Again, few of them believe with Plato, that the dissolution of soul and body will be permanent. The Christian doctrine of a bodily resurrection forbids them to suppose this. Their theory, of necessity, most grievously disparages the importance of the resurrection of the body, because it teaches that man has a true life without the body; but still, few of them openly dispute the idea of the re-union of soul and body, however little they can possibly see it to be required. But the idea of Plato, that what he supposes the soul is the true and proper man, and that the body is not the true and proper man, has undoubtedly pervaded Christian theology to its very core. Thus Bishop Butler, one of the greatest thinkers that England has produced, has devoted a chapter of his grand "Analogy" to prove that "our organized bodies are no part of ourselves," and that man can and will exist in the truth of his nature, when his body lies in the grave in dust. And John Wesley, a man of profound mind, has thus defined his idea of man's nature: "I am now," he says, an immortal spirit, strangely commingled with a little portion of earth. In a short time I am to quit this tenement of clay, and remove into another state."[3]

It will not be disputed that Butler and Wesley here represent the current opinion of Christendom. They do not hold the body to be the true man, or essential to the idea of man. Man is, with them, a soul which may or may not inhabit the body, but which, whether inhabiting the body or not inhabiting it, is the true and proper man. This opinion we believe to be the very foundation stone of an amazing amount of false doctrine. This false philosophy of human nature has tainted the theology of centuries.

IX. Nor can it be said that it is only the text of Gen. 2: 7, which teaches a philosophy of our nature directly opposed to that of Butler and Wesley. All subsequent Scriptures give us the very same idea which we have taken from this old text. Thus when man had sinned, and God came to pronounce his doom, God reiterates in even fuller terms the first description of his proper nature. He tells Adam that he is to "return to the ground, for out of it he was taken; for dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) How different, how opposed to Wesley's definition: "I am an immortal spirit, strangely commingled with a little portion of earth!" We surely cannot place the two definitions together without perceiving that they convey different and opposing ideas. The idea conveyed in God's words was that adopted by the old saints. Thus, when Abraham takes upon him to intercede for Sodom, he says, "Behold, now, I have taken upon me to speak unto the Lord, which am but (only) dust and ashes."[4]

X. If we look into the accounts of Scripture, we will find also that where death has taken place, when the spirit and soul have left the body, when the body has been brought to that very condition where Adam's body was ere God breathed into it the breath of life, yet this body reft of all life is still regarded in the Scriptures as the man. Popular theology teaches that in death the body is like a garment laid aside from use, or a dwelling abandoned, while the wearer of the garment, or the dweller in the house, *i. e.*, the soul, the real man, has gone elsewhere. But certainly this is not the view taken in Scripture. The very opposite view is there taken. The body, dead and lifeless though it be, is there looked upon as the man. Thus, whenever we read of burial throughout Scripture, we invariably read that Sarah, or Abraham, or Jacob, or Moses, or others as the case may be, are buried in the grave.[5] We never read anything of our common language on monumental stones and in funeral sermons, that all that is mortal of such or such a one lies in the grave, while he has himself gone elsewhere. The person, the individual, the man, he who was once alive, is throughout Scripture spoken of as lying in the grave.

XI. We will just look at one or two instances of the kind which are related at some length in Scripture. The widow woman at Zarephath has lost her son by death. Breath, spirit, soul, life, all have left the corpse. It lies

(*Continued on page 212.*)

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[1] Hall's Contemplation "Of Man;" Augustine, 1: 497; Tertullian, "Resurrection of the Flesh," chap. 5: 103.

[2] Plato, "Phædo."

[3] Butler's "Analogy," ch. 1; Wesley's Sermons, 2: 721-0 (*Rainbow*, 1871, p. 177).

[4] Gen. 18: 27.

[5] Gen. 25: 10; 49: 31; 1 Kings, 13: 31; Acts, 2: 29; 1 Cor. 15: 4.

Correspondence.

From Alice T. Thomas, Holden, Mass.

In '42 I, with my dear husband, (who now sleeps) embraced the doctrine of the near coming of our blessed Lord. The resurrection, the inheritance of the saints, in the earth restored, were themes upon which I feasted. I have never lost my relish for the "blessed hope." I have loved it above every thing. Still I could never attain to that of which others spoke. Bringing myself right up to the judgment I felt a fear, a shrinking back. Oh, so unworthy! I prayed, Lord fit me for the kingdom. Last fall at Springfield camp meeting the subject of holiness and entire consecration to God was introduced. Others had the blessing and rejoiced in it. Oh! how far ahead of poor me. I could only feel a deep sense of unworthiness and meanness in the sight of spotless purity. I wept and prayed, and so I have struggled on. Oh! for holiness of heart and life—for the meekness of Christ. Well, I have given up the struggle, and now I simply trust in Jesus as my righteousness—my eternal all. I feel like a babe, borne in the arms of my blessed Savior. Oh! glory to his dear name! No merit of my own, none at all. Jesus is my righteousness.

[Our sister should not distress her mind by measuring herself with what others seem to enjoy. If she has given all for Christ, *this is* sanctification. Grace for the judgment or other scenes will come as it may be needed. Ed.]

From Henry Zader, Rock Co. Wis.

The Times is a precious visitor to me—all the Advent preaching I have, except my Bible and *The Banner*. My soul longs for the Bible truth to be preached in this city of Janesville, and that God would break in with his glorious light upon the dark superstition which this place is so full of. I am attending the Baptist meeting and Bible class. They do not agree with me in some points, but still keep asking my opinion on most passages, especially such as they do not agree upon themselves. I think there is some light given in the class. Oh! that men would open their eyes and see the glorious beauty there is in God's revelation when we take him at his word!

Dear brethren, my soul longs for the return of my Lord and Master, the Lord of glory, the rightful King. O Jesus, come, and come quickly, and redeem us from this world's wo and trials.

From G. W. Sprague, Prentiss, Me.

It rejoices my heart to think the day is hastening on when this poor sincursed earth shall be restored to its former Edenic beauty, and when the glorious King shall come and establish his kingdom that shall never be moved. Then shall he reign supreme in the new earth, and all shall be peace and joy and happiness. At the present time we can look around upon the world and view it lying in sin and wickedness and slumbering as it were on the brink of destruction, while we hear of wars, famines, pestilences, and devastating fires. All combine to keep earth in commotion, warning its inhabitants to prepare for that great and terrible day of the Lord. Truly God hath a controversy with the nations. He is speaking to them in unmistakable signs, and warning them of its approaching dissolution. Let us be faithful, for soon the last hour will come. Oh, who will be ready to hail it with joy, and exclaim, "This is our God, we have waited for him and he will save us?" Let us act wisely and except of the free salvation purchased by a kind and compassionate Savior.

From H. C. Russell, Grant, Mich.

I have noticed several times that we are denounced as unchristian and considered worse than infidels. I think surely the precious moments that are flying swifter than a weaver's shuttle must hang heavy on their hands when they can afford to spend so much time in such ridiculous insinuations. Who ever heard of an infidel believing in Christ as their Savior and reading the Word of God—except for amusement and ridicule? And who can say the Adventists do not believe in him. Yes, I might say more than any other denomination. Why we are called unchristian I cannot comprehend, unless it is because we believe the plain and positive truths of the Bible. Such slurs do not hurt us any, but in many instances it is hindering the progress of Christianity. And I cannot help thinking that our persecutors have need to look well to themselves lest the Almighty should denounce them as hinderances to the cause of Christ—particularly professing Christians and ministers. Our Savior set us an example of brotherly love, meekness and humanity, and commanded that we should follow in his footsteps. When ministers in their preaching cast slurs at other Christians they may have the satisfaction of knowing that it amuses their people, but they should know it is not pleasing in the sight of him whose eyes are too pure to behold iniquity. If I, as a professing Christian, should be the means of hindering sinners from coming to Jesus for salvation and pardon, I should very much doubt if "Well done good and faithful servant" would ever salute my ears. If they really believe our doctrine unchristian, surely as ministers of Christ they would reason with us and try to convince us of our error. This they do not; and why? Because they know perfectly well, that taking the Bible as their guide they cannot do it.

From Rachel Gibson, Chambersbury, Ohio.

I thank God my lot was thrown in a land of Bibles; that you and Br. O. D. Gibson, and Br. Whitney, ever came here to teach us about this great light, which having, we cannot be thrown into darkness by the world. May the Lord bless you all for teaching us his word. It shines brighter every day I live. I cannot, no, I cannot be cast down on this. I feel more determined to stand up for Jesus and his word, than I ever did. I do thank God that I, a poor weak child, may look according to the promise for his coming and kingdom. It cheers my heart to read letters from brethren and sisters, although strangers to me, yet I feel that we are one in Christ, and I hope to meet them in the kingdom. We have preaching here by Br. D. R. Fletcher every Sabbath. He gives us some stirring sermons. We are still pressing on for the prize, and feel determined to continue till Jesus comes, and we think that will be soon. We bless God for such a hope. We are not without trials; but the sweet words of Jesus comfort us. He has overcome the world; and if we overcome, we shall sit down with him on his throne. We are striving to this end. Notwithstanding we live in the last-day perils, yet how unnumbered our mercies! God help us to realize his abundant love toward us, and may we not forget those who have waded through persecution, toil and death, for the course of truth, and who now wait with the other sleeping ones of the Savior, for the appearing of Jesus the Lord, when he will bring the promised inheritance of the saints, where they shall die no more. How happy the thought. Let us consider with due weight our whole duty as servants of Christ. Let us be in earnest, ere death or the judgment shall cut off our opportunities.

From Geo. E. Whipple, Washington Co. N. Y.

With my grateful acknowledgements for your kindness in sending the ever welcome Times so long without pay, I hereby send a more substantial return. May you be kept useful in spreading the true light of life which lighteth every one that shall be admitted into the world to come, to show the blessings of our Lord when he shall come to be glorified in all them that believe what our Father has promised and confirmed by oath. Who also has given us assurance of the strongest nature concerning who is the true heir of the promise, by union with whom we are also made joint-heirs to the inheritance which, on account of its durability and excellence we hope soon to receive. We believe that then in due time the works of the devil will be destroyed, and the glory of our Lord will cover the earth to that extent that the light of the sun or moon shall not be needed, and when every enemy and his works shall be destroyed, and the will of God is done in earth as it is heaven, it will be good enough. Thanks be to our loving heavenly Father who has made unto us such exceeding great and precious promises, and may we with all those who love our Lord, take heed lest a promise being left us, we should come short of it through unbelief, or neglect of such great salvation.

The little flock who are not ashamed to stand up for the truth in Ft. Edward, are rejoicing in hope of soon beholding the king in his beauty, and of being made like him. We sustain two prayer meetings a week, besides preaching every Sunday evening. We shall be pleased to have you or any of the dear preachers of our Lord's word, the faith once delivered to the saints, stop with and deliver to us some of the sincere milk of the word, as you may be passing east or west. Although our numbers are small, and our means very limited, we will try to make it as pleasant as possible for those who minister to us in those things that pertain to our hope.

From Theria B. Weaver.

To-day, as I lie upon my bed, and my body is so racked with pain, it makes me think of fair land where the inhabitants never say I am sick, nor will any ever be cold, or weary, tired, tried or tempted, or endure privations, or crosses and losses, but all will be joy and peace, and nothing can enter that is impure or unholy. Only a few nights ago I felt as if my release was near. I truly expected, ere the dawn of the morning's light, I should be quietly sleeping that sleep that knows no waking, save by the Archangel's voice and the trump of God, and I did feel that I could pray, (and I did pray,) Father, if it can be thy will, let me sleep in Jesus: if not, I was willing to suffer still. For some wise purpose (no doubt) my life is prolonged. I think, at times, that I cannot do any one any good, and wonder why others much more useful than I am are taken away—taken from their little ones who so much need their care and counsel—and I am spared. But he who has said, not a sparrow falls to the ground without his notice, will not suffer anything to be done but for our best and eternal good.

Oh, for that rest, the crown of life to be given. I think we can look with eager eyes, and sweet expectations of hearing the the trumpet's sound at any moment, and seeing the king coming in his beauty. Oh, to be already to exclaim, "Lo! this is our God; we have waited for him, and he will save us." Blessed be the name of the Lord. He will save all that are ready, and I long to be there. The winter looks so cold, so gloomy, and dreary. I long to live in Eden's sunny land. I do love Jesus. I love to tell the story of his love because it did so much for me.

From S. A. Younglove, Huron Co., Mich.

There are, in these parts, a goodly number, who, like myself, are looking for the blessed appearing of our Lord and Savior, Jesus Christ, at which time I expect, if we are faithful and keep our first love steadfast to the end, we shall be crowned with glory and honor, and immortality. I feel, through all, of the troubles and trials of this life, that God blesses me daily. And I do know that he is a prayer-hearing and a prayer-answering God. If he witholds the answer for a season, yet it is for some good purpose. How earnestly I prayed for the conversion of my companion, who is dearest to me by the ties of affection, yet I could see no change in him, and at times I felt that I never should. Again I would gain strength and speak to him on the subject. He would say that he would never be a Methodist. I was one of that denomination, and thought there was none better. I prayed earnestly in secret, and my Father which seeth in secret did reward me openly. I prayed that God would open the door of his heart, and send some one with whom he could unite. Then I felt if he did, it would be my duty to go with him. Last spring Br. Durand came into this neighborhood to preach. At first I thought I could not like him, for he was an Adventist, and when I had some tracts handed me to read, I merely glanced over their pages, not reading one word as I did so. One day our Methodist brother invited him to fill his place at our house, as the door is open to all who love the cause of Christ. I then attended his meetings quite regularly, and, thanks be to God, it was the means of bringing me to see the truths as they are written in God's holy word. My husband became interested and made the vow he would have Christ to rule over him. Imagine the hight of my joy as I stood at the water side and saw him buried with Christ by baptism, and rose to walk in newness of life. Now we can bow around the family alter and mingle our voices in prayer.

From Isaac Boddy, Knox Co. Mo.:

I am still alone in my views, in this part, although I find a great number that cannot agree with the doctrine of endless misery. Some take up with Universalism "in absence of a better Bible doctrine," they say. I contend that it is *not* a Bible doctrine in any respect. Some would like to have me join with them in Sunday-school and church relation—if I would not teach my views on some questions. But I have concluded to stay alone as far as the church is concerned, for this reason: that if the Lord has given me light, I shall not cover that light up; neither will I restrain my tongue from speaking my views. I work in the Union Sunday-school. Am not afraid to speak my views. Nor ask questions on the disputed questions; for the Presbyterian minister is a good Hebrew and Greek scholar, and always answers me on those points that come in our paper. I am in the faith that the Lord will send one of his faithful servants to this part of his vineyard yet, to gather a people that will be ready for his coming.

The Methodist minister requested me to send for the tract on the personal coming of Christ. And the Disciple minister wants some of our publications. He wants to know our views in order that he may know where we are; and if we have the truth he would like to know and receive it.

From J. W. Weltner, Hocking Co. O.:

Two years ago I subscribed for The Times at the request of my friend Wm. Huls; but finding that it advocated principles adverse to the doctrine I then believed to be taught by the Bible, I denounced it at once as heretical, and looked upon it as the work of deluded fanatics. Thinking that it would be expedient to "beware of the leaven" of the Adventists, I laid the paper aside, and informed you that I did not wish to renew my subscription. Since that time, however, I have had frequent occasions to meet the Advent brethren of this place and converse with them upon Biblical subjects, and in order to defend my belief I was obliged to study the Bible.

You know the result.

I would to God that all men would study the word of God instead of the traditions of men. The Bible should be the "man of counsel;" and if all would study it carefully and candidly, with unbiased minds, and allow God to be his own interpreter, there would, in my humble opinion, be great changes made in the principles of popular theology.

May the glad tidings of salvation and the speedy coming of our Lord and Savior Jesus Christ be loudly proclaimed, so that many may be induced to accept the offers of mercy before the Master arises and shuts to the door. I ask the prayers of the prayerful that I may "stand fast in the liberty w[illegible] with Christ hath made us free."

From Z. Wood, Clarksville, Neb

I have been led under the guidance and care of my heavenly Father far away from my old home in Illinois into a new, and recently an uninhabited country—save by the Indian and herds of buffalo. Of course we have been and still are without Christian privileges and fellowship. Still the Savior has fulfilled his promise—"I am with you always." We have been made to rejoice in him.

This country is being settled up very fast, and mostly, in this neighborhood, by professing Christians. And I find several of like precious faith, looking for Christ's glorious appearing as the great hope of the church. We hope to have meetings soon at our own private houses. We are praying that the Lord will send Christian families to settle here, that are willing to labor and suffer, if need be, for Christ and his truth. This would be a grand and beautiful country if the curse and consequences of sin were removed. But may we ever realize that we are only strangers and pilgrims here, and while we are laboring for our bodily sustenance, be witnesses for Christ and his truth, and be found ready and waiting for him when he comes to raise the dear ones that sleep in the earth, change the living saints, put an everlasting end to sin, and reign gloriously forever with his Bride on the earth. *This* is the prayer of your brother in Christ.

From Philip A. Thomas, Cloud Co. Kas.:

The Times is all the preaching I get, and it gladdens my heart every time I see it, and read of the hopes and happiness of the brothers and sisters scattered over the land. May God bless them all, and all continue to strive to gain an abundant entrance into the eternal City. I have not seen an Adventist since I left Wisconsin in May last, save one—a seventh-day man. Notwithstanding our differences in belief we had a good long talk over the return and reign of our absent Lord. Oh! may the light shine in all the dark places that we may see our way into all truth. I try to talk and beget an interest in the great and vital questions that belong to this age, *i. e.*, the coming of our Savior, and a preparation to meet him: but they are not themes that interest the people on the border. The all-engrossing question is how to get more land and get rich. Pray for us. There is a broad field in Kansas.

From L. Record, Lancaster, Ind.:

We are getting along as fast as could be expected in building a house for worship at Volga, four miles south of the college where you preached when here. Hope that if time continues you will be able to make us another visit and preach in our new house, and if that should ever be, may the blessing of God accompany your labors. I have been led to rejoice and thank God for the success of your labors in the South. It has been a source of much interest to me to read your "Journal." I can say, glory to God that so many are receiving the truth. We as a church are doing the best we can to keep up the worship of God regularly in our place, and striving to let our light so shine before men that they may see our good works and glorify our Father which is in heaven. We are earnestly watching the signs of the times, "looking for the glorious appearing of the great God and our Savior Jesus Christ," feeling to say, "Come, Lord Jesus; come quickly!"

Brief Extracts.

Br. P. F. Rambo, Eaton Co., Mich: I would inquire of dear brethren and sisters, if we live as near to our God as we should. Do we fully realize the the situation, when we say we believe that Jesus is *soon* coming? Are we not "cumbered about much serving?" The question is, If the Lord should come, are there not many who are not ready? This is the question of the hour, and we as a people who proclaim these truths, should fully sustain them in our daily walk and conversation. Through the labors of Eld. Wilson, the truth as it is in Christ Jesus is fully sustained, and an abundant fruit is the result. Our class at Delta are fully alive to the importance of being ready to meet our absent Lord. Praise God for his mercies which endure forever.——Sr. H. H. Potter, Banks, Mich: The state of the people in here as regards religion is deplorable. There are no Adventists near us, and our neighbors regard us as little better than infidels. But God knows our hearts, and he is the one to judge us, and not man. God bless you in your noble work of preparing a people to meet their King. Our paper is worth an untold price to us, and we should be sorry to have to give it up. Hoping it may always be prospered until Jesus comes, I remain your sister in Christ.——L. Mary K. Sayre, Louisiana: I would supply several families in this neighborhood with the paper if they would only read; but I cannot see that the older people read anything, and the younger ones read only story papers. As for myself, I like it more and more, and should feel lonely without it. I can understand it better than anything else. It has led me to study the Bible more, and take a greater interest in books pertaining to the Bible. I have been reading the life of Christ. I often think of his sufferings, and then I feel as if *I* could never complain of anything.——Br. C. A. Stewart, Macon Co., Ill: I am not a member of the church; indeed there is not any Advent church in this county that I know of. I and my wife heard preaching in Pratt Co. last fall and winter, by G. W. Hurd and O. D. Gibson, and became interested with their explanations of the Scriptures, and subscribed for the paper, and we still wish to read it.——Br. C. S. Branch: I subscribed for The Times some time ago. Besides this I take three other papers, but The Times is the most welcomed of them all. I have done up three of them to-night, that I have read, to send to friends in New York. In fact I send all of them away after I read them. If all of your subscribers would do so I think it would be the means of doing much good. There are but very few in this part of Connecticut "of the precious faith." Here is a great field for missionary work, without going to Japan or China. We have men of intelligence and wealth, ministers and laymen that do not believe the Bible.——Br. P. V. Foulks, Corry

Pa: I find myself still an Adventist, though I attend the Methodist meetings, and get much good there; but find myself always as much of an Adventist as before. I expect to live and die one, unless my Master comes before that event. I, know I am weak and sinful, but I look to the Lord for strength to accomplish my duty and endure to the end. I hope to be remembered in your prayers, that I may meet you all in the first resurrection. I live in a land of Bibles and hope to make good use of the book. Many have the same privilege, but abuse or neglect it. May the Lord touch their hearts and awake them to a sense of their necessity, a hope in Christ, in whom alone is eternal life and salvation. I wish some Advent preacher could come here for a few weeks, even. There could be much good done.—— ——Br. Jno. Griffith, Burnstown, Minn.: It is near New Year's, and I do not wish to be the last one to renew my subscription. I love the subjects that my paper advocates. I spent my youthful years in the Methodist church. I was sincere in my belief, but have since seen my error. Many of my good friends are there still. I seem as yet to make no impression on them. They will scarcely read our best books. I long for them to see that their eternal life is not inherent, but in Christ. I hope the day is not far distant when Christ and the resurrection will be the popular doctrine. The time the tent came to Minneapolis I gave up my old views. I had some persecution. I owe my change very much to Br. Fassett. I am glad to hear from him in the TIMES. May the Lord prosper him and his wife in their labor in their new field.—— ——Br. B. F. Workman, Auburn, Ill.: Our little band of brothers and sisters are still firm in the hope of soon seeing our Savior. And since the meetings held at the dedication of the chapel in Auburn, many have made new consecrations, which has given life to our prayer meetings, which are well attended, and have a lively interest.

Preaching in the Cars.

From passengers who arrived Thursday, overland, we learn, among other incidents, that there was very impressive preaching services in one of the cars, when the train that left Omaha on Wednesday of last week reached the Summit or Back Bone of the Rocky Mountains. It was New Year's night. At the request of many passengers Eld. Miles Grant consented to deliver a short discourse. The train was moving in "fits and starts"—going perhaps a distance of a quarter of a mile at a time, when the snow shoveling force would be employed again. The hour was appointed half-past seven. The conductor made a provision of lights—borrowed from the mail and express cars. It was a mixed gathering—from the Pullman palace at one end and the second-class cars at the other—but a very attentive audience. The Elder announced to his congregation of about sixty persons that he would stop whenever the cars moved, and resume at the next snow blockade station, if he had not concluded before the movement was made. His text was—"Prove all things and hold fast to that which is good." After an exordium of ten minutes, the train started and made a half-mile trip. Then there was a pause of thirty-five minutes, during which the Elder concluded his discourse. His closing remarks were touching the insignificance of all earthly things, and the greatness of the proffered gift of eternal life. The time, the place, all the accessions and surroundings of the occasion served to render the scene remarkable and peculiarly affecting. Eld. Wilson offered prayer, and the exercises closed with the Doxology. The eloquent preacher, Eld. Miles Grant, is in this city, where he proposes to hold a series of meetings, at which he will expound the prophesies as interpreted by what are known as Second Advent Christians. He appears to have established for himself great popularity among his fellow-overland passengers; all of whom speak highly of his preaching and conversational excellence.—*Sacramento Record, Jan. 6.*

Circular Letter

OF THE NORTHERN ILLINOIS A. C. CONFERENCE FOR 1872.

Dear brethren in the churches and ministry: In writing this address we would make mention of some teachings and experiences that more particularly concern us as a people endeavoring to promulgate those seasonable truths that set forth a necessary preparation for the coming glories of the kingdom of God.

The great primal object of all Christian bodies is avowedly to bring about a condition of character and moral purity, such as shall warrant their adherents in indulging some kind of a hope of future life and blessedness. Any failure to accomplish this, is a failure to be deeply lamented, as it results in an eternal loss. Too high an estimate cannot be set upon the result sought for through a profession of Christianity, consequently too high an estimate cannot be set upon the *means used to produce such a result.*

We are before the world a peculiar people, in that we set forth as a means to, and a result of Christian character, many things widely different from any other class of people. If the things that make us thus peculiar are false, we should give them up and go back to our old associations. But if true, then we should cling to them with all the tenacity of an apostolic church, who sacrificed even temporal life for the truth's sake.

First, then, we advocate that "Christ died for our sins according to the Scriptures." (1 Cor. 15: 3.) This expresses our view on the nature of the human race and the plan of redemption in its most extreme sense, and yet it is entirely Biblical. Its language confesses that our sins result in death, or in other scriptural language, "sin, when it is finished, bringeth forth death." (Jas. 1: 15.) To this we adhere. Can others do the same? For simply believing this statement, no more and no less, we are called heretics. More than this we never preached. Less than this is less than the truth. Different from this is perverting the gospel.

The language of the above text from Corinthians also asserts the death of Christ for us as a scriptural doctrine. We assert the same, viz: "Christ died." We fully believe it. Nothing more: nothing less. Can any one find fault? Yet we are branded as heretics for preaching this very doctrine. We accept the situation, and go forth declaring not our own words, but "thus saith the Lord."

Secondly, we advocate that "to them that look for him he shall appear the second time without sin unto salvation." This expresses the second advent of him who was dead, but who now lives forevermore. Connected with this second advent we read of immortality to the righteous, together with the kingdom of God on the earth renewed and made a perpetual joy.

For the truth of this the Scriptures abound in evidence. And for the nearness of the event, the Old and New Testament prophecies give ample proof. And yet, for looking for this same second advent, and believing it near at hand, we are considered fanatical by other religious bodies, who, denying the real death of man and of Christ, and advocating a ghostly inheritance for the only future state, would fain oppose us in our earnest efforts to win men from sin to holiness, by the cry of *heresy* and *fanaticism:*

From these two views as thus set forth, viz: that only justified ones are to receive immortality at the second advent of Jesus Christ, and that this event is nigh at hand, come many other Scriptural teachings wherein we differ from others, but suffice it to say in this connection that these two are the main points which make us a separate people.

That these views are true, long years of Biblical study more fully assure us, together with the religious consecration resulting from a hearty belief of them. And this last point mentioned is the perfection of all temporal conditions. To make men consecrated, holy, separate from worldliness in every sense is the professed aim of all theological teachings. Whatever accomplishes this fully, does for a person all that can be done this side of the judgment day. And has not a reception of Bible truth much to do in the work of sanctification? When Jesus uttered that memorable petition to his Father, "Sanctify them through thy truth; thy word is truth," can any one think for a moment that he was ignorant of the nature of true sanctification, or holiness? Objectors may say it is God that gives holiness and purity of heart. Very true. But we ask, how is the work accomplished? Will it be done independently of the truth? We think not. The very prayer of the Savior signifies that God is to do the work, but to do it through the agency of the truth. The word of God is called the "sword of the Spirit." Every soul that becomes sanctified to God has, as a result, some personal experience and knowledge of God that was not possessed before. And we read that the office work of the Holy Spirit is to eventually guide the church "into all truth."

And as the Holy Spirit does not work separate from the truth, much less does it promote error. Is any one made happy by receiving error? It cannot be of God. God is not a supporter of falsehoods. Neither does he "make a lie." People may be sanctified in spite of their erroneous opinions, but God does not use error for this purpose.

Hence, we see the necessity of knowing and preaching the word of God in order to create a character in men suitable to warrant them in a hope of eternal life. And for lack of the true word men are perishing. The professed church of Christ is to-day far from the purity that God demands. The church and world run riot together, and but few lift their voices or hands against it. It is because truth is fallen in the streets, that holy men and consecrated hearts are so few. We see these things and know them to be true. And have we no commission at this time? Is there no warfare for us to wage? Shall we not be found in the front ranks to oppose error and save lost ones? Surely, we cannot rest from our warfare now. This is no time for getting oliveyards, and vineyards, and ease, and pleasure. The spirit of inquiry is already stirring the people, and thousands are anxious to know if there is any light amid the thick theological darkness that surrounds them. God puts a commission into our hands, and says, "Go, speak to the people all the words of this life." Shall we accept it? We seem to hear the answer coming up to us in the voice of an echo, borne on the breeze from every consecrated one, "Accept it." Amen! Let no sacrifice be too great for us to make in these last moments of time. Let the heralds of the coming kingdom of God leave all else and go forth to work for the heavenly Master. Let the churches sustain them, and hold up their hands as they feed the people with the bread of life.

Brethren and sisters of the churches and ministry, let us show the consecrating, sanctifying power of God in us, because of the truths concerning Jesus and his coming glory. Let the year 1872 be one of progress on our part in spreading the light of Bible Christianity. With true unity and unabated zeal, let us press home upon the people the great "present truth" God has given us, warring against modern spiritualism in every form and place, and opposing the adulterated Christianity of the times in which we live, ever seeking to bring men to that holiness and purity of heart that permits no abiding place within for sin or error of any kind. With God and the truth, Christ and the gospel, one and inseparable, let us manifest an increase of zeal and consecration such as shall show that we love the work of God more than all the allurements of this vain world. And then, when the trump of God shall sound, we may have an abundant entrance into his everlasting kingdom.

FRANK BURR. } Com.
SILAS B. MABEY. }

The Fruits of Anarchy.

The writer of the following extracts, which I take from a paper favorable to some of his peculiar views, was once associated with me in the old Indiana Christian Conference, broken up and demoralized by the advocates of the restoration of fleshly Israel. He originally belonged to the Campbellites, who justly regarded him as one of their ablest Indiana preachers. But they cast him out of their synagogues for teaching the mortality of man, and the destruction of the wicked. He found congenial society in the Indiana Christian Conference to which he was admitted as a member. For several years every thing went on harmoniously, until the Judaizers crept in among us, and ultimately demanded the adoption of their views as a part of the gospel of the kingdom, which finally resulted in the ruin of the Conference. This brother took sides with the Judaizers and assisted in enforcing the "rule or ruin" policy. The dogma of Jewish restoration was brought promently before the Conference, and insisted on as an essential part of the gospel of the kingdom. Finding that I had been deceived and circumvented by false pretences, I abandoned the State organization in despair; resolving to make no further effort until this Judaizing faction had drifted away.

After having spent years in making war on all order and government in the church of God, he is now effectually played out. But to the extracts. He says:

"Popes forbade Luther and many reformers to proclaim or publish the mortality of man. The Campbellites have repudiated Dr. Field for teaching 'The dead know not anything.' Dr. Field and Second Adventists have repudiated us, for the belief, that the world to come must be controlled by Christ and his immortalized believers; and nations, Israel at their head, restored to Canaan, must be the subjects. The priests forbade Peter and the apostle 'to speak any more in the name of Jesus.'"

The fact is the repudiation was the other way; of which abundant testimony can be produced. Again he says:

"There are no successors of the apostles, prophets, evangelists, bishops, pastors, and deacons; therefore, no one of us to judge heresy. Jesus says, 'As I hear, I judge.' (Jno. 5: 32.) Therefore, all of us must go to the officers' written words, whom God set in the church, and bear always with each other."

No evangelists, no bishop, no deacons!—of course no government, and no church. Anarchy and complete disintegration! Every man a church to himself!! Here is another extract that illustrates the operation of these anarchical ideas.

"Sectarianism says to me, you shall not teach a common school, or a select grammar class; or even preach in the school house that four of my brethren and myself, with others, have been taxed to erect. Here I am out of employment, this winter, but few of us in the faith. Well, I am going to preach the word of God's kingdom."

So much for disorganizing principles—pulling down everything and building up nothing. An able speaker living ten years in one place without gathering a church, having no place to preach, nor even to teach school! To cap the climax, this signal failure is charged to the sectarianism of the neighborhood in which he lives!

N. FIELD.

Our Book and Tract Column

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Advent Christian Times.

TUESDAY AFTERNOON, Jan. 30, 1872.

JOSHUA V. HIMES, ... EDITOR

MAKING LIGHT OF THE WORD.

Henry Dana Ward writes to the *Advent Herald:*

Why do the Lord's people make so light of his word? He pronounces on the ungodly their doom, and some thinking annihilation preferable, take leave to interpret accordingly—as if destruction carries annihilation with it. These bodies are destroyed, returned to dust, and left to sleep, until the great day of the Lord, when they awake and come forth from the grave. Earth itself goes to destruction and ashes in the final conflagration. But earth is not annihilated. It comes forth of a higher pattern from the Creator's hand.

—We are sorry such a clear-headed literalist as Mr. Ward should be guilty of such a paralogy as the above. The idea of an analogy between the *cleansing* of the earth by fire and the *destruction* of the wicked is too absurd. Let us glance at it.

The wicked are to be destroyed.

The earth will be destroyed. (?)

But the earth will come forth from its ashes "of a higher pattern," and not be "annihilated."

Therefore the destruction is not "annihilation."

And perhaps Mr. Ward will tell us, if his argument is worth anything, how, as "destruction" in the case of the wicked and of the earth means the same thing, he will escape the conclusion that the wicked are to be *restored* from their ashes, and "come forth of a higher pattern from the Creator's hand?"

THE HYMN OF CLEANTHES.

Our readers will no doubt peruse with interest "the poem" from which Paul made so apt a quotation in his address to the Athenians. The following version by Edward Beecher appeared in a late number of *Old and New:*

HYMN TO JUPITER.

Great Jove, most glorious of the immortal Gods,
Wide known by many names, Almighty One,
King of all nature, ruling all by law,
We mortals thee adore, as duty calls;
For thou our Father art, and we thy sons,
On whom the gift of speech thou hast bestowed
Alone of all that live and move on earth,
Thee, therefore, will I praise; and ceaseless show
To all thy glory and thy mighty power.
This beauteous system, circling round the earth,
Obeys thy will and wheresoe'er thou leadest,
Freely submits itself to thy control:
Such is, in thine unconquerable hands,
The two-edged, fiery, deathless thunderbolt;
Thy minister of power, before whose stroke
All nature quails, and trembling stands aghast;
By which the common reason thou dost guide,
Pervading all things, filling radiant worlds,
The sun, the moon, and all the host of stars
So great art thou the universal King.
Without thee naught is done on earth, O God,
Nor in the heavens above, nor in the sea:
Naught save the deeds unwise of sinful men.
Yet harmony from discord thou dost bring;
That which is hateful, thou dost render fair;
Evil and good dost so co-ordinate,
That everlasting reason shall bear away;
Which sinful men, blinded, forsake and shun,
Deceived and hapless, seeking fancied good.
The law of God they will not see nor hear,
Which if they would obey, would lead to life;
But they unhappy rush, each in his way,
For glory some in eager conflict strive;
Others are lost, inglorious, seeking gain;
To pleasure others turn, and sensual joys,
Hasting to ruin whilst they seek for life;
But thou, O Jove! the giver of all good,
Darting the lightning from thy home of clouds,
Permit not man to perish darkling thus;
From folly save them; bring them to the light;
Give them to know the everlasting law
By which in righteousness thou rulest all;
That we, thus honored, may return to thee,
Meet honor, and with hymns declare thy deeds,
And though we die, hand down thy deathless praise:
Since nor to men nor gods is higher need
Than ever to extol with righteous praise
The glorious, universal King Divine.

PERSONAL LETTERS.

Owing to delays and miscarriage of letters forwarded to us from the office many letters have only just come into our hands. All will be attended to soon.

Also, communications and letters for the paper have been delayed in the same way, including Eld. Braden's Fourth Letter, which has come just as we go to press, and will appear next week.

THE DISCUSSION.

We are unable to furnish the continuation of the discussion this week for the reason that Eld. Braden's fourth letter forwarded to us by mail, for some unaccountable reason failed to reach us. We hope to receive it or a duplicate in season for next week.

EDITOR'S JOURNAL.

CASTLETON, VT.

MONDAY, Jan. 14. Have made visits with Br. Mathewson among his people. We found every family more or less impressed with the importance of religion. We had special conversations and prayer. Personal religion was the theme. At night I met with them and spoke from Ex. 32: 20. "Who is on the Lord's side?" Quite a number of new converts came to the altar, and some were justified. The new manifestation of power in the congregation was deeply encouraging. We are truly having a blessed work of God. We have received liberal aid from this church in our Western Publishing Society, both in its beginning and progress. And we still have their sympathy. And any aid I can give them by my poor efforts in return, I regard as a duty I owe them, as a Western man. I trust this will be understood by our brethren in the West; and though some of them may seem to be neglected, yet I am doing what is for the best, and shall after a little delay, also give them a helping hand again.

TUESDAY Jan. 16. The M. E. church commenced a four days meeting to-day, and had three services. I attended morning and afternoon. Mr. Philips the pastor spoke in the a. m. from Mat. 5: 20—"Except your righteousness exceed the righteousness of the Pharisees, ye shall in no case enter the kingdom of heaven." He gave us a plain, pointed and practical sermon. In the p. m. a pastor from Fairhaven spoke from 2 Cor. 5: 17. "If any man be in Christ he is a new creature, old things are passed away and all things become new." These sermons were studied, and well delivered in their best style. But the Methodist minister of to-day, is not the Methodist minister, of a half century ago. They have not the spirit or power of other times. There is a formality, dryness, and a want of the power that characterized them a half a century since. There is less persecution, and more honor; less of the Holy Spirit and naked trust in God, with more learning, wealth, and worldly conformity. There was a congregation of about thirty persons, most all of whom were believers, and of these there were several Adventists besides Br. Mathewson and myself.

We had more than our usual attendance and interest at the chapel at night. I spoke from Jer. 8: 20-22, "The harvest is past and the summer is ended and we are not saved." Several new ones came out and were blessed. And the work is deepening and widening. God has heard and answered prayer, and blessed the long continued and faithful labors of our brother and sister.

WEDNESDAY, Jan. 17. Left Castleton for Rutland, Vt. and called upon Brn. French, Parsons and others, and talked over the interest of our cause and the state of the cause in the city. I find they were very much disappointed in not obtaining Eld. S. G. Mathewson for their pastor. They offered every inducement in their power for him to come—all he asked and more. But the Lord seemed to hedge up the way, and the claims of the Castleton church were so strong, that he did not feel that he could lightly consider them. The church and the people at large in Castleton, uniting in their expressed wish for him to remain, seemed to convince him that he ought to do so.

The church in Rutland, have now given Eld. D. T. Taylor a call to become their minister. Eld. T. is not only one of our ablest writers, but is a good pastor. We have very few pastors among us, most of our preachers being evangelists and missionaries. We are suffering from the lack of pastors, who can build up and enlarge the churches. If Br. Taylor, should go to Rutland he will build them up.

I took the cars, as I supposed for Rouses Point, with a view to see Br. Taylor at his residence. But found that my ticket carried me on a new route, *via* St. John's; so I came direct to Melbourne. Here, as alway, I found a hearty reception from father Gilman and family. And as I wished to visit the brethren in the neighborhood Br. G. harnessed the horse. I first called upon Br. Wilson, who was in affliction, having recently buried his estimable wife and child. He is sustained by our "blessed hope," as he expects Jesus to come soon, when the sleepers will all awake to everlasting life. We then crossed the St. Francis', bridged by ice, to Richmond, and visited Br. J. D. Daniels, late of Danville, P. Q. He is now settled here, and having weekly meetings at his house. Arrangements were made for me to preach at night. Richmond is filling up, and more people can be got out to hear than in Melbourne. I preached from John 5: 39, and gave the Scriptural evidence of the Messiahship of Jesus of Nazareth, and of his *speedy coming.* Nearly all spoke at the close, and we had a time of refreshing. I then took leave of the friends, and came to Montreal by the night train. Spent but a short time, and when business was done I had no time to visit the brethren, though I greatly desired to do so. Preached in Rutland, in the evening, at the chapel, from Dan. 7: 25-27, on the predicted fall of the Papacy, showing that that power had fallen, and the kingdom of God is at hand.

SATURDAY, Jan. 20. Saw several old friends, and believers of 1840. We have worked together from the beginning, and as old soldiers we have a sympathy peculiar to this class. It is good to see the old veterans, and hear them speak of nearing deliverance.

I had a pleasant interview with Br. McLean editor of the *Independent*, a local weekly paper of merit and high tone. He sympathizes with the Advent doctrine and people.

I also met Br. D. E. Grandy, who was brought in at the time of our great meeting at Vergennes, Vt. in 1842, when Father Miller was present, Col. Wines and Truman Grandy o Vergennes, Dr. Smith of Castleton, and a host of others were brought into the faith then and there. Some of them sleep, while Dr. Smith and others remain and are true workers in the cause.

At noon took leave of Br. French, who is one of the whole-hearted ones. God bless and reward him for his labors and sacrifices for the truth.

ELD. EDWIN T. HIMES.

Br. William: I have just received your letter informing me that our dear Br. Edwin is gone. So it seems he "ceased at once to work and live." Dear one, his work is done, and well done. He now rests from his labors, till the Master shall appear, when raised all glorious and immortal he shall receive the crown of life. Blest servant, and blest reward.

It was my privilege to be with him frequently, and to know him intimately during the past three years. In all our intercourse, I have ever felt that I never knew a young man in whom I saw so much to admire, and so little to condemn. I can say of him as John Wesley did of the sainted Fletcher, "I never heard him say an improper word, or saw him do an improper act." He was always gentle, genial and loving; and possessed in an eminent degree the patience and meekness of Christ. In his earnest, tireless, and self-sacrificing labors, he has enshrined his memory in many loving hearts, and made a mark for the cause of truth that will endure while time shall last.

As a minister, all was consecrated to the one work of preaching Christ. His only aim was to bring sinners to a knowledge of the truth, and to unite and build up Christians in the faith and hope of the Scriptures. And wherever he has labored there are living epistles of his success. During these brief years he has done a great and good work among us and his loss is irreparable. He had to an eminent degree the faculty of planning and systematizing labor. A thorough and valuable revision of our Conference constitution, the organizing of districts in our bounds and the holding of regular Quarterly Conferences, are mainly due to his efforts. He also inaugurated a plan for the raising of mission funds for the distribution of tracts and books, and thus aid in the dissemination of light and truth. His last work was to introduce Mission Boxes into families to aid in the good cause. One hundred of these were provided, and most of them put up, very many with his own hands, to receive the offerings of the little folks and others in the family. He judged that not less than three hundred would be needed in the State; and at the low estimate of even one dollar a year per box, would of itself make quite a Conference Fund to be disposed of as the Conference should judge best for the promotion of the cause. I am sure the friends who have received these boxes from his hands, will now prize them very highly and feel a deep interest in dropping their free-will offerings into these sacred depositories for the cause.

Br. Edwin was an able expounder of the word and defender of the faith; a ceaseless and sacrificing laborer in the the Master's vineyard. To the cause he gave his whole time, talents, health, and life. He did all that he could. It was a noble offering, and it has accomplished a noble work. Brief though it was its results will live and bear fruit till the day of Christ. May his mantle fall on the few who are left to battle for God and his truth in the blessed cause. And may his all-sufficient grace and providential care, attend comfort and bless the afflicted ones.

L. C. COLLINS.

A WORD FROM THE KASOTA ADVENTISTS.

Resolved, That in the death of Eld. Edwin T. Himes.—who died Jan. 17 1872 at Winona—we sincerely feel that he fell asleep with his armor on.

Resolved, That we tender our sympathies to the friends of the deceased.

Resolved, That in his death we lose a brother and laborer whose place it will be hard to fill.

Resolved. That we will strive to live so we may meet him at the resurrection morn.

Hades.

(Continued from First Page.)

colorless, and rigid, and lifeless. Yet Elijah regards this lifeless figure as still the widow's son. "And he said unto her, *give me thy son.* And he took *him* out of her bosom, and carried *him* up into a loft, and laid *him* upon his own bed."[*] The dead body is regarded by the prophet as man. In the very same way our blessed Lord speaks. Lazarus, his friend has died. Where did Christ think and say that Lazarus was? In the grave. "Where have ye laid *him?*" he said to the standers by, and they pointed out the grave. Over the grave stands the Lord of life and he addresses what lay in the grave as Lazarus. "He cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

XII. We will now draw attention to another Scripture which establishes our view that with the body is essentially bound up the personality of man; that without the body it is not allowed that the man can be said to be. "I am an immortal spirit," says John Wesley. John Wesley thought that this spirit was his true self, that where it was, he was, and where it went, he went. But our great Father teaches an opposite doctrine. It is the evening of his resurrection from the grave. As his diciples speak of the wonders of that day, "*Jesus himself* stood in the midst of them." At the sight "they were terrified and affrighted, and supposed they had seen a spirit." Jesus proceeds to disabuse them of their error. He tells them "Behold my hands and my feet, that it is I myself."[*] In the mind of Jesus his body was absolutely essential to his personality. A spirit, whatever ideas we may attach to that term, was not, and could not be Jesus himself. He does not allow us for a moment to suppose that he could exist as a man independently of his body. Our modern notion that the true I, the true man, is a spirit, or a soul, which may leave the body, and yet without the body be the man, is rejected by our Lord.

XIII. If we are content, then, to take the teaching of the Scripture as our guide, we will see that its teaching is that man in his origin was made of earth in the very same way that all the lower creatures were created from it: that to any true conception of man the idea of body is absolutely essential: that no subsequent addition of spirit or soul, whatever be the ideas we attach to these terms, can assume to have superseded this idea of man; that as they were once disassociated from man, viz., ere God had given them to man, so they may be again disassociated from man: that man may return to his old condition ere he had them at all, and the dead body they have left is then the man, the person, the self.

CHAPTER II.—MAN ONE PERSON.

I. We saw in our last chapter what man was at first, and what man might become again, viz., body without life. We cannot too much insist on this as the Scriptural view of our original and essential nature. Man is not a spirit, man is not a soul. Attach what ideas we please to these terms, endow them with what capacities we fancy, it is not permitted us to use either of them, or both of them, as our definition of man. Man is earth. The body of man, in whatever condition it be, is man. Without the body we are not for a moment permitted to suppose that there is or can be such a person as man. Man may have spirit and soul, but he is not spirit or soul. They may be taken from him, but that from which they are taken retains the attributes of manhood; and spirit and soul, whatever they are, in whatever state or condition they be, to whatever place they may have gone, cannot have attributed to them, or to either of them, the attributes of manhood. The man, the person without them, has ceased to be a living person, whether we suppose them when separated from him to be living or dead.

II. Before we proceed to discuss the nature and properties of soul and spirit, so far as they are told us in Scripture, it may be well to say a few words on the utter absurdity of supposing them apart from the body, to be man or a person. We suppose that every one will allow that each man constitutes only a single person. We suppose that no one will maintain that any change of which man is capable can have as its result the making of two men or two persons out of what was but one. In life we allow that each individual, however composed, is yet but a single person. No one can surely contend that death converts this single person into two or three!

III. We will in the course of our inquiry have a good deal to say about death, and what it is. We do not accept the common definition of death as regards man, to be an *adequate* definition of it, but we fully accept it as a *true* definition of it, to a certain extent. The definition we refer to, is that death is a separation of the soul and spirit from the body. As we have said, we accept this as perfectly scriptural and true; we only object to it as not conveying the entire idea of what Scripture means and defines by death. But death is unquestionably the dissolution of union, the separation of the spirit and soul from the body of man.

IV. Now what is the result as regards *person?* Has it made two persons out of one? We wait for an advocate so hardy as to say that it has. Until he appears, we will assume that there is no man of sense and reflection who will say that it has. At once there is brought before us the question, whether is the body without the spirit, or the spirit, or soul, or both without the body, the true and real person? Plato has decided the question in his own way. He never fancied that death made two persons out of one, but he did fancy that death separated the true and real person from what had been associated with it for a time. With him the true real person was the soul. To it he gave all the attributes of personality. Accordingly, when death came, and the soul was separated from the body, the true person, the soul, went forth, leaving that body which was not a person, but had only been associated with a person, behind. When Plato makes Socrates speak of death and its separation, he makes him say always, "I depart hence to-day," "I depart to the gods." The separated soul he supposes to be the true person, to be Socrates. He is not guilty of supposing that another Socrates remained behind in the lifeless corpse.* He expressly denies that what the sad friends of the philosopher would then look upon would be Socrates at all. Socrates had gone away: was beyond the sky: the dead body they looked at no more deserved to be called Socrates than would an old garment which Socrates had worn and laid aside. The only difference was that he had worn one garment, the body made of clay, longer than another garment, the dress made of wool.

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[*] 1 Kings, 17: 17-19.
John, 11: 34-44.

[*] Luke, 24: 36-39.

V. Now unquestionably our Platonic divines in heart adopt the theory of Plato. But then they are clogged with their recognition of a book of which Plato was ignorant—the Bible. This Bible persists in calling the body when dead the man. It says that Abraham, and Jacob, and David, and others departed from life, are in the grave, and it never says they are in heaven or anywhere else but in the grave. Now here is the perplexity of theologians who Platonise. They cannot deny that the persons who have departed this life are in the grave, without denying those numberless Scriptures which say they are. They therefore in words, whatever they think in their hearts, allow that they are in the grave. But they also hold, and possibly, if not probably, with a stronger faith, that these persons are in heaven, or hell, or a hades distinct from the grave! And thus we see that the recognition of spirit or soul, separate or united to each other, distinct or different names for the same essence, leads its Christian maintainers to the absurdity of supposing that death ha[illegible] converted one person into two. [illegible] life there was but one Abraham, [illegible] death there are two; in life there wa[illegible] but one David, in death there are t[illegible] Davids! In life there was but [illegible] Christ; during the three days of [illegible] death there were two. One Da[illegible] was in the sepulchre at Jerusalem; [illegible] other David was somewhere [illegible] One Christ was in Joseph's tomb; [illegible] other Christ was preaching to sp[illegible] in prison, or otherwise busily occup[illegible] One Abraham was asleep and d[illegible] another Abraham awake and li[illegible] Such is the abs[u]rd, yet necessary [illegible] clusion to which men who accept [illegible] Scriptures as true are led when [illegible] adopt the philosophical idea th[illegible] soul or spirit separated from the [illegible] is the true man, or a man or a [illegible] at all.—*Henry Constable, in R*[illegible]

NO SOUND WITHOUT EA

There can be no sound without an [illegible]; for sound is a SENSATION produced on [illegible]y sound-waves from a vibrating body.

Sound is not a certain something th[illegible]s through the air to the ear, but simply [illegible]lt of undulations of a certain kind in th[illegible]he vibrations of some body. Air is not [illegible] to produce sound, though under ordin[illegible]stances it is the medium. We may [illegible]t it is not necessarily the medium under [illegible]um-stances by placing the head under [illegible]and then having some one strike two st[illegible]her in the water at quite a distance from [illegible] The sound will be more rapid and loud [illegible]n the air. Again, by placing the ear at [illegible] of a long stick of timber, and then scra[illegible] oth-er end with a pin, the sound will b[illegible]

Sound is in the ear, not at a dis[illegible]n us, and is simply a sensation; or, in o[illegible]ds, an effect is produced on the ear by [illegible]uses, and we call this effect SOUND.

Should a cannon be fired out on [illegible]rairie, and no ear be within hearing d[illegible] there could be no sound. Let me be u[illegible] I do not say that the cause would not [illegible]ust the same manner, nor that the vibra[illegible] undula-tions would not go on just the s[illegible]t these undulations having no ear to st[illegible]on, the effect could not be produced, and [illegible] sound.

A tree falling in the woods wh[illegible]ar hears it, there can be no sound.

The undulations of the atmo[illegible]ust reach a certain tension or pitch befor[illegible] can per-ceive them. A body passing [illegible] the air produces no sound till the rapid[illegible]es a cer-tain swiftness.—PROF. G. S. B[illegible]

Some of our readers will [illegible]ber the Professor as an immaterialist [illegible] once furnished some food for discuss[illegible] these columns. We were wondering [illegible] read the above effusion from his pen [illegible]er his contact with us had not had a [illegible]ial effect, and he was feeling his way [illegible]l material-ism in the above article. [illegible]nd without ears." Do immaterial spir[illegible]e ears, im-material, of course? If a [illegible] in a body cannot distinguish sound [illegible] a vibrating ear-d[illegible]w is it to hear after it becomes disem[illegible]? That is what we are curious to k[illegible]s heaven a place of absolute silenc[illegible]e read in one place of silence there [illegible] half hour," but we always sup-posed [illegible]e in consequence of all sound being [illegible]d, not because no being there was was [illegible] of hearing. Will there be no mus[illegible]? Are we not *really* to hear our Savi[illegible]ce? Will there not be *actually* a "so[illegible] Moses and the Lamb?" If not ther[illegible] meaning attaches itself to the Savi[illegible]ortation—"He that hath ears to hea[illegible]n hear'" If "the spirits of just men [illegible] perf[illegible] are to be eternally *deaf*[illegible]ink er[illegible] ages shall have rolled arou[illegible] will earnestly desire "the re-dem[illegible] of their bodies," that they may hea[illegible]

I[illegible]f there be no hearing without ears, is t[illegible] *seeing without eyes?* We shou'd jud[illegible] Light is as dependent upon "un-dul[illegible] as is hearing. And are disembod-ied [illegible]*blind*, too? And if blind and deaf, wo[illegible] an unconscious state until the res-urr[illegible]e quite as desirable as to be con-scio[illegible] deprived of sight, hearing and fra[illegible] (A curious conscious state, truly!) I[illegible]ay be said, the disembodied spirit wil[illegible] see and feel in some other way than by[illegible] Indeed! How will you go to w[illegible]rove it? What! the cannon's roar, the[illegible]ing thunder imperceptible to the en[illegible] spirit whose material ears are clos-ed[illegible]adily perceived by the same spirit wh[illegible]embodied? Immaterialism must be c[illegible]r it will break itself down by its de[illegible] upon the credulity of the public.

[illegible] above article and remarks ap-p[illegible]n THE TIMES of May 30, 1871. S[illegible]ter we received the following c[illegible]nication from the Professor. W[illegible]ended to have given it a place b[illegible]his time, but it has been inad-v[illegible]ly delayed.

FROM PROF. BRADLEY.

[illegible]he Editor of the ADVENT CHRIS-[illegible]TIMES:

[illegible]iend has kindly put a copy of [illegible]paper of May 30 into my hands. [illegible]you have copied from the *Baptist* [illegible]n—to which, by the way, you [illegible]d have given credit—[We found [illegible] exchange without credit.—ED.] [illegible]ticle of mine, entitled "*No sound* [illegible]*out ears.*" In commenting on it, [illegible]seem to be quite merry over it, [illegible]to imagine that under your cloud [illegible]erriment you have sailed off victo-[illegible]. Will you, therefore, allow me [illegible]e for reply to some of your re-[illegible]ks, and would-be arguments.

[illegible]he friend who handed me the pa-[illegible] remarked as he did so, "I don't [illegible]ow when I have been more amused [illegible]er any little thing, for he hasn't made [illegible]y reply at all to your argument."

You start out with—"We were won-[illegible]ring as we read the above effusion [illegible]om his pen, whether his contact with [illegible] had not had a beneficial effect, and [illegible]e was feeling his way toward materi-alism in the above article." Now Mr. Editor, is this the way you treat all those who are "feeling their way" toward your sublime hight. Do you turn around and ridicule those who are trying to climb after you? Do try to be charitable to the denizens in the lowly vale, for they may aspire to lofty soaring sometime. Don't clip their wings in too hurried a manner, for the fall might injure them forever.

But, to be serious, allow me to say that I believe we should all try to get good from all men. We should try to learn something from all with whom we come in contact. I profess to be ever ready to accept all truth just as soon as I make the discovery that it is truth. When convinced of the truth of your system of materialism, I certainly shall accept it, but I confess myself a long distance from it at the present time.

It appears to me that your whole system lacks consistency and proof. Perhaps I am blind so that I do not perceive the beautiful harmony claimed for it. Perhaps I have wholly misapprehended the entire scope of the Bible, but I think not; at least I try to understand what is taught.

You say, "Do immaterial spirits have *ears*, immaterial of course? If a spirit in a body cannot distinguish sound without a vibrating ear-drum, how is it to hear after it becomes disembodied?" Will you please tell us which cognises the sound—the ear, or the mind? Which perceives an object, the telescope, the eye, or the mind? You admit at once, that it is not the eye or the ear, but the mind. These are only the physical instruments. In this state of being it is evident that the mind is dependent upon materiality for its manifestations, but there is no evidence that such will be the case in the future world. You seem to imply in your query that in heaven sound will come to us in a manner similar to the present way. Of this there is no evidence. What proof have we that there will be an atmosphere similar to this which now fills our lungs? What evidence have we that there will be any air at all in heaven? You may suppose a thousand things, but you have not the slightest proof of any such thing. For all we know, the means for communication in the future will be entirely different from what we have in this state of being.

Here is one difficulty with your system. You seem unable to apprehend a state of being much different from the present. You are emphatic that all will be *material.* Let us speak for a moment about *materiality*, for it may be possible that we are not so far apart as might at first be supposed. What is *materiality*, and what is *spirituality?* What is the difference? Are they absolutely different in all respects? Have they no points of similarity? Is *spirituality* a product of the *material*, or not?

We cannot answer all of these questions, for we have no means of proof or verification; but we have our opinion, be it right or wrong. In looking at the material world, we find there are gradations, from the grosser up to the more refined. Commencing with the coarser earths, we follow up through the minerals, metals, fluids or liquids, air, gases, etc. Hydrogen gas possesses the most attenuated particles of all known substances—that is, so called substances—it being some fourteen times lighter than common air. We find in this investigation that the higher we ascend the more subtle and powerful does any substance become.

Water possesses a certain force, but when turned into a subtler form, in the shape of steam its power is vastly increased. Following in the train, we may suppose that electricity is a much more subtle substance, [Is it a substance?—ED.] and as much more powerful as it is more subtle. Thus far it has eluded all efforts to measure or weigh it. Our instruments are not yet perfect enough. And yet, who will say that electricity is not *material?* Certainly I could not say it. In fact, my opinion inclines to the view that it is a more subtle form of what we call matter.

So when we speak of the *ether* that is supposed to be the medium of light, we speak of that which we never saw or felt. We have no means of investigating its properties, and yet we feel quite certain that it exists. We believe that light cannot come to us without some medium, and since the air is not the medium, we conclude it must have some other, and this we call *ether.*

We say, that for all we know, electricty may be material. As yet its weight has not been determined. We only know its effects on other kinds of material. Going upward in the same sense, it may be that spiritual essence is only the refined substance of material.

Do not, however, understand me as insisting or attempting to prove that all these forms of matter have been made from the coarser materials; for I can conceive of their having been made just as they now exist.

I do not know that it is worth while to contend that spiritual essence is emphatically and entirely different from all other forms of matter This we do not know. Should we admit that it is simply matter in its highest sublimation, I do not know that it would in the least detract from the glory of the spiritual. Admitting that it is even material, this would not prove that it is subject to all the laws and changes of of coarser materiality. We think there must be laws and properties peculiar to its state of being.

But again I believe that the atmosphere is an entity, or, in other words, that it has properties distinctly its own. So electricity. So the ether. And thus I reason that the spiritual part of man may have an existence distinct from the body. You might just as well say that the atmosphere we breathe is a part of the body, as to say that what we call spirit or soul is a necessary part of it. Here is where the fallacy of your system in a measure lies—that the spirit or soul is only the result of vital actions. Some of your writers affirm that the brain secretes thought, just as the liver does bile. [We doubt this.—ED.] Admitting this to be true, it is easy to see that when the body decays the whole being perishes As yet I cannot see the evidence of such a position. The arguments adduced in support of such seem to be exceedingly weak. I do not say there are no difficulties on *our* side, but those on yours seem to me to be without number.

Finally, I expect the eyes of our spiritual bodies will be vastly different from what we now possess, and so of our ears and senses generally. The various mediums of our communication will probably all be different. In what respect I cannot tell, nor do I care To reason from the phenomena of this life, that like ones will exist in the future, is something we don't know anything about.

When I see the truth of your system, you may rest assured that I shall gladly adopt it, for all truth should be accepted.

G. S. BRADLEY,
Evansville Seminary, Wis.

REMARKS ON THE ABOVE.

It is not necessary that we should expend many words in reply to the above. In it the Professor raises an entirely new issue. He affirmed in his original article that there is "no sound without ears." If he had said no sound without mind, we should have set him down as a follower of Berkley, and as—

"When Berkley said, there is no matter,
It was no matter what he said,"

so we should have reasoned of the Professor's assertion. Our own opinion is, that when a tree falls the amount of noise produced is no way dependent upon the ears within hearing distance. To bring the matter to a point. If a cannon were fired upon an open prairie, says the Professor, with no sentient creature within hearing distance, there would be no sound. Now if this is true, it is also true that if a perfectly deaf man stood beside the cannon there would be no sound. But on the Professors *new* premises, if the deaf man were shot down at the first discharge of the cannon, and it were then *fired again*, it would *then* make a noise, because *the disembodied spirit would hear it.* Now we assert that if the spirit possesses a faculty by which it can hear independent of an ear, there is no reason for doubting that it can exercise that faculty while embodied. If all the Professor *meant* to say was, living human beings cannot hear without ears, we are heartily with him What he *did* say was—"No sound without ears!"

As to the rest of the article, our readers are intelligent, and will probably find as much "amusement" in it as the Professor and his friend forced out of our remarks, and we leave it with them. They will perceive that he is not an immaterialist any more. Refined or exceedingly sublimated matter is *material* still. The substance by which we think may be a thousand times lighter than hydrogen; but it is still substance, matter: and to believe that "matter can think" is *materialism*, surely.

As to the future world, we are not so much in the dark as the Professor thinks. We are to be material beings—like Christ after his resurrection—and dwell in a material inheritance—the renewed earth. It will be refined, not gross in any respect, but still material.

On the point whether we affirm that spirit or soul is "a necessary part" of the body we refer the reader to Mr. Constable's article on *Hades*, which we cordially endorse. And whether soul or spirit is "a result of vital action," depends upon what one means by the term. In one of its uses soul *is* vitality or life itself. But when it means mind it is the "result of vital actions." But in Scripture it is never an intelligent moral entity capable of conscious existence apart from the body.

EDITORIAL GLEANINGS.

The "Evangelical" Adventists will hold a convocation at Pittsfield, N. H., Feb. 7, and onward, and an effort will be made to organize a Conference for New Hampshire, Massachusetts, and Rhode Island, their cause probably being too weak to sustain an organization in each State.——Br. Marston's late visit to Elida, Ill. seems to have stirred all that region. Large audiences, and new subscribers to THE TIMES. One "M. E." brother declared he felt to "thank God and take courage"——The interest in Western Iowa with Br. D. S. Clark continues good. It seems he got into a discussion with a friend who left his Bible at home, and brought Josephus to prove the soul immortal! He is now at Dexter.——At Inverhuron and vicinity in Canada, quite a good work was being wrought by THE TIMES and our tracts We were urged to go there, but could not. Br. Newman is now mourning that others have reaped the seed sown. Never mind, brother. The Lord will provide by and by, and you will see his salvation.——In Sr. Rowell's field there is a good interest. At Martin's Ridge a number have risen for prayer, and some converted. The cause is onward.——We hear that Br. W. J Hobbs is beloved in his present field of labor—Springwater, N. Y. There is a fine church and excellent chapel there. We look for good news from that quarter. They have a good healthy opposition.——Br. O. D. Gibson having had some good meetings near Palmer, Ill., was confronted with a challenge for a discussion on the soul and the state of the dead, etc., from a Baptist minister. He concluded it best to accept. It begins to-morrow (Jan. 31).——This note found its way to our table last week: "Having seen a few Advent tracts, and not being permitted to read them, I thought I would send to your office and see if they could be obtained there." We have sent a good supply and expect good results.——Sr. Burr, of Chicago, is in feeble health, and at Dr. Spaulding's in Aurora, in hope of help from his treatment—which we all pray she may receive.——Br. H. Willett sends us a new subscriber, and tells how he happened to find him—by keeping his Advent papers and tracts lying about on his counter in his shop, where customers can see and read them. He advises other brethren in business to try it.——The Indiana Q. M. at Big Indian was excellent. Br. D. Mathewson did most of the preaching. One added to the church. The Conference are quite in earnest about a tent. It will cost about $350. We hope they will have it in the field early.——The people in Almer, Mich., have closed their school house to religious meetings. As a result the Adventists there will try to build a chapel. God "watereth" with persecution to secure an increase.——The evil report concerning Br. Adam Mackie, published in the Detroit *Tribune*, is a falsehood. The documents will appear in THE TIMES next week.——We judge from his reports in the *Crisis* that Br. Sheldon is having quite a successful trip South.——Eld. J. Couch has accepted the pastoral care of the church in Chelsea, Mass.——Br. Bowman having left the Methodists of South Carolina, by resignation, is now *turned out* by vote. They evidently do not love him as once they did.——Ten have been baptized recently at Suncook, N. H., four of them converted from Romanism. Eld. E. Morrill has been laboring there.

The Times.

AT HOME.

" " " Ten Savings and other banks have failed in New York of late.

" " " Congress is at work, *i. e.*, talking. And really some legislation is being forwarded. Provision is made for the next House of Representatives to consist of 283 members. The West gains largely.

" " " The people's leaders at Washington say that we must build a navy. We are as liable to get into a war as other nations, and must get ready in time of peace! *That's* the road to the temporal millennium. All the world taxing itself to get ready for war.

" " " The Senate of Virginia has refused, by a vote of 8 to 21, to repeal the law punishing petty convicts with the lash. The whipping of women for petty offences is by no means an uncommon thing in Virginia. Every county and city has its post, its thong and whipper.

" " " When the present New York Legislature was elected, the people of that State were quite sure *their* political millennium was nigh. But since it has got in session that blissful epoch has again been postponed. They have got rid of some evils, to be sure; but then there are so many left!

ABROAD.

" " " There are signs of a breaking up in the ranks of the Republicans in France. The Democracy of Gambetta is too mild to suit the extreme tendencies of the day.

" " " A revolt among the Hookahs of Bombay has been suppressed by killing a hundred of them, and making prisoners of many others.

" " " A Paris paper, the *Patrie*, in its review of 1871, describes the year which has just elapsed as the gloomiest which any Frenchman living has passed through. During those twelve months of anxiety and humiliation no trace can be found, it maintains, of a single really consoling day. To find an equally mournful period in the history of France, it would be necessary to go back to the darkest times of the fifteenth century. In the opinion of the *Patrie*, the saddest reflection is that, after losing military superiority, territory, and civic honor, a still more valuable thing has been lost—viz: the opportunity of national regeneration.

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*Plato's "Phædo," 56;

Communications.

"Consistency, Thou art a Jewel."

If no other reason can be found for calling *consistency* a jewel, its *scarcity* in the arguments and theories of men would be sufficient? For a more glaring lack of consistency I would point you to the theories of "modern spiritualists," as they choose to term themselves. We find them denying faith in materialism, and the power of Jesus to resurrect those who believe in him, because they have not *facts* to base their belief upon. Still they are ready to swear that Spiritualism is true, although they cannot place their finger upon one single isolated fact to demonstrate its truth to the satisfaction of such minds as Tyndall's. Refuse to believe one thing because they claim they have no facts to base their belief upon, and because they are *reasonable* persons that will not be convinced by anything but stern, stubborn facts; yet put their full belief in another theory that has fewer shadows of facts than the one they refuse to believe in has facts. Truly, consistency is a jewel when we consider such men's opinions, and I would that they might find the jewel and wear it in their theories.

In the *Golden Age*, Nov. 25, we find W. W. Clayton lauding the Devil's falsehood in the following language:

"Providence has put into our hands in modern Spiritualism a key to unlock many mysteries. It explains miracles. It demonstrates the supernatural. It accounts for visions, prophesies and ecstacies. It solves the problem of Christianity and other religions. It makes immortality certain. It lets us into the secret of that familiar religious experience known to the multitudes as conversion....It's the theory of the Old and New Testaments....Paul taught it."

In another article, issue of Dec. 2, he says—"The supernatural is a reality." As proof of this, he cites he wonders done in the dark by table-tippers and spirit-raisers. He says:

"Of the truth of immortality I need boldly to speak in this connection. It is demonstrated. The chief objection to the doctrine lying in the theory of mind as the production of organization and the difficulty of conceiving it as conscious and active when that organization is dissolved....Of course, the existence of one conscious spirit after death would prove the truth of immortality. But here [referring to the works of the spirit-raisers] are multitudes known and recognized of friends and acquaintances, whose forms were once familiar, who furnish unmistakable proof of their personal identity."

Whether the writer meant to refer to the illustrious spirit of *Daniel* Webster among the "multitudes"—whose message to earth was a regret that he hadn't lived long enough to revise his dictionary—is not clear. Doubtless he did, as Webster has been brought back to this mundane sphere many times to prove immortality.

The writer goes on to inform his readers that Jesus was not God, but a *man* approved of God. That "the Holy Spirit was not God, but an exalted spirit. Perhaps it was once in a body here below, once a mortal." Now my idea of the writer must be that *he* is anything but an "exalted spirit." I am led to think him a fallible man. That Spiritualism is the doctrine of the Old and New Testaments, and the teachings of Paul, I do not think needs any great argument to disprove. An examination of the Scriptures will show that Mr. Clayton erred when he made this statement. His own fellow-believers will not bear him out in this statement. They admit the contrary, as every candid reader must. Then how can Spiritualism have so much to do with the solving of Christianity's problem, when it is no part nor parcel of Christianity? What is Christianity but the teachings of Christ? Did Christ ever teach the *fine art* of tipping tables, smashing furniture, or talking to *thin air?*

If Spiritism be such a necessary accompaniment to the unlocking of mysteries, explaining miracles, demonstrating the supernatural, &c., why did Christ leave the delightful art out? Is it not charging him with imperfection in his work for the salvation of men, if we assert that he only proposed to draw the plan and denied them the *key* to salvation by which they might follow it out?

But I forget. Mr. Clayton's Christ is nothing but a man. Mine is what he purports to be—divine. According to Mr. Clayton's notion Christ wasn't up to the times: he was what would be called an "old fogy," did he live at the present day. If Christ did not teach Spiritism—and no one will slander his spotless character by charging him with that of which Satan is the author—then Spiritism is no part of Christianity, and has nothing to do with solving its problems.

As to Mr. Clayton's proof of the supernatural and of immortality, we must be so exacting as to ask an exhibition of it. Why, says he, don't you read daily of the wonders done in the dark; of the tables tipped, of the spirits raised, etc.? Does not this prove the supernatural, and the natural immortality of mind? Well, we do hear of such things; but before we lend enough evidence to such reports to take any pains to ascertain whether what we hear is true, we must hear of one at least of these mighty demonstrations being made in the *light!* We are suspicious of darkness. Jesus wrought his miracles in the pure sunlight of heaven. Anything which purports to explain all the wonders and secrets of Christianity, must be willing to step out into the same element.

Besides we often hear of the spirits of illustrious men using rather bad grammar when holding converse with mortals, and of their knowledge in respect to geography and orthography being rather deficient, when they, while upon the earth, were well educated: and we fear your mediums have too excessive control over their unfortunate spirits.

As to his idea about Jesus being only a man, why this is not new; others have said the same thing before. It was the argument of a Unitarian minister to-day in Bible class. Christ was no more of a God than other men. Yet he believed in him, as he was his ideal of a perfect man, spiritually. Here is consistency wanting again. Will a perfect man lie and impose himself as divine upon his followers? That Jesus did represent himself as divine, we take as unquestioned, except it may be by Unitarians. If they think he did not, let them read Mat. 22:41–46; 33:10; 25:31–46. If he did not, why should the high priest charge him with blasphemy? (Mat. 26:63–65.)

But why waste time in attempting to prove that which is self-evident to every person, *i. e.*, that the term "Son of God," which Jesus claims as his title again and again, is a term implying divinity. The soldiers certainly understood it to mean this. (Mat. 28:40–43.) Also the Centurion.

Then if it is admitted that Jesus laid claim to divinity, the argument of those who declare him to have been only a man, yet set up the claim of perfection in his behalf, is shown to be inconsistent. If he was a man, he was an impostor. If an impostor, a liar, and far from our ideal of perfect manhood—although he may tally with the ideal of those who call him man. But, praise God! he was not a man, only, nor an impostor, nor a liar; but just what he laid claim to be—the Son of God, able to save man from the curse of death; to confer upon him the rich boon of immortality, through faith in his words and obedience to his commandments.

As a farther display of the inconsistency of man, let us notice the views of many in regard to the Bible. Never was the poor old Bible "stormed at with shot and shell" as at the present moment. It needs no defenders; it is capable of self-defense. Yet it is a pleasure to every firm believer in it. golden truths to stand [illegible] which has cheered them [illegible] darkness and sorrow, tha[illegible] as p[illegible] cu[illegible] them on to the world [illegible] come, in which all will be peace a[illegible] fullness of joy.

Many of those who pretend to be promulgators of gospel light are taking strangely inconsistent grounds in regard to belief in the Bible.

To-day I heard the Unitarian minister before mentioned say that the apostles all preached and wrote a different doctrine from that which Christ taught. He taught a spiritual coming; they believed in a personal and speedy return of Christ. While he laid the corner-stone of Spiritism, they were materialists, with the exception of John, who was more spiritual in his doctrine. That the books of Matthew, Mark and Luke were written by the direction of Peter and Paul, who believed differently from Christ. He failed to give any better proof of what he held to be Christ's teachings than his own opinion. Yet he pretended to believe the New Testament—such portions as he chose, discarding the rest as unworthy a moment's consideration. How consistent this seems when we consider that Christ was the great teacher. According to this person's views, here are twelve disciples with Christ during his whole ministry on earth, receiving from him daily the instruction he deemed necessary to make them his witnesses before him. Yet his teachings are so ambiguous, couched in such unintelligible terms, that they get *just the opposite* meaning he intends to convey. Yet Jesus is looked upon as a perfect spiritual teacher by this man. If all is true that he claims, the best we can say for Jesus is that he was a very imperfect teacher, and of his disciples, that they were very poor scholars. Can any one who claims to be guided by reason be so inconsistent as to say that the apostles did not know what Jesus meant; that they were so far from knowing this as to hold a different belief from that which Jesus wanted them to?

But when we complain of such doctrines, we quarrel with the times. The great *sifting* time has come, when true believers in the Bible are to be separated from partial believers. Immaterialism has to yield the Bible to materialists, and the question is now to be as it should, belief in the Bible and materialism, or in Spiritualism and immaterialism! Shall we stand by God's word, or renounce our belief in it? Shall we serve God or Mammon? Shall we believe God or Satan? For my part I propose to die an "old fogy," believing in the resurrection Christ has promised. J. D. JONES.

Watching and Praying.

Watch and pray, was the emphatic command of Jesus while here with his disciples. The reason assigned was that they did not know the time, and so long as the reason remains, so long will it be necessary for the waiting Bride to heed the admonition. To watch signifies keeping a vigilant lookout, and the necessity of watching always presupposes there are enemies prowling about. Peter describes one who is as fierce as the "roaring lion," and declares that he is "seeking whom he may devour."

Jesus has promised to come to our rescue; but the times and seasons are yet in his Father's hands: we are yet upon the evening's territory and we do not know the time, though warned of our deliverance by the signs of the times. Hence the necessity of watching, lest coming suddenly he find us sleeping in the cradle of carnal security.

The enemy is even now upon our track. Sometimes he frightens us into his lair by his terrible roaring about our being unpopular; so small a minority; weak and singular; making so much ado about trifles. Surely such little sins, such as conforming a little to the world, can do no harm when you get so much from the world by way of gain. And we let loose the reins, and ere we are aware find ourselves drunk with the spirit of the world, just because we did not watch.

Again we are lulled to sleep by his quietness, and anon like the stealthy beast of prey, he leaps upon us, and his deadly fangs are fastened in our flesh, because we had ceased to watch.

Sometimes he will appear as an angel of light. Now every sin, however heinous in the sight of our Father, is coated over: its real wickedness, its deformity, appears to add luster, beauty and worth to its ugliness, till we are drawn fairly into his clutches—only because we failed to watch. How timely the admonition of our Savior—"What I say unto you, I say unto *all*, WATCH."

Not that we may get rich, or attain to worldly honor, or fame; not that we may appear very pious in the eyes of our neighbors, not to pick flaws and find fault with each other, not that we may tell how such a sister was dressed at church, not simply to hear what the minister may say, and how he said it, nor to see what kind of gestures he made, neither to see whether he talked too low, loud, or long, but to see that our own hearts are pure in the sight of God, that we may keep ourselves, that that wicked one touch us not.

Watch lest we fall into temptation, and while we watch our own hearts and demeanor with vigilance, how necessary that we pray also that we may be filled with that Holy Spirit, without which w[illegible]an be none of his. Pray that we [illegible]ot left to ourselves to fall into temp[illegible] and so be led astray by many dec[illegible]l and hurtful lusts.

Pray that G[illegible]'s Holy Spirit may lead us into all truth, and so we be delivered from the power of the enemy and saved in the day of his coming. Paul says prayer is "letting our requests be made known unto God." We desire to be clean: let us ask God to make us clean by the indwelling of his blessed Spirit; and while we ask God to cleanse us, let us watch to see that our bodies are consecrated to him, fit temples for his Holy Spirit to dwell in. So shall we be saved from sin in this world, and at last find an abundant entrance into his everlasting kingdom.

MARTHA J. JAMES.

Dr. Cumming's Retrospect in the Light of Prophecy.

A discourse was delivered at the Scottish National Church, Crown-court, Russell street, Covent garden, on Monday night, by Dr. Cumming, entitled "A Retrospect in the light of Prophecy." The Rev. Doctor chose for a text the verses in the 24th Matthew and the 21st Luke, predicting great distress in the land, wars between nations, and signs in the sun, in the moon, and the stars, which were to herald Christ's coming, and quoted from the daily press at great length to prove that these predictions were becoming historical facts. He said he did not believe this world was ever to come to an end. What was meant by the end of the world was the finishing up of the age or the dispensation; the world was to be raised in temperature, augmented in beauty and fertility, and to become the loveliest element in the universe, without precedent, and without parallel in the history of the worlds that God has made, and therefore to suppose that this world was ever to be annihilated was absurd and scientifically impossible. It was not given to us to know the exact day and hour of Christ's coming, but we might judge his proximate nearness or remoteness. Christ laid down a series of significant phenomena which are to precede His coming, some of which indicate the nearness of the day and hour when He will come with power and great glory About twenty years ago he (the doctor) stated that the times mentioned by Daniel, and also in the Apocalypse, so far as he could see the solution of a subject confessedly difficult, would expire in the year 1868, and those who lived to that year would see, perhaps, these phenomena all upon a scale and with a splendor, a majesty, and a sublimity unprecedented. Some of his hearers said he was rash, whilst others whom he had conversed with since had admitted that he was right. He had predicted that by 1868 the Papal apostacy should be broken; that the kings of Europe, who for a thousand years had supported the Pope, and been his champions and apologists, instead of assisting, defending and encouraging him, would, in the language of the Apocalypse, eat and drink as with fire, and the whole states of the kings of Europe would be revolutionized. In 1868—the very year—the Pope summoned an Œcumencial Council, and the question was put to him why he had not included in the invitation to the council the crowned heads of Europe, as they were always at previous councils. The answer of the Pope was, that the middle age of Europe had gone, and he had not a single crowned head who was then his friend whom he dare invite to be present at the Œcumencial Council. It was decided at that Council that the Pope was infallible, a thing never before impersonated in a single individual, and in the words of Archbishop Manning, "What the Pope speaks upon dogmas, politics, ethics, morals, upon doctrines, he is as true as God Almighty could claim to be," and hence the *Tablet* had the following words:—"The Church that dares to assert that the Pontiff is infallible is either speaking by the inspiration of the Devil, or it is the very mouthpiece of the Holy Ghost;" in other words we must either accept that Church as the inspiration of the Devil, or the mouthpiece of the Holy Ghost. What next took place? It was strange but nevertheless true, that if the Pope blessed anybody, such a person was sure to come to grief, whereas if he cursed anybody, he was sure to prosper. The Emperor of Austria, for instance, warred against Prussia, and before he set out he and his army were especially blessed by the Pope; The blessing resulted in Sadowa! The Queen of Spain received the golden rose, and the Pope's special blessing; but scarcely had the blessing settled upon her head than she was a fugitive from her country. Maximilian received the blessing of the Pope and was murdered. The Pope cursed Victor Emmanuel in the most terrific terms—in terms which even uneducated people would stigmatize as coarse invective. What followed the curse? Victor Emmanuel is now king of Italy! His son is king of Spain, and his daughter is queen of Portugal. All three were cursed by the Pope, and all three are among the most enviable sovereigns of Europe. Wherever the Pope's blessing fell, there thorns and briars seemed to spring up. Had any of the predictions recorded received that fulfilment which would justify them in believing that that prophecy was ceasing to be prediction, and was being translated into living and actual history? He maintained they had. Take, for instance, another one in the 24th Matthew—"The gospel shall be preached in all the world for a witness, and then shall the end of the age be." Had the Gospel been preached? The Bible had been translated into every tongue; missionaries had preached it in the Arctic seas; in fact, from the pine forests of the north to the palm groves of the east the glorious Gospel in the tongue of every people had been proclaimed.

It was not to convert every nation, but but to be preached to every nation "for a witness."

Then we find that there were to be astronomical changes. The distress of nations, the seas and the waves roaring, earthquakes in divers places, pestilences, and plagues, and famines, and they had only to read the English and foreign newspapers to find how these predictions are being fulfilled—in the famine of Persia, the floods of Shanghae, the fire at Chicago, etc. Nations were to rise against nations, and there were to be wars and rumors of wars, and he need not say that in 1871 the most terrible war had been waged that had been waged, perhaps, for two hundred years. They had had the Crimean war, the Indian war, the Italian war, the Prussian and Austrian war, and the cinders of the last war had only begun to cool when the emperor Napoleon embarked in the terrible war he he had alluded to; and now we saw every nation arming to the teeth, and if that did not look like war nothing did. Look east, look west, it was rumors of war, nations rising up against nations, and the competitorship of capitalists and kings was who should forge the largest guns, who should cast the heaviest bolts, and who should be most prepared for war. Then there had also been earthquakes in Thibet, in China, in Mexico, in Japan, Greece, in Italy, in South America, and according to one writer there had been twenty-five earthquakes in the year 1870. The word "earthquake" meant moral revolution, as well as the motion of the earth, and Dean Alford said, whilst we accept it (in the chapter he had read,) in its literal and material sense, we must interpret it as having a moral, social and political meaning; and, taking it in its secondary and last sense, Europe had been full of tremendous changes and revolutions. The Rev. gentleman having quoted American papers as to meteorological and astronomical changes and pheuomena, concluded by inviting all present to prepare to meet their God.—*South London Chronicle, Jan. 6.*

Prophecy In Its Bearing On the Present Crisis.

The last four chapters of the Apocalypse clearly belong to the *future;* and as we have, from the first, limited our observations to the *present*, it may be supposed that we have no pupose leading us to the consideration of their meaning. It seems to us probable, that before another quarter of a century has elapsed, the first notes of that glorious song may be heard, "Let us be glad and rejoice; for the marriage of the Lamb is come, and his bride hath made herself ready." But on this point we have nothing but hopes and surmises to offer; and with them we shall not trouble our readers.

With respect to chs. 17 and 18, however, the case is different. They concern both past time and present. They show us "Babylon the Great" in all her glory : and they show us also her downfall. These are things with which we have to do—things which we have witnessed, and are now witnessing—and we must not pass them over without notice.

These two chapters are substantially one; they have but one subject, and form one consecutive history. And they are introduced, in the apostle's prophetical view, exactly as they should be, exactly as we have seen, and do now see them actually occurring.

The central figure, the main subject of the picture, is a harlot or apostate church. In the prophecies of the Old Testament this figure or symbol occurs again and again. A woman, of extraordinary splendor and power is placed before the apostle, and she rides upon, or governs and directs, a beast with ten horns, which is clearly identical with Daniel's Fourth Empire in its divided state; "a fourth beast, strong and terrible," and "it had ten horns" (Dan. 7.)

We have, then, here a dominant church, a corrupt or harlot church, riding upon, ruling, and guiding an empire, "Christendom," divided into ten sovereignties. This great fact has been seen in Europe, in Roman Christendom, for a thousand years. France, Spain, Portugal, Belgium, Austria, Bavaria, Sardinia, Tuscany, Naples, Venice, these (varying a little from time to time) have submitted to the government and commands of a prelate, seated at Rome. The fact has exactly answered to the prediction, and there is no other or different interpretation to be found. The revelation made to St. John meant this, or it meant nothing. "The woman which thou sawest is that great city which reigneth over the kings of the earth." Rome and its Pope, issuing her commands to every sovereign in Roman Christendom, are here described, and described too, in a document bearing date in or about the year A. D. 96, and no other meaning or interpretation has been or can be pointed out.

Are there any other points of coincidence and confirmation? Assuredly there are, and here is one of the greatest strength or value:

"*I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus*" (ch. 17: 6). "*And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth*" (ch. 18: 24.)

Of whom during the 1260 years of the ten horns, could this be said but of the church of Rome? Who,—what power was it, which through a long series of years, thirsted for "the blood of the martyrs of Jesus?" No other answer but one can be given.

In the persecution of the Paulikians, a thousand years ago, more than 100,000 are stated to have been slain. The Albigenses were destroyed by a crusade, or "holy war," in which cities were destroyed, a whole country ravaged, and a large population massacred, or led captive. In one of these massacres 15,000 people perished. Then came a century later, the wars against the Waldenses, in which many thousands were slain. After the lapse of a century or two, the Reformation occurred, and now Rome slew in Spain her tens of thousands; in the Low Countries, 50,000 or 60,000, and in France, in various massacres, about 200,000. How truly was the woman described, as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus!"

But, "shall not God avenge his own elect, which cry day and night unto him? I tell you that he will avenge them speedily" (Lk. 18: 7). Was not the French Revolution a judgment from God for the massacres of St. Bartholomew, and of the days of Louis XIV? Was not the devastation of Spain, by the French invaders, from 1809 to 1814, a judgment avenging the cruelties of the inquisition? But there is more yet to come.

"*The ten horns which thou sawest upon the beast, shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire*" (ch. 17: 16).

This sort of warfare and devastation has been going on for many years past. It began with the French revolution. The Romish church in that kingdom was plundered of all its possessions, and its clergy in thousands, slain or banished. Soon after an army was sent into Italy, "to make the church desolate and naked, and to eat her flesh." The invasion of Spain followed a few years later. The fall of Napoleon gave a short respite; but the "stripping the harlot church and making her desolate and naked," soon began again, and is now going on with increasing vehemence.

In Spain, such was the wealth of the church, that as lately as in 1847, a minister speaking in the Cortes, described it as still amounting to £16,000,000, per annum, though much had been already confiscated. In 1836 a decree was passed for the suppression of the convents, and in the following twenty years, up to 1856, as large a sum as £19,706,000, had been realised by the sale of the conventual estates. In 1768 the regular and secular clergy of Spain were stated to be 209,988. In 1857 they were only 43,661. Thus is the process of stripping and making bare going on in the most thoroughly Catholic country in Europe.

"*The ten horns*" *were* "*to agree and to give their kingdom to the beast, until the words of God should be fulfilled.*" "*And the woman*" "*is that great city which reigneth over the kings of the earth.*"

"To agree and to give their kingdom unto the beast," was, in effect, to give their kingdom unto the woman; for "the woman sat upon the beast," and the beast submissively "carried her." But this agreement and submission was only to last "until the words of God shall be fulfilled." This is clearly synonymous with the like expression, "The mystery of God shall be finished," which occurs in ch. 10. This finishing of the mystery of God was to take place at the sounding of the trumpet of the seventh angel; and that sounding has unquestionably been heard in the French Revolution, and the events which have followed it.

Are the ten horns, or kingdoms, now and for some time past, withdrawing their support from the beast the harlot rides? Let us consider, for a few moments, what have been the changes and movements of the last twenty or thirty years.

As recently as 1840 or 1850, a man could not read the Bible to two or three neighbors in Spain without being cast into prison. The same power part the woman, was seen in Tuscany, Naples, Lombardy, and all other parts of Italy. The persecutions of Madai, of Matamoras, and others are upon record. Under the Austrian government—generally a mild one—a village expressed its wish to become Protestant. The government replied that, in that case, they must go out of the Austrian dominions; for that such a change was not allowable. A few years after this, a Concordat was agreed upon between the Court at Vienna and the Court at Rome, in which the whole education of the young in the Austrian dominions was, absolutely and without reserve, put into the hands of the Romish Bishops.

Such was the State of Europe—of Roman Catholic Europe—only five and twenty years ago, when the present Pope began to occupy "the chair of St. Peter." What is it now?

On becoming Pope, poor "Pio Nono" thought foolishly, that by indulging the Italians in their desire for liberty and a constitutional government, he might place himself at the head of the whole Italian nation, and become virtually, the autocrat of Italy. Never did a man more fatally deceive himself. In less than three years the people of Italy had declared Rome a Republic, and the disappointed Pope disguised himself in the livery of a lackey, and escaped into the adjoining kingdom.

Napoleon of France then came to his aid, and replaced him in the palace of the Lateran. But after a while this great protector of the Papacy committed a blunder, as fatal as that of Pius himself. He resolved to free Italy from the oppression of Austria. He sent an army into Lombardy and defeated the Austrian forces. Austria surrendered Lombardy, and a few years after, Venice also.

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It was not to convert every nation, but but to be preached to every nation "for a witness."

Then we find that there were to be astronomical changes. The distress of nations, the seas and the waves roaring, earthquakes in divers places, pestilences, and plagues, and famines, and they had only to read the English and foreign newspapers to find how these predictions are being fulfilled—in the famine of Persia, the floods of Shanghae, the fire at Chicago, etc. Nations were to rise against nations, and there were to be wars and rumors of wars, and he need not say that in 1871 the most terrible war had been waged that had been waged, perhaps, for two hundred years. They had had the Crimean war, the Indian war, the Italian war, the Prussian and Austrian war, and the cinders of the last war had only begun to cool when the emperor Napoleon embarked in the terrible war he he had alluded to; and now we saw every nation arming to the teeth, and if that did not look like war nothing did. Look east, look west, it was rumors of war, nations rising up against nations, and the competitorship of capitalists and kings was who should forge the largest guns, who should cast the heaviest bolts, and who should be most prepared for war. Then there had also been earthquakes in Thibet, in China, in Mexico, in Japan, Greece, in Italy, in South America, and according to one writer there had been twenty-five earthquakes in the year 1870. The word "earthquake" meant moral revolution, as well as ahe motion of the earth, and Dean Alford said, whilst we accept it (in the chapter he had read,) in its literal and material sense, we must interpret it as having a moral, social and political meaning; and, taking it in its secondary and last sense, Europe had been full of tremendous changes and revolutions. The Rev. gentleman having quoted American papers as to meteorological and astronomical changes and pheuomena, concluded by inviting all present to prepare to meet their God.—*South London Chronicle, Jan.* 6.

Prophecy In Its Bearing On the Present Crisis.

The last four chapters of the Apocalypse clearly belong to the *future;* and as we have, from the first, limited our observations to the *present*, it may be supposed that we have no pupose leading us to the consideration of their meaning. It seems to us probable, that before another quarter of a century has elapsed, the first notes of that glorious song may be heard, "Let us be glad and rejoice; for the marriage of the Lamb is come, and his bride hath made herself ready." But on this point we have nothing but hopes and surmises to offer; and with them we shall not trouble our readers.

With respect to chs. 17 and 18, however, the case is different. They concern both past time and present. They show us "Babylon the Great" in all her glory: and they show us also her downfall. These are things with which we have to do—things which we have witnessed, and are now witnessing—and we must not pass them over without notice.

These two chapters are substantially one; they have but one subject, and form one consecutive history. And they are introduced, in the apostle's prophetical view, exactly as they should be, exactly as we have seen, and do now see them actually occurring.

The central figure, the main subject of the picture, is a harlot or apostate church. In the prophecies of the Old Testament this figure or symbol occurs again and again. A woman, of extraordinary splendor and power is placed before the apostle, and she rides upon, or governs and directs, a beast with ten horns, which is clearly identical with Daniel's Fourth Empire in its divided state; "a fourth beast, strong and terrible," and "it had ten horns" (Dan. 7.)

We have, then, here a dominant church, a corrupt or harlot church, riding upon, ruling, and guiding an empire, "Christendom," divided into ten sovereignties. This great fact has been seen in Europe, in Roman Christendom, for a thousand years. France, Spain, Portugal, Belgium, Austria, Bavaria, Sardinia, Tuscany, Naples, Venice, these (varying a little from time to time) have submitted to the government and commands of a prelate, seated at Rome. The fact has exactly answered to the prediction, and there is no other or different interpretation to be found. The revelation made to St. John meant this, or it meant nothing. "The woman which thou sawest is that great city which reigneth over the kings of the earth." Rome and its Pope, issuing her commands to every sovereign in Roman Christendom, are here described, and described too, in a document bearing date in or about the year A. D. 96, and no other meaning or interpretation has been or can be pointed out.

Are there any other points of coincidence and confirmation? Assuredly there are, and here is one of the greatest strength or value:

"*I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus*" (ch. 17: 6). "*And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth*" (ch. 18: 24.)

Of whom during the 1260 years of the ten horns, could this be said but of the church of Rome? Who,—what power was it, which through a long series of years, thirsted for "the blood of the martyrs of Jesus?" No other answer but one can be given.

In the persecution of the Paulikians, a thousand years ago, more than 100,000 are stated to have been slain. The Albigenses were destroyed by a crusade, or "holy war," in which cities were destroyed, a whole country ravaged, and a large population massacred, or led captive. In one of these massacres 15,000 people perished. Then came a century later, the wars against the Waldenses, in which many thousands were slain. After the lapse of a century or two, the Reformation occurred, and now Rome slew in Spain her tens of thousands; in the Low Countries, 50,000 or 60,000, and in France, in various massacres, about 200,000. How truly was the woman described, as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus!"

But, "shall not God avenge his own elect, which cry day and night unto him? I tell you that he will avenge them speedily" (Lk. 18: 7). Was not the French Revolution a judgment from God for the massacres of St. Bartholomew, and of the days of Louis XIV? Was not the devastation of Spain, by the French invaders, from 1809 to 1814, a judgment avenging the cruelties of the inquisition? But there is more yet to come.

"*The ten horns which thou sawest upon the beast, shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire*" (ch. 17: 16).

This sort of warfare and devastation has been going on for many years past. It began with the French revolution. The Romish church in that kingdom was plundered of all its possessions, and its clergy in thousands, slain or banished. Soon after an army was sent into Italy, "to make the church desolate and naked, and to eat her flesh." The invasion of Spain followed a few years later. The fall of Napoleon gave a short respite; but the "stripping the harlot church and making her desolate and naked," soon began again, and is now going on with increasing vehemence.

In Spain, such was the wealth of the church, that as lately as in 1847, a minister speaking in the Cortes, described it as still amounting to £16,000,000, per annum, though much had been already confiscated. In 1836 a decree was passed for the suppression of the convents, and in the following twenty years, up to 1856, as large a sum as £19,700,000, had been realized by the sale of the conventual estates. In 1768 the regular and secular clergy of Spain were stated to be 209,988. In 1857 they were only 43,661. Thus is the process of stripping and making bare going on in the most thoroughly Catholic country in Europe.

"*The ten horns*" were "*to agree and to give their kingdom to the beast, until the words of God should be fulfilled.*" "*And the woman*" "*is that great city which reigneth over the kings of the earth.*"

"To agree and to give their kingdom unto the beast," was, in effect, to give their kingdom unto the woman; for "the woman sat upon the beast," and the beast submissively "carried her." But this agreement and submission was only to last "until the words of God shall be fulfilled." This is clearly synonymous with the like expression, "The mystery of God shall be finished," which occurs in ch. 10. This finishing of the mystery of God was to take place at the sounding of the trumpet of the seventh angel; and that sounding has unquestionably been heard in the French Revolution, and the events which have followed it.

Are the ten horns, or kingdoms, now and for some time past, withdrawing their support from the beast the harlot rides? Let us consider, for a few moments, what have been the changes and movements of the last twenty or thirty years.

As recently as 1840 or 1850, a man could not read the Bible to two or three neighbors in Spain without being cast into prison. The same power part the woman, was seen in Tuscany, Naples, Lombardy, and all other parts of Italy. The persecutions of Madai, of Matamoras, and others are upon record. Under the Austrian government—generally a mild one—a village expressed its wish to become Protestant. The government replied that, in that case, they must go out of the Austrian dominions; for that such a change was not allowable. A few years after this, a Concordat was agreed upon between the Court at Vienna and the Court at Rome, in which the whole education of the young in the Austrian dominions was, absolutely and without reserve, put into the hands of the Romish Bishops.

Such was the State of Europe—of Roman Catholic Europe—only five and twenty years ago, when the present Pope began to occupy "the chair of St. Peter." What is it now?

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Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Jan. 30, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a Year. One Dollar for Six Months.

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Wanted.

We will be obliged to any one who will give us the following P. O. Addresses.

W. R. Howe, Kansas.

Field's Discussion.

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced, some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready, because they thought it would help their side—that Mr Connolly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocio. The book has not yet made any converts to immaterialism that we have heard of; but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp 218), and will be sent post-paid for 50c. We hope for liberal orders.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success.

John S. Lawver, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Hink, I. C. Wellcome, J. F. Huber, Grand St. (N. Y.) church, Auburn (Ill.) church, C. Libby (pd.), R. R. York, Wm. M. Hall, J. C. Stone, W. E. Brown, M F Wistrom, R. W. Wilson, R. M. Lampard, M. E. Derham, Lapeer Church.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $120. See advertisement.

To Correspondents.

A. B. STILSON. What is your P. O. address?.... H. SMITH. We are out of back numbers, but will send you the whole of the discussion soon....F. S. MORGAN. Will give next week....L. M. STODDARD. App't came to late....T. NEWMAN. Your best plan will be to come to our State Camp Meeting in June, if possible....S. E. MABEY. We are out of *Harps*, but have some on the road. Will send when they come.

Communications.

W N Pile
N Field
F S Morgan
J D Jones
D Coggswell
Mary.

C C Marston
M Beck
W. C. Hicks
J. W. Taylor
F Reynolds,

P W Hough
A Armour
C C Marston
C S. Branch
G Churchill

RESPONSES.

Previously acknowledged			$403.99
Ottawa	$ .50	J Boyd	$3.00
J E Derham	$ .50	M Gurnsey	$1.00
W Buchanan	$ .75		

Pledges.

L Bacon	pd $ 1 00	J Luthrell	pd $ 2 00
M Allen	pd $ 1 00	A S Butters	pd $ 1 00
J Bellows	pd $ 1.00	R M Rowell	pd $ 2 00
E Parker	pd $ 1.00	E J Child	pd $ 1 00
H H Hurlburt	pd $ 1.00	O Sibley	pd $10 00
J E Derham	pd $ 1.00	G W Crosby	pd $10.00

Letters Received,

TO SATURDAY, JAN. 20.

☞All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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P M Grinnell
G W Crosbey
A Sawyers
N Macom
P A Green,

C C Marston (3)
D Mathewson
S G Raymond
S W Owen
M E Dereham
M J Mullet
H Willet
E C Andrus
J Mitchell

T Vandervoort
D D Chaffee
G J Clifford
C Fox
J D Johnson
A W Sibley
R H Gresham
P Lamphere
E J Childs

M Beck
S E Mabey
L C Collins
P Poulke
J H Whitmore
W E Brown
S A King
C Philmett
F A Smith
A D Hearn
C E Jupp
P Beck
S C Smith
E A Rich
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C Schoonover
P A Green
A Pettingill
R L Scott
J Lowrie
R F Amsden
C C Marston
H Randall
B Allbee
R M Rowell
T Newman
A S Butters
J Luthrell
J P Dean
N C Miller
P De Grice
J Hays

S E Pearl
J J Goldsmith
G W Hurd
H H Hurlburt
R M Rowell
A Jackson
E Chase
G W Biggs
A O Sutton
O W T
A W Tucker
W W Wright
A Hall
I Dammann
A M Bidwell
S T Miller
N C Miller
M Fairfield
C M Richmond
W Morphey
S A Price
W Buchanan
J Wilder
S Chase
C F Horne
M Allen
C L Jones
I Gregg
D Carlyle
S T Crawford
P Nohe
W Baird
L C Collins
J Bellows

E A Clapp
J S Lawver
A J Williamson
C Boyd
E B Durand
O D Benton
J H Whitmore
A A Phelps
J T Carpenter
J Gleeson
M P Hathaway
C Fox
D D Hunter
G Tilley
G Reddell
L Bacon
W C Cole
"Ottawa"
E B Scott
W J Williams
T W Raymond
J M Byler
W Brookins
W E Brown
D W Wright
W Young
A Travis
M Allen
J E Wright
H A Plank
W H Jarvis
T W Raymond
C Sibley
J M Dalton

Books and Tracts by Mail.

S B White
J Vandervoort
J Boyd
C L Jones
E B Scott
H A King
G A Streeter
S P Crawford
J Bower
E Chapman
N McLeod
H Pyppell
C C Marston

L N Snell
D M Schenck
B J Goodwin
N J Nade
D C Day
R Bartenshaw
E Lewis
G Robertson
J M Grace
R L Scott
T W Raymond
H A Plank
S Weese

W H Hocking
I E Miller (2)
M Morphey
E A Marsh
W C Call
H H Hurlburt
D I Clark (3)
H M Wheeler (3)
M Allen
J Gregg
W Anderson
J Weaver

Obituary.

HIMES: In Winona, Minn. Jan. 17, 1872, Edwin Thompson, seventh son of Joshua V. and Mary T. Himes, aged 30 years and 6 months.

Edwin was born in Boston, Mass. July 17, 1841. Memory recalls many incidents of his childhood and youth over which his family and more intimate friends love to linger, but which must be suppressed here, though they might interest most of our readers. Still the fact that he was a public man, and though young had already made his mark in the Advent cause, so that, as one correspondent remarks, his "death will be a shock to every Adventist in the land," demands something more than an ordinary "obituary" notice of his death.

Edwin was converted while still a school boy at Chauncy Hall, in Boston, during a series of meetings conducted by Eld. S. W. Thurber. It was a genuine work. He straightway commenced growing in grace and in knowledge, and persevered in that course until his mind failed in his last fatal sickness.

Forced from school by ill health, he received a situation in a large wholesale house in Boston, which he filled with credit to himself until the development of a lung difficulty compelled him to give up whatever ambition he might have had in that department.

At this time he removed to Western New York, and resided in Springwater for a long time, making many friends, and finally securing quite vigorous health, when he returned to Boston, and conducted business for himself for a time. In all these years he remained true to his vows to be the Lord's, honoring his profession with well ordered life and godly conversation.

When his father removed West early in 1864, Edwin came with him. And he became interested not only in the church at Buchanan, but in the destitute region around; and with others he engaged heartily in Sabbath school work. After this his mind became exercised upon the subject of preaching the gospel. From this he shrank. He had a wife and child whom he loved with all the fullness of his great heart; and he knew that to be an Advent preacher involved frequent and perhaps long continued absence from home. He could hardly forget his father's experience, directly before him from his earliest childhood, and the fact that that parent's absences had been such as to leave him almost without a father, so far as his society was concerned. He could but dread such a life for himself. Yet be finally registered a vow, that if called to preach without any seeking on his own part, he would obey. One day, when the vow had been almost or quite forgotten, it was recalled by a committee from one of the school districts where he had held Sunday schools, who desired that be should not only keep up the school for the children, but "preach the word" to the older portion of the community.

It was a crisis in his life. He felt something of what was before him if he yielded. But he remembered his vow, and said, I will go! And from that time onward he never faltered in his new field of duty.

Some months after this, in the fall of 1867, he was ordained at the General Western Camp meeting at De Kalb, Ill., and returning home he at once commenced arrangements to give himself wholly to the ministry of the word.

He labored in different places in South Western Michigan, and his influence was always good and salutary. His quiet Christian manliness and dignity commanded respect, and the most bitter controversialist could not awake in him or call out in reply any of that acerbity, or hasty words, or unduly strong terms of condemnation which sometimes hinder the preacher's usefulness. He preached from house to house. When bitterly assailed—as he sometimes was—because of his connection with Adventism, he would endeavor to *win*, rather than controvert.

I recollect an incident that occurred in a neighboring town. Edwin was calling upon every household, to talk on spiritual things, and urge their attendance at the meetings he was holding. At one house he met a decidedly rude reception. Was not asked to sit down, but the man of the house broke out in a tirade against Adventists, and told a great many sad and bad things that he knew, or didn't know, or had heard of them, closing with an account of a man who had been ruined by the effects of the doctrine upon him. Edwin heard him patiently till he was all through, then simply remarked—"Well, brother that was bad, wasn't it? But," said he "I came to talk about some meetings we are having up to the school house. We want you to come and pray and talk about Jesus with us." And he continued plying his kind words in the same strain until the man saw that he *wouldn't* fight or be drawn into a controversy. I think it was about ten days afterward that that very man proclaimed himself *an Adventist!* I mention the incident merely as a sample of *Edwin's* spirit and his method of work.

The threatened return of his old lung difficulty warned him, after a time, that he must seek a change of climate. A visit to Minnesota convinced him that that was the best place for his health; and he removed thither with his family in 1869, settling at West St. Paul, in the midst of as noble and true a band of Christians as ever dwelt in church relationship. His health improved, his strength increased, and he threw himself into the work of the gospel with renewed ardor. Joining the Minnesota Conference he received at once the full fellowship and confidence of that body, and was soon promoted to places of labor and responsibility, and his influence was felt for good wherever its relations extended. He was emphatically, "a workman that needed not to be ashamed;" "enduring hardness as a good soldier;" "strong in the grace that is in Christ Jesus;" not "striving about words to no profit;" but studying to show himself "approved unto God." And, now that he sleeps, we may say the truth—"His praise was in all the churches."

He did not believe himself immortal, though one might have thought so from the way he worked. No doubt he over-worked. But how could he help it? As it was, he fulfilled only a tithe of what was desired of him. He loved God and his cause supremely. His convictions were of the most intense character. He felt that he must do what he could, and of none can it be more truly affirmed, He *did* what he could!

When worn down by incessant labor, the malaria of the late dry season obtained lodgment in his system, and the fearful fever began its dreadful work. In the intervals between the relapses, he was so cheerful, so hopeful of the future that even those most intimately associated with him were quite blinded to the progress of the disease. But it was steadily accomplishing its fatal work. Had his lungs been sound, he might have lived; but they had been weakened by former disease, and failed him now.

The last few days of his life were passed in an unconscious condition. Of those about him he recognized only his beloved companion. He had not to make his peace with God—he had attended to that when well; he had given his best days and strength to his Master, and the approach of death, evidently did not disturb his peace. He was only anxious for his family. Among his last broken words was a commendation of them to Jesus as a friend and protector. About an hour before death he said—Mother! and a little later gently spoke his wife's name—Addie! And so he fell asleep.

How tame language seems as we remember his life and his death; his work, his virtues, his trials and his victories. The memory of them, is, however safely embalmed, as it can never be written, in the hearts of many, who will arise with him in the resurrection morning, to call him blessed.

He was brought to Buchanan as soon as possible; his father and brother, the former in Vermont, the latter in Illinois telegraphed to come home. *All* felt the blow keenly; but God lent supporting grace.

Funeral services were held at his father's residence on Wednesday forenoon, Jan. 24, opened by Eld. Ferris, who gave out the hymn on p. 380 of the *Harp*—"The Faithful Sentinel."

Away from his home and the friends of his youth,
He hasted the herald of mercy and truth;
For the love of his Lord, and to seek for the lost;
Soon, alas! was his fall, but he died at his post.

The stranger's eye wept, that in life's brightest bloom.
One gifted so highly should sink to the tomb:
For in ardor he led in the van of his host,
And he fell like a soldier, he died at his post.

He wept not himself that his warfare was done:
The battle was fought, and the victory won;
But he whispered to those whom his heart loved the most,
Tell my brethren for me, that I died at my post.

Victorious his fall—for he'll rise where he fell,
With Jesus his Master, in glory to dwell;
He will pass o'er the sea, he will reach the bright coast,
For he fell like a martyr—he died at his post.

And can we the words of our brother forget?
O, no! they are fresh in our memory yet;
An example so sacred shall never be lost,
We will fall in the work—we will die at our post.

After prayer by Br. Mansfield, in which he was joined in silent petition by many hearts, and singing of the hymn, "Shall we meet beyond the river," Eld. D. Mathewson addressed those present in brief, but exceedingly apt and timely remarks. At the grave we sang the hymn commencing—"Meet again," (p. 218 of the *Harp*), and in this hope we laid him away, trusting that he has but a short time to sleep. He has fought a good fight, kept the faith, finished his course. Henceforth is laid up for him a crown of righteousness which the Lord shall give, not to him alone, but to all who love his appearing.

Edwin's was the fifth death in Eld. Himes' family. Three of his brothers died in infancy. John died in Buchanan, seven years ago, six days younger than Edwin was when he died. Four brothers remain, two of whom reside at home, or in this place. John left no family; Edwin leaves a wife, and three children who are quite to young to realize their very great loss.

The blow, though fallen, is hardly realized yet. The sense of our loss grows upon us, and at times we feel that we cannot have it so—it *must* not be that he shall lie in yonder cemetery, so cold, so silent. But our faith is sustained. God doeth all things well. What we know not now we shall know hereafter. Our family circle is broken, and we can never meet again this side of the resurrection. But—

"Though our days on earth are fleeting,
And all temporal joys retreating,
Yet we hope for a better meeting,
Better far than days of yore,
When with father and with mother,
Companions and each brother,
We shall sing on without ending
At our Heavenly Father's door.
Sing the New Song forevermore."

BATES—In memory of Mrs. Lucy G. Bates, wife of Samuel Bates, deacon of the Advent Christian Church of Winona, Minn. who after four years of suffering and pain, fell sweetly "asleep in Jesus," Jan, 16, 1872: aged 50 years, 4 months, and 14 days.

Sr. Bates was a native of New England and found Christ precious to her soul in her Eastern home. In company with her husband and Miss Mary Ettie Bates, daughter of David Bates of Blandford, Mass. who has since fallen asleep, she was baptised Feb. 1854 by Eld. Miles Grant, at Russell, Mass.

She came with her husband to Minnesota, May 8, 1855. They made them a pleasant home in the valley of the Rollingstone, several miles from Winona, where they have since resided. She was among the first and most earnest to "contend for the faith once delivered to the saints" in this State, and at all times and under all circumstances "adorned the doctrine of God her Savior by a well ordered life and a godly conversation."

She loved the house of God and the place of prayer and ofttimes traveled many weary miles, when this country was new, to meet with those of "like precious faith," and listen to the preaching of the word which was as manna to her soul.

Four years since she was visited by a very trying and lingering sickness which served to bring out and develop every Christian grace with such perfection and beauty, that all who were privileged to meet and converse with her felt that she had been with Jesus.

Four years in suffering and trial she walked through "the valley of the shadow of death," leaning upon the arm of Jesus, never repining, but speaking of his goodness to her companion, moulding the minds of her daughter and son, a blessed light to the church of which she was a member, and a living witness of the efficacy of the religion of Christ to sustain its possessor in cheerfulness and joy under the most trying circumstances. Our ablest Advent preachers when visiting this part of the State felt their visit was not complete without an interview with this suffering saint. She received great comfort and consolation from the visits of Eld. O. R. Fassett and wife when in this State, and often referred to his last visit at her home.

She was deeply attached to our beloved Eld. Edwin T. Himes, recently deceased, who often visited her and administered the Sacrament to her in her home. The last effort she made was to prepare something to send him in his sickness. "I am so tired I can say but little for him," said she, "but tell him, God bless him!" Her husband started, his hand was on the latch, when she said, "Samuel!" He turned, and saw she was dying. She realized it, and said, "Lord Jesus receive me!" and she was no more.

Her funeral was attended by a large concourse of people, when, agreeable to her request, words of comfort were spoken by the writer, from Rev. 14: 19—"Blessed are the dead that die in the Lord." As many as could be, of the Winona Church were present, and followed her remains with the relatives to the place of burial, and with neighbors and friends they surrounded that open grave united in singing—

"Sister thou was't mild and lovely."

RUTH M. ROWELL.

Notices, Etc.

Notice.

Notice to all interested in the truths belonging to this age, in the several Quarterly Districts of the state of Minnesota, to meet at the time and place appointed by the state evangelist,—in each Quarterly District, as business of importance will be brought before each District meeting. Preachers are especially invited to be present. GEO. W. MILLER, Evangelist.

To Advent Christians.

We are happy to recommend to you our brother Eld. P. B. Beck, as a faithful servant of the Lord Jesus Christ. He has been a faithful minister in this church for the last two years, and has been the means of doing great good here and elsewhere; and it is with sadness and regret that we part with him. As he goes forth to labor in other fields he has the prayers and best wishes of the church. And we ask of all Christians that they extend to him a welcome hand, and aid him in the cause by their prayers.

By order of the Advent Christian church of Toronto, Iowa. E. T. MILLER, Deacon.

Jan. 22, 1872.

Gold Pens.

You can get an always ready and reliable Gold Pen exactly adapted to your hand and style of writing, with which your writing will be done much cheaper, and with greater ease and comfort than with Steel Pens. Prices 25 cts, and upward.

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Appointments.

CONFERENCE REGISTER.

Western District, Wis. Q. M. Brunswick, Eau Claire Co. Feb. 1-4.
Iowa A. C. C. Q. M., Manchester, Feb. 23-25

MICHIGAN.

Marlette, Presbyterian chapel, Monday and Tuesday evenings, Feb. 12, 13.

North Branch, Union S. H. Wednesday evening, Feb. 14.

Brockway Center, Friday evening, Feb. 16.

Advent chapel, Lake Shore, three miles north of Lexington, Sunday, 10½ a. m. Feb. 18.

GEO. WRIGHT, JR.

The third Q. M. of the Northern District of the A. C. Conference of Michigan will be held with the church in Millbrook, commencing Thursday eve Feb. 22. We hope to have a full representation at this meeting. Come, brethren, let us rally for the Lord. A general invitation is extended to all. JOHN BOWEN, Chairman.

The third Q. M. for the Eastern District of Michigan will be held at Lapeer, commencing Wednesday eve. Feb. 21, and hold over Lord's day. The Rail Road is now in running order from Port Huron to Flint. The Brn. have a pleasant and commodious chapel and plenty of accommodations, with large hearts, and hope to see a large attendance. J. M. SNOOK, Sec'y.

The third Q. M. for the Southren District of Mich. will be held at the Munger S. H. five miles north of Eaton Rapids, Eaton Co. commencing Wednesday eve. March 20, and hold over Lord's day. Teams will be at the station at Eaton Rapids on the arrival of the p. m. trains from Grand Rapids and Jackson. Eaton Rapids is on the Grand River Valley R. R. Let there be a full attendance.

J. M. SNOOK, Sec'y. pro tem.

ILLINOIS.

Amboy, Feb. 11, morning and evening.

Birmingham, Schuyler Co. Feb. 13-23, as Br. Wheeler and others may arrange. Let the friends round about rally and come to this meeting to work for God and his cause. C. C. MARSTON.

Eld. Wm. McCulloch will preach in our vicinity (Cobden) on the third Sunday in February, continuing a few days; and in the vicinity of Anna the fourth Sunday, continuing a few days, as Br. Childs may arrange. J. S. LAWVER.

Union church, Shabbona Grove, Saturday eve Feb. 3 as Br. Clapsaddle may arrange.
Afton, Sabbath Feb. 18. G. W. SMITH.

Beemerville Feb. 4.
Milroy, Feb. 11. C. W. SMITH.

Rochelle, Ogle Co. Feb. 4-7.
Ackerson's S. H., Ogle Co., as Br. Ackerson may arrange Feb. 7. C C MARSTON.

IOWA

The second Q. M. of the A. C. C. of Manchester District commences Thursday, Feb 22, with the Elk Valley church, at the Otisville S. H., continuing over the Sabbath.

This is comparatively a new field. Let every lover of Jesus and his cause be there. Come, brethren, laden with the Spirit of Jesus, praying in the Holy Ghost. Come, to work for God and his cause. M. J. JAMES, Sec'y.

MISSOURI.

The second Q. M. of the Mo. and S. W. Iowa Conference will convene with Empire church, Friday evening, March 1, and continue over Sunday. Let all the churches in the District be represented. Let none of the ministry fail to be there. JAMES FINDERS, Sec'y.

WISCONSIN

Coon Slough, Vernon Co Feb. 10 11.
JOB BROWN.

The Second Q. M., in the Western district of Wisconsin will be held with the church in Brunswick, Eau Clare Co. Feb. 1, and over Lord's day. Let us have a grand rally of warm hearts, with sweet words for each other, and noble testimonies for Jesus. Come the first day.

F. W. HOUGH.

MINNESOTA.

The next Q. M. for the Ottawa District will be held at Ottawa, Feb. 16, and holding over Sunday. Let the lovers of Jesus rally.

E. BACON, Sec'y.

Canton, Feb. 3, 4. JOB BROWN.

Winona District Q. M. Feb. 2 and over the Sabbath, with the Canton church, in Fillmore Co. in the Brick S. H. near Br. Peter Brode's.

St. Paul District Q. M. Feb. 9, and over the Sabbath at the S. H. near Br. Libby's, West St. Paul.

Ottawa District Q. M. Feb. 16, and over the Sabbath. Will some of the brethren living in the District decide where they will have the meeting, and write me at once?

Hutchinson District Q. M. Feb. 23, at Silver Lake. A general attendance is requested of all who love the Lord and his appearing. Business of importance will be brought before each Conference.

GEO. W. MILLER, Evangelist for the States.

NEW YORK.

Regular meetings are held by church at 128 West 24th St., New York city: three times on Monday, Wednesday, and Friday evenings.

T. J. COX.

MISCELLANEOUS.

A Special Conference will be held in the Second Advent Chapel on Central St., Worcester, Mass., to commence on Tuesday, Feb. 6, at two o'clock P.M., and continue every day and evening through the week and over the following Sunday. The special object of this conference will be to examine the evidences relating to the time of the Lord's coming; to get more fully prepared for that event, and to lead sinners to Christ before he comes to close up the scenes of probation. A cordial invitation is extended to all, and especially to all the preaching brethren.

"The more that come with free good will,
Will make the banquet sweeter still."

By unanimous vote of the church.

H. W BUXTON, W. F. COLLIER, E. G. HIGGINS. } Committee.

Advertisements.

The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 50c. a year. Ten copies, $4. Fifty copies, $35. tf

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

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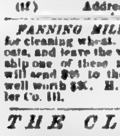

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This celebrated piece of farm machinery, by Daniel Clow, of Janesville, Wis., was tested with sixteen other Reapers at Ripon, Wis., in July, 1870, and received the highest encomiums of them all. The standard of perfection for quality of work was *forty*. The Clow Reaper was marked *forty*, or perfect by the committee. The other machines ranged from 38¾ down to 21¾. This machine is specially admirable for its light draught—which saves horseflesh; it can be drawn all day by a pair of light horses. For its simplicity—which decreases liability to breakage or derangement. It has only one hundred pieces, where other machines have three times that number. For the arrangement for lowering and raising the cutters. For the facilities for turning and backing. It can be used as a *mower* as well as a reaper. No cog-wheels are used to drive the sickle. It has had fewer accidents from breakage than any other machine.

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If taken soon.

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J. V. HIMES, Buchanan, Mich.

Advent Christian Times.

ORA COLLEGE

"Many shall run to and fro, and knowledge shall be i[illegible]eased."

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Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

Tuesday Afternoon, Feb. 6, 1872.

Spiritism.

Of good angels we learn from Heb. 1: 14 that "they are all ministering spirits, sent forth to minister to them who shall be heirs of salvation." And we are informed in the 78th Ps., 49th verse that God cast upon the Egyptians the fierceness of his anger, wrath and trouble, by sending *evil angels* among them." The Scriptures give numerous accounts of the visits of the two kinds of angels mentioned in these quotations, but none whatever of disembodied spirits. The fact is, it is just here the Devil brings in the fallacy by which thousands are undone; and we unwittingly give currency to it by teaching our children to sing the the little heterodox song,

"I want to be an angel,"

when we know, or ought to know, that man can never become an angel, either good or bad.

But then it may be asked, how do you reconcile these views with the case of the witch of Endor raising the prophet Samuel? 1 Sam. 28: 7–25. In reply we would say this case furnishes a most perfect illustration of the "seeing medium" of the present, and if the reader will turn to the history of this transaction, he will soon be convinced of the truth of our position. The medium, and not Saul, saw the apparition representing Samuel, and described it so that "Saul perceived that it was Samuel." Then the conversation followed in which, no doubt, the *voice* as well as the peculiar style of the prophet was copied; all of which accords with the experience of those who are guilty of the same sin now. Matthew Henry, in commenting upon this Scripture, says, "We have here the conference between Saul and Satan. Saul came in disguise, (v. 8) but Satan soon discovered him (v. 12); Satan comes in disguise, in the disguise of Samuel's mantle, and Saul cannot discover him. Such is the disadvantage we labor under in wrestling with *the rulers of the darkness of this world*, that they know us while we are ignorant of their wiles and devices." Hoping the reader may take time to examine the reasoning by which Henry was led to this conclusion, we pass on.

The Scriptures teach that vast numbers of evil spirits inhabit our atmosphere; and among these Satan is mentioned as "the *Prince* of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2: 2.) Of these evil angels our Savior cast a "legion" out of one man; and *they* are the "familiar spirits" which are ever lurking about our paths, acquainted with all our secrets, and as ready now as in the past to give "revelations" to those who will not hear "Moses and the prophets." God has given us a revelation once for all, but those who are not satisfied with it, find the devil able and willing to communicate. He comes to them "with all *power* and signs, and *lying wonders*, and with all deceivableness of unrighteousness, in them that perish; because they receive not the love of the truth that they might be saved; the pulpit and the religious press, with few exceptions, the meanwhile asserting that the whole thing of calling up spirits, is a *hocus pocus* trick Would it not be better to treat the matter seriously, and set people on their guard against the "wiles of the devil?"

A writer in the London *Quarterly Review*, for October, 1871, who] seems to hate Calvinism as sincerely as he discredits the existence of any "force" except those generally acknowledged by scientists, has made the most plausible argument against the view that we have been endeavoring to present that we have yet seen. His position in his own words, is as follows: "The so-called spiritual communications come from *within*, not from *without* the individuals who suppose themselves to be the recipients of them; that they belong to the class termed subjective by physiologist and psychologists; and that the movements by which they are expressed, whether in the tilting of tables or the writings of planchettes, are really produced by their own muscular action, exerted independently of their own wills, and quite unconsciously to themselves. And of the truth of this position we hope to be able to satisfy any unprejudiced reader, though we entirely despair of convincing such as have already surrendered their common sense to the delusions of a credulous imagination."

We have read the author's long argument, covering some thirty pages of the *Review*, without prejudice, and we believe without having surrendered our common sense to the delusions of a credulous imagination, and we are compelled to say that he has not touched a single one of *our facts*. And while we are ready to admit that there are many pretenders, expert in legerdemain, and who for money impose on the credulous by various artifices, as Dr. Scott says of the Professors of sorcery in Egypt, and others who are self-decived, as our author contends, through "unconscious cerebration," yet we assert that the *cases we have presented*, whatever may be thought of his own, do not fall into either of those categories, nor can they be accounted for on any hypothesis that exclude the supernatural. What, for instance will we do with the muscular action theory in a seance at Jeffersonville, an account of which we gave last week. On that occasion the pencil wrote intelligent communications, untouched by human hands; a fact witnessed by several gentlemen capable of judging in the premises, and whose veracity is above suspicion. Here was evidently supernatural power, or we must give up all our confidence in contingent knowledge. The case of our friend and the writing medium, given in the *Observer* of the 3d inst., equally refuses to be accounted for by the "arguments" of the *London Quarterly*, and we are compelled to remain immovable in our position.

Bring these spirits now to the crucial test of our Savior's rule, "By their fruits ye shall know them," and there remains not a shadow of doubt as to their character. That they are "demons," and teach the "doctrines of devils" becomes at once apparent. Visiting Boston in the summer of '69, we embraced the opportunity of calling at the publishing house of the "New Spiritual Philosophy," (?) on Washinton St., for the purpose of ascertaining the character of their literature. Glancing over the titles of the books as they appeared on the shelves, we read as follows: "The Complete Works of Thomas Paine," "Philosophical Dictionary of Voltaire," "Volney's Ruins," "Errors of the Bible Demonstrated," "Orthodoxy False since Spiritualism is True"—*et hoc genus omne*. Before leaving we purchased a copy of *The Banner of Light*, a weekly paper, quite as large as the *Christian Observer*, from which we learned, among other things, that they had at that time more than *two hundred missionaries* in the field, sowing broadcast over the land the damnable heresies of these wicked spirits. Of these indefatigable missionaries, the paper contained the following editorial notice: "There is much complaint of many of our best test mediums that they are rude and ungentlemanly, or not lady-like, if females. It may be so from several causes and not injure the mediumship or tests through them. A *natural life* and *natural* actions are best adapted to mediumship, and these are by some people called rude, and even wicked, by a few whose false system of morals and religion has been terribly perverted by the doctrine of total depravity."

Further quotation or comment is unnecessary. And we only add, in conclusion, that, if the "powers of darkness" represented by these spirits could prevail, every pillar of our Christian civilization would be removed and earth would speedily become a hell.—*G. in Christian Observer.*

Ecclesiastical Bummers.

I met one of them awhile since in the cars. We had known each other pleasantly before, and had had many walks and talks together, but none just in this live.

Said he: "What you and those with whom you are associated need is, some enlarged views. You are too narrow and circumscribed in your thoughts; you cannot get out of your ecclesiasticism; your church relations and your church creeds hold and bind you hand and foot. You need to throw aside your church names and your organizations, and just take the broad and liberal name of *Christian*. The church will never accomplish anything much for the world till we get rid of all denominational names, and are enlisted under one banner."

So he talked, and I listened thoughtfully, and, in respect to him, I hope, discriminately. I knew a little of his history. He had graduated from a Presbyterian seminary; had been a Congregational minister; had, I believe, taken orders in the Episcopal church; had swung loose from all denominations, and devoted himself to 'union' efforts; and just now was floating outside, and, as he thought, above them all.

The talk and the man seemed to me to demand, as the doctors would say, "heroic" treatment; which, I believe, means treatment of drastic doses or bold cutting. So I said something like this: "Ah! my dear fellow, I see how this is. You talk well about this throwing aside of denominational names, and fighting under the one broad name of Christian. You say that is what you have done. Now during the rebellion there was a class of men—soldiers they were—who went along with the army, sometimes in the advance and sometimes in the rear. They were usually grave, fearless fellows, and would ever fight well on occasion. They attached themselves to no regiment, were not enlisted men, but just hung around the camp and the march, wearing no uniform, and having no regular arms. They went and they fought, as they were wont to say, 'on their own hook.' You know whom I mean. They were called 'bummers.' Not a euphonic name, or particularly expressive of dignity or value, I admit; but still suggestively expressive. They were, in their way, patriotic, and fought for their country; but they merely went 'bumming around' in camp and march and field.

"Now, I know of no word—I mean no disrespect, as you see—that describes you and those that think with you so well as 'bummer.' You are an ecclesiastical bummer. You are, I am sure, loyal to the great cause of God; you wish its triumph. But you fight on your own hook. You attach yourself to no regimental organization, you march by no guidon, you wear no uniform, you are in no army corps; and I do not know where to put you, except among these extremely irregular men. You may do service in the Master's cause. I do not deny that. The bummers in the war did good service. I think that on one occasion they, bumming far in advance, even held a ford till their messengers hurried up some regiments of the army to cover it. But after all they were not the troops to be relied on; and their services do not appear largely recorded in the history of those times."

My friend smiled grimly; said my figure was good—a shrewd and taking metaphor; but it did not apply. So I added a little preachment like this: "You have withdrawn from churchly organizations; and you seem to think that the work of the Master can be done best in that way. Can you tell me of any great and permanent work done for the extension of his kingdom except through some such organization? Can you tell me of any mission established in a heathen land, any language reduced to writing, any book printed, any copy of the Bible made, any tribe elevated or civilized, except by men and women who have gone forth to the work not simply under the broad banner of the Cross, but under, at the same time, some badge of an army corps or flag of a regiment from some church organization? I can think of none. The bummers of the Church have not done much for her cause in the world."

There are a good many men in these later times—indeed, there have always been—who, like my friend, amuse themselves with high-sounding words of 'unity,' and "unsectarianism," and of being "liberal," and unbound by narrow obligations of denominations. I do not see where we can put them, or how describe them, except by the title which I have put over this article. We do not deny that they are true or loyal, or that they will work or fight for the Kingdom; but they are in no battalion or company—they are the bummers, rather than the soldiers.—*W. Aikman in the Independent.*

Signs and Wonders.

In every dispensation or age God has had some important truths to promulgate which have been confirmed by certain signs and wonders specially adapted to the truth they were intended to confirm. For instance: At the beginning of the Mosaic dispensation a series of signs and wonders were introduced of a character best calculated to demonstrate the essential truth of that age, namely: the existence of the great I AM and his almighty power. And these wonders were in a special manner manifested before and through Pharaoh king of Egypt, to whom God said "For this cause have I raised thee up (margin made thee to stand) for to shew in thee my power and that my name might be declared through all the earth." (Ex. 9: 16.) This having been effectually accomplished that of signs and wonders ceased.

Also at the beginning of the Christian dispensation another series of signs and wonders were introduced in confirmation of another important truth essential to their age, namely,—the theme of the gospel, Jesus and the resurrection. The Savior in commissioning his apostles to preach the gospel enumerates a series of signs which were to follow them that believe. (Mk. 16: 15–18.) And Mark bears testimony to its remarkable fulfillment in the following language: "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." (Mk. 16: 20.) Luke, also, bears witness to the same point, as follows: "By the hands of the apostles were many signs and wonders wrought among the people." (Acts 5: 12.) The doctrine of Jesus and the resurrection is now no longer an unpopular truth, but a generally admitted fact, and hence needs no further confirmation; consequently those signs and wonders given to confirm that truth have passed away, and the miraculous gifts in the church through which those signs and wonders were manifested have passed away, also.

In these last times God has another special truth to be promulgated essential to this present age, which, too, is confirmed by signs and wonders, although of a different character than any formerly given, being in peculiar manner adapted to that truth they are intended to confirm; and this truth is properly called "the last message of mercy to a dying world," teaching the speedy return of our Lord to earth to judge the world, to destroy the wicked, to save his people, and introduce his glorious and eternal reign. Our Savior when asked, "What shall be the sign of thy coming and the end of the world?" thus replied—"Immediately after the tribulation of those days the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of heaven shall be shaken, and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn when they shall see the Son of man coming in the clouds of heaven with power and great glory." And "when ye shall see all these things know that it is nigh even at the door." (Mat. 24.) Luke thus records our Savior's words: "There shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken; and then shall ye see the Son of man coming in a cloud with power and great glory. And when ye shall see these things begin to come to pass then lift up your heads for your redemption draweth nigh." (Lk. 21: 25–28.)

The darkening of the sun in 1780 and of the moon the succeeding night; the falling of the stars in 1833; the present distress and perplexity of nations; the introduction of "never-before-heard-of-tidal waves," and the general expectation of a universal crisis furnish us with an unmistakable demonstration that the end is near. Let us awake to the true sense of our responsibility in the dissemination of this solemn yet glorious truth. Finally, let us strive to prove faithful, that when Jesus shall come we may be found among that happy company that "shall be delivered from the bondage of corruption into the glorious liberty of the children of God." C. M. KEACH.

Aphorisms.

BY ELD. A. A. CROCKER.

Our hope is set *before* us, and not *behind* us.

We have *strong* consolation, not *weak*.

We give an answer to every man that asks us a reason of our hope, *and several that don't.*

Our father Abraham was *humble* and Isaac was a *plain* man; so *don't get proud.*

The Gentile church had a father four hundred and thirty years before the Jewish church; *so we are ahead yet.*

Christ has not *moved away*—only gone on a journey, and left us to keep house while he is gone, and wait for him to come back.

Preachers should be fired with a *big fire*, so their words will *burn their way through.*

God has joined doctrine and practice; so let no man break them asunder—*Reported by F. Burr.* Rochelle, Ill. Jan. 19, 1872.

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

Upon Four Propositions, Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

ELD. CLARK BRADEN'S FOURTH LETTER.

Although both Br. Himes and myself tried to learn as far as possible the position of his opponent, I see from Br. Himes' last that we were not very successful in our efforts; or else Br. Himes is hard pressed, and wishes to avoid the inevitable conclusion to which I am pressing him, by denying not only the correctness of my conclusions and the validity of my arguments, but also even my fundamental premises, although they are to most men self-evident. To lift him out of the fog in which he is wandering, or drive him out of the dust he is raising, I will again give an outline of the course of reasoning I am pursuing. I began by defining the terms *man* and *spirit*. Then I began the following chain of argument. I. There is a spirit in man. II. This spirit is an entity. III. It is a rational, conscious, thinking, moral, responsible entity. IV. It can, while in the body, act distinct from and even in opposition to the body in which it resides. V. This spirit leaves the body in death. VI. Death does not affect its consciousness. VII. It exists as a rational conscious, thinking, moral, responsible entity between death and resurrection. VIII. It will endlessly exist as a rational, conscious, thinking, moral, responsible entity.

I defined man as a being possessing a body, soul, and spirit, or a being composed of body, soul, and spirit, just as I say of a house, it has a main part, a wing and a kitchen, or is composed of a main part, a wing and a kitchen. We apply the term house to the entire building, but by synecdoche, we often call one of the parts the house, and also call the house by the name of one of the parts. In like manner we generally mean the whole being composed of body and soul, and spirit, when we use the term man; but we often apply the term man to the body alone, or to the spirit. Since the spirit is the rational, conscious, thinking, responsible, moral part of man, bearing God's image, we very often speak of the spirit as the man, by synecdoche. It is in this way that Peter and Paul speak, when they speak of 'my departure,' 'my decease.' This custom is so universal and so easily understood, that I am amazed at such puerile quibbling as we have had on this use of synecdoche. The terms soul and spirit are so often used interchangably, that we generally speak of man as dual, composed of body and spirit, or body and soul, or as having body and spirit, or body and soul.

Such a use obtains in the Scriptures. The term man is applied to the body. "If he [God] set his heart upon man [Heb. him], if he gather unto himself his spirit and his breath, all flesh shall perish together, and man [Heb. *Adham*] shall turn again to dust." (Job 34:15.) In the second occurrence man evidently denotes the body, for God gathers the spirit to himself, and the body returns to dust. Paul says, "though our outward man perishes [body], our inward man [spirit] is renewed day by day." Moses also applies the term man to what is made of the dust: "And the Lord God made man [his body] out of the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul." Of all persons materialists should be the last to deny that the term man is applied to the body.

The term man is applied to the spirit. It was a custom among the Greeks to so use *anthropos*. Liddell and Scott—"*Anthropos*, man, both a generic term and of an individual, from Homer downward. He gives the name to those who had died and removed to the Isles of the Blessed." Od IV—565. Do the Scriptures? Eph. 3:6, Paul prays for the Ephesians that God would grant them to be "strengthened with might in the inner man" (spirit). 2 Cor. 12:2-4, "I knew a man [his spirit], whether in the body or out of the body I cannot tell, God knoweth; such an one [his spirit], caught up into the third heaven. And I knew such a man [his spirit], whether in the body or out of the body, I cannot tell, God knoweth; how he was caught up into paradise and heard words which it is not lawful for man to utter." This man or spirit has a body, and can be in the body or out of the body. This proves that the term man is applied to the spirit by synecdoche. In like manner proper names and the pronouns are applied to the spirit by synecdoche. This usage is very frequent, because the spirit is regarded in all human language and thought as the rational, moral, responsible part of man. Sometimes in the same sentence both uses of the word man occur. "And I knew a man [his spirit], whether in the body or out of the body, I cannot tell, God knoweth; how that he was caught up into paradise, and heard words which it is not lawful for man [body and spirit] to utter." This use is so common and so readily understood, that I wonder that Br. Himes stoops to such quibbling as to ask, "What is man?" in such cases. I hope we shall hear no more of it.

We will now call attention to the steps of of our argument. I. There is a spirit in man. Job 32:8, "There is a spirit in man." Zach. 12:1, "The Lord formeth the spirit of man within him." 1 Cor. 2:11, "Who knows the things of man, save the spirit of man which is in him." Dan. 7:15, "Daniel's spirit was grieved in him." Acts 17:16, "Paul's spirit was stirred in him." Hence there is a spirit in man. Does Br. Himes deny it? Will he tell what this spirit is? He dare not attempt it!

II. This spirit that is in man is an entity or an existence. It is not a function of the body or a phenomenon produced by the body. We prove this first, by consciousness. We are conscious that there is an existing independent abiding potential self or spirit, different from the organization in which it resides, and whose organs it uses. We are conscious that its properties or attributes are moral, responsible, thinking attributes and consciousness. The conscious, knowing spirit is different from the known organization in which it resides. Will Br. Himes deny this? I propose, my brother, that we be men, and have honest work. Is the spirit an entity? If not, is it a nonentity? What is said of the spirit makes it an entity. It grieves, knows, is excited by what it learns, is born of God. That of which this is said is an entity. Br. Himes, can this be predicated of a nonentity? The spirit is an entity or a nonentity. Now which? My dear brother, get out of the fog, and be honest and manly.

III. It is a rational, conscious, thinking, responsible moral entity. (1 Cor. 2:11.) It knows. (Ex. 35:21.) It wills. (See also Mat. 26:41.) It is grieved by its thoughts. (Dan. 7:15.) It is excited by what it learns. (Acts 17:16.) It is born of God, begotten by the truth, receives God's image. It is, then, a rational, conscious, thinking, responsible, moral entity; and is the rational, thinking, conscious, responsible, moral part of man. As God, the Logos, the Holy Spirit and angels are spirits, and are rational, conscious, thinking, moral entities, so is man's spirit, which possesses the same attributes, and is of like nature with them a rational, conscious, thinking, moral entity. In Acts 23 we read that the Sadducees say there is neither angel nor spirit: that is, neither angel nor spirit of man. The Pharisees confessed both: that is, that here is angel and spirit of man. Again. "If an angel or a spirit [of man] have spoken to him, let us not fight against God." Here again the spirit of man is spoken of as speaking, and as an entity. Hence both consciousness and the Scriptures most emphatically teach that the spirit which is in man is a rational, conscious, thinking, responsible, moral entity. Dare you deny it? Come, Br. Himes, get out of this mist of negations and evasions.

IV. This spirit while in the body, acts distinct from the body, and even in opposition to it. Daniel's spirit was grieved in his body. Paul's spirit was excited by what it learned. Man's spirit knows what is in him. The spirits of the disciples in Gethsemane were willing, but the flesh was weak. Paul's inner man or spirit warred against his outer man or flesh. The spirit lusts against the flesh, and the flesh against the spirit, and these are contrary, the one to the other. Hence this spirit in man, this rational, conscious, thinking, responsible, moral entity can and does act distinct from the body, or the appetites that have their origin in the body. Now, Br. Himes, what is it that was grieved, stirred, that knew, willed, and had desires in opposition to the body in which it resides? Be honest enough to tell us plainly.

V. This spirit departs from or leaves the body in death. (Eccl. 12:7.) "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Not to God as it was; but to God who gave it. Hence it does not become as though it never had been, or as it was before it had a being. Christ commended his spirit to God. So did Stephen. Paul calls his death a departure, a putting off his tent, a leaving his house, a putting off his clothing. Peter calls it a departure, a decease, or a going away. We have already shown that the spirit is the rational, conscious, thinking, responsible, moral part of man—hence by synecdoche it is very often called the man, and is often that to which the proper name and the pronouns are applied. Such is the use of the pronouns *I*, *me*, *my*, and *we*, and *our* in these passages. The materialist's quibbles are puerile, and are based on an utter ignorance of one of the commonest usages of language; or are a dishonest attempt to evade the plainest teachings of God's word, by making nonsense of it.

VI. Death does not affect the conscious being of the spirit. We have already called attention to the fact that the spirit does not return to God as it was, does not become as it was, but returns to God who gave it. Now will Br. Himes tell us whether this spirit that returns to God, that Christ commended to his Father, that Stephen commended to God, be an entity or not? If not, is it a nonentity? If an entity, what sort of an entity? In short, what is this spirit? I have shown that it is a rational, conscious, thinking, moral entity, when in man. I shall show it returns to God a rational, moral, conscious, thinking entity. Such a position gives dignity and sense to Eccl. 12:7, and to our Savior's language, and to that of Stephen. I challenge Br. Himes to give a meaning to spirit in those passages that will not make nonsense of them. Paul and Peter speak of death as the departure of the rational, conscious, thinking self, or the *I*. I have shown that by synecdoche this means the spirit. Death is not the annihilation of this conscious, thinking *I*, but its departure; after which it will be with Christ. Death does not affect the consciousness of this spirit. Proof. Mat. 10:28; Lk. 12:4. We have already shown that the spirit is a rational, conscious, thinking entity. Our Savior declares death does not affect the conscious being of the spirit. The death the persecutors inflict, and that God inflicts as spoken of in this passage is the same in event as the death all men die. The killing has reference to taking away life, natural life, inflicting death on a man. Man cannot affect the spirit in death. God does not when he kills or takes away life. He afterwards casts into *gehenna*. Do you understand me now, Br. Himes? "Destroy" in Mat. does not mean "to extinguish the conscious being" of the spirit. Br. Himes says the equivalent of *destroy* is to extinguish conscious being. The Holy Spirit, in Luke, says it is *cast into gehenna*. Casting the conscious spirit into *gehenna* is then according to the Holy Spirit an equivalent of destroy.

I never said that the killing inflicted by God was performed after the resurrection. I challenge you to find words in either of my last articles that can be perverted into such an idea. I can only save your intelligence or honesty by charitably supposing that you have never read them. If repeated after this repetition of my meaning, I shall be compelled to conclude that because you cannot answer my comments on these passages, you try to make an absurdity of them by attributing to me the very opposite of what I said. I do not water down the meaning of God's word by long elaboration. I am not under the necessity of doing so to find proof of my position. I state clearly what common sense says it means. You call such statements "assumptions." I shall not "insult the intelligence of our readers" by attempting to make plainer what God has made perfectly plain. Now show that my comments, and not your perversion of them, are incorrect, or accept the conclusion that death does not affect the conscious being of the spirit, and that it is conscious after death.

You say this is not proving my proposition I rather think that if I show that the spirit does not lose its conscious being in death, there is but little left to be proved. The Gibraltar of your system, "mankind are subjected to an utter extinction of all conscious being in death," will be stormed, and the eternal consciousness of the spirit will be a short matter. Your attempted reply to my argument on Ex. 3:6 was a complete failure. You call my declaration that God would never say that he was the God of nonentities, *bathos*. It is just the ludicrous descent into nonsense that your system attributes to Jehovah. Does not your system declare that the patriarchs were not? That they had become as though they had never been? Does it not make them nonentities? Dare you say they were entities when God used this language? If so, what kind of entities? If not entities, were not they, according to your system, nonentities? Come now, Br. Himes, have manhood enough to answer clearly and honestly.

You attempt to evade the force of my illustration, by substituting founder for president. Then you lug in the idea of supervision, and show that in such a case the present tense could be used. But, sir, if the college "had become as though it never had been," if it "was not," if it was no longer an entity, or an existing thing, could the present tense be used? If the present tense was truthfully used in the sentence, "I am President," the college was in existence when it was so used. So when God used the present tense, truthfully, as he must have done, in saying, "I am the God of Abraham, Isaac, and Jacob," they were in existence when he used it. Now dare you say that Abraham, Isaac, and Jacob were, in regard to existence, in the condition that a suspended college is, in regard to existence? What is the existence of the dead?

I object to your attempt to introduce prolepsis in this language, or to claim that God spoke in anticipation of the resurrection, for three reasons. (1) Man knew nothing of the resurrection then, and would not so understand the language, and it would be deceptive. Unless God explained his use of the present tense by prolepsis, he would be deceiving man. God, in speaking to man, uses language in no other sense than as man would understand it; or as he explains his meaning. There is no explanation here. When God said, "I am their God," man would say, He can only say so when they exist; hence they now exist. (2) While duration with God is an eternal now, it is not with men. God ever talks with men in human language, and not in the dialect of divinity. Man would understand him as saying, "I am now in fact their God," hence they exist. (3) God does speak of things that are not as though they are, in promise and prophecy, but not in historic narration, nor in declarations of existing facts. There is neither promise nor prophecy in this language. It is a declaration of a fact. I protest then against this attempt to inject a declaration of facts with prolepsis, to make it promise or prophecy to destroy its obvious and only import in regard to the existence of the patriarchs. Is there either prophecy or promise in Ex. 3:6? If not, your assumption of prolepsis is but a subterfuge to evade the force of the argument. Our position stands as immovable as the hills, that God could only say, I am the God of the patriarchs, when they were in existence. He said so five hundred years after their death. They were, then, in existence five hundred years after their death, and, as our Savior says, "alive unto God."

I will place before the eye of the reader our argument on our Savior's appeal to this passage. (Lk. 20:27.)

THE DILEMMA.

"Then came to him certain of the Sadducees who deny that there is any resurrection, and asked him, saying, Teacher, Moses wrote for us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife and raise up children for his brother. There were, therefore, seven brothers, and the first took a wife and died without children; and the second took his wife and he died without children; and the third took her, and in like manner all seven; and they left no children, and died; and last of all the woman also died. Now in the resurrection whose wife shall she be, for the seven had her as a wife."

JESUS' ANSWER TO THE DILEMMA.

"And Jesus answered and said to them, The children of this age marry and are given in marriage; but those who shall be accounted worthy to attain that age and the resurrection from the dead, neither marry nor are given in marriage. For they can die no more. For they are as the angels, and are the sons of God, being the sons of the resurrection."

HIS REFUTATION OF SADDUCEEISM.

"But that the dead are raised up even Moses showed at the bush, since he calls the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living, for all live unto him."

We now call the attention of our readers to these facts concerning the above Scripture. From v. 27 to v. 34, we have the dilemma of the Sadducees. From v. 34 to v. 37 we have the answer of Jesus. In these verses he completely disposes of the dilemma. What he says after that is an additional thought. It is not his purpose to answer the dilemma, but to show that the dead can be raised. The Sadducees denied that there was any spirit—that the spirits of the dead existed. Hence there could be no resurrection. Jesus proves that the dead can be resurrected by proving that the spirits of the dead exist, or are "alive to God," by his appeal to Ex. 3:6. There is no dispute that his purpose was to prove that the dead can be raised. The query is, How did he prove it? His argument is, that God's language at the bush shows that the dead can be raised. How does it do so? He said, "I am the God of Abraham, Isaac and Jacob." He could only use this language when they were in existence. Hence they were in existence. He is not the God of such dead as you Sadducees would make them. "He is the God of the living, for all live unto him." The *all* refers to all dead. They live unto God, are conscious, though they are dead to us This last assertion of our Savior clearly shows that he deduced the consciousness of the dead from this language in Exodus, and from that showed that the dead can be raised.

Our Savior uses our argument on Ex. 3:6 to confute ancient Sadduceeism, as we do to confute modern Sadduceeism. His declaration that all the dead are alive to God is an eternal refutation of soul-sleeping. Br. Himes' attempt to set aside our arguments by showing that our Savior did not use the identical words we did, is mere jugglery. The question is, does his argument for the resurrection depend for validity upon the conscious existence of the patriarchs when God used the language referred to? Also does the declaration that all the dead live to God prove their existence—conscious existence?

I am somewhat amazed for the clamor for direct argument, while my opponent persists in denying every principle of common usage and common sense on which an argument can be based. I have in this article placed before our readers my line of argument. I believe they will be satisfied with it. In a former article I asked Br. Himes if using spirit in the sense in which it is used in 1 Thes. 5:23, man and brutes have the same spirit? He dare not answer. I asked him whether the Logos lay in the tomb of Joseph three days? Whether the conscious being of the Logos was utterly extinguished in death? He dare not answer, but tries to dodge by asking me whether the pre-existent Logos went to *hades*. I answer unequivocally, Yes. Now dare he answer my question? He also asks if Christ's body went to the tomb, and his spirit to *hades*, where did Christ go? I will not "insult the common sense of my readers," with their knowledge of the laws of language, by noticing such a paltry quibble. A College is composed of students, faculty and a building in which they meet. I say a certain college is broken up. The faculty and students have gone into other institutions. The building has been hauled away and used for other purposes. "But," says Br. Himes, "Where did the college go?" Twaddle! I pity the cause that has to be screened by such nonsense.

Br. Himes' sweeping assertion that the words of my proposition are not in the Bible—that the terms "immortal spirit," "never dying spirit," are not in the Bible is very cheap claptrap. Does he not know that the weapon cuts both ways? Are the words of his proposition in the Bible? Where does he find the words "utter extinction of conscious being," in the Bible? Does this prove that they are not true? I trust we will have no more of that stale fustian. I would remind Br. Himes that it is my province to pursue my own course, and that he had better let our readers decide what I have done. He is only the attorney in this case, and not attorney, witnesses, judge and jury. His assertion that I have presented no argument, sounds too much like a school boy's work in a back-woods debating society. So, also, I have not modified my position taken in my second article. I do not object to using the alphabet. I object to dwarfing the clear teachings of the advanced branches to alphabetic ideas. I take the words of the early books of the Bible in their obvious import, with all the increased light of the New Testament. I object to having the perfected ideas of the New Testament dwarfed down to the imperfect, partial ideas of the first books of the Old Testament. The entire subject of Christ's death will be discussed; so will also the phrases "outer man," "inner man;" and we will show in due time, who departs. I will tell him about *hades* and where the spirits of the righteous are now.

In our next we will resume our direct argument. I have not ransacked the Bible yet. I have advanced but three out of twenty arguments. The reason has been that my opponent has so resolutely denied almost every principle of common sense and usage in his quibbles, that we have had to stop and prove what it was "insult to the common sense of our readers to prove.

I now demand as due to me and to our readers and as demanded by common courtesy and honesty, that my opponent answer the queries I have presented in this and former articles. I have answered every one of his queries? Will he show equal courtesy and honesty? I have an utter contempt for this dodging, and this seeming to take certain positions, and then when asked whether they are taken or not, refusing to answer frankly and honorably.

Bigotry.

Bigotry does not appear to be the property of any sect or denomination; it belongs to all narrow-minded good people as well as to big-headed children of the devil. And many are brought into the light and liberty of an advanced dispensation, who run to and fro and denounce an "increase in knowledge" beyond a certain fixed point unto the comprehension of which they were born, or absolutely thrust by circumstances. I want to keep the little brain I have ready for "present truths," not spiritualistic, demoniac "developments," "progressive conceptions of the immaterial soul," etc.; but developments and conceptions that are legitimately afforded or which are commended by the Word. That in the last days we are not to be in the dark concerning some things which were "hard to be understood" aforetime, is generally conceded among Christians of culture. And a large company of the unlettered agree and rejoice in the acceptance of this proclamation.

A man may not care for the sneer of an opponent, with whose religious doctrines he has notoriously disagreed for a long time. But it is hard, sometimes, when it comes to the corner where you meet the cold looks and perhaps hear the severe words of your old friend, because you (as you honestly believe) have received, and have candidly avowed a latest "present truth." And to be called an "infidel," or to have it distinctly intimated to you before the congregation that you do not believe, that you reject, the plain teachings of the Bible,—this is an ordeal.

When a man looks at us with owl-like eyes of wisdom, or beams upon us with the shocked innocence of a rabbit, at the moment we chance to speak our respectful regard for or agreement in a new interpretation of certain passages of Scripture—if he is a stranger—we may pass the matter by with small compunction; we may not expect or dread an open robuke. But when for our inadvertent or formerly intended confession of faith in any particular "reading" of the word or of science, a friend opens and empties upon us the vials of reproach, and closes his philipic with the curse that Spurgeon is said to append to his services, then we are surely undergoing affliction.

How many have said to you and to me—"No one who believes the Bible and is familiar with its teachings can doubt the doctrine of the eternal torment of the impenitent." In one phrase or another, we have all endured this bitter private excommunication. We fancied that we should escape this trial: the test of "all men (apparently) speaking evil of us." But it was not so to be. Well: a faith that will not stand up, in all respects, in the house of one's personal friends—not for strife, but for the vindication of the right—is not of any value. And the falling away of kindred and denominational relatives and friends ought not to impair, but the rather intensify, our adherence to and zeal for that which our humble but sincere minds, after prayerful consultation with the Bible, take and approve as truth.

I have found companionship occasionally with learned men who, although they were shining lights in a sect, yet had no conceit as to their creeds or articles. They did not call me an infidel because I did not believe in many of their orthodox dogmas. And I have known it to be the case that men of such character and catholicity were denounced by persons professing the Advent Christian faith, because in the light that they had they did not receive and preach Advent truths. It don't do any good in religious controversy to call names; and truth cannot be stared out of countenance by a grave-yard full of editorial exclamation points. To club another with the term "soul-sleeper" (a misnomer, in its place) and "infidel" and "Bible-rejector" may be inflicting pain upon a friend, or exciting simple regret in a stranger. I do not like to have my friends call me a hater or spurner of God's word; and although I was once considered "first-rate" at epithet coining and flinging, I cannot see my way clear to deal in that business to-day. And as for staring a man out of all interest in the Bible, I insist the process is ridiculous; it cannot be done. If we wished to retaliate in kind—thinking that for some reason expedient and permissible—the opportunity is abundant. After all, straight talk is the best.

When we are criticised, it is of great advantage to us to have the grounds of the criticism fully set forth. Then we can judge for ourselves whether we are justly reviewed and reprimanded, or simply abused. So we like to have every preacher publicly deliver a sermon, or print a book or newspaper article, when he proposes to overthrow in one grand sweep the doctrine of eternal life only in Christ, and bring shame upon its advocates. For it may be that he (and others in similar scouting mood on other topics) quotes much Scripture only to surround it with a mass of *non sequitur* context.

To say merely that if such or such is not the exact case the Bible record is not true, is one of the cheap sentences of our opponents; trying to make the Bible bear the sins of their articles. When we begin to adopt this style of writing, we shall be passing into the worst offences of intellectual bigotry. The retort is almost always convenient; and then the controversy would rapidly degenerate into challenges for truth based respectively on isolated texts, or fragments of Scripture paragraphs.—*Crisis.*

James Fisk Jr.

No man in our country ever before amassed a colossal fortune so rapidly; but no man ever wrought so much, and such various damage to the community in so brief a space of time. The Rev. Mr. Flagg reported that Fisk once said to him, that he did not desire money for its own sake, but only for the good he could do with it! And this ironical remark (which doubtless Fisk told again as a good joke to his harlots and pimps), the Christless teacher coolly recites as an illustration of his character! But let us give Fisk the benefit of the doubt; and let us see how he did use his money.

He used it in his railroad operations, to "buy up" legislators, to corrupt judges, to defraud American shareholders, and to swindle the foreign creditors by wholesale.

He bought a theatre with it, and produced plays and dances so indecently licentious that, even in New York, which had endorsed and eulogized the "Black Crook," the entire press cried out in horror at his profanation of the drama. He drove all woman with any pretext of virtue from its walls by the unutterable foulness of his dancers and actresses. It became a resplendent vestibule of the brothel, nothing more; the sumptuous palace which led to the strange woman's doors. He probably did more to corrupt the youth of New York than all the other malign influences of that city. All this the Rev. Mr. Flagg knew, or ought to have known; indeed, he is a criminal in his ignorance if he did not know it.

Fisk's management of the Erie Railroad, seeking only to enrich himself, left its track in a criminally dangerous condition, and resulted in disasters so frequent and terrible that nothing but the prompt and general withdrawal of public patronage from it could move him to make it safe for travel. Every life lost by the disasters that were caused by his mismanagement, was as truly a murder by Fisk, as his death was a murder by Stokes.

We need not dwell on his financial exploits. Black Friday will be remembered for a generation as one of the saddest days in our commercial annals. Thousands were ruined for life by Fisk's so-called "brilliant operations" on that memorable day. It was gambling on a stupendous scale. He scattered desolation as a fool scatters firebrands. He showed himself the fiercest of petroleum throwers in his work of destruction. To us the saddest thought of that day, however, was less the ruin done, than the fact that, in the nineteenth century, in this complex and beneficent civilization of ours, the commercial system of our country is so rudimental and insecure in its organization, that it was *possible* for a prosperous peddler, or any combination of adventurers to accomplish such a disastrous victory over the legitimate business of the land. Have we no statesmen among us? Is there no remedy for acts like this? Or, must we wait for a cure until some other bold harlequin again rises, and fiddles, while our credit is consuming in the fire of his own setting?

The grave should throw its tender mantle over every dead man's personal vices or weaknesses, if they were not flaunted in public gaze, or unless the stern demands of public morals make it necessary to speak of them, so that his influence or example may not unduly arrest the progress of the race. When ministers of Christ invoked Webster's name to shield the crime of slavery, it was legitimate and right to tell of his personal vices, in order to break the unholy spell. But Fisk never asked charity; he never made the slightest pretext of decency in his life; he openly defied every sentiment that men of all creeds hold dear. He did not sin in secret, and seem pure in public; he was not a shamed hypocrite, but a shameless reprobate; he rioted in his lusts, and proclaimed it from the housetops. He seldom rode down Broadway, excepting in an open carriage with a bawd of the lowest moral type on either side of him On that Black Friday, even, when he knew he was to carry ruin to thousands of homes, he was escorted to his office by a brace of harlots. The story which shall truly tell of his death, must begin with his seduction of a young man from his home; his introduction of Stokes to one of his own mistresses—only one of them; and his cowardly and remorseless hounding of him, until, ruined, and stung, and maddened, his victim turned round upon him, and hurled him into a bloody grave. This Mephistopheles fell by the bullet of a Faust, for the love of a Messalina Margaret.

It would need a volume for a thorough record of Fisk's acknowledged crimes. Of course, he had some virtues. Who has not? Not men, devils only. This Dives threw crumbs to Lazarus, now and then, instead of kicking him from his door. He stole by the million, and was generous by the hundred. The moral leper had a few spots in him. Far be it from us to deny one—the least—of them. But when we pronounce a verdict on a career, we must judge it as a whole; and thus viewing the public life of Fisk, no impartial student can hesitate to rank him with the vilest criminals of history.—*Redpath in Zion's Herald.*

From Arkansas.

Please send in haste some more books and tracts. There is a great cry here now for Advent publications. There is a lively interest now which will increase. I preached last Sabbath at our chapel in this place, to a good audience, on the nature and destiny of man as revealed in the Bible. A number of the brethren who were very much opposed to our views, have since laid down their prejudices, and taken a stand for the truth. But the best of all is this: It being generally understood that I had "gone *Advent*," and that I was about to carry my church with me, some of the old brethren of our Association became alarmed for our safety at Pleasant Plains. So an old brother preacher, who is one of the strongest Baptists I ever saw, heard of my appointment to preach the sermon before mentioned, went to work earnestly, and after about two weeks preparation come up from Searcy, where he lives, a distance of twenty-five miles, to hear the sermon and reply to it. He notified me of his intentions. After I concluded I kindly invited him to improve the opportunity. But, shocking for him, his two week's preparation had vanished like vapor, and he declined. I asked him as we went home why he did not reply. He said he was "not prepared." He asked me for some Advent books and tracts; so I gave him the *Advent Quarterly* which I had just received, together with all the papers I had, which I think will give him all the work he can do for sometime to come.

I am making preparation for a discussion with one of the ablest Baptist preachers in our country. We shall discuss the Bible doctrine of immortality, with some other points relative to our views. Now is a good time to sell tracts while the excitement is high, and if you will send a lot of good tracts, and books I can use them to good advantage. I will also pledge $10 towards paying the debt of the Association. I long to see it disentangled, so that all its powers, in full, may be brought to bear in disseminating the truth, in the hour of theological darkness.

Pray for us, that God may give us grace sufficient for our day, and the truth still lift her shining face above the traditions and superstitions of this present evil age; and may those who have espoused her cause press nobly on to victory or to death, if need be, accounting that "our light afflictions which are but for a moment work out for us a far more exceeding and eterna weight of glory."

Yours, in hope of a better resurrection. G. W. CROSBY.

Illinois.

ANNUAL SESSION.

The Illinois Advent Christian Conference held their Annual Session at Rochelle, Ogle Co. commencing Jan. 18, closing the following Sabbath.

Members present: Elds. N. W. Spencer, F. Burr, Wm. McCullock, H. G. McCullock, M. McCullock, S. E. Mabey, C. W. Smith, A. A. Crocker, A. C. Kingsley, E. H. Burington, A. Cairns, S. B. Mabey.

Members Received: Elds. Wm. H. Kendall, Wm. L. Skeels. A. Cairns.

Church received: Mansfield, Piatt Co.

Delegates: H. Halroyd and S. Stevens of Genoa; H. Robbins and W. Watson of Afton.

Business Com. F. Burr, W. McCullock, E. H. Burington.

Com. on Nomination. Wm. McCullock, F. Burr, A. A. Crocker.

Officers for the ensuing year: N. W. Spencer, Pres't. C. W. Smith, Vice Pres't. S. B. Mabey, Sec'y. L. H. Davis Treasurer. Directors: Wm. McCullock, F. Burr, D. S. Clark.

Reports of Quarterly Conferences: District, No. 1. H. G. McCullock, Sec'y. Held four meetings: DeKalb, Rochelle, Genoa, and Afton. At the latter place an excellent interest was manifested.

District No. 2: Held three meetings. Rutland, Ottawa, and Long Point.

District No. 3. Reported by W. McCullock. Held meetings at Toulon, Neponset, and Ionia, with good success.

District No. 4, by S. E. Mabey. Held meetings at Yorktown, also two grove meetings. Interest good, and the field large.

Report of ministers and churches:

Afton. C. W. Smith reports good state of feeling and good meetings, Sunday school, etc. Elds. H. G. McCullock and Smith labor with them.

Beemerville. Church small and new, somewhat tried of late yet are holding on to the faith of the gospel.

Genoa. Generally prosperous. M. McCullock resigned pastorate, and E. H. Burington is now pastor. Interesting S. S. and Bible Class. Membership about twenty active workers.

Aurora. Church firm amid discouragements. C. W. Smith pastor. Wish preachers to call.

Milroy. C. W. Smith preaches once in four weeks. Good interest to hear, and hope for better days.

Yorktown. No great change. Some conversions. Forty members. Good interest, S. E. Mabey pastor, who labors near Amboy and in Mineral.

Amboy. C. C. Marston pastor. Thirty-eight members. Preaching once in two weeks. Prayer meetings, good attendence, and interest to hear the word.

E. H. Burington. No regular appointments until last Aug. Now with church at Genoa. Am fully in the work, and expect to give my whole time to the ministry.

A. A. Crocker. Got the harness on anew, and feel like w[illegible] and mean to be more active in th[illegible]

Mayfield. Reported by A. C. Kingsley. Two additions. Twenty members. Preaching once in four weeks by H. G. McCullock. Hold Union S. S. with the Disciples. Good substantial membership but somewhat scattered, one baptised. A. C. Kingsley preaches only occasionally, being aged and infirm. Has done some missionary work, and the Lord blessed.

J. Drain, reported by S. E. Mabey as good and faithful in the work, though aged and infirm.

DeKalb. About thirty-five members. S. B. Mabey pastor. Preaching every Sabbath. Growing interest manifest. Several tried, but surmounting the trials in a measure. Eight or ten have desired to renew their covenants with the Lord, and some have requested the the prayers of God's people in our late meetings.

Ionia, by H. G. McCullock. Good interest, with S. S. and prayer meetings. Eighty-five members. Looking for a pastor to settle among them. Need a faithful man of God.

H. G. McCulloch preached regularly the past year at Ionia, Rochelle, Afton, and Mayfield. Traveled 4,500 miles to get to my appointments, and what I have done I have done for Jesus. My health will not permit me to hold protracted meetings.

New Rutland. Wm. McCulloch, pastor. Think the interest is on the rise. Eld. Lothrop also preaches about one-half the time. Thirty members. Good Sabbath school. A cloud of mercy seems to hang over them, ready to break. One converted lately.

Osage. A few holding fast. Eight or ten members. W. McCulloch labors with them to good acceptance.

Chicago. F. Burr, pastor. One hundred and fifty good reliable members. Twenty-two new members since June. Baptized eight, and several others ready to go forward. Some trials by the fire, but all things seem to work for good. Good prayer meetings; Sabbath school of fifty members and Bible class. Prospect good.

Hampshire. M. McCulloch, pastor. Eighteen members. Added during the year eight, and eight baptized. Preaching once in two weeks. Prayer meeting with good attendance, and interest to hear.

M. McCulloch. Trying to love Jesus with all my heart. Labored in in Genoa, Hampshire and Coral in McHenry Co. The Lord is working in the last place mightily, and sinners are coming to Christ. Four or five have made a start of late for the kingdom.

Shabona, by N. W. Spencer. Stands about the same as last year; scattered over two townships, and not many meetings. Br. Spencer has preached in Afton, Clinton and Genoa.

Rochelle, by H. F. DeWolf. Interest very good, and somewhat on the increase. Nineteen members. Four prayer meetings per week. Elds. McCullock and Marston preach for them.

C. C. Marston, (by letter). I have devoted myself during the year entirely to the gospel. I have preached nearly two hundred times, visited the Iowa camp meeting, also Jackson Co. Iowa; Pratt Co. Yorktown, Ancona, Rutland, St. Charles, Rochelle, Farmer City, Chicago and other places in Illinois. In Amboy a few have been added to our number. Organized a church at Mansfield. Have had more real peace and blessedness in the past year than in all my life before. I speak this in honor of my Master. I have found the Lord a good paymaster. If a man works faithfully for him he will be paid and have a part in greenbacks, too, enough at least to supply his temporal needs. The field is ripe to the harvest all about us. Shall we not embrace these favorable opportunities and by united effort of all, the workmen spread wide, and send far the glorious message of our soon coming King.

Some ministers and churches are omitted, who failed to report.

MISCELLANEOUS RESOLUTIONS.

Resolution on the name Advent.

WHEREAS, much is said by persons evil disposed, toward this Conference, concerning the sectarian use of the name "Advent," as though we made it a test of fellowship and membership, therefore

Resolved, that while most of us regard the name "Advent," as peculiarly applicable in its connections to our organization, for the promotion of the Bible doctrine concerning the Second Advent of our Lord Jesus Christ, yet we do not, and never have in any way made its individual adoption or reception a test of fellowship or membership among us.

VOTED that Eld. H. G. McCullock be authorized to write an address for the next annual Conference.

C. C. MARSTON.

Change of Constitution: *Resolved*, That Art. 6 be changed to "Miscellaneous Business."

Art. 10. All churches, shall give an annual report by letter of their membership and condition, signed by clerk of church and sent by delegate or otherwise to each Annual Conference.

Voted, That Eld's. F. Burr, and S. B. Mabey be authorized to revise the constitution and write an address to be printed in tract form, to be distributed to the churches.

Voted, That money be raised by the Conference to print 500 copies of the Constitution (with the Address) in the revised form

Reading sermons. WHEREAS, We as a Conference do believe that reading sermons in pulpit ministration is in a measure, subversive of the Spirit and power of the gospel, and contrary to the example, set us by Christ and the early church, therefore,

Resolved, That we advise our preaching brethren to avoid as much as possible the growing practice of reading sermons in their ministrations to the church.

WHEREAS, Eld. J. W. Buroughs, of the Northern Illinois A. C. Conference in letters written to the Secretary of said Conference, has declared himself withdrawn from membership and requests a dismission from the same unless said Conference retract terms of settlement as stated in the Secretary's report of the last Annual Conference, which report it as follows:

Resolved, That if Br. Buroughs will state that he is in full sympathy with the Northern Illinois Advent Christian Conference in *constitutional arrangement and work*, we hereby agree to withdraw the charges preferred by the Board.

Br. Buroughs in open Conference declared his sympathy with the objects of the Conference, and that he would heartily co-operate with his brethren in its constitutional order and work; and that he would also use his influence to unite the churches, he has organized and may build up, with the Conference of which he himself is a member.

And which report is fully endorsed by this Conference as correct in every particular; and

WHEREAS, Eld. J. W. Buroughs persists, in affirming said published statement, to be false and has thereby forfeited his pledge to this Conference, and disregarded his own acknowledgements; and

WHEREAS, said Eld. Burroughs both publicly and privately declared, and published that he is excluded from the columns of the Advent papers because of a difference of opinion, which declaration is known to us to be untrue; and

WHEREAS, Said Eld. Burroughs persists in his spirit of opposition and slander of the Advent Christian body at large, and after due notice has refused to attend this Annual Meeting, for adjustment of these difficulties, therefore

Resolved, That said Eld. J. W. Buroughs according to his own request be and is hereby dismissed from membership of the Northern Illinois A. C. Conference.

A Vote of thanks was tendered to the brethren and friends of Rochelle for their kind entertainment and hospitality.

To show our sympathy and regard for the spiritual and financial trial of our brother, Wm. H. Kendall who has lately came among us, the sum of $25.25 was raised (including $5 paid by the friends of Rochelle) for him.

Voted, To send Eld's W. W. Spann, J. S. Lawyer, and F. S. Thomson, a letter to show our confidence, sympathy, and desire to heartily co-operate with them in their field of labor, and their new conference arrangements in Southern Illinois.

The preaching during Conference was excellent. Unity and harmony prevailed in all the deliberations. We part with a determination to try to stand firm, united in heart amid the perils of these times, and heartily co-operate with each other and with the great Head of the church in laboring for the salvation of the precious perishing souls out of Christ all about us.

S. B. MABEY, Sec'y.

Advent Christian Times.

TUESDAY AFTERNOON, Feb. 6, 1872.

JOSHUA V. HIMES, - - - - EDITOR

To THE Advent churches in Michigan, I have to say on account of domestic afflictions and some special engagements, I cannot visit you so soon as I had promised. I trust the Lord will yet open the way, and that too in good time. The Lord bless you more and more.

I begin an engagement to help Br. Whitmore, Rochester, N. Y., Feb. 11, and continue one or two weeks.

THE DISCUSSION.

Our reply to Eld. Braden's Fourth Letter will appear next week. After that we expect to resume publishing an article for each of us each week.

PERSONAL.

We find it impossible to reply to all the letters addressed to us by sympathising friends concerning our bereavement in the loss of Edwin. These communications have been a great help and comfort to us all; and we trust the writers will feel that they are appreciated if not answered directly.

ALVAH HOVEY, D. D., of Newton, promises the *Watchman and Reflector* a series of articles on the condition of man in death. We shall keep our readers posted as to their progress, especially if he should bring out any thoughts in addition to those expressed in his published work on the subject. We fear, however, it will only be a rehash.

THE Unitarians have just lost two of their prominent preachers—Mr. Hepworth of New York, who has gone over to orthodoxy, and Mr. Dall whom they sent to India as a missionary to convert the heathen, who was instead converted by them, and has joined the Brahmo Somaj. It is understood that Mr. Dall is the only missionary the Unitarians have ever sent to the heathen; and the fact that they have converted him is not encouraging.

DR. LITCH, in the *Advent Herald*, is reviewing a writer in *The Crisis* on the Penalty of Sin. The Doctor declares his subject guilty of willful falsehood and deception. We have not read the articles in *The Crisis;* but we observe that Dr. Litch uses the *unrevised* and ignores the *revised* edition of Webster. If he will beg or borrow or buy a copy of the latest editions he will find that some of the definitions on which he lays so much stress have been quietly ignored by the standard Lexicon. It no longer declares the immortality of the soul "a fundamental doctrine of Christianity."

THE *Advent Herald* says "the question of man's nature and destiny is awaking no small interest." So we judge from the demand for our paper, books and tracts. The *Herald* adds: "It is well know that there are several papers published in this country which are very largely devoted to the advocacy of materialistic views, while there is none in which the opposite views are made equally prominent. Occasionally however other papers besides the *Advent Herald* have an article bearing on the same question." *Zion's Herald* lately asked some questions concerning a certain exegesis of the parable of Dives and Lazarus; but very wisely abstaine[illegible] any notice of Eld. Collins' wo[illegible] on the subject, though we sent a copy immediately after its publication.

OF all the curiosities of paganism there is nothing more inexplicable than the superstition which turns tombs into well-stocked larders. In the funeral procession of Wong-Hang-Soon, a wealthy Chinaman of San Francisco, there were five express wagons full of roasted pigs and chickens, to be deposited with the corpse in the sepulcher. Now, the mourners know very well that ghosts do not eat pig; they know equally well that their gods do not eat it; they do not eat it themselves; they at least do not expect the priests to eat it. Then why, in the name of common sense, do they decorate the cold and silent grave with roast pig? We understand flowers well enough; there is a sentiment in the floral and funereal deposits; but why pig? However, let us not laugh. Why did the well-cultured Greek provide the corpse with a bit of money, to discharge Charon's ferriage withal?—*N. Y. Tribune.*

—*The Tribune* seeing the absurdities and vagaries of immaterialism so clearly should abandon the system. Its fruits generally testify against it.

HELP WANTED.

We have a large and growing interest in N. W. Missouri, especially in DeKalb, and also Clinton county. Would like some good brother to come and locate with the church three miles west of Stewartsville. Any one who will come properly recommended can do well here. I am laboring constantly, and cannot attend to one third of the calls. Why do not some of our ministers in the East come West, where they can find something to do? I do hope the Lord will direct the footsteps of some this way to assist in the proclamation of the great truths of the kingdom; which many would gladly receive if they could but hear. If any wish to locate with the brethren they will please correspond with Eld. J. F. Nicholson, Stewartsville, Mo.

Crisis please copy. A. F. DUGGER.

A BRIEF RECOLLECTION OF REV. J. V. HIMES.

[The following sketch of my life appeared in the *Christian Standard* of Dec. 28, '71. I have been requested to republish it in THE TIMES with some comments. I touch a few points only for brevity's sake, though much more might justly be said. J. V. H.]

BRO. ERRETT:—I perceive by your last issue that one of your correspondents is anxious to know something more of the gentleman whose name heads this communication, and who is announced as one of the chief parties in a discussion soon to commence in the *Standard.* Believing that the memoirs of disputants, constantly before the reader's mind, increase the interest felt in their efforts, I venture to give you a few of my recollections of the history, ministerial character and labors of Mr. Himes.

I do this that I may add my mite to to the interest of the anticipated discussion. I hope that it will be thorough; for the religious minds of both the East and the West have for some time been agitated on the Materialistic and the Spiritualistic phases of these themes. A thorough discussion of all questions clustering around the ultimate disposal of the body, soul and spirit in the light of Divine Revelation, is for the present speculative age a desideratum.

Although for years personally intimate with Mr. Himes, I do not profess to know anything of his early life, education, moral and religious, by "interviewing" him or by questioning those better acquainted with his history than myself. I have learned what I write from his open, public, out-spoken and written words and actions—known, heard and read by his associates and contemporaries.

Joshua Vaughan Him[illegible] is a native of the good old [illegible] His early scholastic training could not have extended far beyond that of a good common New England school, for he served a full apprenticeship as a cabinet-maker, and received, at its conclusion, a certificate that he had proved a good boy, a faithful workman, and had mastered the arts and mysteries of that useful and honorable employment. If my memory is not at fault, this apprenticeship terminated in New Bedford, Mass. In this city and vicinity, from 1810 to 1840, the "Christian Connection" were a zealous, active, flourishing people. They were then known, not as "Chrystians" or "New Lights," but simply as a people that wished to wear a New Testament name and to revive New Testament spirituality, life, liberty and zeal. Joshua became one of their number. Every convert in these days "spoke in meeting." To speak in meeting was one of the best evidences to the masses that the speaker had really been "born again," and was in reality a living child of God. Joshua's gifts soon brought him into notice, and the older and discerning members privately expressed their conviction that "our young brother has a call to preach." He was encouraged to "exercise his gifts." He did so, and about the time he attained his majority he was publicly ordained as a minister of the gospel.

About this time a few members of the "Christian Church" in Boston, built a plain, but very good house of worship, on the corner of Summer and Sea streets. The senior leading members had long been admirers of Elias Smith, who for many years had been one of the most useful preachers in New England. His influence and usefulness increased until he tumbled into the materialistic pit. So soon as the absolutely "literal" interpretation of the prophecies, and the annihilation of the wicked became the chief themes of his sermons, and the productions of his pen, his influence for good began to wane. Converts to Christ became less numerous—divisions and contentions followed, and he landed in Universalism, and at last even lectured for an Atheistic club of the Abner Kneeland stamp!

The church in Boston ran down very low. One of its most wealthy members, Jacob Tedd—who made his money by manufacturing New England rum—wrote and published a pamphlet to prove that when wicked men die, that is the last of them. The righteous only would be raised up to enjoy another life. The church was in a fearfully low condition—well nigh to dissolution. To prevent this catastrophe, the few who loved the original ground on which Smith and Jones stood twenty-five years previously invited young Himes to settle in Boston. He was young but zealous. His hair was then very dark, strongly contrasting with its present appearance. His eyes, very black and sharp, glistened as though an ardent zeal was burning within him. His face was round and ruddy. His dress was always neat and clean, and his entire manner and bearing were those of a very honest, sincere, earnest young man.'

Through his influence many of the scattered flock were again collected and the church soon gained a prominence and an influence not enjoyed for many previous years. During 1834 "*Elder*" Himes—as his brethren then designated him—made no secret of his convictions that the doctrines of "soul sleeping," and the "destruction of the wicked" had been the canker-worms that had gnawed the spirit, life, zeal and good works out of not only the Boston "Christian Church," but every other where it had been made prominent. So much was he opposed to materialism in those days, that he carefully used all his influence to prevent the settlement, over the neighboring churches, of any preacher avowedly a materialist.

Elder Himes was not in those days disputatious. He rather avoided debate—even in private. He had then never engaged in public discussions of any kind; but I well remember hearing him often questioning those who leaned towards "soul sleeping:" "Do you believe matter can think? Is it possible for your hand or foot to think or reason? The spirit that came from God, and which goes to God, 'when the dust returns to the earth as it was,' can not be material and mortal!" This last affirmation was uttered with a solemnity and earnestness that proved a "nail in a sure place" on more than one occasion, as the writer can gratefully testify. That Bro. Himes should now be the champion of a doctrine that proved the germ of infidelity in some of the finest minds in New England, seems to me scarcely credible. Every Christian preacher in New England, who made his materialism prominent, ended in Universalism, skepticism or something worse.'

During Elder Himes' ministry in Boston, he became influential in all the New England churches, and his influence fostered education and the distribution of tracts and periodicals. He readily became the agent for the works and publications of Alexander Campbell, and so much was he pleased with a sermon on Christian Union, delivered in Boston, by Elder T. Fanning—now President of Franklin College, Tenn.—that he printed and published it, and gave it a very wide circulation.

When Bro. Campbell visited the East in 1836, Elder Himes was the first to take him by the hand to introduce him to a Boston audience, as well as to accompany him to Lynn and Salem. That Bro. Campbell's influence was increased by Elder Himes' volunteer officiousness is not certain. But that it prevented any members of his flock investigating the differences between the doctrine and worship in which their pastor was training them and those advocated by Brother Campbell and his associates is very probable.'

Elder Himes was at that time favorably disposed toward the leading principles of the "Reformation." The pugilistic disposition, the anti-ministerial spirit, and the popularity among a certain class of our ministers of denouncing "hirelings," did more to prevent the full co-operation of Elder Himes with the "Disciples" at this time, than the doctrine they taught or the order of worship that obtained among them. However, this is but my private opinion. But certain it is that Elder Himes, during 1835, adopted our manner of receiving candidates for immersion, and in the act emphasized the formula, "I baptize you *into* the name," etc. Of this I was a delighted witness in Lynn, on a memorable occasion. At the same time to those who made a specialty of the primitive gospel as taught on the day of Pentecost, he kindly said, "Bro. ——— you cannot *succeed* with that doctrine *yet* in New England." And yet he opened his pulpit to those who made it prominent, and co-operated with others in their ordination. The question of success seemed to be the engrossing one with him for several years. [In the meantime he was active and popular among Abolitionists, Unitarians and moral and political reformers in general.]

In this state of mind, the opposition of abolitionists to Church and State disgusted him, and the want of faith in revivals among the Unitarians made him less willing to court their influence; he *wanted faith in the success* of the apostolic gospel, but he was resistless and active, and developed so much of "progress," that the "old fogies of his congregation became more or less dissatisfied, and the result was that his special friends and admirers formed a second congre[illegible]ion. He was now in the energy [illegible] prime. And just then the lectures [illegible] William Miller began to attract attention. Elder Himes invited Miller to Boston—the grand center of all things new and radical. Miller's lectures were a success. Himes published them. In a word, from that day he became the great leader of Millerism. Without his life, energy, industry and indomitable perseverance, William Miller would never have been known beyond the boundaries of Low Hampton, N. Y.

Millerism was a success. Elder Himes' instrumentality in disseminating the doctrine of the Lord's personal appearance in 1842 was everywhere apparent. Even our Bro. Walter Scott—then of Carthage, Ohio—pronounced Joshua V. Himes the Napoleon of the press! and when Himes returned to New England, after one of his Western tours, he boasted that even Scott's converts to the ancient gospel came forward to the anxious-seat for prayers at the conclusion of some of his lectures on the Lord's appearance in 1842.

But the Lord did not return that year nor the next. It was then discovered that there was some chronological mistake, but on the 23d day of October, 1844, he would certainly return. Himes was then publishing the *Midnight Cry.* The millions of sheets issued by him of this publication certainly entitled him to great praise for energy and activity. The issue of the last day—expressing the most confident faith and hope that he should never issue another—was truly marvelous. But the final morning opened with a beautiful October sun; a more delightful day never dawned on old Massachusetts. It passed serenely, but the leaders had a prophecy to quiet even the myri[illegible] of their enthusiasts. It was "If we [illegible]ry, *wait!*" The leaders soon resumed their position and influence, and Elder Himes perpetuated his increasing notoriety by the publication of the *Advent Herald*, which paper he continued for many years. Its specialty was that the coming of the Lord was to be the next great event in the Divine programme—all other previous prophecies having been fulfilled.'

But he and his co-workers had established a mass of excitable material around them that would not be satisfied with anything so tame as uncertainty, and hence, every few years since, a party or schism has been formed to fix on a certain time. Even Elder Himes himself, during 1860, made an impression by a carefully written lecture, that he confidently looked for the Lord in 1868. He thought chronology and prophecy pointed in that direction. I allude to this fact merely to show that the storm of enthusiasm that he had aided in raising was not easily controlled, and that even he was not beyond its influence.

But during nearly all this time Elder Himes retained his faith in the spiritual nature of man. I have been unable to ascertain when he embraced his present views. None of his changes have been to me more surprising. He had witnessed their blight and curse. They had destroyed the life and power of so many good men and so many flourishing and useful congregations; their influence had been evil, and only evil, and that continually. I cannot imagine the influence that could be brought to bear upon his mind and heart that could make of him an advocate and a defender of materialism.

His associate in the *Herald*, a Mr. Bliss, was a clear-headed, good writer, and for a long time the blows he struck against the materialism of many of the Adventists were strong and telling; but their modes of interpreting prophecy were all so gross and material that the results could not be otherwise than they have been.

I remember one instance of the want of strict honesty on the part of an Advent lecturer, narrated by Mr. Bliss, that it may be proper here to repeat: This lecturer had got up a sermon to show that a large proportion of the great and distinguished men of the world, disbelieved the doctrine of eternal punishment. Among the celebrated names collected was that of Dr. Sam. Johnson. The lecturer had made garbled, or, more likely, second hand quotations from his works, to array his influence and learning against the doctrine. Mr. Bliss heard him, and being more familiar with Dr. Johnson's works than the speaker—on the supposition that he was an honest man—corrected his mistakes, and showed so clearly and distinctly from the Doctor's works that the speaker had misrepresented him, that the lecturer was completely silenced. He could make no response.' He did not attempt it. And yet, in an adjoining town, at his very next lecture, he made the very same assertions, and used the garbled extracts from Dr. Johnson, for the same purpose. Then Mr. Bliss published this statement in the *Herald.* I refer to these facts, not to charge Adventist lecturers with a want of integrity, but to show that fifteen years ago, the *Advent Herald* was not the organ of materialism.

When, then, I saw a paper from Michigan with Elder Himes as its editor, with a standing announcement of materialism as one of its cardinal doctrines, I was filled with wonder and astonishment that a man could once be so near the truth and then lend his influence to the propagation of that which has proved to so many the halfway house to atheism.'

Joshua V. Himes is not an original thinker. He never discovered a mine of thought; but he has been a diligent worker, and has collected with great care and much good judgment the best thoughts and discoveries of others. His editorials were always brief, some striking lecture, exposition, or effort of another furnishing the thought and the mode of treatment. This too has characterized all his sermons and addresses which I have heard or read. I presume therefore, such will be the character of the anticipated discussion. This will make it more valuable; for e has the ability, the industry, and he energy to collect the best arguments and the most precious facts and easonings yet published on his side of he question. I hope that Bro. Braden will find him a pleasant, agreeable disputant, and that he will prove himself equally urbane, patient and industrious. Of Bro. B.'s history I know nothing. Will you favor us with a history of it?

Pardon my prolixity. Anxious that truth may be elicited, and that many may be willing to receive it in the love of it, I remain, yours in the Lord.

JOHN GALE.

NOTES.

There are a few no doubt unintentional errors in the above "sketch" which I briefly correct in the following notes.

1. I was not born in the "Old Bay State," but in North Kingston, R. I. I attended the primary department of Master Chapel's school, Wickford until 1811. Then for two years I had three months schooling each year, which was all I ever enjoyed; for I was then taken by my father to New Bedford Mass., and "bound out" to Wm Knights to learn the Cabinet maker's trade. My father intended to send all his sons to Brown University; but failing in business, he concluded that as he could not give them an education he would give them a good trade, as the next best thing. I followed my occupation faithfully until I received another and higher calling.

2. Jacob Tidd was not an active member in the church. He was a materialist; and in a discussion with the celebrated Hosea Ballou upon the destiny of the wicked obtained decidedly the advantage over that able debater.

Br. Gale says of Eld. Elias Smith, that he was one of the most useful preachers in New England until he tumbled into the materialistic pit. Now Mr. Gale should have known that when Elias Smith left the Baptists he *then* embraced his "materialistic views," and held them, together with the literal view of the prophecies, all the time of his "great usefulness," and until he fell into Universalism. For a short time he was a deist, and as is said, spoke in Abner Kneeland's hall. But he soon left these errors, and returned to his first love, and was blessed in preaching the gospel again. In his last days he attended our meetings in Chardon St. chapel in Boston, and died in hope of eternal life through Jesus Christ. His record is far better than that of the many *im*materialistic backslider, whose names fill the roster of Spiritists, Free Religious and Infidel advocates of this day. Mr. Gale's fling at materialism is not only out of character, but not even well founded on facts.

Jacob Tidd, who has been referred to, was a wealthy distiller, a business not then considered immoral. He built the Sea St. Chapel, and gave it to the First Christian church of Boston. But he seldom attended worship with us, and was not a member while I was pastor. I began with seven families, and built up the society until the chapel was well filled.

3. It is true in 1834 I held erroneous views, though I then believed I was right; and consequently I opposed the "materialist" views I now maintain But this fact proves nothing. The fact that some who then applauded when I asked, "Can your hand think, or your foot reason?" still think that a very smart saying and an unanswerable objection to "materialism" does not prove that it was or is so. I have since learned better than to urge so silly an objection. One might as well ask—Can we breathe with the stomach, digest food in our lungs, or hear with our eyes? Thought is not an essential quality inherent in all matter; but is a result of the Almighty's handwork in *organized* material designed for that purpose. Dr. Emmons said God *could* not make matter think. Those who choose can with him limit the power of the Almighty, and flatter themselves they have thus established their theory. I prefer to believe the testimony of God's book supported, so far as I can learn by "the facts" of consciousness and science.

If my brother will look into this subject as I did, he will no longer esteem it such an incredible thing that I should have changed my views. Let him take the words involved in the controversy—soul, spirit, *hades*, etc., and go through the Scriptures carefully in search of the sense attached to them by the Holy Spirit. He will learn then that immaterialism is not only extra-scriptural but *un-scriptural.*

4. "Officiousness" is not a fair word to use of my relations to Alex. Campbell. I invited him to visit my charge. Some others came uninvited. He was well liked, and if he had come *alone* the results of his visit might have been very different. The attempt to shoulder his failure upon me probably arises from ignorance of some of the facts in the case.

5. The *Advent Herald*, originally *the Signs of the Times* was the first Advent paper published. The first number was issued in 1840. *The Midnight cry*, was started in 1842 and continued until 1848. I published the *Herald* some seventeen years; then transferred it to others. In 1864 I commenced the publication of a weekly paper in Buchanan, Mich, which is still continued and is known as the *Advent Christian Times.* As Br. Gale remarks, one of its cardinal doctrines is the so-called "materialism."

6. The party referred to though a believer that death is not life was not then and has not since been personally identified with the Adventists, although laboring among them. We denounce all such unfairness as severely as our opposers can. We only remark that *im*materialists have no clubs to throw in this matter. The candid readers of that school of controversial literature understand this fact.

7. Calling materialism "the half-way house to atheism" is, to say the least, disengenuous. I cannot help thinking that this "biography" was designed to prejudice the readers of the *Standard* against my position and arguments, by getting them thoroughly associated in their minds with infidelity and atheism. I would prefer to let the debate rest upon its own merit, and let the *arguments* decide the question. The fact that some materialists have become infidels is no more against materialism than the fact that *many* immaterialists haveing renounced the Bible, in itstself proves immaterialism wrong. What are the great infidels of the day? whose names fill the lists of Spiritists and Free Religious and anti-religious teachers and preachers? *Backslidden immaterialists*, I answer. If our opponents wish to settle the merits of this question by an appeal to the character of the fruit borne on the two trees, we are ready to meet them on that issue.

A Misapplied Text.

"Ye shall not surely die" (Gen. 3: 4).

A few days since I head a minister (said to be orthodox) refer to the above text as the foundation of Universalism. Blind guide, thought I; your own fondly cherished immortal-soulists and claimed-to-be orthodoxy finds its foundation in the same text. I do not believe Universalism is founded upon Bible truth any more than orthodoxy; but of the two Universalism is the most consistent with Scripture; if the soul is the real man, and is a part o God himself, and must exist a conscious entity as long as God exists. Is it consistent to affirm that God will punish a part of himself in eternal torment? Is it consistent with the attributes of the God of the Bible—which are justice, mercy and truth—in any act of justice to torment the sinner in eternal flames, when neither the sinner nor any other person is benefited by it? Is it consistent that the God of love should hold hold a sinner in eternal conscious suffering that he might glory in the groans and curses of the damned, who still increases his guilt? Is it consistent that this infernal region with all its writhings, anguish, agonies, groans, curses, blasphemies and heilish yells is in sight and hearing of heaven and will add to the joys and glory of the saved? Is it consistent with justice, mercy and truth, that such a state should exist as long as those attributes exist? Is it consistent with any use of language, English or any other, that anything that is immortal can suffer eternal pain? There must be a consuming, a wasting in order to suffering. Immortality cannot waste nor consume, therefore cannot suffer pain. If the soul is immortal, it is fire proof. There is no element that can effect it, or power that can hurt or destroy it. It could be just as happy in the fire as any where else. Is it consistent with truth that such a state of things should exist to all eternity? Says Jesus of the Father, "Thy Word is truth." (Jno. 17: 17). Is such doctrine found in the Bible? If so, where? Do we find it in Gen. 2: 17—the penalty of God's law—"Thou shalt surely die?" Universalism says this means that his sins would die with the body, while the soul would go to heaven, to God's right hand, where are pleasures forevermore. Orthodoxy says this means a threefold death. (1) Spiritual death; (2) temporal death; which is defined to be the death of the house (body) in which the man lives,, while he, the soul escapes out of his prison and goes to God who gave it; (3) death eternal; which is defined to be a death that never dies. Say which savors most of God's truth. Do they not both alike make death meaningless, dishonor God, and favor the serpent's lie to the woman? If men have any right to say that the terms used in God's word do not mean what they do in any other book—that death means life; destroy means preserve in hell torments; perish means to save; and corruption, consume, waste away, be no more, be as though they had not been, burnt up like chaff, like stubble, root and branch, to be ashes, all mean eternal suffering in the flames of hell,—then Universalists have an equal right to say that *sin only* will be destroyed, while the sinner will be saved through the merits of Christ, who tasted death for every man.

Oh! immortalsoulism, what hast thou done? Robbed us of life and dominion, and power, and brought upon our race pain and sorrow, crying, tears, and death, because our first parents believed thee to be true, when the serpent said, "Ye shall not *surely* die." Thy fruit has filled the earth with evil, and we have it ripened into Paganism, Mohammedanism, Mormonism, Shakerism, Spiritism, and that God-dishonoring doctrine of eternal torments. Truly darkness covers the earth, and men love darkness rather than light.

JOHN BOWER.

EDITORIAL GLEANINGS.

Br. P. Foulks writes that there "is a good prospect of success if some Advent preacher would come to Corry, Pa. Can any one go? ——Sr. Lansing, of New York writes: "My husband, deaf and dumb like myself, and entirely blind, is greatly interested in my reading THE TIMES to him, which I do, of course, by his sense of feeling. He sends one dollar with mine, to help pay the debt."——We understand that some of the Swede brethren are trying to make arrangements to publish Br. Whitmore's work in their language. It is to be hoped that they will succeed.——We understand that Br. Farrow dedicated a new chapel at Carrollton, Ill., in December. His proposal that it be open to the gospel and closed to church frolics and gambling caused some feeling among those committed to latter-day religions.——Br. Albert Farrow baptized nine recently, and six more were pledged for the ordinance. His two children were among those immersed. This prevented his going to Auburn.——A Methodist local preacher in Tennessee writes us that he expects are long to be 'turned out' of that society on account of his Adventism. We shall be glad to receive you, Br. Barr.——Up to Jan. 16, thirty had been united with the church at Arbor Hill, Iowa, under Br. Clark's labors.——Br. G. W. Hurd reports a grand interest where he is laboring. Sr. Rathbun is laboring with him.——Five souls were added to the Chicago church during the month of January, and several were baptised last Sunday.——We learn that there is a good interest in Clinton, Mass., and nine to be baptised. Sr. Barnes is working faithfully there. The church have hired a hall, which is filled to overflowing.——Brn. Burington and Hoge are holding meetings at Sparland, Ill. Good prospects.——A Baptist minister writes: "It is strange; but I cannot speak of the second coming of Christ in my public discourses without being called a 'soul-sleeper.' But nick-names don't change the faith of the gospel."——A Kansas P. M. writing on P. O. business, adds: "Adventists are heretics here. But I give some of their opposers a mighty bother with a work I have. I am not a professor, but can see truth as clearly as any body. How I like to see your opposers 'squirm' when you press Bible truth upon them Push it upon them." We hope our friend will soon enjoy a saving interest in the truth.——Thirty-two have embraced the faith under Br. Hink's labors near Quitman, Mo.

The Times.

AT HOME.

- - - Three Chicago aldermen are in jail for taking bribes.

- - - The great robbers of the late New York city government have been indicted by the Grand Jury.

- - - Severe snow storms continue at both the East and the West. The Mississippi is gorged with ice as far down as Belmont, Mo.

- - - There was a magnificent display of the Aurora at the East last Sunday evening, chiefly in the South and West. The crimson, blood-red and green hues are described as gorgeous.

- - - We observe that other printing offices beside our own are suffering from the difficulty of procuring good paper promptly. We have not been able to get a good article in good time for a month or more.

- - - Postmaster General Creswell has directed the new regulations on newspapers sent by mail to be strictly enforced. No name or memorandum can be made on a newspaper inside of the wrapper on which the address is written. It is barely permissible to mark an article with pen or pencil. More than this subjects the paper to letter postage, and the violater of this law to a fine. No printed card, handbill, or advertisement, no written notice, letter or slip of any kind whatsoever must be folded in the paper. To do any of these things is to violate the law. Printed slips pasted on the outside, or folded in papers or periodicals, soliciting notices, are also violations of the law. Senders of transient papers can send bundles of printed matter by weight or transient postage charges, but must not send any written matter in such bundles.

ABROAD.

- - - Emigration from Great Britain to this country is on the increase.

- - - France must increase her taxes 30 per cent. to meet her expenses.

- - - The French Protestants will hold a synod this year, the first time since 1660.

- - - Thiers is reported to have said he has no hope of a republic in France. But this is rumor. Bourbon, and Napoleonist and republican intrigues appear to abound, and the future is all uncertain.

- - - England is really very much excited over true and false reports about the American claims under the Alabama treaty, and a good deal of bad feeling has been developed. Some papers advise that the treaty be repudiated.

- - - Victor Hugo predicts another military despotism in France within six months: thinks Bonapartists will have control An indefinite continuation of the present chaotic condition is more probable.

- - - Serious naval disasters are again multiplying. A dreadful steamship wreck and loss of near a hundred lives, is supplemented by the burning of a St. John (N. B.) ship with all on board.

- - - A definition of the difference between "Old School" and "New School," has been given thus:—"The children of *Old* School Presbyterians sin as soon as they are born, and the children of the *New* School Presbyterians as soon as they know how!"

- - - Count de Chambord has issued a manifesto claiming the French crown and throne. He will probably not get it. France—like most Romanist countries—seems greatly in want of *a man.* At present the country is a political chaos. There are plenty of rumors but little that is reliable.

- - - "The Romanists of France are exerting all their powers of organization and priestly influence to keep their people, and regain those who are lost to them. They are now forming a *League of God.* The Roman liturgy is restored in the Paris churches, and the Gallican ejected. But the infidel power, bold and subtle, is increasing in influence daily.

- - - The Alabama treaty, announced as the beginning of a new era in national relations, when nations would arbitrate and make war no more, seems like to give rise to more bitter feelings than have yet existed between England and the United States. The English press were never so bitter as now, and propose to repudiate the treaty and refuse to submit to the proposed arbitration. The occasion for this feeling is the real or supposed demand of "consequential" as well as actual damages by the Alabama and other privateers. The millennium will have to be postponed, we fear.

- - - This passion for revenge is very ominous for the peace of Europe. It constantly presents France as the ready ally of any power that will attack Germany. Weak as the former country seems, she appears no weaker than Prussia after Jena, and Austria after Austerlitz. Yet, in less than ten years after Jena and Austerlitz, the Prussians and Austrians were in Paris. France may hope for the alliance of Russia, whose present disposition is uncertain, and her future course still more so. There are endless possibilities for collision, among the complicated interests of the Continent, when there is ever present that fact of a bitter hatred of one nation for another. The senseless, evil fashion of national hatreds and revenges seemed to get a new lease of life, when Germany used to the utmost her advantage over her fallen foe.—*Chris. Union.*

RELIGIOUS ITEMS.

- - - The London *Lancet* thinks that during the coming spring, or early in the summer, cholera will reappear in Western Europe.

- - - The Jews appear to be gathering in North Africa instead of Palestine. Their number in that country is rapidly increasing. In China there are *black* Jews—probably descendants of proselytes.

- - - A case was being tried before a Presbytery not long ago, when the counsel for the defendent urged the plea of moral insanity. A venerable Presbyter said: "Mr. Moderator, this disease of moral insanity seems to me to be identical with what the older theologians in their unscientific way call *total depravity.*"

- - - Almost everywhere we see an alarming tendency in the church to coalesce with the world in its haste to be rich; to seek popularity; to engage in its light and airy amusements; to substitute outward ceremony for heart work: to ignore the injunctions of the great apostle of the Gentiles.

- - - The example of the Waldenses should have the effect to stimulate American Christians to greater efforts in mission work. With only nineteen churches and a membership of about twenty thousand, they have established thirty-seven mission churches, and are at work in all parts of Italy with great zeal and energy.

- - - Of religion in Paris a writer there says: There is very little aggressive action. One asks right and left what are church-members doing to bring souls to God? and the almost universal reply is '*Nothing Collectively.*' Faith has been stunned, and has not yet revived." Yet there are some who boldly proclaim the simple gospel, and under their preaching inquirers begin to appear. No country is more in need of a revival of the true gospel in its genuine power than France.

- - - In Cincinnati last week a convention was held with the object of taking measures to insert a religious clause—a recognition of the God of the Bible—into the constitution of the United States. It is said that the convention on the whole was a failure, because the elements could neither heartily unite nor compromise. The whole movement is only a sort of religio-political "splurge," and will amount to nothing. The idea of making a nation Christian by putting it in the constitution, savors of the ancient national conversions by Roman priests—a forced submission, followed by a sprinkle *en masse.*

- - - Attention is called to a card from the Chicago Aid and Relief Society, published in another part of this paper. It will be seen that, owing to building operations being retarded by the inclemency of the weather, there is at present a surplus of labor in the city; and, as workingmen are coming here in numbers, many of them being unable to get employment and being without funds, find it necessary to apply to the Society for assistance (there were *eighty* such cases we are informed last Saturday),—thus throwing upon it quite an addition to the heavy burden it is legitimately bearing. When spring opens, there will undoubtedly be a different state of things, and employment for all who come.—*Chi. Tribune.*

- - - A band of religious enthusiasts, of which one J. T. Curry (a monomaniac) is the Prophet, has purchased 200 acres of land near Augusta, Ga. The new home of the colony is called the Land of Canaan, and the members expect to be supplied by the Lord with all the necessaries of life. The foundation of Curry's doctrine is, that the Chaldean word Cyrus translated is the root of Curry, and that, as a matter of fact, the building of the temple was really given to Elder Curry instead of the great Persian monarch. By a curious concatenation of events the Elder is also the Elijah to prepare the world for the judgment day. All proselytes are promised that they shall not die for forty years, and at the expiration of that time they shall be made immortal.

- - - A queer instance of ecclesiastical arrogance comes to us from across the ocean. A few days ago, the Scotch Free Presbytery of Forfar was holding its annual meeting, and the Moderator became incensed at some charges brought against him by one of the clergy. He threatened if the offender did not at once retract them, to "deliver him over to utter condemnation." No answer was made, and this humble follower of God proceeded: "Though I be the least of saints, I don't see that you can afford to treat me with contempt. It would have given me satisfaction to keep you out of the hands of the God of Judgment, but you have rendered this impossible. I therefore deliver you over finally and irrevocably to him." With such examples as this set her by her ministry, it is not surprising that Scotland prefers the Old Testament to the New.

The Call.

The following hymn, by S. L. Conde, of the class of '72, was sung at the last Commencement of Auburn Theological Seminary, and has been adopted as the Seminary Hymn.

Brothers, hark! the Lord is calling,
He has work for us to do;
Long our comrades have been toiling,
Shall we prove to them untrue?
See! the distant light is breaking,
Let us put our armor on;
When the Master calls for waking,
Should we tarry for the morn?

'Tis no time for us to slumber,
For the precious moments fly;
Hear those voices without number,
Crying, "Save us ere we die!"
We can lead them to the fountain,
Where the healing waters flow;
We can point them to the mountain,
Where a refuge they may know.

Shall we shrink from toil or danger,
Fearing that we'll faint or die;
It is God who gives our armor,
Then there's naught can terrify.
God our guide! and God our giver!
Need we lay our banners down?
Surely he will strengthen ever,
And at last will give a crown.

Holy Father, be thou near us,
Here we pledge to thee our all;
Take us, use us, blessed Jesus,
We will follow at Thy call.
May the presence of the Spirit,
With all grace our bosoms fill;
Thine the glory, thine the merit,
Ours the love to do Thy will.

Communications.

Life and Death.

What is life? This is a question which cannot be answered as yet. But while we cannot give a positive definition telling what life *is* we can to a certain extent give a negative definition, telling what life is *not*. At present I will say that *life* is not *death*. This seems to be a needless statement as no one would be foolish enough to think life was death. But wait a moment and consider the millions of people in this country professing to believe that "*everlasting death*" rightly interpreted, means *everlasting life in misery*, and you will see that there are some who can claim that *life* and *death* are synonymous terms. Who a few centuries since would have dreamed that in this nineteenth century of wide spread enlightenment, one need argue that *life* did not mean *death* or *vice versa*. But such is the ridiculous fact.

The reason for this is obvious. Popular Christianity has forsaken the Bible as the foundation of its belief and has gone over to the dogmas of Plato. It has left the early faith of the church such as Paul trusted in, and has adapted the inconsistent, undemonstrable dogmas of immaterialism. Yet for sake of show it keeps the Bible chained to its pulpits, and reads out of it occasionally; yet the sermons that follow savor not of its sacred truths, but of the vain philosophy of man. This teaches the inherent immortality of the soul. In order to embrace this gilded deception the Scriptures must be twisted and contorted, and whenever the Bible in plain unequivocal language says, "The soul that sinneth it shall die," it must be understood, "The soul that sinneth it shall *live eternally in misery*."

Now I am well aware that this same thing has been noticed by other persons, but it should be repeated and re-repeated, until those who are trying to believe God and his word, and at the same time lend a credulous ear to the opposite teachings of heathen philosophers, are made to *see* their inconsistent position, and either openly deny faith in the Scriptures and yield their souls to the evil influences of immaterialism, or come out squarely and boldly on the platform of God's truth. There is no such thing as serving God and Mammon; and there is no such thing as believing in the Scriptures and also in a philosophy which is at war with them. I have often said that I respect more the honest consistent materialistic doubter, than the inconsistent immaterialistic professed Christian, who knows the ground he stands on. For the former is consistent and true *as far as he goes*. The only fault with him is, that he does not go far enough to believe in God, which though reprimandable is not so much so as the attempt to maintain that *death* means *life*; as to profess to believe in Christ, yet refuse faith in what he says he will do; to pretend to believe God, yet when through Paul he plainly tells us he alone is immortal, refuse to believe God. Give me candor, in preference to profession; consistency to inconsistency.

I wish to press home this truth that life cannot be justly substituted for death, in places where the term death is used in the Bible. Between no two words is there any more of a difference either in our own thoughts or in the words of Scripture. We cling to life; we shun death. We hail one as the greatest blessing. We hate the other as the greatest curse. The former gives us the communion of dear friends, their sympathies, love and assistance. The latter snatches them from us, often without a moment's warning. What fills us with more joy than to see a little one whom we love and cherish as the apple of our eye, full of life and happiness? What makes our hearts heavier, the whole world dark and lonely more than to see that dear one snatched by the icy hand of death and placed in the cold cruel grave? What in the Bible gives us more comfort in this sad affliction than that promise that our dear one shall live again? That we may also, if we so choose, live to enjoy the companionship of our heart's affection? What sends a deeper thrill of fear and sorrow to our hearts than that perchance we may fail to meet the requirements of a just God, and be among that sad multitude who are subject to a second *death*.

In the one case it is *life*, desirable, lovely. In the other case *death*, feared and unwished for. No two words could have a wider difference. Can this wide chasm in their meanings be bridged by mere assumption, and life brought over as an equivalent of death? No, thank God! Not as long as logic finds a place in men's thoughts. For if death in one place meant life, with equal consistency could life in some places be rendered death, and our promise of eternal *life* easily be changed in its meaning. Would it not be well for all to let God do his own talking to his people in the Bible, and when he threatens the sinner with *death*, would it not be well to believe God meant what he said, and that he knew as much about the being he himself created, as the poor creature did of God and himself? If God declares us mortal, if we cannot prove him mistaken, and unenlightened, had we not better believe him?

Brother Adventists, let us din this truth in the ears of those who profess to believe it, yet advocate the cause of its opposite, until their inconsistency so plainly stares them in the face that they will either forsake the Bible openly or give up their foolish notion of inherent immortality. It is often asked, why the Adventists make such a hobby of *materialism*, and if that is necessary to salvation? It lies at the very foundation of faith in Christ: and if you destroy it, the Bible must fall with it, as its golden truths are based upon it. What use of a resurrection if man is immortal; if the all-essential part is already basking in the rays of heaven's splendor? Why need Christ to have died to have saved us from the curse of death if we were not under that curse, but were instead immortal? Or if we all became immortal by the death of Christ? Why should he say unless "ye repent, believe, and be baptised," ye cannot be saved? Why should God have guarded the tree of life in the Garden of Eden if man was already immortal? Cannot a blind man see that this much of the Bible is obsolete if immaterialism is true? Is materialism of no importance then? When upholding it against the popular tide of demonology are we not also upholding the Bible? Cannot all then see why Adventists as well as all who believe in the Bible should be so *alive* on this subject? It is God's central truth, and never can be effaced, should the whole world believe differently. It does not claim imagination nor mental philosophy (as commonly understood) as its supporter, but it has reason and God's word as its advocates.

The time is near at hand when Christ will come to demonstrate its verity in the glorious resurrection. Till then let the faithful few strive on.

J. D. JONES.

A Correction.

In the *Review* of Dec. 5, 1871, Eld. J. N. Andrews, in his "Examination" of my work, *The First-Day Sabbath*, appears to think he has found me "guilty of manifest wrong"—"remarkable absurdity"—"fraud"—and "contradictions" of myself, etc. And Uriah Smith, also, in the same paper, unites with his brother Andrews in a short article headed—*Fraud, Fraud, more Fraud!* and says: "Such is the exclamation which will involuntarily come to the lips of those who read Br. Andrews' exposure of Eld. Preble. Don't fail to read the articles. The revelations made in this number concerning the course of this man are perfectly astounding......No one can rise from the perusal of these articles devoid of the conviction that when a man has a huge system of assumption to sustain, and nothing but perversion, deception, and fraud with which to sustain it, he will find at last, though the exposure be long in coming, that he would have been better employed at something else. But these articles not only expose the wicked course of Eld. P.," etc. (The reader will presently see on which side of the house these words of Uriah Smith belong.) It is somewhat amusing, but painful withal, to see how some folks will try to fix "fraud" and a "very wicked course" upon others, when the guilt is wholly with them! The mistake (?) which Eld. A. made by his carelessness of reading or something worse, was this: instead of taking my quotations which I made from Dr. Whitby and others, as simply referring to a *single Greek word—metaxu*; he says: "Eld. P. quotes six translations of Acts, 13:42, to prove," etc. And then, after he quotes this entire verse, the Eld. says: "On this text Eld. P. remarks," etc. Thus Eld. A. by his peculiar ingenuity manufactures a single *word* into a "text," by taking a verse of twenty-four words, instead of one word as I had it. And after this deceptive shift on his part, he makes the attempt to force the authors, which I had called to my aid in regard to the meaning of one *word* only, to his side, to aid him in forcing into my mouth his "text!" And not content with this, he also calls to his aid some twenty-five other learned authorities to assist him in compelling me to swallow his "text!" And by such a process as this, he and his friend Smith appear to be quite jubilant over the idea that I have thus been made to contradict myself, and found to be guilty of "fraud," and a very "wicked" man!

I will give the quotation from my book (p.99) where will be found all the evidence which I gave for the signification of the word *metaxu*;—"This word occurs *nine* times in the New Testament. We will give them all, and then the reader can see for himself how this word is used:

Matthew 18:15—"Tell him his fault *between* thee and him alone."
Mathew 23:35—"*Between* the temple and the altar."
Luke 11:51—"*Between* the altar and the temple."
Luke 16:26—"*Between* us and you there is a great gulf."
John 4:31—"In the *meanwhile* his disciples."
Acts 12:6—"Sleeping *between* two soldiers."
Acts 13:42—"He preached to them the *next* Sabbath."
Acts 15:9—"No difference *between* us and them."
Romans 2:15—"And [their] thoughts the *meanwhile* accusing."
Parkhurst defines *metaxu*: "1. *Between*. Mat. 18:15; 23:35; Rom. 2:15."
Robinson: "Adv. and prep. *in the midst, between*."
Tyndale: "When they were come out of the synagogue of the Jews, the Gentiles besought that they would preach the word to them *between the Sabbath-days*."
Wesley: "And when the Jews were gone out of the synagogue, the Gentiles besought them, that these words might be spoken to them on the *Sabbath between*."
Coverdale: "When the Jews were gone out of the synagogue, the heathen besought them, that they would speak the word unto them *between the Sabbath-days*."
Thompson: "And on their going out of the synagogue of the Jews, the Gentiles entreated that these things might be spoken to them, *in the interim*—till the next Sabbath."
Sharpe: "And when they were gone out, they begged that these words might be preached to them in the *week between*."
Whitby: "In the *week between*—or in the Sabbath between."

The reader will notice from the foregoing quotations from my book, that the words in *italics* are the only words which are to be taken as the signification of this word *metaxu*, as given by me. Now let us see what Eld. A. himself was compelled to admit in regard to the above quotations, or rather a part of it. He says: "He (Preble) has correctly cited from the Greek concordance, the several instances in which *metaxu*, the Greek word rendered *next* in Acts 13:42, is found in the New Testament, and shown how it is rendered each time. That its general signification is that of 'between,' is freely admitted." Thank him for this. But let the reader mark this particular point of the Elder's admission: "That its general signification is that of 'between' is freely admitted." This is all I claimed on this word, and it is all I quoted my authors for. Then how could Eld. Andrews change the issue by calling a *single word* a "text!" and, also, say that, "Eld. P. quotes six translations of Acts 13:42!" when all I did was to give my authorities for the signification of the single word *metaxu*. I did not bring in Dr. Whitby or either of my other authors to prove that *my conclusions* were correct on the whole verse (Acts 13:42), as the reader will see. How, then, could Eld. Andrews change my position, so as to make it appear to his readers that—"Dr. Whitby affirms just the opposite of the statement which Eld. P. has put into his mouth!" And also say of Parkhurst and Robinson, that I caused "these men to cast their influence against what they plainly assert to be the truth," when I did not call either of these men to sustain my views, only so far as to give their first, or primary signification of *metaxu*. And this my accuser has not and cannot show to the contrary. Eld. A. says in concluding "I know not what words will fitly characterize such an act as this of Eld. P.'s whereby Dr. Whitby is made to state the very reverse of that which he actually published to the world." I also, in concluding, will use the language of Eld. A., with the alteration of a few words, and say of Eld. Andrews, I know not what words will fitly characterize such an act as this of Eld. A.'s, whereby Eld. Preble is made to state things which he never published to the world! But men who are wedded to "the law of sin and death," like Saul of Tarsus before he was converted, appear to feel justified in doing "many things contrary to the name of Jesus," and in defence of *their* religion, can say, or do almost anything to one who stands in their way. But "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

T. M. PREBLE.

N. CAMBRIDGE, Mass., Dec. 13, 1871.

P. S. As an item of news, I will add the following from the pen of Eld. James White, as found in the *Review* Nov. 21, 1871. He says;

"God has blessed our publishing interests far beyond our expectations. The Association has at least twelve tons of publications on hand, all paid for, and fifteen tons of white paper on hand to print, and every sheet of it paid for. We are about to print ten thousand copies, in pamphlet form, of of Eld. Andrews' faithful exposure of T. M. Preble, and five hundred missionary agents are wanted to put this work into the hands of every first-day and no-day Adventist."

The foregoing will give the reader some idea of the power which the "Association" are bringing to bear upon one man, in order to crush him, because he stands in the way of their Saturday-Sabbath. But the God of Daniel lives still.

Perhaps it might be well for those interested, to preserve these facts, as they may wish to refer to them at some future time.

T. M. P.

The Support of the Ministry.

Should the ministry *be supported* or should it support itself? Has God imposed any obligations upon the people in regard to this matter, or are we left to do, or not to do just as it may suit our feelings? There exists in certain quarters great prejudice against the idea of "paying the preacher," as it is called. It is supposed by some that it has the appearance of paying a man for doing what God calls him to do. This, however, is a mistaken view of the subject. Properly supplying a minister in his temporal needs that he may devote himself exclusively to the work of the Master, is not paying him for doing what the Lord requires him to do, by any means; it is simply helping him to do it—not paying *for* doing it, but simply helping him *to* do it. It is simply helping him to bear his burden. This we are commanded to do. Bear ye one another's burdens, and so fulfill the law of Christ. (Gal. 6:2.) Other some think, "if we have to pay for preaching, its not a *free gospel*." I suppose that brother thought the gospel was free, who congratulated himself on living a Christian (?) twenty-five years with an expense for religious enterprises of the paltry sum of *twenty-five cents*. The reply of the Bishop was quite reasonable. "God have mercy on your poor, stingy soul." Such a gospel would be free to you, no doubt, so far as dollars and cents are concerned; And this is about as far as many look. You find a man who has a great bundle of grave and solemn scruples about paying a cent for the support of the gospel, and almost always—some exceptions of course—his pocket book is the root of the whole trouble. He is so penurious and tight-fisted that he will not let a cent go unless compelled to. But to whip the devil around the stump a little, he *says* the trouble is, he has conscientious scruples about *paying preachers for preaching!* But some in this class are honest; they are really troubled with this objection.

All such I would treat candidly. I will answer this objection by making a few quotations from an ancient book the authority of which none of us will question. Even so hath the Lord ordained that they which preach the gospel should live of the gospel. (1 Cor. 9:14). Mark! "*The Lord hath ordained*" this thing. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, nor yet a staff: (why not do this? for the reason that follows,) *for the workman is worthy of his meat.* (Mat. 10:9, 10.) Let him that is taught in the word communicate unto him that teacheth in all good things. (Gal. 6:6). Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward. (1 Tim. 5:18). Much more might be added to the same effect, but enough has been produced to settle the controversy. If the Bible is to be our guide, it is the duty of the church to support the ministry. The gospel is free, but its freeness does not consist in having a half-starved, half clad, poverty-stricken preacher to deliver it. It is not the duty of the church to pay their pastor an extravagant salary. It is simply a livelihood that he deserves. He is to "*live of the gospel*." If he ministers to you in sacred things, you are to minister to him in temporal things. You are to see that his temporal wants are supplied so that he may give his undivided attention to his special work. This is God's order. And really is not this as it should be? How can a man preach, and at the same time have his mind and body engaged with the cares and labors of a secular calling? In what kind of a plight is a man for preaching twice or thrice on Sunday, after having followed the plow six preceding days? Let those who have had experience answer. It is not necessary that the minister should become a loafer, if he severs himself entirely from manual labor. If he is faithful he will have enough to do. So much has he to do that he has no time to spare for farming or other earthly employment. It will require every moment of his time to discharge faithfully his duty as a minister. If his time and energies are monopolized by other interests it will necessarily detract from his usefulness as a preacher, and thus the cause will be injured. In supporting the ministry it is necessary to have some system. It should be attended to on the plan hinted at by Paul—"*not slothful in business.*" Let there be unity of action on the part of all. Let all give as the Lord prospers them. Let it be understood that an obligation in this matter is a "vow to the Lord."

C. C. MARSTON.

Eternal Misery.

The tree of the knowledge of good and evil grew out of the ground. The fruit therefore was material. There were also other trees caused to grow out of the ground which bore fruit. It was said to Adam, "Of every tree of the garden 'thou' mayest eat, but of the tree of the knowledge of good and evil, 'thou' shalt not eat of it, for in the day that 'thou' eatest thereof 'thou' shalt surely die." There seems to be a great difficulty as to the pronoun 'thou.' The question is, is it a material man, or an immaterial and immortal man? I judge the man by the fruit he eats. What need have immaterial men of material fruits? None whatever. Only material men eat material fruit. God said, 'thou' mayest freely eat of every tree of the garden, save one. Is it not clear enough that the 'thou' stands for a material man that had desires to eat, and did eat material food? Now what did God say would befall this material 'thou' in case he should eat of this material tree of the knowledge of good and evil? Answer: 'Thou' shalt surely die. Physical death then was the great evil brought upon man through disobedience. What now? The man has eaten. Death has followed. The man that ate is unconscious, is dead. He returns to the ground from whence he was taken. We now see the material man, 'thou' just as though he had not been, and here I add, had not a Savior been provided, this would have been the history of man complete. Without a Redeemer from this death there could be no eternal conscious suffering for the man that died, nor eternal conscious happiness—there could be neither without a resurrection. What, then, was the Redeemer provided for? Was he provided to redeem man from eternal conscious suffering? No. Man was not doomed to that. Man, without a resurrection could not have consciousness of any kind, even for a moment. Then it is certain that a redeemer was not provided to redeem man from a certain state of consciousness, but rather from an unconscious state.

I think that the reader will see from the above that man was not subjected to an eternal state of conscious suffering before the plan of redemption was laid, and consequently the plan of redemption was not a plan to redeem from eternal conscious suffering. Blot out the plan of redemption, and where is the eternal conscious suffering of the man that eats material food, that dies, that goes to the grave where there is no work nor knowledge. Now if orthodox opinion in regard to eternal suffering be true, will its advocates tell when and how man became subjected to eternal conscious suffering, and when was there a plan laid to redeem man therefrom? If the doctrine of eternal conscious suffering for material man be true, it must have been brought about through the plan of redemption, because the resurrection is the redemption, and without this eternal conscious suffering could not possibly exist; and if any plan of redemption from eternal suffering has been made, it must have been made after the resurrection of Christ, because man could not have been subjected to an eternal conscious state of any kind before that. It seems to me that it cannot be shown when or how man was ever subjected to eternal misery outside of Christ's atonement; and who will dare to say that *it* is an offspring of that atonement. Just as eternal life and happiness are dependent on the resurrection, so is eternal conscious suffering, if there is to be any such thing.

S. MORRETT.

One of the Lessons of the Year.

The year 1871 is about to close, and a most memorable year it has been. Before it passes away let us seek to mark and learn some of the prominent lessons which it so emphatically teaches. It is only a few of these lessons upon which we can ever touch, and even in that case we can touch them but slightly.

The great Continental war between France and Prussia, whose termination the present year has witnessed, was one of those remarkable events which startled the world from its easy security. Whilst some men were fondly concluding that great wars had ceased, we were called to witness one of the most bloody recorded in the annals of time. Whilst some were imagining that the growth of civilization would allay the more violent of human passions, and that men were now too wise to go to war, the most furious elements of strife were suddenly let loose, and the very civilization in whose progress we had boasted was only found to be instrumental in promoting widespread ruin and more wholesale destruction of life. More civilization, as we might all have learned from the Word of God, does not touch the innate depravity of man's heart, and wars will never cease until that heart is changed, and we shall never "hang the trumpet in the hall and study war no more" until we welcome the reign of the Prince of Peace. Even now there is, apparently, in the case of these two mighty powers, only a suspension of hostilities, whilst the indications of dissatisfaction and danger, threatening further convulsions come from other nations also. So no doubt, it is destined to be. The most important aspect of the recent struggle, however, is in its bearings on the Papacy. Had the triumph of the war in which France was the challenger, been on her side instead of that of Germany, the most serious consequences might have been anticipated to human liberty and even to ourselves. This was, no doubt, anticipated by the whole Jesuits of Europe, as a becoming sequel to the degree of Infallibility. Ireland was also on the tiptoe of expectation. But the cup apparently so near their eager lips was suddenly dashed to the ground in the adorable Providence of God, and not only was a virtually Protestant power placed at the head of central Europe, but Spain, Austria, Bavaria, and Italy, have all been set free, and disabled, as well as France, from acting aggressively on the side of the Vatican. The temporal power of the Pope has ceased. These striking events are no doubt, connected with the final overthrow of the mystic Babylon, whose fixed period of continuance as a scourge to the church and the world must now be drawing to a close. For all this we cannot be too thankful. These are the Lord's doings, and they ought to be marvelous in our eyes.—*Rock.*

What's The Matter?

I have heard several ask this question. "What's the matter with our prayer meetings?" Some say "they can't tell, they don't know." While others give their reason for the low state in which we are in. Now I do not propose to write a long article in answering this question; but I want to tell what I believe the matter is: that we have so *dull*, so *cold*, and *lifeless* prayer meetings. It is the *lack* of faith, and the *lack* of prayer, also. I think I am right. Let us see. I go to meeting very often, and there I find many of my brethren and sisters convened for a prayer meeting. But do we have one? I answer no. Why? Because there is no *praying* as it were. That is, there is offered as a general thing but one or two prayers, and this out of a number of thirty, forty, and sometimes a hundred persons who are there. Is not this *lamentable?* And is it any wonder that we have poor meetings, and many times are led to inquire, "What's the matter?" I have been in the service of the Lord about fourteen years, and I have always noticed that the more prayers that we offer, mixed with *faith*, in our meetings, the better meetings we have.

Now I go in for reversing the order of exercises—instead of all talk, telling what others have said to us, and the conversation we have with them on some point of *doctrines*, let us talk with the Lord by the way of prayer. We have the *assurance* in God's word that if we *abide* in *him*, and his word *abides* in *us*, *ask* what we will and it will be given to us. Blessed promise is this! Why not claim it? And pray more in our prayer meetings.

What is a prayer meeting? It is a place for social and religious worship. It is not for preaching. It is a place where Christians meet for prayer (or ought to) and to "exhort one another, and so much the more as we see the day approaching." But, how few there are that appreciate and wisely improve this important means of grace. Many seem to think they can go into the kingdom," as the poet has it—

> "On flowery beds of ease,
> While others fought to gain the prize,
> And sailed through bloody seas."

Every Christian should feel it his duty to help sustain the prayer meeting by taking part in the exercises. It may not be duty for all to speak or pray in every meeting; but all should hold themselves in readiness to do what the Master requireth. In so doing we shall have joy and comfort. If there is a willing mind, it is accepted of God. If we stop to confer with flesh and blood, we shall lose the blessing we otherwise might enjoy.

In order to have a successful prayer meeting, we should go in the spirit of *earnest prayer.* Go asking—"Lord, what wilt thou have me to do?" If all will with one accord join in praising God, the blessing of heaven will descend, and none will have occasion to ask, "what the matter is," but will feel that God does manifest himself in the assembling together of his people. Who goes in for good prayer meetings? Let all that do, go to them in the spirit of *earnest* prayer for the salvation of souls and God will bless us and pour out his spirit upon us till there is not room to contain it.

While I feel that public prayer is good and the life of a prayer meeting if offered in faith, I also believe in secret prayer. Jesus says: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father which seeth in secret will reward the openly." Yes, it is good to go to the Lord in secret, where none but God can see or hear. There we can tell him all our wants, and have them all supplied. If we do not ask we cannot expect to receive. The promise is—"Ask and it shall be given!" Nothing hard in this, is there? No. The terms are easy that the weakest can come and ask, and receive and our joy will be full. Therefore let us come boldly unto the throne of grace, and we *shall* obtain mercy, and find grace to help in every time of need.

"Pray without ceasing." Let this be our motto, and *peace* and *happiness* will be ours to enjoy. Those of us who have families, should have the family altar erected, and pray with and for them. It will prove a blessing, not only to the suppliant, but to all the family. Let us then "watch unto prayer," live a good and practical life. Prayer then will be a delight. Now let me sum up: 1. Pray in secret. 2. Pray with and for our families. 3. Pray in public. I am sure if we do the first two, we will the last one, and if we carry them all out, I do not believe we shall have an occasion to ask, "What's the matter?" But the question will be answered thus—it's the lack of faith and prayer.

G. E. M.

Worcester, Mass.

The Event of 1871.

For Europe and for Christendom the occupation of Rome as the capital of Italy is the great event of the year. As the year nears the end let us think it over. But a little while ago the Roman Papacy, backed by the imperial power of France, occupied most vauntingly its old position as an armed guard for Europe against the spread of the gospel, sounding out by public proclamations, in tones more wrathful than ever, its war-cry against the freedom of the press, free preaching, free reading, against the advances of the "so-called modern civilization." Those great swelling words jarred against the spirit of the century. To us who believed in the divine prophecy it did seem a marvel of "judicial blindness" that the mitred priest should venture to take upon his lips those "charmed words" in scornful hate and set up an issue so direct! But then, behind the dazzling imperialism of France and the mighty array of ecclesiastical forces represented in the Œcumenical Council that worshipped "His Infallibility," he was assured of security.

Never did the condition of Europe seem so adverse to all the hope of progress that our faith in God's oracles had nourished. Never since that dark time of mediæval night, that seemed darkest just before the dawn of the reformation under Luther, was there an hour when the moral firmament of the Old World was blacker than in that which witnessed the seeming triumph of Pius IX. in the declaration of infallibility.

And from such a height never was there a fall so quick and deep!

The throne of French imperialism, that supported the throne of the temporal power, was suddenly smitten by that sceptre of iron whereof the prophet sang in the second Psalm, and down they went together. How the crash of their fall reverberated over the earth! Then, as they went down,—is it not a wonder?—at once spontaneously there came up into the streets of the old capital the free press, the open Bible, free preaching and free worship. Here they are, the representatives of the church of the first century, "the old Gospellers," long repressed, re-appearing and treading the streets of the old city with an air of ease and freedom, as if reclaiming their own heritage. Whence come these "hidden ones?" Antonelli is puzzled.—*Cor. Watchman and Reflector.*

Our Book and Tract Column

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

CRUDEN'S CONCORDANCE.—An indispensable aid to the study of Scripture. By it one can find any passage of Scripture if one word can be remembered. Unabridged, $3, sent by express. Condensed, but sufficiently full for ordinary students, $1 50. By mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. With maps and useful tables. 60c. Postage, 8c.

DICTIONARY OF THE HOLY BIBLE. For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—[illegible] pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—72 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—[illegible] pp. The Reign of Messiah—[illegible] pp. [illegible]—[illegible] pp.

Tracts for distribution—by express, 1,[illegible] pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid inquirers into Bible truth. By J. V. Himes. [illegible] pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single; $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 109 pp. 20c.

WHAT IS MAN? 5c; by mail, 7c.
THE SOUL; What is it? 5c; by mail, 7c.
THE SPIRIT; What is it? 5c; by mail, 7c.
RICH MAN AND LAZARUS. 5c. By mail, 7c.
SPIRITUALISM UNVEILED, and shown to be the work of demons; an examination of its origin, morals, doctrines and politics. 15c. post-paid.

The above five works, by Eld. M. Grant, in one vol. 40c. post-paid. The first four in one vol.—large type—25c. post-paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 24c

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth $1.

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp, 12 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2 50, post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 18mo. 75.

THE JUBILEE HARP: A choice collection of Psalmody, Ancient and Modern, designed for use in public and social worship. The best hymn and tune book ever introduced among the Adventists. Single copies $1; postage 19c; $9 a dozen. By mail, $10 50 a dozen. Gilt, $1 10. Full gilt, $1 25.

BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

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THE PRESENT TRUTH; or, Meat in Due Season. An interesting prophetic resume and argument. By Eld. J. Weddell. 48 pp. 10c.

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An exposition of the Seven Seals. 10c.
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A treatise on Revelation 13. In two parts. 15c.
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Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 5c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 30.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $22 by express.

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The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 00.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Couch. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. M. V. Reed. 25c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 5c.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 40c, post-paid.

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Feb 6, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a Year. One Dollar for Six Months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand," his personal reign and the saint's inheritance in the earth renewed, the atonement; the unconscious state of the dead, their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The officers of the Association are a Board of Trustees, as follows:

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Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

That Reaper.

Will not the ministry call the attention of farmers to the fine chance we offer them to obtain a good Reaper at a low price? Help us sell this machine, and you will help the cause in so doing.

"Good Tidings."

This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 50c. in paper.

Wanted.

We will be obliged to any one who will give us the following P. O. Addresses.

W. R. Howe, Kansas. tf

Field's Discussion.

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced, some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready, because they thought it would help their side—that Mr Connolly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocio. The book has not yet made any converts to immaterialism that we have heard of; but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp 318), and will be sent post paid for 50c. We hope for liberal orders.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success.

John S. Lawyer, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O Hink, I. C. Wellcome, J. F. Huber, Grand St. (N. Y.) church, Auburn (Ill.) church, C. Libby (pd.), R. R. York, Wm. M. Hall, J. C. Stone, W. E. Brown, M F Wistrom, R W Wilson, H. M. Lampard, M. E. Derham, Lapeer Church.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $120. See advertisement.

To Correspondents.

EM. L. MARSH. "Laws" was ordered to you Jan. 6. Is now ordered again. If it does not come, let us know.

By Express.

C C Marston B J Goodwin.

Fifty Cents Extra.

M J Houghton 50c.

New Press.

W A B Ryan 50c.

Communications.

A F Dugger W J Cady F H Burbank S C Welcome.

RESPONSES.

Previously acknowledged			$490.74
E Churchill	1 00	L Darwin	$ 10
J G Kelley	1 00	J Graves	1 00
J Prosser	1 00	P Wright	1 00

Our Debt—Pledges.

J Myers	pd	$1 00	W G Houtze	pd	1 00
J H Lansing	"	2 25	S H Bush	"	3 00
E D Holmes	"	1 00	T H Rapel	"	2 00
J Prosser	"	5 00	C Wilson	"	6 00
Ines	"	1 00			

Letters Received,

TO SATURDAY, JAN. 20.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

J H Whitmore
A C Greene
F S Morgan
G W Miller
A F Dugger (3)
D D Reese
A M B Graham

S Baldwin
B F Mikesell
P W Hough
E Temple
J Plowman
M J Houghton
C C Ramsey

V Porter
J G Jank
M A Cox
W L
W C Irish
G W Bush
C Connell

C E Barnes
F Foulke
W J Cody
F H Burbank
H F Bolles
F Burr
G W Miller
S C Wellcome
R M Rowell
E B Holmes
J A Lawrence
W A B Ryan
H Champion
L C Collins
J Massey
L Darwin
C C Marston
Hopkins Mo
S S Owen
J Mires
E S Jennings
L M Stoddard
C S Hall
G Wright
R H Dutton
H Lansing
S Maris
A A Lotzenhiser
A F Dugger
R P Hoge
O Arthur

E D Holmes
J Graves
E H Skinner
A Bradt
M King
A Farrow
E J Mott
W H Booker
A C Hueston
F Hitchcock
C M Richmond
M Chandler
P Wright
E Churchill
F Burr
J S Lawyer
J Bower
E Stevens
J Prosser
T Rosebury
R R Hollister
J H Paton
A M B Graham
R Spotswood
P Sawyer
L G Hiscox
Ines
W L Reddington
D O Hink
S A Alley
H J Sweetland

J Roberts
W G Houtze
J W Ballantine
J Oliver
J W Cowles
M Brodbent
C Wilson
V Hunt
M Mohr
E A Marsh
N Wheeler
J T Townsend
J Bower
J H Nafe
M Hammack
J A Oldfather
J Hammond
T H Rapel
L L Ames
G N Wald
C G Wiley
S C Wellcome
J Palin
A H Clark
J C Mann
S F Bush
G W Hurd
J W Pack
L C Smith
J H Deering
R P Hoge

Books and Tracts by Mail.

S M Wellings
E A Clapp
W T Fahnestock
J Newman
C S Sherman
H A Frank
J E Sayler
P A Smith (2)
J H Parsons
J P Doan
J E Derham
A Stoneberg
H McKinley
E H Scott
J H Stannard
J Smith
A M B Graham
R Spotswood
D A Bradley
C P Dow (2)
J F Huber
W W Smith

G W Miller
H Willett
D S Palgrove
A W Potter
E Temple
E H Durand (2)
J Mitchell
E P Goff
E G Lyman
M Smith
S F Bush
J H Deering
J S Lawyer
W H Brown
J H Whitmore
S C Raymond
W G Houtz (2)
D Hastings
Rev Wm Sewell
W C Irish
W McKinzie
J H Nafe (2)

L L Ames
Geo Wright jr
A H Clark
E Scott
E A Marsh
Miss J P Hartshorn
Miss P Hartshorn
F H Davis
L P Berry
S Baldwin
J H Patton
W Thomson
J Metcalf
S Maris
J Massey
S A Muchmore
W M Booher
M Chandler
E Churchill
J M Stouffer
J H Gallup

Book Notices, Etc.

WE observe in the Boston *Journal* for Jan. 13, a record of the wars, battles, and military movements of 1871. In the number for Jan. 27 is a still more interesting diary of "the black year," including all its terrible disasters in a compact form, yet in clear definite statement. We do not know the price, but presume two three cent stamps would bring a copy of either paper, or ten cents one of each. Address: *Journal*, Boston, Mass.

FRIENDS of the American Tract Society of New York, impressed with the value of the *Illustrated Christian Weekly*, have authorized them to offer to the individual who sends the largest number of yearly subscribers to that paper obtained within three months from Feb. 1, a cash premium of $100; for the second highest list, $50; for the third highest list, $30; for the fourth highest list, $20. These are in addition to all other premiums or commissions.

THE NURSERY. A monthly magazine for the youngest readers. Superbly illustrated. Send a stamp for a sample number. ADDRESS: Jno. L. Shorey, 36 Bromfield St. Boston, Mass.

Marriages.

SPERRY—INGALLS. In Fairfield, Iowa, Dec. 21, 1871, by Eld. C. C. Ramsay, Mr. John Sperry and Miss Eliza A. Ingalls, both of Fairfield.

Obituary.

Note By the Editor.

Our obituary department is very much crowded, and some notices are necessarily delayed.

WATSON. In Ancona, Ill. Jan. 23, Sr. Watson, wife of Dr. Watson: aged 29 years.

She suffered long and patiently with her disease, consumption. She looked for reward at Jesus' coming. A husband, parents, and two children mourn, not without hope. I spoke on the funeral occasion from Job 14: 14. R. P. HOGE.

SCOTT. Elvaretta Jane, daughter of Wm. and Eliza Jane McJunkin, and wife of Wm. Scott, of Nevada, Ohio, was born April 28, 1847, married in 1866, and died Jan. 13, 1872, after a short illness, of Typhoid Pneumonia.

She professed faith in Christ in the winter of 1867 and in March of that year was immersed into his name for the remission of sins that were in the past, and for the hope of the resurrection of the just unto eternal life. She sleeps in Jesus, leaving a husband, a little son and two daughters (one an infant of seven months) with numerous relatives and friends to mourn her early death. They sorrow not as those who mourn without hope. Her funeral was attended by a very numerous concourse, in Nevada, Jan. 16, when words of comfort and admonition were spoken by the writer from Rev. 14: 13. G. W. STETSON.

WITHINGTON. In Springwater N. Y. Dec. 12, 1871, of consumption, Sr. Susan J. Withington; aged 21 years, 9 months and 16 days.

Sr. W. was baptized and joined the A. C. Church of Springwater in July 1870. She was soon smitten by the destroyer and her opportunities for meeting with the church for worship were cut off. The writer who has visited her often during the summer has seen the truth of this passage illustrated—"My grace is sufficient."

Our Sr. was pleasantly situated, and being young and having bright prospects before her in this life it was quite a struggle for her to give up her husband and little child; but God gave her grace for every trial, and the last time the writer visited her she was feeling perfectly resigned and willing to trust her husband and child in the same hand that was sustaining her in her hour of trial, feeling that after a moment's sleep, to her, she should meet them where death and parting are unknown.

The writer spoke from Acts 2: 38 to a very large audience of relations and acquaintances at her funeral, and we laid her to rest until the chief Shepherd shall appear. Then we hope to meet her with the immortal ones who are to die no more. May her prayers for her husband and child be answered, and they meet an unbroken family in the kingdom of God.

W. J. HOBBS.

BERRY. At Grand Lodge, Mich. Dec. 26, 1872, Gardner Berry; in the 71st year of his age.

Mr. Berry was on a visit to his daughter, Mrs. R. E. Wickham and his last illness was at her house. He had been for nearly half a century a resident of Shelby N. Y. where he was well and favorably known. An obliging neighbor, a generous patron of the poor, a public-spirited citizen, a reliable friend, and withal a most modest man, he was ever ready to show his faith by his works. He had long entertained a Christian's hope, and a little more that two years ago he made a public profession of his faith and was baptized. The funeral took place at East Shelby, N. Y. Dec. 28, and was largely attended by mourning friends and sympathizing neighbors. His death is an irreparable loss to the church and the neighborhood. He selected the 37th Psalm, and the first four verses of the 41st Psalm to be read at the funeral. These passages served admirably to illustrate his faith and in some degree his character.

His favorite subject had been "the gospel preached to Abraham," and it furnished to the writer an appropriate theme for the occasion. Text Rom. 4: 20-24.

J. H. WHITMORE.

ROBERTS. At his residence near East Henrietta, N. Jan. 10, from injuries which he received on Christmas day, Martin Roberts: in the 65th year of his age.

Mr. Roberts was born in Eaton, Madison Co. N. Y. Sept. 10, 1807. He came to Monroe Co. when he was but seven years old, and has since resided in the town of Henrietta. He was esteemed most highly by those who knew him best, and though ever unassuming and modest, his force of character, and executive ability were recognized by his fellow-citizens, and by their suffrages he occupied many positions of public trust and usefulness. In 1866 he was elected to the Assembly, by the largest majority ever given an Assembly candidate in that district. Amiable and genial in all his relations whether public or private, "few knew him but to love him, or named him but to praise." He leaves a wife and three children—two sons, M. Henry and Geo. M. C. Roberts, and a daughter, Mrs. M. D. Phillips of Henrietta. While they greatly mourn his loss, they do not sorrow as those who have no hope in the world. He left them an untarnished name, a legacy of more value than silver or gold—and showed in his life the power of religion pure and undefiled.

The funeral took place from his late residence on Saturday, Jan. 13, and was numerously attended. Sermon by the writer. Text, Ps. 90: 12; Heb. 9: 27.

J. H. WHITMORE.

Notices, Etc.

Overcoat.

I have an overcoat that was left in my charge at Hornellsville, Dec. 21, '71, by an Advent brother who lives near Buchanan. He left the cars to get breakfast, and was, I think, left. I do not recall his name. ADDRESS, H. F. Bolles, West Salem, Wis.

Michigan Tent.

Will the Brn. in the Eastern District of Mich. please remember the proposition about putting a new top to "Antioch" tent, to be acted on at next Q. M. at Lapeer, and come prepared to say and do? Br. Snook proposes to give the tent to the Conference if the brethren will put a new top to it, as it cannot be used any more without one. Come brethren! The churches and many school houses are closed against us. With the tent we are independent, and can do much good. We wish there were a dozen in this State.

Attention!

Three years ago this winter, some brother or friend, whose name I have forgotten, living in the State of New York, wrote to me concerning 160 acres of land, which he owned on the Mississippi River bottoms in Ill. near Kinderhook, in either Adams or Pike Cos. If this should meet the eye of that person, and if he still owns the land, and will drop a letter in the P. O., to S. C. Raymond, 300 W. Van Buren St. Chicago, Ill. he will hear of something to his advantage.

Minnesota Tent.

Notice is hereby given to those brethren and sisters of the State of Minn. who have subscribed for the purchasing of a new tent for the State, that the business of collecting and purchasing the tent in time for the summer campaign, has been committed to the undersigned, by a vote of the Annual Conference at its last session. All such as have not paid their subscriptions will please remit to me as soon as possible, that I may have time to make the purchase, before it will be actually needed. ADDRESS: GEO. W. MILLER, Millersburg, Rice Co. Minn.

Debate.

There will be a debate in S. H. No. 7, Hackberry, Labette Co. Kas. commencing Wednesday eve, Feb. 14.

PROPOSITION: *Resolved*, That man is immortal.

F. Abell, affirms; W. C. Irish denies. Each will choose an assistant. The public in the region invited to attend.

Notice.

Notice to all interested in the truths belonging to this age, in the several Quarterly Districts of the state of Minnesota, to meet at the time and place appointed by the state evangelist,—in each Quarterly District, as business of importance will be brought before each District meeting. Preachers are especially invited to be present. GEO. W. MILLER, Evangelist.

To Advent Christians.

We are happy to recommend to you our brother Eld. P. S. Burk, as a faithful servant of the Lord Jesus Christ. He has been a faithful minister in this church for the last two years, and has been the means of doing great good here and elsewhere; and it is with sadness and regret that we part with him. As he goes forth to labor in other fields he has the prayers and best wishes of the church. And we ask of all Christians that they extend to him a welcome hand, and aid him in the cause by their prayers.

By order of the Advent Christian church of Toronto, Iowa. B. T. MILLER, Deacon.

Jan. 22, 1872.

Appointments.

CONFERENCE REGISTER.

Iowa A. C. C. Q. M., Manchester, Feb. 23-25

MICHIGAN.

Marlette, Presbyterian chapel, Monday and Tuesday evenings, Feb. 12, 14.

North Branch, Union S. H. Wednesday evening, Feb. 14.

Brockway Center, Friday evening, Feb. 16.

Advent chapel, Lake Shore, three miles north of Lexington, Sunday, 10½ a. m. Feb. 18.

GEO. WRIGHT, JR.

The third Q. M. of the Northern District of the A. C. Conference of Michigan will be held with the church in Millbrook, commencing Thursday eve. Feb. 22. We hope to have a full representation at this meeting. Come, brethren, let us rally for the Lord. A general invitation is extended to all. JOHN BOWEN, Chairman.

The third Q. M. for the Eastern District of Michigan will be held at Lapeer, commencing Wednesday eve. Feb. 21, and hold over Lord's day. The Rail Road is now in running order from Port Huron to Flint. The Brn. have a pleasant and commodious chapel and plenty of accommodations, with large hearts, and hope to see a large attendance. J. M. SNOOK, Sec'y.

The third Q. M. for the Southren District of Mich. will be held at the Munger S. H. five miles north of Eaton Rapids, Eaton Co. commencing Wednesday eve. March 20, and hold over Lord's day. Teams will be at the station at Eaton Rapids on the arrival of the p. m. trains from Grand Rapids and Jackson. Eaton Rapids is on the Grand River Valley R. R. Let there be a full attendance.

J. M. SNOOK, Sec'y. pro tem.

ILLINOIS.

Amboy, Feb. 11, morning and evening.

Birmingham, Schuyler Co. Feb. 13-25, as Br. Wheeler and others may arrange. Let the friends round about rally and come to this meeting to work for God and his cause. C. C. MARSTON.

Eld. Wm. McCulloch will preach in our vicinity (Cobden) on the third Sunday in February, continuing a few days; and in the vicinity of Anna the fourth Sunday, continuing a few days, as Br. Childs may arrange. J. S. LAWYER.

Milroy, Feb. 11. C. W. SMITH.

IOWA.

The second Q. M. of the A. C. C. of Manchester District commences Thursday, Feb. 22, with the Elk Valley church, at the Otisville S. H. continuing over the Sabbath.

This is comparatively a new field. Let every lover of Jesus and his cause be there. Come, brethren, laden with the Spirit of Jesus, praying in the Holy Ghost. Come, to work for God and his cause. M. J. JAMES, Sec'y.

MISSOURI.

The second Q. M. of the Mo. and S. W. Iowa Conference will convene with Empire church, Friday evening, March 1, and continue over Sunday. Let all the churches in the District be represented. Let none of the ministry fail to be there. JAMES FINDERS, Sec'y.

WISCONSIN.

Coon Slough, Vernon Co. Feb. 10, 11.

JOB BROWN.

MINNESOTA.

Utica Station 10½ a. m. and eve. Sunday Feb. 11.

Vowel S H. 2 p. m. same day.

S. C. WELLCOME.

The next Q. M. for the Ottawa District will be held at Ottawa, Feb. 16, and holding over Sunday. Let the lovers of Jesus rally.

E. BACON, Sec'y.

NEW YORK.

Regular meetings are held by the church at 128 West 24th St., New York city: three times on Sunday, and Monday, Wednesday, and Friday evenings. T. J. COX.

MISCELLANEOUS.

A Special Conference will be held in the Second Advent Chapel on Central St., Worcester, Mass., to commence on Tuesday, Feb. 6, at two o'clock P. M., and continue every day and evening through the week and over the following Sunday. The special object of this conference will be to examine the evidences relating to the time of the Lord's coming; to get more fully prepared for that event, and to lead sinners to Christ before he comes to close up the scenes of probation. A cordial invitation is extended to all, and especially to all the preaching brethren.

"The more that come with free good will,
Will make the banquet sweeter still."

By unanimous vote of the church.

H. W. BUXTON,
W. F. COLLIER,
E. G. HIGGINS. } Committee.

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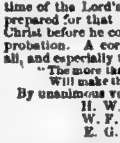

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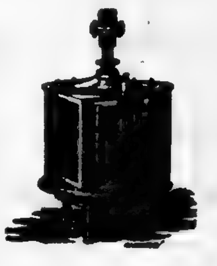

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.---NO. 29. BUCHANAN, FEBRUARY 13, 1872. W[illegible]OLE NO. 409.

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AURORA COLLEGE

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Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Feb. 13, 1872.

The Bondage of the Pulpit, vs. The Tyranny of the Pew.

Some time since Mr. Wilkinson had an article in *Scribner's Monthly*, entitled "The Bondage of the Pulpit." His main thought was that the pulpit was fettered by the pew, and that the average clergyman was only the representative echo of the opinions of his congregation. The bondage of the pulpit then, is but the logical result of the tyranny of the pew. The liberty of the pulpit, a thing so much to be desired, must necessarily exist only in connection with the toleration of the pew. If the hearers intimidate the speaker by the threat that if he dare utter sentiments unpalatable to them, he will, as a penalty, lose his place and influence, they cannot, with very good grace complain of the bondage of the pulpit—a bondage which they themselves create. While, then, a compromising ministry cannot be held blameless, it must ever remain true, that the offense in its inception belongs rather to the pew than to the pulpit. I grant that few sights are more pitiable, than to see a minister in the pulpit, catering to the passions and prejudices of his listeners, and flattering their pride merely for personal praise and popularity. But in such cases the blame neither begins nor ends on the speaker. They are only illustrations of the law of demand and supply. The hearers virtually say to the speaker, "Prophesy not unto us right things, speak unto us smooth things, prophesy unto us deceits." "We did not hire you to expose or denounce our personal sins. Preach the gospel and let us alone. Your plain style will never fill our house with attentive listeners. It is offensive to the masses. Let us have something light, sparkling and original. Select some popular topic of the hour and handle it in a racy style and you will be sure to draw. If you don't do this, if you continue in the old fashioned way, on such old topics as faith, love and repentance, and persist in saying that if men do not repent they will be damned, you will soon lose your influence, and—and we shall be compelled to get another man who will speak more in accordance with our views." It is all very well to say that a minister ought not to submit to such restrictions of his freedom and Christian liberty. Unfortunately, all ministers are not perfect. They are not heroes, nor are they willing to become martyrs. In general, they are very much like other men. They have their faults and their foibles, their peculiar temptations and strong aversions. They like influence, and power, and popularity, and a competence. They know very well that if they do not trim their sails to catch the popular breeze, they will lose all these prizes. They conclude therefore that it is better to compromise a little, and thus retain their place, power and influence. "And the people love to have it so." Yes, the people demand that it shall be so. We need not go far to find examples. In pro-slavery times the slave-holders dictated the sentiments that were to be uttered in the pulpit. However much the minister might, in his heart, detest slavery, as an institution inconsistent with the spirit of Christianity, he was constrained, by the overawing influence of his hearers, to apologize for, if he did openly commend "the sum of all villianies."

Why is it that from many city pulpits one never hears intemperance denounced as an unmitigated evil? The reason in many cases is obvious. A few rich distillers and influential liquor dealers sit in the pews, and contribute largely of their ill-gotten gains to the expenses of the church. It will not do to offend the pew-holders, by stigmatizing their trade as immoral, for they contribute very largely to the preacher's salary. Thus, truth is allowed to fall in the streets. It is certain that all right-minded men will detest such bread-and-butter policy in a minister, but will they any the less detest the selfish intolerance of the pew that alone makes such a policy possible. Let it be understood, that exacting pews and compromising pulpits go together. If we would have more Nathans in our pulpits, we must have more Davids in our pews. It was a most stinging and pointed rebuke that the prophet gave, yet the king not only received it without anger, but confessed his great sin at once. We admire the courage of Nathan, and applaud the fearlessness with which he uttered the accusing words, "Thou art the man!" But is there nothing admirable in the manner in which David received this cutting rebuke? Instead of getting angry and crushing his accuser, as he had ample power to do, he acknowledged the truth of the accusation by the most public response, "I have sinned against the Lord." The beautiful Bible story, with all its instructive teachings, would have been lost to us had king David been a selfish, intolerant and vindictive hearer. So, then, if Nathan is the model preacher, David is the model hearer. But here, as elsewhere, the virtue of the first depended upon the virtue of the second. If hearers of the gospel will be kind, patient, just, they may reasonably expect to receive present truth and seasonable instruction from the pulpit. There is little plain preaching, because there is little candid hearing. Men want to be caressed and flattered. They do not want their sins or shortcomings mentioned. They like the preacher best who speaks to them smooth things. They will not endure the preacher, who, like Nathan, enumerates their sins, and then pointedly says, "You are the very men I mean." Thus, "The bondage of the pulpit," is a very natural result of "The tyranny of the pew." The only cure for the estrangement of feeling and interest between pulpit and pew, is that sovereign remedy—love. "Love suffereth long, and is kind, is not easily provoked, thinketh no evil." Let the minister consider that,

He preacheth best, who loveth best,
All men, both great and small.

If his heart be filled with love he will not wantonly wound the feelings of his hearers. He will speak the truth, but he will speak it in love. The hearer, too, if he have love in his heart, will receive the truth however pointed it may be, and profit by it. What is most wanted is candid, patient, loving hearers. There will be bold speakers enough then. Let the pews furnish the Davids, and the pulpits will not lack for Nathans.

J. H. WHITMORE.

QUERIES.

W. H. S. We know of no place in the Scriptures where there is any prayer to be delivered from future eternal conscious punishment. There are exhortations to flee from the wrath to come, and the like. Whenever the *nature* of future punishment is definitely stated it is invariably by death, destroy, kill, or some equivalent term.

> "And thou shalt be called by a new name which the mouth of the Lord shall name." (Is. 62: 2.)
> This text refers to Jerusalem. (1) What was the new name? (2) When was it given? (3) Who gave the name? (4) How often does the new name occur in the Scriptures? F. W. H.

—We will answer the queries in their order. (1) The new name is found in v. 4. "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah." Read the connection. (2) It was given when Isaiah received this revelation, (3) and by the Lord. (4) It is only found in 2 Ki. 21: 1; Is. 62: 4. It is probably a prophecy of the new earth state.

C. P. D. We think there is no definite statement of just what "the lake of fire" is to be; but the argument that it refers to the final conflagration of this earth is to our minds irresistible. Peter tells us that the earth is reserved unto fire with relation to perdition of ungodly men. (2 Pet. ch. 3.) In the Revelation the ungodly are cast into the lake of fire. Hence we conclude that the melting elements, of which Peter speaks, will form "the lake of fire."

R. R. Rev. 14: 11 and 20: 10 are in apparent and not real conflict with our doctrine. Even the apparent conflict grows out of the bias given to most minds by early education: for they do not relate to the future punishment. Analyze the first passage. We read first of an angel, in the midst of heaven—a symbol. The beast, his image, his mark in hand or forehead, wine of wrath of God, the cup of his indignation—all confessedly and indisputably figurative. But, it is contended, the only remaining item is literal—torment forever with fire and brimstone in the presence of the Lamb. Thus a highly figurative passage is made to over-ride about two hundred other passages whose plain sense is that the wages of sin is death. But this passage undoubtedly refers to the papal nations, as Spain, Portugal, Austria, France, and is fulfilled in the national afflictions they have endured while adhering to the corrupt Papacy. But even should this be denied, it is easy to show the results of drinking "the wine of the wrath of God." See ch. 16: 19, where to Babylon is given a portion of this wine. Now turn to ch. 18; and while we read of "her torment and sorrow," it is also said that she shall "be found *no more at all*"—equivalent to annihilation. Rev. 20: 10—if the devil be literal it refers *only* to him. His followers were "devoured" in fire. But the passage is highly dramatic and figurative. Similar language is employed in Is. 34. See vv. 9 and 10 particularly. It is certain that "forever" or "eternal," (translated from the same word) is frequently used as expressive of intensity, or completeness or finality. "Guilty of *eternal* sin." The author of "eternal salvation." The doctrine of "eternal judgment." This question will doubtless be thoroughly ventilated in the pending discussion in our columns.

D. Q. K. It seems to us that Is. 13, is its own interpreter. If the prophet had not explained it, we might have thought it referred to the same events prophesied in Mat. 24. As it must refer to the fall of Babylon, and very likely to wonderful phenomena exhibited in that day. The same is true of Is. 34: 4. The language is highly dramatic; but the utter desolation and destruction of the land justified the intensity of the figures. Nor because such expressions are figurative here, it by no means follows that they may not be literal in other connections.

A. F. You will find some clear thoughts on that topic in the articles by O. D. Gibson, lately published in THE TIMES.

"No Drunkard Shall Inherit the Kingdom of God."

This is a positive declaration of the Bible. Is it true? It certainly is. Not only is it true as to the teaching of the Bible, but also true as to the nature of the case. The kingdom of God is a pure and righteous kingdom calculated for a people bearing the same blessed character. Know ye not that the unrighteous shall not inherit the kingdom of God. 1 Cor. 6: 9. If this is true, surely there is no room in the glorious kingdom to come for the filthy, unholy drunkard.

Who is the most guilty the man, who sells intoxicating drinks, or the man who drinks and becomes drunk? Not stopping to argue this point, suffice it to say that there is deep criminality attaching to "saloon-keeping." A divine wo is pronounced upon all who are engaged in the trafic of selling intoxicating liquors in the following forcible words of Holy Writ: Wo unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness. Let whisky dealers consider this and take warning!

Can a *Christian* be a "saloon-keeper?" This is *tantamount* to asking, can a *Christian* deliberately make use of appliances by which the peace, prosperity, health and life of his neighbor are ruined and destroyed. The cases are parallel. If a follower of Christ can do the one he can do the other. Look at the showers of bitter tears; see the thousands of desolated hearth-stones; hear those groans and sighs, outgushing from a heart that is broken and full of grief. See the millions of dollars that are squandered for naught, and the thousands of graves that are annually filled by the unfortunate subjects of King Alchohol. Then to fill the list look at that long train of poor friendless, homeless, pennyless orphans thrown out upon the cold charities of a heartless world, who, but for *whisky*, might have had cheerful homes, happy and prosperous parents, warm clothes and a plenty to eat. Do you ask me if a man that is as actively engaged in bringing about this state of things as is the "saloon-keeper," can be a Christian? My feelings beggar description at the idea. I can find no language strong enough to express my indignation at the thought of a *saloon-keeper* claiming to be a Christian. I have known saloon-keepers to be converted, but in each case the business was abandoned. This is always the result. Religion and the whisky traffic will not go together.

These thoughts with many others were suggested to my mind while considering certain things that have occured in this place in the past few weeks.

On New Year's day one of our pastors visited all the saloons in Amboy, which by the way was no small job considering the number. The following Sabbath he preached on "the sights and scenes of Amboy-saloondom." Many of those intimately associated with the traffic were out to hear. But what did they hear. A miserable, sickly, milk and water compromise! Intemperance with all of its teeming and overwhelming evils was ingloriously bowed to as a very meek and withal quite inoffensive institution. The preacher said he expected to meet some whisky men in heaven (?) He thought the saloons of Amboy were conducted in a very gentlemanly manner. All was quite and pleasant during his visit at each, and the proprietors treated him with the greatest of courtesy etc., etc. So that the impression left by that sermon was that saloon-keeping was not an unenviable position, especially in Amboy as it forms no small part of the respectability and gentility of the place. With this much sanction and approval from one of the leading churches of the city no marvel if our community is drenched with an unusual flood of drunkenness, debauchery and crime.

Feeling impressed with the duty and necessity of agitating the temperance question a little, I announced that our regular service in the eve of Jan. 28, in our rented chapel would be occupied by a lecture on temperance. But alas! about twenty-four hours before the time appointed for its delivery we were positively assured that no meeting o that kind would be allowed in the house. A body of Christian people not willing to allow a temperance lecture delivered in their house of worship!!! Such a case never occurred before to my knowledge! Upon inquiry it was found out that a number of the members of the church are actual saloon-keepers, and many who do not sell to others, are moderate topers themselves. No wonder that *such* a community would not allow a temperance lecture delivered in *their* "house of God!!" Is this the kind of Christianity that purposes to convert the world and bring in the peace and quiet of millennial glory?

If "like begets like," what would a Millennium be brought about by such appliances? God grant us deliverance from the corruptions of modern Christianity and give us more of the pure principles and tendencies of Bible Christianity in its ancient and unadulterated form.

C. C. MARSTON.

Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner.—*Solomon.*

Backbone.

When you see a little fellow mortal
Without fixed and fearless views,
Hanging on the skirts of others,
Walking in their cast-off shoes—
Bowing low to wealth or favor,
With uncovered, abject head,
Ready to retreat or waver,
Willing to be drawn or led;
Walk yourself with firmer bearing—
Throw your moral shoulders back.
Show your spine has nerve and marrow,
Just the thing which he must lack.

Daybreak.

We are waiting for the clouds to break,
We are watching for the dawn,
For the first faint flush of the rosy light,
For the first soft flood of the sunbeams bright,
For the sweet long-tarrying morn.

There are shadows now on heath and hill,
And the drifting clouds look grey,
And the stars still linger, and still the gleam
Of the moonlight silvers the meadow stream,
As it glides along its way.

There will soon be slender lines of gold
In the dim, dark eastern sky,
And above the mountain a crimson streak,
And a purple tint on each pine-crowned peak,
That will bid the night gloom fly.

Communications.

A[illegible]al Letter.

We fin[illegible] Times much sound wholesome [illegible]ng; and am glad it is speaking out boldly against such gross errors as a probationary age after the Lord comes! This seems the most unscriptural of all hobbies. Dr. Field truly said—"This is a fast age. All sorts of things taught by all sorts of people. Nothing settled. Lo here! Lo there! Anarchy, confusion in church and state. Build up one day and pull down next. Day of extreme views in religion; ultraism, hobbies, speculations, notions and opinions, insisted on as 'meat in due season' and to be believed." When ministers undertake to make out that language spoken from the mouth of God's inspired men and Christ himself has not as much force as when spoken by the mouth of God himself; it has a very strong tendency to undermine all faith in the word of God.—I wonder there are not more infidels, when they see talented teachers laboring with all their energies for years to show the Bible teaches, "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8: 10), and then turn right about and say all the heathen must be raised and put on probation to have an equal chance with us, because God promised to Abraham—"In thee shall all families of the earth be blessed." They say this blessing must mean the gospel, because the commission was—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved, and he that believeth not shall be damned." And Jesus adds: "Lo I am with you always; even unto the end of the world." *Then their commission closes.* Not an intimation or a passage to be found anywhere for the gospel to be carried into the next world or age.

I have studied, read and *re-read* all I have received upon the subject and I cannot find that testimony is brought forward to show there is a probationary age after the Lord comes. If every family is to be blest, that must take all individuals: it takes the whole to constitute the family: and if they are blest all must be saved, of course. Far more consistent to believe in the world's convertion *before* the advent of our blessed Lord.

But their bulwark texts are those in which the world *all* is used—"Gave himself a ransom for *all*;" "Should taste death for *every man*;" "For the sins of the *whole world*;" "Tidings of great joy which shall be to *all* people;" "The true light which lighteth *every man* that cometh into the world;" "As in Adam all die even so in Christ shall *all* be made alive;" "And will draw *all* men unto me;" "As a snare shall it come on *all* them that dwell on the face of the *whole earth*," and other similar texts. Without the context of these Scriptures we should think all men would be saved, sure. They say it makes God partial to condemn a man without his hearing the gospel. But the apostle says—"For as many as have sinned without law shall also perish without law," (Rom. 2: 12.) God's word will be true even though men think it unfair and not giving all men equal chances.

How many care to listen and believe the gospel in these days, when the pure gospel is in every man's hand, almost? The sad answer comes back, *But few;* making the Scriptures true, "Many called, but few chosen." And "it shall be as it was in the days of Noah and Lot." Would they be any more likely to believe in the next age? Now they must not have *more than an equal* chance; if they did that would not be fair for us. Then what blessing in raising men and women to hear the gospel to spurn and ridicule it, as they do here, go on in sin, filling the new earth with misery, crime, lust, murder, sickness, pain and death. Not a very desirable home for the toiling, weary, sin-sick follower of Jesus, whose daily prayer is,—"*Thy kingdom come!*"

But God showed Daniel that *kingdom* and *dominion* and the greatness of the kingdom under the *whole heavens*, should be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom and *all dominions shall serve and obey him.* (ch. 7: 27.) I see no shadow of a chance for probationary beings there.

"And *every creature* which is in heaven, and *on the earth*, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power unto him that sitteth upon the throne, and unto the Lamb forever and ever." (Rev. 5.) I cannot see but this takes in the whole—quite as many as are included in "the promise and oath to Abraham." It finds all praising and blessing God.

It is said there will be infallible teachers. I see this is *much more* than an equal chance: for we begin to find out we have been following very fallible, changeable teachers. We had better "cease from man whose breath is in his nostrils," and stick to the word, which is so simple "that a wayfaring man though a fool need not err therein."

But they say "not one in a thousand have ever heard the gospel,—it is not the gospel we have been hearing all our lives, but the fables of men." Now this probationary age to come is the pure gospel!! "Alas how have the mighty fallen." "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." (1 Cor. 1: 27.) "Because the foolishness of God is wiser than men; and the weakness of God stronger than men." If there was not another text to show the gospel closed up with this age, (Rev. 10: 7) would do it—"In the days of the voice of the seventh angel, when he shall begin to sound, *the mystery of God shall be finished.*" By reading Mk. 4: 11; Rom. 11: 25; 1 Cor. 2: 7; Eph. 1: 9; 3: 3; 5: 32; 6: 19; we cannot fail to see the gospel is meant. And if *it* is finished when the angel begins to sound, where is it coming in in the probationary, future age? This theory sets aside the teachings of Christ and his apostles and introduces sin and sinners; wheat and tares good; and bad; pain, sickness and dying, in the world to come, with God's declaration staring them in the face, that he will wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the *former* things are passed away. "Behold I make all things new." (Rev. 21.) In winding up the revelation God gave to man (Rev. 22: 7.) he says of that period—"He that is unjust let him be unjust still—and he that is righteous let him be righteous still;.... And behold I come quickly, and my reward is with me, to give EVERY MAN according as his work shall be."

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats" (Mat. 25: 31.)

They say the Lord "will take time to do his work." True. But he has said, "A short work will the Lord make upon the earth." (Rom. 9: 28.) We have samples of how he will accomplish the work. We have but to go back to his dealings with men in the past. When he brought the flood upon the ungodly world, (and there might have been many who never heard the gospel in that day) he just broke the fountain of the great deep up; and opened the windows of heaven and it took but forty days to overflow every high mountain and swallow up every man, women and child who had not found refuge in the ark of safety; the wicked and unjust found a common grave. And in such haste was God to destroy the cities of the plain, that an angel must be sent to "*hasten Lot out of the city.*" When Lot was safely out, his *love* did not spare the doomed city or the innocent children. We had better believe God if "his ways are past finding out." It amounts to but little to say, God will do thus and so, because he is a God of love. Let the fires of the last day be kindled all over the earth, Peter's burning day, when the elements shall melt with fervent heat, the earth also: and the works that are therein shall be burnt up," and the hay, wood, and stubble might go as quick as the doomed village of Peshtigo. It took but an hour to wipe out that busy thriving town, sweeping every thing in its course. Men women and children fell before the devouring fire. So the Scriptures nowhere teach us it will take a long time (a thousand years or so) for the fires of the *last day* to cleanse the earth and fit it for the abode of the pure in heart, when the whole earth shall be filled with the glory of God; *all creatures praising and blessing God.*

M. M. EASTMAN.

Will the Ten Tribes of Israel be Restored?

It is known to sacred historians, that in the reign of Rehoboam, successor of Solomon, ten of the tribes of Israel under the lead of Jereboam, revolted from the house of David and formed a second kingdom, known thereafter as the kingdom of Israel. The capital of this kingdom was Samaria, whilst that of the kingdom of Judah was Jerusalem. These kingdoms existed contemporaneously for 254 years, when the kingdom of Israel was destroyed by Shalmaneser, king of Assyria, and the Israelites carried away into captivity.

It is contended by the Millennarians that these tribes never have been heard of since their captivity. That they are somewhere on the face of the earth concealed from the knowledge of the rest of mankind, but will finally be found and restored to the land of Canaan in the Age to Come, and together with the other two tribes, Benjamin and Judah, form one kingdom under the government of our Lord and Savior Jesus Christ, thus fulfilling the 26th and 27th chapters of Ezekiel. Now if it can be shown that they were never lost in the sense supposed by the Judaizers, and that they returned to their land under the decree of Cyrus, or so many of each tribe as to have fulfilled the prophecy, then the whole superstructure of a future kingdom of fleshly Israelites under the reign of Christ, falls to the ground. Here let it be remembered, that Isaiah predicted the return of only a remnant of Israel and Judah, not the whole of any tribe. See ch. 10: 20-23. What, it may be asked, became of those who remained in Assyria or Babylon? I answer, they were merged into the Gentile nations and thereby lost their distinctive nationality, just as the various European nations, immigrating to this country melt away in our native population.

It will be admitted that Jeremiah predicted the return of both Israel and Judah. And Ezra says, that in order to fulfill Jeremiah's prophecy, the decree of Cyrus was issued and proclaimed throughout all the kingdoms of the earth. Ez. 1: 1-4.

If the reader will consult the 20 ch. of Jeremiah, he will see that they did return, and at the dedication of the second temple, offered sacrifices, and a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. If none but the tribes of Judah and Benjamin returned, why did they offer sacrifices and a sin-offering for a people they knew nothing about, and a people too, who had once existed as a distinct nation having no fellowship with the kingdom of Judah? This incident shows that the ten tribes were not lost in the sense of being unknown to mankind.

In the commission given to the seventy evangelists, they were prohibited from going among the Gentiles or Samaritans; but were told to go rather to the lost sheep of the house of Israel. These lost sheep were in the land of Canaan, where all the tribes had lived as one kingdom and nation from their return from captivity.

Again, Josephus informs us that more than two hundred years after their restoration from Babylon, the Sanhedrim, at the request of Ptolomy Philadelphus, king of Egypt, appointed six learned men of each of the twelve tribes to translate the Hebrew Scriptures into the Greek language, for the Alexandrian library. How could the selection have been made if all the tribes were not there at the time? And how did Luke know that Anna was of the tribe of Asher, if her tribe was not in the land? Asher was one of the ten tribes. see Luke, 2: 36. In Paul's speech before Agrippa, he stated that the twelve tribes were at that time serving God day and night; meaning of course, the converts to Christianity out of all the tribes. If ten of the tribes were lost and unknown to him, how could he thus speak of them truthfully? James also speaks of these tribes, or so many of the individuals composing them as were Christians, and addresses them as brethren in the faith. It is evident from these facts and considerations, that the restoration of ten tribes as an essential element in the "Age to Come" theory is without any foundation. No such tribes now exist. After the destruction of the kingdom of Judah by the Romans, the tribal character of Israel ceased. Hence, the Jews, now scattered over the earth, are all that remain of the fleshly seed of Abraham. Their genealogies were lost eighteen centuries ago, and the families and tribes amalgamated and became one. If they were restored to-day, they could not place a lineal descendant of David upon his throne. Jesus of Nazareth is the only living heir to that honor.

N. FIELD.

Faith.

Faith is a power. It is a mighty power. 'Tis the mighty power of God. The world is filled with the fame of its achievements. Behold a summary record of its wonders in the eleventh chapter of Hebrews; and this is but a brief epitome of what faith has done and can do. It makes a paradise of dungeons, man a conqueror, triumphant over all his foes, and converts a vale of tears into a vast orchestra of praise.

Oh! for a faith like this! Well, such a faith we may have and enjoy through life's pilgrimage. A faith that will shine with a most radiant light around our pathway through all seasons and amid every tempest. A weak and wavering faith in God's promises will catch only now and then a glimpse of the better country. But a meridian faith, bold and ardent, mature and fixed, will continually behold that heavenly Jerusalem here, and claim its glorious mansion in the skies. Remember, then, child of doubt, that faith perfected like this, is the gift of God and to merit its bestowal the Christian's will must be in harmony with God's will. For God imparts faith to his children as they merit it, only as they give undoubted credence to his word, and in proportion to their holiness and conformity to his divine will. What has God not done for and promised us? This should inspire our constant gratitude, and strengthen our boundless faith in his goodness and eternal faithfulness. What has God in his graciousness promised us? Surely he has promised all things. Both grace and glory shall be ours—all good here and hereafter—if we always show true fidelity to God. Let all his "exceeding great and precious promises" enlarge and stimulate our unbounded faith in God's great mercy and salvation.—*Sel. by G. E. M.*

ELD. WM. H. KENDALL.

Those who read the minutes of the late sessions of the Illinois Conference will have observed that Wm. H. Kendall was added to the membership of that body. The following correspondence concerning his present and former relations has been placed in our hands. Having become an Adventist in September last, he felt bound to inform the Christian Conference of which he was a member, of that fact, and request from them a letter of dimission. His letter elicited the following response:

ELD. WATSON'S LETTER.

Troy, O. Oct. 14, 1871.

My dear Br. Kendall: Your letter requesting dismission from Conference, etc., came to my hand yesterday. I was not present at Conference and hence (and I trust providentially) it did not come before that body. Now Br. Kendall, the letter fills me with sadness, and I do wish from you a word of explanation. I did not know that there existed a difference between yourself and the members of the Christian church. There cannot in point of character surely, for in purity, integrity and honor, no man stands better than you with us. And in the direction of doctrine, without you have renounced the general doctrines of Christianity, we give you the fullest, freest liberty as a Christian man. You are my dear Br., tenderly loved by our people, and if you can possibly stay with us, consent so to do. Please write me a letter of general information, and meantime consent to continue squarely with us on the "broad basis of the Bible." You have been greatly blessed certainly in your labors since coming to us, and may God ever bless you and your dear family. Very devotedly your brother,

J. P. WATSON.

REPLY.

Amboy, Ill. Oct. 31, '71.

My dear Br. Watson: Your very welcome letter breathing much love and kindness, is at hand, and in reply I would say that the Bible is still my chart, Christ the foundation of my hope, the gospel ministry my one work, the world my *parish*, the numbers of the true vine my spiritual relatives, the Bible my creed, Christian character the only grounds of fellowship with me, the Holy Spirit my sanctifier, immersion my only mode of baptism, the Christian church my home, Christ my elder brother, God is my Father, whom I delight to serve in the gospel of his Son.

I believe in the mortality of man; the sleep of the dead, the utter destruction of the wicked, the resurrection of all who die, the change of the righteous living, the reward of the righteous (immortality), and the earthly inheritance of the righteous, the speedy coming of Christ to punish the wicked and reward the saints.

I do not believe these things because I desire to, or sought or studied that I might; but because to me they seem to be the plain teaching of the Bible.

Last but not least I farther believe in a change of heart, reformation of life, or character, repentance for and forsaking of sin, faith (the gift of God) and medium of acceptance to the beliver. I believe in one God, the eternal Father and his Son the divine Savior, that he is a willing, full, perfect and complete Savior of all men, "and especially of them that believe."

Now my very dear and much loved brother Watson do you see I have not changed much in my views? I do not hold to the natural immortality of man; I do not believe in the unending punishment of the wicked in conscious misery, or an etherial inheritance. Perhaps you are ready to say I am an Adventist. Yes, a Christian Adventist, or perhaps in other words, an improved Christian, for if I am or ever was worthy of the name, I feel I am even more worthy of the name Christian now; for I think when I was among the Methodists, where I was converted, I then embraced the principles of Christianity and lived them. And when I left them I brought all along with me I considered good, to the Baptists: and all I considered worth bringing I brought from both to the Christian church. So if I was a Christian at first I am an improved one now. I wish it understood that I have no sympathy with the "Age-to-come" view. You are at liberty to correspond and ask any questions, and you are solicited so to do. Write soon. I am in belief now where the Christians were when first organized; and I would to God they had never changed. I say this in all humility and love. Show me where you consider me wrong. I am sincerely yours,

WM. H. KENDALL.

An Experience—Theological and Religious.

I take this method to inform you and the readers of THE TIMES as to my whereabouts, and I will begin by telling my religious experience. I was converted to God on the night of Sept. 2, 1850, at a camp meeting held by the churches of God in East Ohio, in the neighborhood of Reedsburgh. I was but a bit of a white-headed boy. Oh! how happy I was in the full enjoyment of pardoning love and grace. I was soon afterward deeply impressed that I should preach the gospel; but being quite young I put off the conviction until I was twenty-one years of age. I received a license in Oct. 1854, from the East Ohio Eldership of churches God. I commenced to itinerate the following spring, and have devoted my time and talents to the ministry ever since. I have filled every office of trust and honor in the denomination mentioned, except one, Speaker of the General Eldership. Of late I have held the office of Chief Clerk. All has gone on well with me, until last fall. Our Eldership, [you would call it Conference] convened to transact its annual business in Greenburg, Summit Co. Ohio. I attended its sessions as usual. After I gave in my report, one of the members rose, and asked me a question relative to my preaching on Man's nature, the state of the dead, and doom of the ungodly. I replied, "Privately I have taught nothing; in public I have said all things. Don't ask me; ask the people. They heard me." This was not deemed a satisfactory answer. The reason I did not tell them all they wanted to know about my preaching was because the doctrine in question is (1), said they, "Infidelity, a dangerous heresy," (2) "M. Beck is guilty of preaching it contrary to the usage and practice of the church." I replied that they had licensed me to *preach the gospel*, not church tradition. Finally, after much talk and debate on the subject, they handed me over to the tender mercies of the "Standing Committee." I met them finally at Smithville, Wayne Co. where they withheld my license and struck my name from the list of ministers. In their dealings with me they have violated every law and principle of church discipline heretofore preached and practiced among them. But I do not complain. I shall, by God's grace assisting me, pursue the onward and even tenor of my way.

In my next I will tell you how I came to change my views in relation to the subjects named. M. BECK.

Wayne Co. Ohio.

Notes on an Impromptu Sermon.

PREACHED BY ELD. A. C. KINGSLY (ABOUT EIGHTY YEARS OF AGE), AT THE CONFERENCE AT ROCHELLE ILL. JAN. 18, 1872.

TEXT. Jude 20, 21.

1. "Keep yourselves in the love o God." Not *try* to keep *God loving us*, but keep in the *love of God*. God *always* manifests love to us. *Keep in it.*

2. God's love is *very important* for several reasons. It "casts out fear." Some say "all fear." This is a mistake. It only casts out *slavish* fear. It *introduces filial fear* which is the beginning of wisdom. Love makes *service easy.*

3. God's love is important to enable us to *bear trials* and *make sacrifices.* God's love must be *supreme* in us to make these a pleasure, but it will do it.

4. God's love is very important to hold the church in unity. In New York they build cobble stone houses and they must use cement to make them stand. The church is a cobble stone house, and God's love is the cement. Then, the more *trials* the more *strength.*

God's love is *lowly*, and we must be *owly* to keep in it. The ox will get upon his knees for a drink when the water is low. God's love runs in the vale of humility, and we must be willing like the ox to stoop oftimes to drink. Ministers must keep in child-like simplicity to do good. Some ministers fire too high. We must keep down and speak to the people plainly.

5. God's love is important to make men liberal, and to destroy covetousness. Some men begin well in giving but do not hold out. They have lost their love. Liberality in Christ's cause is guaged by love. The more a man loves the more he will give in proportion to his means, and *vice versa.*

6. Love makes it *sweet* to *pray.* Also to read the Bible. The more of God's love a person feels, the more of a Bible Christian he will be. Creed love, and party love make sectarian Christians, *God's love* makes *Bible Christians.*

7. Love is important for peace and comfort in a family. It also fills up the prayer meeting.

8. It also brings a love for the second advent of Jesus Christ. They that love Jesus, love to see him, and hence love his appearing. Some say, "so many would be lost if he should come now that might be saved if he should wait." How many less would be lost if he should tarry one hundred years? Love says, "Come quickly!"

9. *How* can we *keep* in this love? Answer: By "building yourselves up in your most holy faith." The more we understand the gospel plan of salvation, the more will the Holy Spirit shed abroad God's love in us. Also in studying prophecy there is great help. Also in *much prayer.* Prayer is too apt to be formal. It is not *words* but *feelings* that make prayer. God's love brings prayer—prayer brings God's love. Amen!—*Reported by F. Burr.*

Destroy—Gohenna.

Mat. 18: 28, Lk. 12: 5. To destroy, here, does NOT mean to cast into *Gehenna.* The cause is not to be interpreted as the effect. First, cast in; next, and consequently, destroyed there. But does this passage teach that God will destroy soul and body in *Gehenna?* Yes, this is *plainly implied*, otherwise the words "*in Gehenna*" have no meaning. God is able to destroy man, soul and body, in any place, and at any time. God's power is not, cannot be greater, or less, according to circumstance of time. So far as power alone is concerned, the statement, "He is able to destroy both soul and body" is perfect. Why add in "*Gehenna*"? Because it is God's *purpose* thus to destroy in *Gehenna.* In a sense God's power is limited, by his purpose. In this sense his ability to destroy soul and body is limited to *Gehenna*, as in this passage. Being thus limited, the purpose which limits exists, and alone constitutes the specialty of *Gehenna* as the theatre of God's ability to destroy both soul and body, the impenitent man. God is no more able to destroy soul and body in *Gehenna* than anywhere else, only as it is his purpose to destroy there, and not elsewhere. *Gehenna* is "the *Gehenna* of fire." Fire is a destroyer. We know nothing that can live in fire. We know few things that can resist it. Its tendency is always to destroy. Metaphorically it must represent an agent of destruction. It purifies *by destroying.* So will it purify the universe, by destroying the wicked out of it.

A. ARMOUR.

Religious Triumphs of Murderers.

A more unseemly exhibition of the profane treatment of sacred subjects has rarely been afforded than in the case of the murderer Botts, who recently expiated his crime upon the gallows, and who has been canonized since his death by various Eastern journals. According to these papers, this miserable man died in the full odor of sanctity. The last moments of his life were crowned with beatific visions, among them one of heaven, which appeared to him as a gorgeously illuminated theatre, filled with beautiful women, clad in bright garments, one of whom took him by the hand and led him into Paradise. If we are to believe all that is said of Botts, he is a full-fledged saint, purged of all earthly dross. He had reached that degree of perfection which is usually considered to be the result of heavenly influences which only operate beyond our earthly life. He had attained, at a single step, a pitch of godliness which cannot fail to be discouraging to unhanged beings, who have to bear innumerable crosses in their daily lives, and leave this world with only a hope born of unwearied effort in well-doing, and patient endurance of sore tribulations. If the murderer died with the assurance that he was going straight to heaven, after the manner of the impenitent thief, no one would certainly be cruel enough to dispute him; but we at least may claim that his canonization shall be mainly of his own making, and stop there; that the pious men who accomplished this remarkable miracle shall not trumpet it abroad; and that the daily press shall not hold out inducements for other men to earn a hanging as a means of grace. Botts was a notorious debauchee through his whole life, and in the course of his amours killed a man whom he suspected of intimacy with his mistress. Had he died a natural death, in the midst of his profligate career, we should have heard nothing of this instantaneous change from badness to goodness. He would have departed this life without any other visions than those which the remorse of a life of sin usually paints before a dying man's eyes. If, therefore, a person who commits no crime, but leads a life at peace with himself, his neighbors, and his God, dies without any other heavenly certainty than that which grows out of hope; if a man who has committed crime every day of his worthless life dies a natural death without any hope of heaven, we protest that the criminal who dies an unnatural death shall not advertise the gallows as a stepping-stone into heaven. Perfect indulgence of every passion while living, the enjoyment of heavenly blessings after death, with the additional comforting assurance of a splendid funeral, are more than enough to satisfy the most fastidious of sinners, and offer a special inducement to every cut-throat and thief who is satiated with his pleasures to take his pistol or knife, and, with their help, set off on his departure to the regions of the blest.

We are not protesting against these sudden conversions of notorious criminals while on their way to the gallows, as facts. We do insist that the ministers of religion shall not invest crime with any factitious glamour, or with borrowed hues of sentiment, but that they shall picture it in all its atrocious deformity. It is not one of the triumphs of religion to prove that crime is the path to heaven, and that the man who dies with the blood of his fellow-man still red upon his hands goes to his reward with the same certainty as the martyr who dies at the stake for the cause of God's truth, or the good man who has lived up to his convictions of what is right to the best of his ability. If we believed in such an apotheosis of crime, we should certainly urge a more general application of the efficacy of the gallows to the punishment of other crimes. It is sadly enough needed. We have great faith in the gallows as a preventive of crime, but not as a religious persuader.—*Chicago Tribune.*

The Acts of The Apostles.

Clearly it is not the vocation of a daily newspaper [to sustain the tenets or the proselytism of any sect. But the annual reports of the various Missionary Associations may incline even a secular editor to a moment's consideration of the worldly value of missions, outside their peculiar claim to other-worldliness.

It is plain, we think, that the Missionary spirit in the Protestant church is the only element which answers to the ardor of the church of Rome. Long ago, Dr. Newman declared that "In the present day mistiness "is the mother of wisdom. The hope of the "Church is said to be he who can guide it through the channel of no-meaning, between the Scylla and Charybdis of Ay and No." And Robertson, who was certainly as orthodox as he was sweet, found popular Christianity to be "at once devotional, slanderous, timid, gossiping, narrow, shrieking, and prudish." But the solitary men and woman who, with a courage above that of armies, penetrate foreign and hostile lands, there to live or to die for an idea, recall the apostolic days and the dauntless faith of the primitive Christians. Their work is either Quixotic or inspired, as one looks at it. But their attempt is sublime.

They plant the outposts of civilization. Doctrines send them where dollars could not, and commerce and the arts follow in the track they have cleared. They carry with them that vast engine of progress, the English language. In Asia and Africa, alone, they have reduced to written characters nineteen barbarous tongues which must give place to English speech. They have built school houses. They have taught habits of decency, order, sobriety.

We observe, with some surprise, that the good fathers in Israel speak deprecatingly of educational and civilizing agencies, and exhort the missionaries to remember nothing save Christ and him crucified. Schools, farms, and saw-mills are well enough, but church-membership is prerequisite, they believe. In their order, baptism precedes civilization. But all history shows that neither men nor nations can long hold to a faith which is higher than their intelligence. They will observe rites and ceremonies, they will repeat formulas, they will offer lip-service. But their hearts are where their civilization holds them. The Christianity of the year 1500 had no claim to the name of its founder. With fourteen centuries in which to ripen, it had rotted because of the ignorant superstitions of men. Mr. Moffat found among the Bechuanas, that an eagerness to understand the mysteries of the white man's dress-making, tailoring, cooking in pots, preceded any eagerness to divine the mysteries of the white man's religion. He observed, also, that they discovered candle-making to be a bewitching employment, and that after they had run numberless candles it occurred to them that books to read by candle-light and capacity to spell out the books would be excellent acquisitions. On which revelation they acted. The explanation of the prosperity of the South African mission at Genadenthal is not far to seek. There the missionaries have established a grist-mill, a smithy, a drug store, a printing office whence issue two monthly periodicals, and in the tidy chapel a Hottentot plays the organ on Sundays. It is, however, the negro cousins of these converts, across the straits in Madagascar, who have fought their good fight and finished the faith. Holding already a rude and partial civilization, these Madagassy gave ready welcome to the new doctrines and new industries of the missionaries, the king himself laying the corner-stone of the first school-house. Five years of royal protection developed thousands of nominal Christians, overflowing schools, trained carpenters, weavers, artisans of all trades. The king dying, there followed twenty-seven years of such persecution as Rome decreed in the first century. The victims were tortured, maimed, flung from precipices, tossed to wild beasts, chained to the dead, loaded with fetters and thrust into caverns to starve, boiled in oil, sawn asunder, burned alive. And they neither flinched nor recanted. Yet these later Latimers and Ridleys owned the black skins, the flattened features, the thick lips, the curly hair which conservatism pronounces incapable of civilization. Their ancestors were sold in our slave markets. Their kindred fought under our flag. And the most enlightened nation of Christendom debated for years the fitness of such blood for freedom and the franchise.

But if the missonaries had not hastened civilization, and if the converts had all backslidden, we should still hold the value of missions to be incalculable; for unselfishness keeps the world sweet. "Grandeur of character," says Emerson, "acts in the dark, and succors those who never saw it." Were a new *Acta Sanctorum* to be written, there would be set within it the name of John Elliot, who gave seventeen years to making an Indian Bible. It would tell the story of sad David Brainard, wearing out his feeble life among the savages, alone, sick, in peril, torn with morbid doubts, but exalting with his latest breath the Christ in whom he believed. It would add that of Hans Egede, who gave up father and mother and people and home, to spend his days in desolate Greenland, beseeching the dull natives to be saved from their sins. It would name the sweet Moravians, who, following the heroic Swede, worked and prayed in willing banishment through one hundred and fifty years to plant four missions on those icy shores. It would honor Allen Gardiner, and Martyn, and Vinton, and the learned Vanderkemp. It would illumine its pages with the name of Adoniram Judson, of whom Theodore Parker said, with wet eyes, that all the treasure spent on missions was not too much for one such life. It would enshrine the Kusters and Father Taylor, who, elected to serve in the leper hospital on Robben Island, and there lived amid such horrors as our small-pox lazarettos do not know, nursing, comforting, praying; on three days of the week holding school for lepers and the chronic sick and blind; on two days soothing, helping, and reading to the lunatics.

Humanity might better lose the whole history of Napoleon than the story of such deeds, not wrought in the heroic heat of a high moment, but the slow fruit of every day of painful years. They make contemptible the luxurious life of worldly men and women. They render despicable that piety which calls itself Christian only because it utters long prayers on Sunday and pays tithes in anise and cumin. They drive thoughtful people without the church to the conclusion of the Pike County philosopher, that loving service to God's helpless children, the "bringing them to their own, is "a sight better business than loafin' around the throne."—*N. Y. Tribune.*

Advent Christian Times.

TUESDAY AFTERNOON, Feb. 13, 1877.

JOSHUA V. HIMES, - - - - - EDITOR

MISSIONS.

A writer in *Zion's Herald* has some plain talk on missionary enterprise and success. He says:

> A preacher who succeeds in saving souls in America, comes to India, and preaches the same gospel, with the same earnestness and faith, and yet sees scarcely any fruit. He is startled by his want of success, searches his heart, prays, consecrates himself anew, and waits before the mercy-seat until he is sure that he enjoys as much of the Spirit's presence as he has ever felt in America, and then tries once more. The result is the same. The natives are wholly unmoved by preaching, which would almost inevitably send conviction to many hearts in an American congregation. How is he to account for the difference? Is the gospel less suited to the natives of one country than of another? Many good, and some very wise men are sorely puzzled over this question.
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> One of our Bishops who visited India was much troubled about it, and frankly confessed that he could not understand a fact which seemed contrary to all his convictions with reference to the methods of grace, and the power of the gospel. Too many settle the question by referring it to God's sovereignty, and excuse their failure by assuming that the present is not the time which God has fixed for the conversion of the people. Others have much to say about preparatory work, education, etc., but the discouraging fact remains, that the Word preached in India usually fails to accomplish as much as in Christian lands.
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> Some readers who have read of our revivals in India, may be surprised at this statement, but I am speaking of the Hindoos and Mohammedans, the two great divisions into which the people of North India are divided. Among these there has never yet been any movement of a general character. Now and then a straggler is picked off, but not a gap has yet been opened in their ranks. The mass of our converts have been from small communities of low caste people, who are not reckoned as Hindoos proper, and whose conversion does not greatly affect the solid ranks standing behind them. Scattered converts are picked up, and slowly a Christian community is being formed; but anything like a revival, the conversion of two or three dozen families, has never yet been witnessed.

—Now this is a sad story. It throws a dark cloud over the bright prospects we have been taught to entertain of the progress of the gospel among the heathen. True, the writer says he does not speak despondingly, but it strikes us that the hope he indulges of better things in the future is not well grounded. He says:

> The reader will probably say that the missionaries have the remedy in their own hands, and need only wrestle, like Jacob of old, till the power from on high comes upon them. This is, in a measure, true; but we missionaries have not this work in our own hands. The church is carrying on this work, and we are but agents for her. With a doubting, hesitating church behind us, our hands are not stayed up for the strife, but dragged down rather. The church must be taught to pray, to believe, to feel an interest in her distant laborers. She cannot do this work by proxy, cannot escape the responsibility by simply paying for "substitutes" to go to the front. According to her faith, so will it be unto her in this great work.

—The success of the missionary, then, depends upon the spirituality of the church that sends him out. By looking at the spiritual thermometer at home we can tell about how it registers abroad. We have no doubt the test is a fair one. What is the almost universal testimony as to the indications of that thermometer? In very few places does it register many degrees above "luke-warm," and often is below the freezing point. Even home missions depend upon "fairs" for support. The ministry is paid by the gains of gambling and the sales of pleasures. Instead of the prayer and conference meetings, we have "the social;" for self-denial, we have self-indulgence; instead of separation from, we have conformity to the world. And this is not alone the testimony of outsiders, but of the best minds within the church's pale.

We speak of these facts sorrowfully. They are a just occasion of the deepest distress. But they are facts. They teach us the truth of the Scriptures, which affirm that just such a state of things shall exist. Let the missionaries go on in their noble work, and do all that they can to save some; but let them not delude themselves and others with the false hope that *all* the world shall be converted. If they go to work understandingly, they will look for some "out of" every nation to which they go, and will not be disappointed. But the idea of a temporal millennium, a triumph of the gospel in the regeneration of the mass of mankind, is a delusion and a snare.

EDITOR'S JOURNAL.

CASTLETON, VT.

On my return to Castleton from Canada I found a telegram saying that my son Edwin was dying, and that I must return immediately. But it came too late for me to get the train, and I was compelled to wait until Monday. I spoke in the evening from Ps. 51: 10–13—"Create within me a clean heart," &c. The audience was good, giving the best attention to the word, and our soul was blessed.

SABBATH, Jan. 21. The subjects today were the Beatitudes, Mat. 5: 1–14, and the kingdom, Mat. 6: 10. While I portrayed it from the divine word I could almost see it in vision, in the glory with which it is soon to come. The kingdom will come soon, and then we shall have joy forever in the Lord. No more death, but immortality—the kingdom of God.

At night I spoke from Ezk. 33: 7–11, on the duties of the watchmen, to warn the wicked and press them to come to Christ. A goodly number came out, and some spoke of being blessed. There seems to be deep conviction, and many ready to break down and come to the Lord. May he continue to be with Br. Mathewson and his people, and give them great success. I leave with regret; but must hasten home, to bear with my household the sorrows which seem to be upon us.

I have now spent almost three weeks in Castleton, though when I came did not think to tarry but a day or so. The hand of Providence seems to be in my detention. I have been so warmly welcomed, and heartily received by Br. and Sr. Mathewson, the church and the community, that I have had free access to the people, and the word of the Lord has had free intercourse and has been glorified. Souls have been convicted, and converted. The church has been greatly cheered, and helped in the way of the Lord.

This is my first visit of any length with Br. Mathewson. It has been both pleasant and profitable to me, and I hope to him and his people. I have seldom worked with a brother in a revival where there was a more perfect sympathy or unity in labor. We worked together as a charm, and God was with us indeed, which was the best of all.

MONDAY, Jan. 22. On my way home I had opportunity this evening to spend a little time in Rochester. I found Br. P. A. Smith's family well, and learned that his health is now restored, and he is continuing his good work in Florida. I was glad to learn what I expected would be the fact, that Br. J. H. Whitmore is very much liked here, and the church is prospering under his labors. He, with them, desires to make a special effort in a protracted meeting, and wishes me to aid them, which I will do if possible.

TUESDAY, Jan. 23. I reached home at 7 p. m. The first sad word from a friend at the depot, as I got out of the car, was, "Your son Edwin is dead, and the funeral is to be at 10 o'clock to-morrow." My suspense of mind for days was now settled. My dear son, on whom, I with others depended so much in carrying forward our mission in the West, is dead. He sleeps in Jesus. He was faithful to the last, and died in the harness, and at his post. I thank God that he gave me such a son; and now he has taken him away we cannot, as a family, find it in our hearts to murmur. But our meeting to-night has been a sad one. Midst the weeping of mother and children and kind friends, I have felt the blessed support of the hand of God. And I am thankful that God has permitted me to reach home to help bear my part in this affliction, and administer comfort to them.

Edwin has now been dead one week, but his features were natural and pleasant as in life. Dear saint! He sleeps sweetly in Christ, and only awaits the sound of the last trump to come forth to everlasting life.

WEDNESDAY, Jan. 14. At 10 a. m. our friends gathered at our residence to attend the funeral services, conducted by Elds. D. Mathewson, Ferriss and Mansfield. Several clergymen of the town were also kindly present to sympathize with us: Eld's. Collins, Sickafoose, Deering, and Bartmess. It is the second scene of the kind we have passed through since we came West. The first was in the death of my son John.

THURSDAY, Jan. 25. The church in Buchanan invited me to speak to them while I am detained at home with office and domestic duties. I gave the first lecture this evening on the outpouring of the Spirit. (Is. 44: 3–5.) Good audience, and many spoke at the close of the discourse.

SATURDAY, Jan. 27. We had a copy of THE TIMES returned to-day from a Catholic priest, who filled the margin with the following remarks:

> "What is the Bible? What are the Scriptures? Please read Sir Edmund Burke on the petition of the non-conformists, and reflect on the folly and wicked bablings of all those who have left the one Catholic and Apostolic church. You will never be happy till you turn back to its fold. You have no guide. You are not *infallible;* then you may be in error. All the heretics are howling against the true church of Christ, you think it is all up with the Pope. Read history and see if he has not been in just as tight a corner thirty-two times already and got out of it. He will get out again. You will do as Herod did, you will unite with Pontius Pilate. You cry, 'Anti-christ! He hath a devil! Crucify him!' The servant is not better than his master. The world persecuted his master, it must persecute him. If there were no men like you to cry out 'Crucify him!' the prophecy would not be fulfilled. The world hates the Catholic church, and always will hate it, and persecute so long as there is a devil, and so long as the devil has his followers. Had you not better make up your mind and return to the one fold. This is a serious matter think well on it. Good bye!"

In another part of the paper, he says of the account of M. Pieranda's conversion from papacy, to protestantism, "A lie!" Under the request for prayer for Edwin, he says, "Could not the *saints in heaven* pray for us as well as you?"

Spoke at night on the three parables of Mat. 25. Eld. Collins, the Disciple minister, was in, and followed me in interesting remarks, as did Br. Mansfield and others. Thus the work of the sad and weary week was closed. We have had a mingled cup. Sickness and death, with care, and hard work. But God helps, and we are therefore sustained.

SABBATH, Jan. 28. Extremely cold, but a good gathering at the house of God. I spoke in the a. m. from Is. 64: 6. "And we all do fade as a leaf." I showed the fading nature of all terrene things. All is fading and dying. Nothing can be relied upon but the unfading and eternal things of the world to come, where there shall be no more death. At noon I attended the funeral of Br. John Perrott's son, a boy of nine years. A sad affliction. At night I spoke from Ps. 51: 10–13. "Create in me a clean heart, and renew a right spirit within me." A searching time.

MONDAY, Jan. 29. After taking care for my afflicted ones at home, and laboring in the meantime for the church, the past week, I took the cars for Chicago. On the way Br. F. B. Streeter, introduced himself as an old acquaintance. I found he was the son of Sr. N. Streeter, Vernon, Vt., one of the most active and faithful of the Adventists there. He is now settled in Kalamazoo Mich., a music teacher in the city schools.

At 10 p. m. I was walking by moonlight amid the ruins, not of an ancient city but the late proud and beautiful Chicago, which had hardly been built, ere it vanished in flames of fire, leaving only the *debris*, with here and there the walls of the palaces and immense structures of her merchant princes, which looks as desolate as "Tadmor of the wilderness." I was soon welcomed by Br. Burr. I found Br. and Sr. Kessler with him. I found deep sympathy for my late affliction. How sweet is the kindly attentions of friends in the hour of bereavement and sorrow. The church are holding interesting meetings here. They are real workers, and God is with them, prospering them.

TUESDAY, Jan. 30. Called upon J. E. G. Scott formerly of Vernon, Vt. now established in business here. He is in a wholesale establishment dealing in men's furnishing goods, at 61 West Washington St. And dealers will do well to trade with him. Years ago I used to visit Vernon and put up at his father's house. He was but a lad. Little did I then expect this meeting in this Western metropolis. I rejoiced to find him an Adventist, not ashamed of the faith and hope of his parents. I also had an interview with Br. A. M. Billings. He is President of the Gas Company on the West Side, and is crowded with business and care; but a man of great natural powers, both physical and mental, and quite unrivalled as a business man. In the early history of the Advent movement he was an Advent preacher; but for many years he has not been connected with the Advent church. He has shown hospitality to his old Advent friends, and helped the church in Chicago, though not a member of it. I am not a favorite of his. He does not like or believe in my course or policy in carrying forward the Advent cause in the West, and of course would not be expected to aid me in my work. This is all right. Every man has his own convictions of what is right and should carry them out honestly. I am doing what I think is right. And I have to do the work to which Providence has called me, according to the best wisdom which God gives me, and my faithful brethren in the West and elsewhere.. Two cannot walk together except they are agreed. I think no cause can live and prosper without organization and law. And And then the best organization will fail, unless there is integrity in its members. Each one must enjoy their rights and be respected in the positions they occupy by the expressed will of the body. Then there will not only be peace, but growth, and prosperity. I am happy to know that the Western Advent interest has been prospered more or less in every department, and that the prospect before us was never brighter, both as to our work and in doing good, and the prospect of nearing deliverance for the saints. But since the beginning of the world no cause has ever flourished without its dangers. Either its members backslide and lose the life of God, or "offences come," and then strife or division. Generally those that stand most prominent are marked for opposition. They are assailed in various forms, and the more they prosper, the more bitter will be the assults upon them. In the West for the last eight or ten years there has been but little for any one to envy in the position of the workers in the cause. We have all been poor, our laborers have received but little, and with the necessary sacrifice and hardships there was little motive for jealousy, in any department. Naturally we have had much peace. But now that we have gained so good a position, and are succeeding so well it would not be strange if we should have trials like all before us. The Savior says "offences must needs come;" but adds a wo upon those by whom they come.

In the p. m. I called on Judge Ayres in Harvard, Ill. The church are without a preacher, except Br. Reed's occasional supply.

I spent the night at Janesville, Wis. with Br. Clow. He is deeply interested in the time of the Savior's coming, looking to 1873 and 1875 for the consummation of our hope. He has an active mind and is quite a thinker. He is also a genius and an inventor. His Reaper, is looked upon as one of the best in the world. Our farmers have no doubt seen his liberal offer for the sale of one of them to help the Western office. Any one in the want of a Reaper will do well to close with this bargain.

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

Upon Four Propositions, Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

ELD. HIMES' FOURTH REPLY.

It is said that a certain lawyer advised his pupil, when the law and evidence were both against him, to *resort to abuse.* Those who have read my brother's "Fourth Letter" will see the point. He may think to gain his audience by such language as he uses; but I have a better opinion of them. I trust I am addressing candid hearers, who will weigh argument and give diatribe the go by. They understand that abuse and appeals to prejudice are the weapons of those short of argument. One who feels safe upon the foundation of his logic will disdain a resort so degrading. Does my brother prove anything by the use of such phrases as these?—"*Dare* you deny? Get out of this mist; Be honest; Dare you answer? Puerile quibbles; Utter ignorance or dishonest attempt; Have manhood enough to answer; Modern Sadduceeism; Mere jugglery: Twaddle; Paltry quibble; Clap-trap; Stale fustian." He forgets that hard words are not arguments.

My brother attempts to hold his argument from Ex. 3: 6. He has labeled my reply a "complete failure:" but the amount of space he devotes to it shows that at heart he holds a different opinion. I now purpose to show how he has exploded his own reasoning. He says of the expression, "I am the God of Abraham,"—"God uses language in no other sense than as man would understand it.... When God said, 'I am their God,' man would say, 'He can only so say when they exist: hence they now exist.'" And to show that this is no slip of the pen, he repeats—"Man would understand him as saying, 'I am now in fact their God:' hence they exist."

But he forgot that when he introduced this argument he said, emphatically, "Mark! I do not say this was the intended meaning of the passage, nor even that Moses so understood it. This is no part of the argument!" Thus after calling special attention to his doubt that Moses understood the passage as he explains it, he repeats and re-repeats the assertion that God used the "language in no other sense than as man would understand it." Now if this means anything, it means that the words had but one obvious sense, which was that Abraham is conscious in death. Yet he says, "I do not say that this was the *intended* meaning, nor even that Moses so understood it." He has a poorer opinion of Moses' intelligence than I have. But let me set my brother's dilemma fairly before our readers, that we may all understand

HIS POSITION.

Mark! I do not say this was *the intended meaning* of the passage, nor even that Moses so understood it. *This is no part of the argument!* (Third letter.)	God uses language in *no other sense than man would understand it.* Man would understand him as saying, I am now, in fact, their God: hence, they exist. (Fourth letter.)

Nor is this the only place where my rother's unfortunate appeal to this assage has led him into self-contradicion. He asserts that when God says, I am the God of Abraham," he uses he "language in no other sense than nan would understand it," and that ense he with equal confidence affirms be that Abraham has a conscious xistence in death. Mark this! By urning to Gen. 26:24 we find that God aid to Isaac, "I am the God of Abraam thy father." Now according to ld. Braden, Isaac must understand is as meaning, "I am now, in fact, his od: hence, Abraham exists." Consequently Isaac was informed as to the conition of the dead. But in his second letr Eld. B. said, "Before the flood we do ot find any distinction between the fe-principle or soul of man and that of e brute. This holds true all through e books of Moses, except that Jacob d the patriarchs began to have ideas f the soul as a phantom, wandering in *heol* or the underworld." We are, erefore, forced to the conclusion that Isaac knew no distinction between he soul of man and of the brute; and he is informed in terms whose ense was unmistakable that the soul f man survives, he must also have beeved that the souls of beasts survive— e knew no distinction between them. nd further: why use such indefinite nguage concerning Jacob's faith, hen God had said plainly to him, "I n the God of Abraham and Isaac?" Gen. 28:13.) If the clear import of is language is what my brother afrms, Jacob's ideas of the soul as a andering phantom ought to have asumed more definite shape. The imaterialist who compares the benightd condition of these "pastoral barbaans" with the light enjoyed by the gyptians upon the condition of man death and the future life, can but reret that they did not procure theology well as their corn from that more ivilized people.

Finally if my brother will kindly tell s what *was* the *intended* meaning of x. 3:6, and how *Moses* understood , and then endorse that as the true ense of the passage, he will doubtless o quote his own terms) get out of the mist" of self-contradiction and "the ust" of incorrect reasoning. Meanhile I refer my readers to my arguents on this point in a previous letr. My brother says they are judge nd jury. I freely leave the case in eir hands.

A few words on Christ's argument om Ex. 3:6. I am glad he has said, The question is, Does his argument r the resurrection depend for validity pon the conscious existence of the atriarchs, when God used the language ferred to?" This brings the matter to a few words. My brother takes e position, squarely, that Jesus only tempted to prove that there *could* be resurrection; that he showed that the ad are conscious, and thus proved the surrection *possible.* He maintains this sition by substituting other words r the language of Christ. It would well if he would remember the prinple he himself has insisted on: "Our ctrine must be in the words of the pirit, or we must take the Scriptures. e must call Bible things by Bible ames." He would not then reply, ugglery," when I show that he inlges changes of Bible language that volutionize the sense of the passage. ow innocent his remark, "Br. Himes' tempt to set aside our arguments by owing that our Savior *did not use the entical words* we did, is mere jugery." (Italics mine.) "Identical ords," indeed! We should think t. If Christ had said white, and Mr. raden had written black, the difference could hardly be greater. With hat an air of injured innocence my other says—"the identical words!" if the difference between his words d those of Christ was merely in oice of terms, and not, as it really is, in the sense of the terms employed. Mr. Braden says, touching the present *state* of the dead, while Christ says "Touching the resurrection of the dead." He says, touching the dead that they are conscious, where Jesus says, "touching the dead *that they rise.*" He says, Now that the dead *can* be raised, while Christ said, Now that the dead ARE raised. What I showed up was not a dissimilarity of terms, but an absolute conflict of ideas. And the rebutting argument is—"mere jugglery!"

There can be only two senses of the expression in Lk. 32:37. It either means that the resurrection *has* occurred, or that it *will certainly* occur. It cannot by any fair exegesis be made to mean merely that it *can* be or is possible. Some argue, and this passage and 2 Cor. 5:1-10 are the pillars of their theory, that the dead "are raised" when they die. But my brother has not reached that advanced stage of immaterialism, so I have no need to argue the point. It remains that the passage is a prolepsis. It is admitted that the resurrection is in the future; but Jesus says, "Now that the dead *are* raised:" hence he spoke prophetically, and proleptically; and his point is that the Lord is the God of Abraham, not because Abraham is alive, but because Abraham will live again.

My brother says "there is no dispute that his purpose was to prove that the dead *can* be raised." I disputed this very point in my last article. To assert it is to emasculate the Savior's argument. "Then came to him the Sadducees which say *there is no resurrection.*" How tame to read—And Jesus proved to them that a resurrection was *possible,* because the dead are conscious. And how absurd the conclusion that the Sadducees were thus put to silence. We leave it to the candid reader whether the record does not imply that Jesus *demonstrated the certainty* of the resurrection beyond cavil. "As touching the dead *that they rise* .... God said, I am the God of Abraham."

Again. God is not the God of the dead. But Abraham *is* dead. (Gen. 25:8.) But my brother says, his *body* died. His spirit is alive. Very well. God is not the God of the dead; and if it is the body that is dead, God is not the God of the dead [body], therefore it will never have a resurrection. The spirit of the "pastoral barbarian" is alive, and needs no resurrection, indeed is incapable of it, because only *the dead* can be raised to life. The Sadducees were right after all on one point. Such are the inevitable conclusions from my brother's premises.

As to Lk. 12:4, I tried hard to find some argument in my brother's use of it. I could see none, unless it was in the direction I indicated. He now denies that he meant that, and this leaves his "argument" from Mat. 10:28 and Lk. 12:4 simply a bundle of bare assertions. Let me show an instance as a sample of the whole—the most palpable *non sequitur* one could conceive. He quotes the texts, and then without a shadow of argument gives us *his* eight "conclusions," and forthwith speaks of them as if his *ipse dixit* were the standard of appeal. "Conclusion 4" is—"After God kills he punishes by casting into *gehenna.*" And "Conclusion 5," deduced from No. 4, is—"Death, then, does not extinguish that conscious being that the spirit possesses before death." Which is as legitimate as it would be for me to say—'Death, then, does not extinguish the conscious being or life of the body:' for he casts soul *and* body into *gehenna.* Observe, Eld. Braden says: "After killing, the spirit has conscious existence, or what does God cast into *gehenna?*" entirely *forgetting* that "the killing" is before the resurrection, and that when it occurs soul and body will be present at the judgment in the person *of the man* to receive the awful doom.

Having forced my brother to tell as plainly what man is, he seeks a refuge, and thinks he has found it in—*Synecdoche!* But he has quite forgotten that figures of speech are subject to law. If he affirms that a word is used figuratively in any given passage, we have a right to a reason for his opinion. He knows perfectly well that a figure is inadmissible wherever the natural sense of the word agrees with the context. "Words must be taken in their primary and commonly accepted meaning, unless we are compelled by the context to give other meanings." A figure or secondary sense is not allowable unless clearly demanded. Now the simple fact is, there is not a synecdoche in a single passage he cites. It will be time enough to talk of a figure in those passages when he shows the natural sense of the term man to be inadmissible. As I cannot follow him through, let me puncture his theory at a point or two. Moses uses the synecdoche in Gen. 2:7, he says, "God made man [his body] out of the dust." We will admit the synecdoche for the argument's sake. Let us read on. "And breathed into his nostrils the breath of lives, and man ['s body] became a living soul." A decidedly unwelcome conclusion for the immaterialist. Again he says, the image of God pertains to the spirit. So we must read Gen. 1:26-28—minding the synecdoches—"God said, Let us make man ['s spirit] in our image, after our likeness.... So God created man['s spirit] in his own image: in the image of God created he [man's spirit]: *male and female* created he them [their spirits!]. In synecdocheing 2 Cor. 12:2-4, he happened to see the inconsistency he failed to note in Gen. 2:7, so he throws in the remark, that sometimes the synecdoche and the natural sense; "both occur in the same sentence." My brother accused me of *paltry quibbling.* I hope never to be guilty of such tampering with the fundamental laws of language as this. In passing I wish to inquire how my brother learned that Paul's *spirit* was caught away to heaven. Paul himself says he *could not tell* whether he went "in the body or out." Br. Braden seems to have found out. How and where? I don't *dare* him to tell, but will he please inform us.

A little space is left for comments. Spirit is a term that has several senses. My brother assembles a number of texts in which it occurs in a variety of meanings, or does not occur at all, and then deduces arguments as if his premises were indisputable. He thinks strange I should deny his premises, or expect him to prove them; appeals to common sense. Unfortunately he has defined common sense to be "public opinion"—not a standard authority. He says my observations on the fact that the terms of his proposition are not in the Bible, are "clap-trap," and quotes a phrase from my first affirmative proposition, and asks if I can find *it* in the Scriptures. When I presented him the blade of this weapon, I hardly hoped he would grasp it: but he has done so. What I said was, "He may search the Bible in vain for immortal soul, or *any equivalent expression.*" When I come to affirm my proposition to which he refers, it will be time enough to decide whether I can find *equivalent expressions* for it in God's Book.

My brother brings in a college again, this time to illustrate where a dead man goes. "The faculty and students have gone to other institutions; the building has been hauled away, and used for other purposes." And he adds contemptuously, "but, says brother Himes, where did the college go?" The comparison, for once, is apt. In such case the college is EXTINCT, just as a man is, when dead. It has ceased to *exist as a college.* So when a man dies, and his "breath of lives" goes to "God who gave it," and the man returns to the dust from whence he was taken' though the material is not annihilated, *the man* has ceased to exist.

I am sorry that I have not space to consider some other points. Still, I have not felt bound to pay any attention to questions asked in a manner calculated to impugn my moral courage or candor. If Mr. Braden when he wrote to me before the debate concerning my views had dared me to answer, or challenged me as an honest man to reply, the correspondence would have suddenly ceased. I have no objections to being pressed as hard as he can push me. But when dared, or denounced as dishonest, I shall use my own judgment about replying. I hope the debate may now return to the spirit of the first articles.

The Times.

AT HOME.

∼ ∼ ∼ Illinois had a slight earthquake last week.

∼ ∼ ∼ We have entered on another series of railway accidents. Recently, near Alton, Ill., the horror of burning living passengers, held fast by the ruins, was re-enacted. One man was held by his foot only, but could not be extricated in time to save him from the flames. The accident was the result of culpable, yes, reckless carelessness on the part of a conductor. Other accidents have resulted more or less favorably.

∼ ∼ ∼ The *Boston Journal*, Jan. 27, says:

A YEAR TO BE REMEMBERED. We give in to-day's supplement a summary, more full and elaborate than ever presented in a news paper, of the remarkable disasters and calamities which made the year 1871 noteworthy in the calendar of the century, together with an account of the peculiar natural phenomena of the year. The list is a melancholy one. Hardly a conceivable calamity which did not at some time during the year fall upon some portion of the globe. Gales and shipwrecks at sea, floods, storms, earthquakes, tornadoes and conflagrations on land; famine, pestilence and epidemic; collisions on railroads, steamboat explosions, mining accidents, explosions of fire damp, added to the array of suicides, murders and violent deaths, make a long list of horrors, hardly equaled in any preceding year of the century, and it is to be hoped, not to be equaled in any year to come. The leading disasters of the year, such as the Westfield explosion, the collision at Revere, the conflagrations in Chicago and the Northwest, and the famine and pestilence in Persia, are familiar to the public mind, but the list presents in chronological order calamities hardly less serious, which were crowded out of general recollection by succeeding horrors. The record of any single month is sufficient to awaken serious reflection, and show us the multitudinous possibilities of danger and death which encompass all our lives.

∼ ∼ ∼ Another New York writer says: "I do not remember the time when crime stalked so fearlessly in the streets of New York as now. The last week has witnessed two cold-blooded murders, half a dozen brutal assaults, burglaries unlimited, and highway robberies without number. Add to these the embezzling bank officers and defaulting clerks, and the schedule presents an array of criminal acts scarcely ever paralleled. For this our present police force is in a great measure responsible. Since Tammany took control of the police, the officers of the force have been selected more to a view with carrying primary elections than to preventing or punishing crime. Policemen consort with thieves and rowdies, and it has been proven in more than one instance that the three callings are combined in the same person. When poor Panormo, the music teacher, was being beaten to death and robbed by ruffians, in the public streets of Brooklyn, last week, twenty four policemen of the same precinct were attending a primary meeting within two blocks of the bloody scene. While they were "stuffing the boxes" for one of the "Ring" candidates whose nomination to office had been agreed upon, ruffians were beating out the brains of the poor music teacher, almost under their noses. In New York, the same condition of things exists. Even the most frequented thoroughfares are unsafe after midnight; for thieves abound, who will assault any one for the purpose of robbery, caring nothing if murder be the result of their work. A friend of mine, living up town, heard voices under his window late at night, and, on looking out, saw three men talking together. Presently one said, "Here comes a feller; let's go for him." And they did "go for" a lone pedestrian to the extennt of knocking him down, and leaving him senseless on the sidewalk. As they turned coolly to a convenient street-lamp to see the amount of booty they had achieved, one said, "How much did you get, Bill?" Bill replied: "Only nineteen cents, but that will buy the beer! Come along, boys!" And so they went their way. The hospitals are full of beaten and wounded persons, who have received their injuries either at the hands of such ruffians, or in some drunken street or bar-room brawl, and the list of violent deaths upon which the coroners are called to hold inquest will amount to at least a dozen per day. Intelligent persons attribute this lawlessness to the corruption of the Judiciary and the governing authorities.

∼ ∼ ∼ The carnival of crime, robberies, burglaries, deadly assaults, and murders continue, and indeed, increase in this city and vicinity. Rampant ruffianism is now so recognized as the inevitable condition here that with the perusal of the details of some daring outrage the interest felt by many ceases. So much has it become a matter of fact that criminals of the worst class, those most dangerous and daring, have, if not protected and encouraged, at least been so tolerated in the pursuit of plunder and commission of crime, by the worthless police, that again and again it is said, "An honest man has not half the protection afforded to a thief." Men guilty of daring crimes, well known to be criminals, walk the streets with perfect immunity, and at night waylay, rob, beat, and murder honest men with impunity. The robbers of the Grafton Bank, of Massachusetts, though well known, and disbursing plunder lavishly in the face of the city police, were not brought to justice until a Massachusetts detective, alone and unaided, came here, boarded in the den of one of the burglars, gained the confidence of the mob, and finally trapped all the principal robbers. Other cases of a similar character are continually occurring. Dutch Heinrich holds the confidence of the detectives, and is on terms of intimacy with them. There are several indictments against him on which he has never been been tried. The man arrested in Washington the other day with Blatchford's stolen bonds in his possession, and who gave the name of Horace Corpe, is understood to be an old hand at bank robbing who has done considerable business in the Southern States, and of whose character and career Glover, the bond smasher now on trial in Boston, could give an interesting history, and yet none of the principal detective officers seem aware of his antecedents; and Judge Hogan, who, after examination, had judgment enough to hold him for trial is now ignorant of the fellow's real name and character. The brutel outrage upon Albert Bornowsky, a well known merchant, on Sunday morning at the Mansion House, by Dennis Brady, Thomas Cummings, and Michael Donovan, three well known desperadoes, is still fresh in the minds of the public. It is now certain that Brady, dressed in the garb of a Philadelphia policeman was the leading spirit in the most daringly planned and most cunningly executed bank burglary ever perpetrated in this country. Officers of the Kensington Park Bank, Philadelphia, were surprised by a member of the police to all appearance walking into the bank, and informing them that the captain had heard that an attempt would be made to rob the bank that night, and that a force of police would be sent to take up their quarters in the building and protect it. The officers felt very much gratified; informed the watchman that the police would come, and ordered him to admit them. These are a few of the many instances of daring crimes which the police seem powerless or unwilling to prevent. The thieves and robbers have such a thorough organization that they swear an *alibi* when any of their number is arrested, or fall upon citizens or policemen who seize the scoundrels and effect release. Vigilance committees are seriously talked of, and may be formed at any time. People seem prepared for meting out summary justice to hordes of villains in and about the city.—*Cor. Chicago Tribune.*

ABROAD.

∼ ∼ ∼ A hint of coming change is afforded in the fact that the Assembly, on Monday week, was tumultuously discussing a motion for the establishment of a *Provincial Commission*, to govern the country in case the Assembly is illegally dissolved; and that an attempt to assassinate M. Thiers on the evening of the same dry.

∼ ∼ ∼ The most prominent topic in foreign affairs, the past week, has been the discussion of the Alabama claims in England. The tone of the most of the English press has been fairly intemperate, and a feeling of bitterness exceeding anything displayed during the war, has been developed. The exciting cause has been a claim put in before the Geneva Arbitrators by the American Consul for indirect damages on the ground that by the putting out the Alabama and other vessels the war was greatly prolonged. When the Alabama treaty was first published, and the fact announced that two great nations had appealed to arbitration instead of arms in settlement of a difficulty, a new era of good feeling between nations was announced—arbitration was to take the place of war: but from present appearances the experiment of arbitration is like to leave a worse feeling between England and the United States than has ever existed before. At any rate, our great government will not withdraw the claim, but will abide the decree of the arbitrators. Whether England will even come before the court, remains to be seen. An adverse decision she would in no case abide.

Says the German correspondent of the London *Standard:* "In any case the Convention of Geneva will sow the seeds of a deeper and more lasting animosity between the two nations than has at any time existed."

∼ ∼ ∼ NAPOLEONIC STRAWS. Few people who have accurately followed the somewhat erratic course of French politics for the last eight or ten years will discover a "straw" in the recent refusal of the French Assembly to confiscate the Napoleonic property. Some astute critics have fancied that the Assembly men, tired of the dogmatic qualities of Thiers, and the indecent haste of the Orleanists to reduce France again to servility, had resolved to show that they could still keep a corner of their hearts open for the blear-eyed monarch, who ruled over them so effectually for twenty one years, and that they eagerly profited by the occasion of dwarf Naguet's proposition the other day to attest their love for the Emperor. No conclusion was ever more hasty. The members of the Assembly have shown on divers occasions that they nourish the most thorough contempt for Napoleon, and all his admirers, and that the only reason why they do not confiscate his property is that they fear it might render him in a measure a martyr in the eyes of the ignorant peasantry, or be made the pretext of a quarrel. They openly scorn and defy the members of the next Assembly, who have been elected from Corsica, and from one or two departments in France on Napoleonic platforms, and laugh at the idea of any possible conspiracy. No! when Louis Bonaparte fell, he fell utterly, and he never can hope to

"Regain that bright hour"

when the forty millions of ignorant Frenchmen were at his feet, regardless of '89 and other bloody conflicts. What the intoxication of the moment caused them to forget, they remembered anew after '48 and '51, and Sedan, and '71; and they want no such mischief-mover among them again.—*Boston Journal.*

Correspondence.

From Br. R. B. Dutton, Center Point, Iowa.

We are having a good time here. Br. Pitcher has been laboring with us, and the Lord is blessing the people. The school-director that I mentioned in my last letter is a noble, good man, and I am glad to say he loves Jesus. He has a blessed family, too, and they love the Lord. They help me to furnish wood and lights liberally. In this country it is customary, I believe, for meetings to furnish their own fuel. I must say that I never saw a neighborhood of kinder or more hospitable people in all my life. There is quite a number of good Christians, and they take right hold and work in our meetings as though they all belonged to one church. Praise the Lord! Three have risen for prayers already.

I must say I am feeling more at home here than I did when I last wrote. By the by, I intended to say in my last letter not to publish it; it was, perhaps, too rough. But I felt as though I was being toughened almost too fast for a boy only four years old in the gospel. But the Lord is good to his children; and I feel like a child of God. Brethren and sisters, all pray for me, that I may be more childlike, and Christlike, too.

From Mary A. Tibbetts, Volga, Ind.

Br. Himes: As drops make the mighty ocean, so dollars enough will make up the six hundred of your indebtedness at the office. And while others have done nobly in their reponses to your call for aid, perhaps you will not "despise the day of small things," and will accept from us even a trifle as a token of what we would do if we had the means. On Saturday evening as The Times was read aloud, not only your very interesting debate with Eld Braden, but the rest of the paper, not omitting the notice that six hundred dollars would liquidate your debt, we at once thought if all your readers would send one dollar, you could not only pay the debt but have something left to "send out the precious ships, laden with their sacred cargo of eternal truth," according to Br. Crosby's request, whose good letter we read with so much interest. I will here enclose one dollar with many regrets that we can not send more at this time to aid you in making your last payment. But if you could see the neat little house of worship in sight of where I am writing, with its beautiful white front, emblematic of the precious Bible truths soon to emanate from its pulpit, you would know more fully the reason why we can at this time contribute no more. For the last three months our hearts and hands have been full of labor and anxiety for the completion of this cherished object of our life, that of proclaiming the glad tidings of our coming Lord and this "gospel of the kingdom" that must be the witness to all the world before the end shall come. We have recieved many tokens of the divine favor since we commenced this "work of faith and labor of love," which have greatly strengthened our hands and encouraged our hearts. And while we praise and adore the name of our blessed Redeemer for these manifestations of his mercy toward us, we also present our public thanks to all who have in any way helped us in the erection of this house so soon to be consecrated to the service of the Lord. Oh! what joy it brings to our hearts as we hear of so many coming out on the side of Bible truth; taking Christ as the Life-giver, instead of Adam; the resurrection from the dead as the time of reward and punishment, instead of death, as is the constant teaching of the day. An individual said to me the other day, "Christ comes every time one dies; and that was the day of judgment to them, as one went to heaven, the other to hell, according to their merits." Oh! how I rejoiced in the knowledge of God's Holy Word, that *it* was my guide instead of such human dogmas. May our blessed Savior soon come and give his saints the kingdom "under the whole heavens," is the daily prayer of your sister in "the blessed hope."

From Nathan Wheeler, Sug ill, N. H.

It is always encouraging to know that our labors are appreciated, and our efforts for good are having a salutary influence upon those around us. The Times comes to us as a herald of plain, gospel truth, imbued with the spirit of the divine Master; strengthening the weak ones, instructing the ignorant, stirring up the lukewarm, warning the careless, faithfully admonishing the superstitious and those who oppose themselves; while it comforts the dear people of God with assurance that their redemption draweth very nigh. May the God of peace who hath called you to publish abroad his glorious truth, preserve you to the end. It may encourage you, and the brethren that are scattered abroad, to hear that there is some prosperity in the old fields where once you sowed the good seed. Although we have the superstitions of the people of the last days to meet, yet God does bless us in believing and proclaiming the truth, and many in this vicinity can rejoice with Dr. Charles L. Ives, having got their eyes open, not only to the errors of their past theology, but to the light of truth which is so clearly shining in their pathway. It is not unfrequently that we hear our brethren say, "The Bible reads to me like a new book; I never saw such harmony before; God's way seems to be equal and his purposes right and just." Several have been recently converted to God and his truth at this place, and also at Whitefield. May the Lord still gather in the gleanings of the gospel harvest, and soon gather us safely home to his people's rest.

From Br. Albert Farrow, Carrolton, Ill.

Last Monday, I closed a series of meetings with Providence church, Green Co. which had been continued about five weeks, the first two weeks, at night only. Had the help of Br. A. Hawkins, minister of said church, all the time, and that of Eld. S. F. Rice, of Medora, about two weeks in the midst of the meeting. The church, which for years had been in a very low state, and almost without a house of worship (their old one being unfit for use), was much revived; and are now enjoying brighter prospects than for many years before. Our protracted meeting commenced the third Sabbath in December, with the services of the dedication of a new and very neat house of worship, which they had just completed. And to their honor, I must say, that though comparatively poor, they built their house without even taking up a public collection, or resorting to any of the popular entertainments to "raise funds for the Lord!" Let others go and do likewise.

Our meetings were largely attended. We had faithful, gospel preaching, presenting the hope of immortality as the gift of God through Jesus Christ our Lord; warning and beseeching all by the coming of our Lord to judge the world, to lay hold on eternal life, and to do it *now*. The happy results were fourteen additions by public professions of faith in Christ; six by letter; with some five or six other conversions, who will, on account of family ties, go to other churches. Among those converted were the two youngest of my children, for which help me to praise the Lord.

May our renewed church grow in grace and knowledge, till our Lord shall come again to take his waiting Bride to himself, where they may shine as stars in the royal diadem of the King of glory forever. Even so, let "thy kingdom come, thy will be done on earth as it is done in heaven."

From Thos. Raymond, North Bergen.

The word of truth as it is in the Bible is being distributed in this community. I have given away most all of the tracts you sent. People begin to study their Bibles to see what they teach as to the nature of man. They are astonished when I tell of the great truths of God's Holy Word. One of the deacons of the Presbyterian church came to my shop. We talked about the nature of man. He was surprised when I told him that man had not an immortal soul. I told him that there was no such doctrine in the Bible. He said to me, you do not mean to say there is nothing in the Bible of such reading as this! I told him that I did, and gave him a tract of each kind. He said he would take the tracts and his Bible, and see if this was so. He is honest and sincere, and will be profited by the tracts. I am sending them far and near. The same deacon in his prayer meeting exhorted them all to put their house in order and get ready for the Master; for he thought the time near at hand. He told me it was strange if such passages as I had told of were not in the Bible, for, said he, you can hear them from ten to twelve times repeated in almost every sermon, and as many times in every exhortation. And he is willing to take the Bible for what it reads. I told him if the Bible did not mean what it said, God will not hold him, or any one accountable for what he has not revealed to us so we can understand it.

From R. M. Lampard, Appleton.

I suppose as a stranger I now address you; but near thirty years ago, I had some correspondence with you, in subscribing for, and reading what I think I remember as *The Midnight Cry*. At that time I fully embraced the doctrine held by the Adventists. I was then a member of the M. E. church, being a local preacher. I was tried and expelled for holding such views. As there were no Adventists near, I had no home, and wandered for years without church fellowship, until 1854. My son and daughter, being located here, I removed from Mendon, Ill., to this place. And as there were no Adventists here, I finally joined the M. E. church again, resolved not to preach as I could not conscientiously preach orthodoxy, and I remained in the church, and was a class leader many years, but my doctrine was so much savored with earnest Christianity and Adventism, that one of my class, (and a local preacher withal) told our preacher in charge, to remove his and his wife's name from my class book. Consequently the preacher came and demanded my class book, and knowing as I did what was the matter, I made the demand for my letter. This was about fourteen months since. I feel thankful for the release from such fellowship. I have never lived near an Advent society, nor been acquainted with any until within a year or two, when I found Br. and Sr. Wistrom of this place, whom I esteem very highly. I heartily wish we might have an organization in this city; but there is much to contend with. Here we have D. D's, A. M's and Professors to contend with, with all their theology, etc., etc., I think more to be dreaded than a backwood's settlement. We have between five and six thousand inhabitants, and Methodist, Congregationalist, Presbyterian, Baptist, Episcopalian, Universalist, Catholic, both German and Irish, churches, and some Spiritualists. And I think Paul's declaration on Mars Hill—"Whom therefore ye ignorantly worship," etc., appropriate.

Dear brother, if you possibly can, do come. We are poor. I am a poor man. I know of no more than Br. and Sr. Wistrom that will do anything to support; but God's eternal truth may open a Lydia's heart and purse too, and there may be a part of seven thousand that have not bowed the knee to Baal.

I am an old man, nearly 79 years. I enjoy good health, but better than that I enjoy a glorious hope beyond this present life, a life hid with Christ in God, that when he who is our life shall appear, I also shall appear with him in glory. If we shall not tarry till he he comes, we shall hear his voice and come forth in the life resurrection. Then death will be swallowed up in victory. Till then, dear brother, let us be looking for the blessed hope and glorious appearing of the great God, and our Savior Jesus Christ. Amen, and amen.

[Such appeals as this, and we receive not a few of them, are very touching, and we hardly know how to reply. Only one course remains for Adventists, ministers and all, to pursue—the old Jerusalem plan of every man building over against his own house. Get all the help you can—and when you can't get any, do what you can without help. "Lord, send forth laborers into the harvest!"—Ed.]

From S. C. Wellcome, St. Charles, Minn.

I have just returned from a trip to the western part of this State. Visited many of the brethren, traveled 300 miles, attended two funerals and preached eight times. Visited at Wasioga, Havana, Medo, Garden City, and Shelbyville. At Medo found a little band hungry for the bread of life, waiting for the coming of the Master. Meetings a number of evenings and one Sabbath. A glorious time. The Lord was with us in power. Organized an A. C. church of faithful ones; a number of others who love the cause of truth will soon unite, some of whom could not be present at this time. A more earnest and intelligent people I have not found than at Medo. They came in from four to six miles around. Many covenanted anew with God and each other to seek for a greater fullness of the love of God and to be faithful till Jesus comes.

The United Brethren preacher, Eld. Randall was in Sunday with many of his church, listening attentively to the truth. When I was through he arose and testified to having heard the truth, and gave his opinion that Jesus was soon coming, and was coming *literally*, the same Jesus that went up. Many earnest testimones were then given by members of his church as well as our own. He gave way in the evening for me to speak on his appointment; came himself, and again witnessed to the truth, thus showing a Christ-like spirit and example that many other preachers would do well to imitate.

From Medo I went west to Garden City, and then to Shelbyville to visit my father, who is very sick, suffering extremely, and for two months has had to have watchers. His sufferings are almost over. He is calm and submissive, and says he is ready to go at any time. He is eighty-two years of age. Was for many years a Universalist, but the Advent doctrine a few years ago gave new light to his heart, and now nothing suits him better than praying and singing in his presence. God has spared my dear mother to watch over him in his last sickness, with other kind friends. We are in a land of disease and death. Oh! how often our hearts are make sad at the thoughts of parting with loved ones. While at Shelbyville I was called upon to attend the funeral of a woman who had suddenly died leaving a large family of little ones, in a cold world.

On my return at Eyota I first heard of the death of our beloved brother E. T. Himes. I had strange forebodings after leaving him at Winona that we were to lose him from our midst, and while west, every where I went the inquiry was, "How is Br. Himes?" They have the sad news ere this. Thank God for our blessed hope, which gives our loved ones back again in the morning. I dearly loved Br. Edwin, and shall miss him much. But I will remember his counsels, and try to redouble my diligence and battle more earnestly for the truth. As brave soldiers fall at our side, God help me, and you my dear brethren and sisters, to have on the whole armor. Our victory is sure. If we die, let us die at our post as our dear brother did. But while we live let us live for God, and his truth, having our tongues touched with live coals from God's altar, and our hearts burning with his love. Let us go forth, cry aloud and spare not, "till we see the salvation of our God!"

From C. C. Marston.

The Lord was with us in a special manner at Foreston. The second night some of the other churches which were holding protracted meetings, suspended their meetings and came out to hear. The opposition was great. A "Rev." gentleman the first night gave in a few brief words a telling *resume* of the most powerful arguments that are drawn from the Bible in support of immaterialism. He spoke with the utmost confidence, and closed by modestly challenging me for a regular discussion. It required only a few words, however, to show that his whole argument was founded in unwarrantable inference, and that the Scripture he produced when taken in literal and connected sense did not teach what he claimed for it. While explaining one of the points the argument was so plainly developed that a man spoke out in the audience and said: "*There*, Br. Johnston, you have learned something." The opportunity for remarks was extended, and this gentleman again took the floor, but oh! how changed! He is nearly dead with the asthma. Nothing is said about asthma in his first speech. He speaks almost in a whisper. The first time he could halloo as loud as any one. The audience saw the case and appreciated it. The only argument attempted in his second speech was one founded on *my youth* and *his age*.

Another tried to destroy the Bible argument that I had presented, by referring to Plato. He said Plato believed and taught that man was immortal. This is true, and no one pretends to deny it. But are we to go by Plato or the Bible? The idea that man has an immortal soul is founded in Platonic philosophy, and those who believe in the doctrine, of couse, feel very partial to Plato. It is perfectly natural that they should. But I think Christians should give Paul the preference. He represents immortality as something for which men are to "seek." (Rom. 2: 7.) Also that it is to be "put on" at the resurrection. (1 Cor. 15: 50–55.) If Paul is right in these things, then Plato is wrong in saying that we possess it by nature. Paul wouldn't advise us to "seek for" a thing that we already possess.

Br. M. B. Geer and his father are old and tried Adventists, and have lived in this place long years in the hope of seeing an interest awakened on the great subject of the Second Advent and its associate doctrines. This day they see beginning to dawn. Br. Smith, a deacon in the Lutheran church, has embraced fully the blessed hope, and as boldly maintains it. May the Lord bless him, and make him very useful in spreading the "present truth." Others, whose names I do not recall, are fully out of the mists of immaterialism, and giving their influence to the cause of truth. Still others are convicted and examining for themselves. Could we have continued the meetings over the Sabbath a great work would have been the result, no doubt. But my appointments are out, and I must go on.

Coming to Elida, I found Br. Spotswood, who, like a faithful sentinel, has been standing up for the truth here several years [illegible] alone. We have the use of the M. E. [illegible]hapel. The people are anxious to [illegible], and come from ten miles around. [illegible]though there are several protract[illegible] [illegible]etings within a few miles, yet our h[illegible]e is crowded to its utmost capacit[illegible] A deep solemnity rests upon th[illegible]ce, the efforts of our o[illegible]posers [illegible] [illegible]e levity to the contrary no[illegible] [illegible]ling.

More Lat[illegible] [illegible] Thoughts on Supporting [illegible]ospel Ministry.

If what we have said in No. 1 and 2 on this subject be true, viz., that God calls and sends the minister to proclaim the gospel free, trusting in his promise for support (Mk. 10: 30), at the same time holding them that hear responsible for his support, it follows that some rule must be revealed by which each should understand the amount demanded; otherwise some would be burdened and others exempted, producing confusion in the house of God, which is contrary to the Scriptures; for they say, God is not the author of confusion, but of peace; as in the churches of the saints. (1 Cor. 14: 33.) (1) Then do the Scriptures teach it to to be the duty of all believers to contribute of their means for the support of his cause? (2) Is the amount specified?

1. "Thou shalt not muzzle the ox that treadeth out the corn." (Deut. 25: 4; Cor. 9: 9.) "Do ye not know that they which minister about holy things live of the things of the temple; and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Any amount of evidence on this point might be produced, if needed. But this will suffice, for the point is generally conceded that the gospel should be supported. But the great point to be reached is contained in the second proposition—How much each one should give.

It will be noticed that Paul, in all his citations on this point, appeals to the law for two purposes: to establish the fact, and to determine the amount, (so it seems to me); and in his refer- to this matter in his letter to the Corinthians, he seems to appeal directly to the usages under the law, saying, "As God has prospered him." Again: "For I mean not that other men shall be eased and ye burdened, but by an equality."

That these proofs are to be respected and counted reliable, I think the reader will not deny. For what purpose else would Paul appeal to the usages of the law, and state, "as God hath prospered," and, also, state the object of so doing was to make this burden of equal weight upon all. In no other way would this matter be settled. For this matter of leaving each to determine without any rule, how much to give, has been and ever must be a fruitful source of discord and jealousy in the church. If every tenth is that rule, how perfectly would it produce equality and order in the house of God touching this point. God has ever reproved with severity any failure in tithes and offerings, and called it "robbing him;" and promised a rich blessing upon those that brought their offerings into his house; even that there would "not be room enough to contain it." (Mat. 3: 10).

It is worthy of note that Jesus never warned us against giving too much, but often warned us against giving too little. When Zaccheus gave half of all he had to the poor, Jesus commended and blessed him; and when the disciples left all to follow him, he immediately promised them a seat with him in the "regeneration, as judges of the twelve tribes of Israel." And when the poor widow who had no tithes to pay, cast in all her living, Jesus commended her. May God lead us to a more enlarged view of these things. For I think I can say from my past experience, that the poorest are comparatively the most liberal. For I have known young men who worked out by the month at low wages, to give from two to eight dollars to the laborers of the gospel, while their employers, worth from three to ten thousand dollars, gave nothing; and also young women, at service for one dollar a week, to give from two to five dollars a year, while their employers, worth from three to five thousand dollars, make no offering, yet profess to be looking for Jesus soon to come.

Dear Brethren and Sisters: Let us love Jesus and his cause *in deed and in truth.* P. W. Hough.

Conference Minutes

Minnesota.

ANNUAL MEETING.

The tenth session of the Annual Conference of the Advent Christian church of Minn. convened at Winona, Wednesday, Jan. 10, 1872. The Pres't, G. W. Miller in the chair. The Sec'y. E. T. Himes being absent on a bed of sickness, S. C. Wellcome was elected Sec'y *pro tem.*

Delegates: Winona church: Stephen Ramer, E. Slade, J B. Jeffery, and Br. Demming. Utica: D. Cheatham, John Rowell, and Wm. Baker. High Prairie: J. E. Wright. Ministers; F. K. Allen, Ruth M. Rowell, Philip Ramer, Wm. J. Bursell, G. W. Miller, Peter Mitson, Job Brown, Jedediah Raymond, L. C. Collins, S. C. Wellcome.

Eld. S. W. Thurber, Sparta, Wis. was invited to participate with us, also Br. Charles Smith.

The chair appointed the following committees: To receive and arrange business: L. C. Collins, Philip Ramer and Job Brown. Finance: Peter Mitson, T. K. Allen, J. E. Wright. Ordination: J. Raymond, Wm. J. Bursell, J. B. Jeffrey.

The president's address was read and approved.

Treasurer's report approved.

The Sec'y. Br. E. T. Himes, having been sick for the past two months and new lying in a critical condition no report could be made by him of the affairs of the Conference in his hands; but it was well known that his manner of doing business had been like clock work in the past, as in all his reports, and his arrangements for the past year for the cause, in having system in all our churches throughout the State; which if he could have been able to have carried them out, would have been a perfect success. And a sad feeling came over all our members at the thought of losing so efficient a laborer at a time when he was needed so much.

The following ministers passed examination: T. K. Allen, Ruth M. Rowell, Wm. J. Bursell, Philip Ramer, Garwood Bursell, Geo. W. Miller, Peter Mitson, A. G. Lombard, N. H. Manning, O. R. Fassett, L. E. Fassett, *Michael* Wellcome, L. C. Collins, S. C. Wellcome, Job Brown, Jedediah Raymond, E. T. Himes, Hannah *M.* Duby.

The following were referred to a committee: C. D. W. Scott, Ezra Bacon, Wm. Parsons, Ed. F. *Moore.* The committee reported as follows: We the undersigned, a committee appointed by this Conference to examine certain reports with regard to the action of Brn. Scott, Bacon, Parsons, and *Moore,* having investigated these reports find that they have during the past year been re-organizing several churches that have heretofore been connected with this Conference and were reported under the name of Advent Christian churches, their names have been changed and now hold the name of "Church of God," discarding the name of Advent-Christian, making this a test of fellowship. We think those brethren have acted very unwisely and would admonish them to desist from this work of scattering and dividing the churches, and work in harmony with the Conference in spreading the great truths that belong to this age; and let the churches retain the name that expresses our faith and hope.

We regret that such worthy brethren as Scott, Bacon, and Parsons should be thus engaged. We feel that we cannot spare them from our ranks. But we also feel the necessity of their worshipping in harmony with the body. We therefore recommend that these brethren have their license renewed, but let their license be held by the President; and if during the year they desist from their course, and work in harmony with the Conference, such license be forwarded to them any time during the year. But if they should persist in their former course, their license should be withheld. We also recommend that Br. *Moore's* name be dropped. Also that the reports of the churches called the "Church of God" be declined for this reason: By the re-organization of the churches under the new name we consider they have withdrawn from us. We wish them well in every good work, and hope they may yet see the evil in their course of discarding their former name and making it a test.

L. C. Collins,
(Signed) Wm. Bursell, } Com.
T. K. Allen,

The following names were dropped in accordance with a resolution passed at the Conference of 1871, viz: John Walker, T. Corliss, George Wilcox, John Small.

Reports from ministers were very interesting, coming as they did both personally and by letter. A number of the brethren and sisters had been spending all their time in the work and had seen it prosper in their hands. Others were obliged to labor a part of the time with their hands to support their families, but labored what they could in the blessed cause. God had blessed the labors of all while they had been striving to declare the whole counsel of God. They all reported an earnest desire in their hearts to live near to God, where they could feel that God was with them in power to bless the people. New fields had been opened the past year in different parts of the State and constantly were heard new calls for preaching the soon coming of Jesus. A cheering letter was sent in by Br. and Sr. Fassett, from California, showing their sympathy with us in the work, although absent to work for God in "the regions beyond." Our dear Br. E. T. Himes could not report for himself, but many volunteered to report for him. He had not only had charge of the Winona church, but had traveled through the State, west and north several times, preaching wherever he went and not only sowing the seeds of truth by preaching, but by practice, laboring to introduce system and order into all the churches: and he is beloved by all both in and out of the church.

Reports from churches show quite an interest in all, and an increase in many. There seems to be an earnest desire among the brethren an sisters to live near to God, enjoy more of his love and let their light shine for the benefit of others; and a getting ready for the coming of the *Master,* not feeling ashamed of our name as Adventists—the sect in this day so often spoken against.

The following resolution was passed.

Resolved, That we recommend to every preacher in this Conference the importance of *urging* the churches where they may labor to raise money to assist our Publishing Association, located at Buchanan, Mich.

Officers for the State Conference, for the ensuing year, were elected as follows: Pres't, G. W. Miller, Millersburg; Treas'r, L. C. Collins, Monticello; Sec'y, S. C. Wellcome, St. Charles. Mission Board, members beside the Conference officers, Wm. J. Bursell, Elliota; D. Cheatham, Utica.

The following resolution was introduced by Br. Collins, and passed:

Resolved, That the President of the State Conference be elected as an evangelist to take the oversight of the four quarterly Conference districts, and arrange the time and manner of holding meetings in each district, and see to the collection of the Conference fund; the several districts to arrange as to the place where meetings shall be held, and provide means whereby he shall be supported in his labors. Said Evangelist to counsel and advise with the preacher of the Conference.

On motion,

Voted, That each member of the Conference for the ensuing year keep an account of debt and credit, with each society, of service rendered, and expenses incurred in such service, and of renumeration received in return, and report in writing at our next session.

A vote of thanks was given to the people of Winona for their generosity in providing for those in attendance at this meeting.

Voted, That our next annual meeting be held at Monticello.

Voted, That G. W. Miller, as State Evangelist, have charge of the tent matters the ensuing year, receive money for new tent, etc.

Voted, To grant license to Br. Rima, of Cass Co. Iowa, to improve on his gift.

Our devotional meetings were seasons of deep interest, love and power. All seemed to realize that we were living in perilous times, and that we needed to have on the whole armor to stand in the evil day, and moral courage to work for God and defend his truth.

Eleven discourses were preached during the session, by Elds. J. Raymond, Peter Mitson, G. W. Miller, Job Brown, L. C. Collins, S. W. Thurber, W. J. Bursell, S. C. Wellcome and Wm. L. Himes. The preaching seemed to be in power, and the demonstration of the Spirit, well calculated to elevate the minds of the hearers, lead Christians to a greater degree of faith and holiness and preparation to work for Christ and his cause and meet him when he shall come to reign; to stir up backsliders, and awaken sinners and bring them to Christ. We had all the different phases of truth presented, repentance and faith, a living and abiding faith, entire consecration, an earnest, holy ministry, endowed with power from on high, a zealous, praying church, willing to sacrifice and be sacrificed for the blessed hope, the prospect of the speedy coming of Christ and our renewal when he comes, immortality to be sought and not inherent, the fulfillment of prophecy, the signs of the times and the everlasting kingdom soon to be established on the new earth, the resurrection, the judgment and the doom of the ungodly. Christ was presented as our only hope, and example, our sacrifice, our life-giver, our advocate, our redeemer and final deliverer. On Sunday morning we had a blessed love-feast, after which Br. Miller gave as a good discourse. At 2 1-2 p. m., Br. Collins gave an able discourse, dedicating the Advent chapel to the worship of God. A large congregation listened to his lengthy discourse with profound interest. In the evening we listened to a searching and stirring discourse from Br. Wm. L. Himes, on the subject of faith, and then sat down to the table of the Lord, and had a solemn but precious time. Our meeting closed with a feeling sense of divine power resting upon us, as it had not through the meeting, having the best of the wine at the last of the feast: and as the several ministers covenanted anew that evening to seek for the greater power, an unction from the Holy One to present the glorious truth to a dying world, it seemed that God was well pleased, and sanctioned their covenant, and breathed in upon us the Holy Spirit, which caused some to shout aloud, while many in the assembly were in tears of joy. And as we go out into the world to battle for the truth, may God help us to present it in love, in power, in boldness and with faith to believe that Israel's God will go with us to the end.

S. C. Wellcome, Sec'y.

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Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, Feb. 13, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: Two Dollars a Year. One Dollar for Six Months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed, the atonement; the unconscious state of the dead, their literal resurrection; the finite nature of evil, the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

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Harps Etc

We are out of *Harps*, and of Eld. Grant's works bound in one volume. New editions are preparing. When copies of them are received we will fill orders immediately. Our friends will be patient until then.

Wanted.

We will be obliged to any one who will give us the following P. O. Addresses.

W. R. Howe, Kansas. tf

Field's Discussion.

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced, some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready, because they thought it would help their side—that Mr Connolly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocio. The book has not yet made any converts to immaterialism that we have heard of; but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp 315), and will be sent post paid for 50c. We hope for liberal orders.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success.

John S. Lawver, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Hink, I. C. Wellcome, J. F. Huber, Grand St. (N. Y.) church, Auburn (Ill.) church, C. Libby (pd.), R. R. York, Wm. M. Hall, J. C. Stone, W. K. Brown, M F Wistrom, R W Wilson, R. M. Lampard, Clinton (Io) Church, Lapeer Church.

Who will help fill up the list?

Besides the above, Daniel Clow, of Jadesville, Wis., has offered to give one of his $160 Hand raking Reapers, if sold soon, for $120. See advertisement.

To Correspondents.

S. H. HUTCHINSON. You are Correct ...N. BLAIR. J. R. Preston's P. O. Address is East Gilead, Mich.... J. H. ANDERSON. Br. Rosbraugh's Address is Batesville, Izard Co., Ark. WAUPUN, WIS. We have a letter from this place with $1 30 and no name signed to it. Who is it?

Letters Received,

TO SATURDAY, JAN. 20.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. * See "Notes to Correspondents" for such answers to questions as may be given through the paper.

C E Barnes
V Seaton
S F Dimock
S E Conner
T Clark
C W Johnson
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R McDerment
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L Pierce
G W Lawson
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P Francis
H Tanner
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C K Mitchell
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O Hart
J Smith
J W Ostrum
M E Allen
J W Rice
A Anderson
D Clark
W H Hacking
W N Pile
J Gregg
G W Crawford
A B Cushing
S A B Shores
W Ingmire
S A Younglove
A P Johnson
C H Cole
A Sheldon
A C Hueston
M E Derham
T Ellasaser
L C McKinstry
A W Tucker
G L Teeple
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W R Allen
T N Morgan
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J C Bateson
W Ingmire
D O Hink (2)
J Dingee
I Boddy
S E Mabey
S K Gibson
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D C John
J Sloan
D Dixon
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G. W. Crosby's pledge two weeks since of $10. was marked "pd" by mistake.

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Obituary.

Note By the Editor.

Our obituary department is very much crowded, and some notices are necessarily delayed.

WAIT. In Sandy Hill, N. Y. at the residence of her son, Nelson W. Wait, Jan. 28, 1872, Pamela Wait: aged 80 years.

She was born in Dutchess Co. N. Y. With her husband she helped organize the first Christian church in Galway, Saratoga, Co. in 1814, where they kept a "pilgrim's home" until his death in 1841. In 1856 she removed to Sandy Hill, where she lived with her daughter, Mrs. D. Mathewson, until their removal to the West. She embraced the Advent faith in 1843 under the preaching of Wm. Miller: and she died as she had lived in the blessed hope of the speedy return of Jesus and of life and immortality through him.

Her heart was devoted to God. She loved him, his word, his cause, and his people. I can never forget the interest she took in myself when, as a young minister, I first visited Br. Mathewson, with whom she then resided. She could hardly have taken more interest if I had been her own son. She was very deaf of late years, and could only hear by aid of an ear trumpet. But she attended church regularly when able; and nothing delighted her more than to have the minister call on Monday and give her a synopsis of the Sunday discourses.

Her long, well-spent life is now closed, and she rests quietly in Jesus. Many mourn, but as the Christian mourns, and not as those without hope. God bless them, every one. W. L. H.

FINCH. Died, at Eagle Harbor, New York, Jan. 17, 1872, of Consumption, Seth S. Finch: aged 31 years.

Mr. Finch had a brief but most glorious Christian experience. He loved and trusted his Savior, and fell asleep in Jesus, with no cloud of doubt, but in the full persuasion of a happy immortality beyond the grave. The funeral services were held at the M. E. church, and were attended by a numerous concourse of sympathizing friends.

Sermon by the writer, from Heb. 9: 27.

J. H. WHITMORE.

HARRINGTON. At Brockport, N. Y. Jan. 18, 1872, of Asthma, Martha Harrington: aged 76 years.

The funeral took place on Saturday, Jan. 20, from her late residence in Brockport.

Sermon by the writer, from Ps. 90: 12.

J. H. WHITMORE.

BARNUM. At her father's residence, in Brighton, near Rochester, Jan. 19, 1872, of Typhoid Pneumonia, Jennie, youngest daughter of H. O. Barnum: aged 5 years and 6 months.

"Death loves a shining mark, a signal blow," and so he has taken little Jennie and closed her beautiful eyes in a dreamless sleep, and shut her up in his dark domain. But his dominion over her is but for a time appointed. She will come again from the land of the enemy. The blessed Savior will gather the lambs with his arm, and carry them in his bosom, for of such is the kingdom of heaven.

It was the sad privilege of the writer to speak words of comfort to a large circle of relatives and friends, at the house, on Sunday, Jan. 21.

J. H. WHITMORE.

Crisis please copy.

Notices, Etc.

Michigan Tent.

Will the Brn. in the Eastern District of Mich. please remember the proposition about putting a new top to "Antioch" tent, to be acted on at next Q. M. at Lapeer, and come prepared to say and do? Br. Snook proposes to give the tent to the Conference if the brethren will put a new top to it, as it cannot be used any more without one. Come brethren! The churches and many school houses are closed against us. With the tent we are independent, and can do much good. We wish there were a dozen in this State.

Attention!

Three years ago this winter, some brother or friend, whose name I have forgotten, living in the State of New York, wrote to me concerning 160 acres of land, which he owned on the Mississippi River bottoms in Ill. near Kinderhook, in either Adams or Pike Cos. If this should meet the eye of that person, and if he still owns the land, and will drop a letter in the P. O., to S. C. Raymond, 200 W. Van Buren St, Chicago, Ill. he will hear of something to his advantage.

Minnesota Tent.

Notice is hereby given to those brethren and sisters of the State of Minn. who have subscribed for the purchasing of a new tent for the State, that the business of collecting and purchasing the tent in time for the summer campaign, has been committed to the undersigned, by a vote of the Annual Conference at its last session. All such as have not paid their subscriptions will please remit to me as soon as possible, that I may have time to make the purchase, before it will be actually needed. ADDRESS: GEO. W. MILLER, Millersburg, Rice Co. Minn.

To Advent Christians.

We are happy to recommend to you our brother Eld. P. S. Buck, as a faithful servant of the Lord Jesus Christ. He has been a faithful minister in this church for the last two years, and has been the means of doing great good here and elsewhere; and it is with sadness and regret that we part with him. As he goes forth to labor in other fields he has the prayers and best wishes of the church. And we ask of all Christians that they extend to him a welcome hand, and aid him in the cause by their prayers.

By order of the Advent Christian church of Toronto, Iowa. B. T. MILLER, Deacon.

Appointments.

CONFERENCE REGISTER.

Iowa A. C. C. Q. M., Manchester, Feb. 22-25

MICHIGAN.

North Branch, Union S. H. Wednesday evening, Feb. 14.

Brockway Center, Friday evening, Feb. 16.

Advent chapel, Lake Shore, three miles north of Lexington, Sunday, 10½ a. m. Feb. 18.

GEO. WRIGHT, JR.

The third Q. M. of the Northern District of the A. C. Conference of Michigan will be held with the church in Millbrook, commencing Thursday eve Feb. 22. We hope to have a full representation at this meeting. Come, brethren, let us rally for the Lord. A general invitation is extended to all. JOHN BOWER, Chairman.

The third Q. M. for the Eastern District of Michigan will be held at Lapeer, commencing Wednesday eve. Feb. 21, and hold over Lord's day. The Rail Road is now in running order from Port Huron to Flint. The Brn. have a pleasant and commodious chapel and plenty of accommodations, with large hearts, and hope to see a large attendance. J. M. SNOOK, Sec'y.

The third Q. M. for the Southren District of Mich. will be held at the Munger S. H. five miles north of Eaton Rapids, Eaton Co. commencing Wednesday eve. March 20, and hold over Lord's day. Teams will be at the station at Eaton Rapids on the arrival of the p. m. trains from Grand Rapids and Jackson. Eaton Rapids is on the Grand River Valley R. R. Let there be a full attendance.

J. M. SNOOK, Sec'y. pro tem.

ILLINOIS.

Lovejoy S. H. Feb. 18, and continue some evenings, if desired. S. E. MABRY.

Boomerville, 11 a. m. and 7 p. m. Feb. 18.

N. W. SPENCER.

Amboy, Feb. 11, morning and evening.

Birmingham, Schuyler Co. Feb. 18-23, as Br. Wheeler and others may arrange. Let the friends round about rally and come to this meeting to work for God and his cause. C. C. MARSTON.

Eld. Wm. McCulloch will preach in our vicinity (Cobden) on the third Sunday in February, continuing a few days; and in the vicinity of Anna the fourth Sunday, continuing a few days, as Br. Childs may arrange. J. S. LAWVER.

IOWA.

The second Q. M. of the A. C. C. of Manchester District commences Thursday, Feb. 22, with the Elk Valley church, at the Otisville S. H. continuing over the Sabbath.

This is comparatively a new field. Let every lover of Jesus and his cause be there. Come, brethren, laden with the Spirit of Jesus, praying in the Holy Ghost. Come, to work for God and his cause. M. J. JAMES, Sec'y.

MISSOURI.

Near Valparaiso, Feb. 14. A discussion. Subject: Is Man Immortal?

Corporon's, East Unionville, Feb. 19.

McVinley's S. H. 11 a. m. Feb. 20.

Abbott S. H. 7 p. m. Feb. 20.

Milan, March 21, and over Sunday.

South Milan, April 7.

West Unionville, 8 miles, May 4, 5.

N. C. MILLER

The second Q. M. of the Mo. and S. W. Iowa Conference will convene with Empire church, Friday evening, March 1, and continue over Sunday. Let all the churches in the District be represented. Let none of the ministry fail to be there. JAMES FINDREE, Sec'y.

MINNESOTA.

The next Q. M. for the Ottawa District will be held at Ottawa, Feb. 16, and holding over Sunday. Let the lovers of Jesus rally.

E. BACON, Sec'y.

NEW YORK.

Regular meetings are held by the church at 128 West 24th St., New York city: three times on Sunday, and Monday, Wednesday, and Friday evenings. T. J. COX.

Advertisements.

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Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

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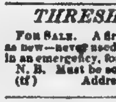

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WAIT'S

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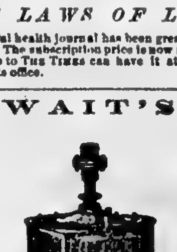

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VOL. IX.—NO. 30. BUCHANAN, FEBRUARY 20, 1872. WHOLE NO. 410.

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Advent Christian Times.

BUCHANAN, ... MICHIGAN

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2. Admitting this to be a fact, Solomon says, "Then shall the dust return to the earth as it was, and the *spirit* shall *return unto God* who gave it." (Eccl. 12: 7.) This is an established principle; when the body of man returns to dust his spirit returns to God; and if the spirit is an entity, and is in fact the man proper, then the *man* returns to God.

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4. Therefore paradise, where Christ and the thief went "that day," could not be heaven where God is.

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VOL. IX.---NO. 30. BUCHANAN, FEBRUARY 20, 1872. WHOLE NO. 410.

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A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

Upon Four Propositions, Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

ELD. BRADEN'S FIFTH LETTER.

We have established the following positions (1) There is a spirit in man. (2) This spirit is an entity. (3) It is a rational, thinking, conscious, responsible entity—the rational, thinking, conscious, moral part of man. (4) It can, while in the body, act distinct from and even in opposition to the body. (5) It leaves the body in death. Since our opponent has not even challenged these positions in his last reply, we shall regard them as conceded and proved. If we do him injustice, let him state what he denies, and prove that we have not established it. We shall now continue our arguments to establish: (6) Death does not affect the conscious being of the human spirit. (7) It is conscious between death and resurrection. For brevity we shall combine these two propositions and establish them by the same arguments.

Our first argument was based on Mat. 10: 28; Lk. 12: 4. Our comments on these passages were: (1) Soul here meant spirit. It can mean nothing else. It was to be cast into *gehenna*. Our Savior uses the common idiom which often uses soul as a synonym of spirit; and he regards man as dual, or consisting of body and soul, or body and spirit. (3) The death inflicted by either God or the persecutors does not affect the conscious being of the spirit. Kill in both cases means to take natural life. The death produced is the same in event, as all men die. Hence death does not affect the conscious being of the spirit. God does not affect this conscious being of the spirit. God does not affect this conscious being when he kills. He can do so, but he does not, our Savior declares. *After* he kills he casts into *gehenna*. If death extinguishes the conscious being of the spirit, then the death inflicted by the persecutors and all that God does would be equally terrible. If both extinguish the conscious being in inflicting death there would be no difference. Not only so, but God would cast a nonentity, or unconscious nonentity into *gehenna*, and therefore we should fear him! What an awful thought! What a terrible difference between the death inflicted by the persecutors, and the consequences after death that God inflicts on this nonentity!

Our Savior makes his whole argument or appeal hinge on what God does after death. The conscious existence of the spirit is absolutely necessary to this difference between what he can do and what the persecutor can do. If death extinguishes the conscious being of the spirit, God does no more than the persecutor. Our brother attempts to make a great deal out of "*destroy*" in *gehenna*, assuming it means utter extinction of conscious being, and that, too, without a shadow of proof. But unfortunately for him the Holy Spirit in Luke gives the equivalent expression, "*Cast* into *gehenna*." Now does God cast a nonentity into *gehenna?* He does, unless the spirit retains existence. Does he cast an unconscious thing into *gehenna?* What a farce! Yet he does, unless the spirit retains its conscious existence. But our Savior declares that death does not extinguish the spirit's conscious being. Hence casting a conscious spirit into *gehenna* is a destruction of that spirit. As in 1 Thes. 1: 6, we have "tribulation"—"recompensing tribulation" as the equivalent of the "everlasting destruction" of the eighth verse; so we have 'casting into *gehenna*' as the equivalent of 'destruction' in this warning of our Savior. That death does not extinguish the spirit's conscious being our Savior declares as clearly as human language can declare it. The spirit retains its conscious existence, or God can do no more than the persecutor. He casts the spirit into *gehenna*—the conscious spirit. This passage storms the very Gibralter of soul-extinctionism.

We will now for the last time notice our brother's rejoinders. (1) He attempts to evade the issue by calling the above exegesis all assumption. Would it not have been well for him to have showed that it was an assumption. Now I have stated several times that the above is the palpable meaning of these passages—their only meaning. Has he showed that it is not? The above, Br. Himes, are our arguments on this passage, our exegesis, our exposition, our explanation of the passage, by which we sustain our position. Do you comprehend now? (2) He evades the issue I present that death does not extinguish the conscious being of the spirit. He virtually concedes it when he speaks of casting the spirit into *gehenna* after death; for unless the spirit be conscious, such an act would be a silly farce. True, he asks if the body's being cast into *gehenna* proves its conscious existence. No; for the body had no conscious existence before death. Consciousness inheres in the spirit. It has this consciousness before death. Death does not destroy it, or God does no more than the persecutor. Then he casts the conscious spirit into *gehenna*. This is the very gist of the warning.

(3) He then tries to deny that *soul* means *spirit*. It can mean nothing else. Cast body and soul into *gehenna*, can only mean cast body and spirit into *gehenna*. (4) He then attempts by a course of special pleading to inject the term 'soul' with the meaning "life hid with Christ in God." Now we deny that *soul* or *psyche* has that meaning in a single instance in sacred or classic Greek, even by metonymy. Dare he say *psyche* ever means "life hid with Christ in God?" Let us try. "Fear him who is able after he has killed to cast both the body and 'the life hid with Christ in God' into *gehenna*." To what will not men resort to bolster up a sinking cause! Again, he strips the language of all warning to the wicked. Have they any life hid with Christ in God? Are not they to fear God for the same reason that the disciples were to fear him? The passage means all were to fear God, who after death can and will punish the conscious spirit that sins against him. Finally he yields the whole question. He has given the spirit life after death. The spirit returns to God who gave it. It has life in him, or it is as conscious as it ever will be. He concedes that the dead have life. He modifies it by the expression, "hid with Christ in God," but this has no effect on the consciousness of this life or existence. Hence they have life, or are alive in God.

Next we appealed to the fact that God, in Gen. 3: 6, in a plain declaration of facts, says, "I am the God of Abraham, the God of Isaac, and the God of Jacob." As they had been dead five hundred years, he never could have used the present tense unless they were in actual conscious existence. If they were then nonentities, as soul-extinctionism assumes, he was guilty of the nonsense of saying, "I am the God of three nonentities." They were then conscious between death and resurrection.

Our college illustration riveted that conclusion so fast, that our brother after a few attempted evasions, has virtually conceded it, and now attempts to befog the issue by raising side issues. He attempts to show a contradiction in my language. Suppose there is a contradiction; does that show that my argument on Ex. 3: 6 was not correct and valid? as the contradiction does not affect the argument in any way. But there is no contradiction at all. I said God always talks to men in language that they can understand; and he always intends the plain obvious meaning of his language. I say further that the intention of the language in Ex. 3: 6 was not to affirm that the patriarchs were conscious then; but to inform Moses, who was then speaking to him. I said I did not claim that Moses understood or apprehended the argument for the consciousness of the dead, that is implied in the form of the language that God used. I said also that God could only have used that form of language in the case that the dead were conscious when he used it: hence they were conscious. In 1869 I wrote to a friend, "I am teaching a normal class of 165 pupils." Now the affirmation of that sentence is the truth of my *teaching* a normal class at that time. It does not *affirm* that there was a normal class then in Southern Illinois College; but mark you, it could only be true if then there was a normal class in the school there. Suppose the question should now arise as to whether there were any normal classes in Southern Illinois College, while in existence. Would not my language in my letters be conclusive evidence? True, I did not *affirm* there were such classes, but what I did affirm could only be true if there were such classes. Nor would the fact that my readers did not see this point or apprehend it then, and only apprehended the fact of my teaching, affect the argument one way or the other. That, I hope, now is plain. God said, "I *am* the God" of these patriarchs, five hundred years after their death. He could only say "*I am*" when they were in existence—conscious existence—just as I could only say "I *am* teaching normal classes" when they were in actual existence, and the pupils had a conscious existence. Hence they had a conscious existence five hundred years after death just, as my scholars had a conscious existence when I said "I *am* their teacher," or "*am* teaching them."

My opponent dares not to say whether the language in Ex. 3: 6 be prophecy or not. He knows it is not prophecy, but a statement of facts. He dares not answer my question, whether God ever uses prolepsis in statements of facts. He knows he does not. He does so in promise and prophecy, but not in statements of fact. Ex. 3: 6 is a statement of an existing fact. There is no prolepsis in it. He says "I *am* their God," not "I *will* be," as he must have said, had he had reference to to the resurrection. This is equally true of his language to Isaac, whether Isaac apprehended this incidental thought or not. The same remark applies to God's language to Jacob. In those declarations of fact, he could only use the present tense when the persons whose God he said "*I am*," were consciously existing; hence when he used it, they consciously existed, or were consciously alive after death. The argument is not affected by the lack of his hearers to apprehend this identical thought. Nor is its strength affected by the fact that it is an incidental thought. The language does not *affirm* the consciousness of the dead, but it is utterly impossible that the form of language could have been used, if the dead were not then conscious: hence they were conscious. Does my brother now see the point of the argument? If not, I will leave it to the reader who can see it.

Next we showed that our Savior used precisely the same argument in refuting the Sadducees' denial of the resurrection. The Sadducees denied the conscious existence of the spirits of the dead. They denied that there were any spirits of the dead, and, more consistent than modern Sadduceeism, they denied the resurrection. If there was no spirit to be raised, if it was utterly extinguished in death, there could be no resurrection. They presented to our Savior a dilemma that they thought would show the utter absurdity of such an idea as a resurrection. He showed them there was no dilemma in the case—no absurdity involved. He then did more. He overturned Sadduceeism by refuting its fundamental idea: there are no spirits of the dead. In doing this he showed that the dead can be raised up; and as God has promises their resurrection in Daniel, they will be raised.

He appealed to Ex. 3: 6 to show this. We prove this by his appeal to the use of the present tense there, and his additional affirmation, "He is not the God of the dead, but of the living, for all live unto him." Now with Br. Himes' idea that he refers to resurrection directly, he should have said, "He is not the God of those who never will live for all will live unto him." He said, "He is not the God of the dead, (those whose being is utterly extinguished, as you Sadducees say,) he is the God of the living—those who have a conscious existence. He said, I *am* the God of the patriarchs: hence they were then alive to him. All live to him, though dead to us. Syllogistically stated, the Sadducees' argument would stand, "If the spirits of the dead have no existence, if there be no spirits of the dead, there can be no resurrection. The spirits of the dead have no existence, there are no spirits of the dead therefore there can be and will be no resurrection." Our Savior's reply expanded into a series of propositions would be, "God could only say, 'I *am* the God of Abraham, Isaac and Jacob,' when they were in conscious existence, for he is not the God of those who have no conscious existence, but of those who are alive, or consciously alive to him." He said, "I *am* the God of Abraham, Isaac and Jacob," five hundred years after their death. Therefore they were consciously alive unto him, or in their spirits that returned to him: and all the dead thus live to him. If the spirits of the dead are thus consciously alive to God, he can raise the dead, and will do as he has declared. God's language to Moses shows that the dead are thus alive to God. Therefore the dead can and will be raised. This makes sense of our Savior's appeal to the present tense in Ex. 3: 6, and his declaration, "He is not the God of the dead" (such dead as you Sadducees make the patriarchs,) "but the God of the living, for all live unto him." Our Savior forever annihilates Sadduceeism, ancient and modern, by saying, "God is not the God of such dead as you Sadducees would make the patriarchs. He is the God of the living—those who have a conscious existence." He could only say, "I *am* the God" of those who are consciously alive. All the dead thus "live unto him." This forever overturns soul-extinctionism.

I will now advance my fourth argument. It is based on the Scriptural prohibition of necromancy, or divining by the spirits of the dead, or obtaining knowledge by consulting the spirits of the dead. I expect to meet scepticism and virtual infidelity when I advance this argument. There is an alarming prevalence of infidelity to the plainest teachings of the Scriptures among professed Christians. We have teaching which denies miracles, special providences, answers to prayer, the reality of demoniacal possessions of the New Testament, the reality and personality of Satan, devils and the angels who kept not their first estate, and also the reality of necromancy, or consulting the spirits of the dead. All these are accommodations to the ignorance of those ages; and when necromancy was forbidden, it was forbidden and punished with death, not as a real crime, but as something the people supposed they could do!

The Bible teaches that there is a spirit called Satan and evil spirits, devils, angels who kept not their estate. That men had and consulted familiar spirits. There were prophets of unclean spirits, prophets of lying spirits. It warns the people against them. Moses gives the rule by which they can be detected. God, in his prophets, challenges such lying spirits to a test. There were demoniacal possessions in the days of miraculous phenomena narrated in the the Scriptures. The demons in our Savior's time, and in the woman with the spirit of Pytho, and the man who assaulted the sons of Sceva were not mere delusions. The apostles warn against demons and seducing spirits. The Bible is as clear concerning the existence of these things as concerning the existence of angels and pure spirits. I would as soon think of explaining the existence of God and angels out of the Bible, as these facts. So, too, the Bible teaches the reality of necromancy, and the conscious existence of the spirits of the dead as a necessary consequence. Lev. 20: 27, "A man or a woman that hath a familiar spirit, or is a wizard, shall surely be put to death." 6th verse, "The soul that turneth after such as have familiar spirits and after wizards to go whoring after them, I will surely set my face against that soul and cut him off from his people." Deut. 18: 9, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you one that maketh his son or daughter to pass through the fire unto Moloch, or that useth divination, nor an astrologer, or an enchanter, or a witch, or a charmer, or a consulter of familiar spirits, or a wizard, or a necromancer."

In 1 Sam. 28, we learn that Saul did go to one who had a familiar spirit, and that certain supernatural phenomena there transpired. 1 Chron. 10:13 declares "Saul died because of his transgression against the word of the Lord which he kept not, and also for seeking a familiar spirit to inquire of it; and inquired not of the Lord, therefore the Lord slew him." Is. 8: 19, "And when they shall say unto you, 'Seek unto them that have familiar spirits, and to them that peep and mutter;' should not a people seek unto their God? Should they seek for the living unto the dead? To the law and to the testimony: if they speak not according to this there is no truth in them." On these Scriptures we base these arguments. (1) Consulting familiar spirits was forbidden. The case of Saul in 1 Sam. 28, shows that it was real—that men did such things. So does the language in 1 Chron. 10: 13. (2) Necromancy, or consulting the spirits of the dead, was forbidden, and was as real as the other. The language of Is. 8: 19 shows that they did consult spirits that peep and mutter; did seek for the living unto the dead in violation of God's law. Hence consulting the spirits of the dead was a reality;—and they had a conscious existence.

I have not appealed to the case of Samuel's supposed appearance, because, to my mind, there are insuperable objections to the idea that Samuel really appeared there. I can not believe that after God had refused him (Saul) through prophet and Urim and Thummim, he would send Samuel in violation of his own law to answer him. I do not believe that Samuel would violate God's law against necromancy; nor that that wicked woman could call up the spirit of the sainted prophet. The passage in Chronicles says it was a familiar spirit. It was a wicked spirit of either a wicked dead person or devil who was her familiar spirit. It assumed the appearance of Samuel and answered Saul. Again, the language would prove that the apostate suicide, Saul, went to the abode of the good spirits,—to the spirit of Samuel, for he declared, "You shall be with me to-morrow." Nor have I used the argument sometimes attempted on the assumption that the demons of the New Testament possessions, were always the spirits of the wicked dead. The word demon did generally mean the spirit of a dead person, but not invariably. There are indications that the demons of the New Testament had once been embodied spirits. Their actions seem to be such as would be natural to such spirits, but it can not be made to be absolutely certain. A strong probability can be established, but not a certainty. Hence I shall not use this argument.

My fifth argument is based on the appearance of Moses to our Savior on the mount. We will make no use of the case of Elijah, because he was translated and never saw death. From Deut. 34, we learn that Moses died and was buried in the valley of Moab. Materialists make a great ado over the expressions in Eccl. 3, and Ps. 49, "Man dies as the beast dies." From Is. 65: 14 we learn that Moses died as a beast dies. Hence we have here the strongest possible case of death. Moses had not been resurrected for Christ was the first-fruits of those that slept. 1 Cor. 15, Rev. 1, Col. 1. As Christ had not been resurrected, for he had not died, as he was the first one who was resurrected, Moses was not resurrected. The reader will now turn and read carefully Mat. 17, Mk. 9, and Lk. 9, the accounts of the transfiguration. On these accounts we make these points: (1) Christ was there and was seen by the apostles. (2) The apostles saw each other. (3) They as certainly saw Moses as they saw Christ and each other, for the account is as clear concerning one as the other. (4) God was heard by the apostles. So was Christ. So did they hear each other. (5) They as certainly heard Moses as they heard God, or Christ, or each other; for the account is as strong concerning one as the other. (6) The body of Moses yet lay in the land of Moab; for he had not been resurrected. His spirit that had returned to God who gave it, as a rational, conscious, thinking entity, was here present, and was heard and seen. Paul's language here applies; so does Peter's, and those Scriptures that speak of such departure. The rational, thinking, conscious *I* of Paul and Peter, or that they refer to in such expressions, or the spirit of Moses was present, or was seen by them in vision, as Elisha's servant saw in vision the angels around Samaria. It was a vision, but they as certainly heard and saw the spirit of Moses as they saw our Savior, Elias, or each other. As certainly heard the spirit Moses, as they heard the spirit God, or heard Christ, Elias, or each other.

So Peter declares in his second letter, 1: 16, "For we have not followed cunningly devised fables (or imaginary phantoms, or imaginary scenes, as materialists claim,) when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty; For he received from God the Father, honor and glory when there came such a voice from the most excellent glory, 'This is my beloved Son in whom I am well pleased.' And this voice which came from heaven we *heard* when we were with him in the holy mount." Peter says they have not followed imaginary scenes, but were *eye witnesses*—that they *heard*. Hence they saw and heard the spirit of Moses as they heard the spirit God. He was conscious thirteen hundred years after death.

To place before my opponent what I wish him to meet I will present these questions: Was Christ on the mount? Did the disciples see him? Did they see each other? How did they see Christ and each other, and not see Moses? How was Christ there, and how were they there, and Moses not there? Its being a vision cuts no figure in the case. The account is as clear for one as the other. Did they hear Christ? Did they hear God? Did they hear each other? How could they hear God, Christ, and each other and not hear Moses, when the account is as clear for one as the other? Could they see and hear Moses in vision, or otherwise, if he was not there? Did not they hear the spirit Moses as certainly as they heard the spirit God? If Moses was not resurrected, was it not his spirit that was there, a conscious, talking entity?

My opponent says something about want of room. If the reader will count the columns of his first three articles, he will find Br. Himes occupied over ten and a half columns to my six and a half. When he finished his fourth reply he had occupied thirteen to my ten and a half. The heading has to be taken out of my space, and also my first article was merely all preliminary to the argument, and contained but one short argument. If he, in reply to this, will occupy but two columns we will be even in space, and then out of that space should be taken the heading five times inserted, and the space I devoted to preliminaries, still giving him two columns in argument the advantage. I shall insist hereafter on equal space. It is but fair, and it is all I ask.

There are a few ideas in his reply that I will reserve to another article. I have woven my reply to most of them in my argument on the various points I have presented in this article. Then, insisting that my opponent in his reply, reduce his articles to such space as will at least make the space devoted to our articles equal, I will not prolong this article further.

PERSONAL EXPLANATION BY ELD. HIMES.

Eld. Braden's remarks upon the subject of space are calculated to place me in an unfair light before our audience, though, probably, he did not intend they should do so. As the editor of the *Standard* has remarked, the disparity was the result of a misunderstanding *for which I was not to blame*. I wish this distinctly understood.

ELD. HIMES' FIFTH RESPONSE.

My brother may well mourn over the infidelity his principles of exegesis have induced—denial of miracles, of special providences, answers to prayer, demoniac possession, the personality of devils—all of which, it is claimed, almost in Eld. Braden's precise words, "are accommodations to the ignorance of those ages." These "virtual infidels," whom the Elder rebukes will doubtless respond, "Physician, heal thyself! These are the legitimate offspring of your own principle of interpretation: you should not disown but adopt them."

My brother's attempt to associate denial of actual communication with the dead with the errors he has cited, is well put and creditable to his ingenuity. The argument needs some support badly: left alone, it would not bear its own weight. One might as well affirm that Moses believed future events could be "divined" by a sheep's liver or a bird's entrails, because he forbade "divining," as that he believed the dead can really communicate with the living, because he forbade necromancy. The inference is entirely unwarrantable.

It will not be denied that there has been in every age a great deal of imposture connected with these practices; that whether or not there have really been spirits in the case, all forms of divination have been fruitful of superstition and idolatry: and that they have flourished best among such ignorant barbarians as my brother describes the Hebrews to have been. Hence every form of witchcraft was forbidden, whether by dexterous impostors, or those who really had familiar spirits. And it is worthy of note that in the only case of necromancy recorded in Scripture my brother concedes that the "spirit" may have been a demon and not human. I am not sure there was any spirit at all in that case; but allowing there was, we have an example of the work of demons in personating the spirits of the dead. All real "spirit manifestations" in every age have been by this class of beings. I agree with my brother that they exist, and doubt not they are of various orders. *They* are referred to when it is said the Sadducees deny that there is angel or *spirit*, and not disembodied human souls, as he has asserted. Necromancy then was a profession known by that name. It is admitted that much called necromancy was imposture; that often demons simulated human spirits; in the only definite case in Scripture it is conceded that a demon might have made the manifestation. Is it anything less than absurd, then, to insist that a law against necromancy *necessarily* implies actual communication with the dead? Moses simply calls an offense by its popular name. The implication essential to the argument does not exist.

I cannot repress my surprise that my brother should go to "the alphabet of revelation," which he has declared can not be relied on for teaching concerning man's nature for two of his first four arguments, and then lay so much stress upon them. In one breath he says the Jews, even down to Hezekiah's day, believed the dead to be "in a dreamy phantom state," "without much activity or knowledge;" and in the next he advances an argument, which, if worth anything, shows that every Jew had a standing advertisement before his eyes, that the spirits of the dead were both conscious and active, "going to and fro in the world," and communicating with the living. I confess this looks to me like blowing both hot and cold. If his idea concerning the alphabet of revelation is sound, his arguments are worthless. If his arguments are reliable, then the notion of "accommodation to the ignorance of those ages," which he has advocated, is false. However, my brother thinks his self-contradictions do not affect the validity of his arguments. But I fail to see how statements directly opposed to each other in terms and sense can *both be correct.* Either "the alphabet of revelation" clearly reveals man's condition in death, or it does not. I affirm that it does. My brother affirms that it does not, and then, by citing it as proof positive, affirms that it does. I convicted him of a contradiction concerning Ex. 3:6. He now denies the contradiction, and defines his position in an illustration. I suppose the point of his illustration lies in the use of the word *am*. There is certainly no other analogy. But God did not use that word in Ex. 3:6. It is supplied by the translators. The tense is an inference. If the reader will look up all the passages containing the expression, "I am the God of Abraham" (Gen. 26:24; 28:13; Ex. 3:6; Acts 7:32), they will find that it always occurs with direct reference to certain promises made to the father of the faithful; and except in Mat. 22 the word *am* is "supplied" in every case. The emphasis is not upon the tense; but in the recognition of an existing relation, or covenant obligation. "All these died in faith, *not* having received the promise," says Paul. But God's word cannot fail; he is still their God; hence they will rise and receive the promise. So we read (Ex. 2:24), "God remembered his covenant with Abraham;" and (Ex. 3:6), "I am the God of Abraham;" and (vv. 16, 17), say to Israel, "The Lord God of Abraham....appeared to me saying ...I will bring you up out of Egypt unto the land of the Canaanites." Please read the context, and then turn to Gen. 15:18-21, and you will find the covenant here referred to.

Luke says: "Now that the dead are raised even Moses showed at the bush when he calleth the Lord the God of Abraham." True, he implies that he *is* the God of Abraham, but the argument is not from the tense, but from the *relation implied.* What this relation is Stephen clearly shows (Acts 7:5): "He gave him none inheritance in it, no not so much as to set his foot on. Yet he promised that he would give it to *him*." Abraham is dead. But God's word cannot fail. Hence Abraham will live again. This is the force of the Savior's argument. "God is not the God of the dead [in either the Sadducean sense of final extinction, or the Pharisaic notion, obtained from the heathen, of a spirit existence] but of the living." How "living?" Let the Savior explain himself: "For all live to him." Not all are actually alive, but all live in his purpose of a resurrection: else there is no force in the argument. The actually alive cannot be raised *from the dead.* But the God of Abraham is he "who quickeneth [raiseth] the dead, and calleth those things which be not [promised but not fulfilled], as though they were." (Rom. 4:17.)

My brother denies that he contradicted himself on Ex. 3:6. Did he not object to a prolepsis in that passage on the ground "that man knew nothing of the resurrection THEN, and would not so understand the language, and it would be deceptive?" That, "unless he explained his use of the present tense by prolepsis, he would *be deceiving man,*" "*then?*" Now he asserts, "Man would say, 'He can only say so, when they exist; hence, they now exist;" and then, "I do not claim that Moses apprehended the argument." One of two things is certain: either the argument is not there, or Moses lacked an average amount of sense. But see this. "I wrote to a friend," says my brother in his attempt to clear himself of contradiction, "'I am teaching a Normal class of 165 pupils' ....this sentence does not affirm that there was a Normal class then!" I hope my brother will not risk his reputation as a logician upon that assertion. It is so absurdly ludicrous that it must have been a slip of the pen. Affirm "I am teaching a class," and yet not affirm the existence of the class taught! My brother is not happy in his illustrations. He says: God cannot be the God of Abraham unless Abraham is alive But when God says, "I am the God of Abraham," he does not *affirm* that he is alive, but *only implies* it. Is the implication essential, or merely inferential? My brother has affirmed that it is *absolutely* essential. Will my brother define the difference between an absolutely essential implication and an affirmation?

Concerning the transfiguration there are three opinions: that Moses was present as a disembodied spirit; that he was resurrected; that he was seen in vision. The last is the correct view, and is sanctioned by inspiration. It was necessarily a vision, being the fulfillment of a promise that certain persons should not see death until they first saw "the Son of man coming in his kingdom." Mark! *some,* not all of them. They all lived into "the kingdom of grace," so called. But as none of them have lived to see the second advent, it follows that they saw the "kingdom of glory" "in vision." In vision, they saw a miniature likeness of the reality. This is clear from Peter's expression in 2 Pet. 1:16—"We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord." His proposition is—The coming of Christ in power and glory is not a fable. The proof is—"We were eye-witnesses of his majesty." Where? When God "honored him in the holy mount." The transfiguration was not "the appearing and kingdom of Jesus" (2 Tim. 4:1) in reality, but a likeness, or shadow of it. It was not necessary that Jesus should be literally glorified, the texture and hue of his garments actually changed, or that Moses and Elijah should be personally present) and the word used shows they were not. The habitual use of a word in a particular sense by any writer is the best possible authority as to its meaning in a given instance. The word *horama* occurs in the N. T. as follows:

Mat. 17:9. Tell the *vision* to no man.
Acts, 7:3. He wondered at the *sight.*
" 9:10. Said the Lord in a *vision.*
" 9:12. Hath seen in a *vision* a man.
" 10:13. He saw in a *vision.*
" 10:17 This *vision* which he had.
" 10:19. Peter thought on the *vision.*
" 11:5. In a trance I saw a *vision.*
" 12:9. Thought he saw a *vision.*
" 16:9. A *vision* appeared to Paul.
" 16:10. After he had seen the *vision.*
" 18:9. To Paul in the night by *vision.*

What reason is there for attaching to *horama* in Mat. 17, a different sense than we do in the other instances of its occurrence? I know of none except the necessities of a theory. No one contends that Paul literally saw Ananias in vision; or that Peter beheld a sheet full of beasts, birds and reptiles. Yet they *saw* these things. Why then ask if the disciples could see Moses if he was not there? John saw the souls under the altar centuries before they were born—unless they were killed in a pre-existent state. A person or thing that has no existence whatever can be seen in vision. It is true that Peter, James and John with Jesus were literally "in the mount;" but *a literally glorified* Jesus was not there. In the *vision* he "appeared in glory;" but who imagines that the style, texture and hue of his clothing was actually changed into some other material—say for an hour, and then restored back again? "There *appeared* two *men.*" Not a man and a spirit. There is no ghost in the case, but "two men who were Moses and Elias," who were present actually or in vision. When the record says "two men," what right has my brother to say "a man and a spirit?" He cannot bring a single instance in Scripture where a spirit is called a man. I know he asserts it is so; but his assertion is not proof. Of Mat. 10:28 he says soul means spirit "because it cannot mean anything else"—an argument decidedly *ad arbitrium.* Our readers will notice that his argument from Mat. 10:28 rests upon this naked arbitrary assertion. But as soul in Mat. 10:28 does not mean spirit, but means just what it does in v. 39, his argument falls to the ground.

So of the transfiguration. His argument rests on the words *heard* and *saw;* and the vision, he says, "cuts no figure in the case." But the fact that they *heard* and *saw* is everything, and proves the same thing, vision or no vision. But is this clear reasoning? Have not actually non-existent beings been seen and heard in vision? Forcing the terms *heard* and *saw* proves nothing. If it was a vision the terms are accommodated to the fact according to Scriptural and common usage. If it was not a vision the argument from these words is tautological. The only question is: Was it a vision? Jesus says it was.

I am surprised that my acute opponent should deny that Moses might have been resurrected. Was not Jairus' daughter, the widow's son, and Lazarus raised? He admits that Moses died, as the beast dies, and was buried. But, he thinks he has proved that Moses survived his body as a rational spirit. But, according to his own showing, the brute dies as Moses died. Hence the brute survives the death of its body as a rational spirit. Moses' death was premature, and a punishment. The Moses that sinned was punished. It went "ill with him"—the rational conscious Moses—his spirit, my brother says, because no other part of him could sin. This died; this was buried; and if on the mount, was a resurrected, not a disembodied *Moses.*

My brother says he shall assume certain points as conceded by me, because I did not challenge them in my last reply. He has never "challenged" my my argument from Mat. 10:28, that God can and will do the very thing man cannot do—literally destroy *soul and body.* He no doubt has reasons for passing it by, but I should be ashamed to assert that he has conceded it. I know by the scope of his argument that he has not. So he knows by the scope of my fourth response that I conceded nothing. I do not think every repetition of a string of assertions with no new argument needs an answer. My brother seems to think if he repeats an assertion times enough it will thus become true. He says my answers are all futile. He had better hasten on then and give us more of the "twenty arguments" he has, and not devote so much space to replies to me.

I wish to emphatically challenge one assertion my brother has repeated without proof after my protest. I deny definitely that the Sadducees denied the resurrection on the ground that there was no survival of a rational, conscious spirit. They denied it, because Moses did not teach it, as they affirmed—just as my brother has said (Hughey Debate p. 521.) "We affirm that there is not a single promise in the books of the Mosaic law and commands that reaches beyond this life. The later prophets unfolded the future world to some extent, but its existence is not suggested in the commands, rewards, threats and punishments of the Mosaic law."

A word concerning the spirit, and I have done, though I would like to meet many other points had I space to do so. He says: "Is it (the spirit) an entity? If not is it a non-entity?" My dear brother, you have appealed for honest work. Paul says, "Their thoughts meanwhile accusing or else excusing." Were the thoughts entities or non-entities? If non-entities did they *exist?* Are thoughts *existences?* Man is an entity. While animated by the spirit and his organs in a natural condition *he* can think, feel and know. His faculty for knowledge or his mind is sometimes called soul, sometimes spirit, sometimes heart, and by other terms. But these are all secondary or figurative senses of the words, soul and spirit *in themselves* have no more intelligence than the heart or the reins. It is *the man* that knows, feels, thinks: and a dead man knows nothing. The Scriptures my brother cites containing the word spirit are predicated of the *mind of man,* not as an entity, but as an attribute of his being.

Have Religion for Yourselves.

How important it is that we should have religion for ourselves. Only by doing this can we be assured of its reality. How often during the sixteen years of my Christian experience I have heard professors say—"I am just about sick of religion." Why? "Well, look at so and so—how they live. They call themselves Christians. In fact look at most all your Christians. The world is far better to deal with. If you want justice in any business transaction, always go to people of the world, for if you get Christians you'll surely get beat every time." I have often heard these, with many like expressions, and admit some truth in these statements as far as my observation has gone with regard to professors of religion. It is a lamentable fact, there are scores and hundreds of such in the various denominations, all over the land. I have heard some of them say in the meetings, "I love my enemies;" and yet, I have seen them repeatedly dodge around the aisle, and go home in a different direction from what they were accustomed to, rather than come in contact with men who differ with them even in non-essential points. But, dear friends, these facts are no arguments whatever against the reality of the blessed religion of Jesus. Do bad greenbacks prove there are none genuine? No, but the contrary. Adverse circumstances and other people's faults, are always stumbling blocks to professors; never to God's children. Many do great works in his name, but it is only his children that know him, or desire to be conformed to his image. To me there is a real conviction about Christ and his cross, which makes me exclaim from the depths of my soul, "I *know* in whom I have believed."

I find so many people who are very pretty professors, and have such an easy-going, convenient religion, they can get out of Christ, and into Christ; and into Christ, and out of Christ, and continually repeat the same performance. It is a religion which they can leave off just when they please, because they got it themselves. They have not been begotten by the Spirit of God. I have had a great deal of conversation with such lately, and find they utterly deny the Spirit's work upon the heart in conversion. They saw the word said so and so, took hold of it with their hands and heads, went and taught it just as they understood it. My heart was filled with Bible knowledge from my earliest childhood, but it had no effect on my heart or life; it remained dead until the life-giving power of the Spirit came into my soul, took the things of Christ and showed them unto me. Oh! how slight and beautiful the precious word has looked to me since, where all before was dark and misty. These things are worse than Latin grammar to the world and "professors." May the Lord open the eyes of their understanding; may his dear children get into Christ's company more by pondering on his precious words, following him on his weary pilgrimage to and fro among those who rejected him; then remember it is the very same Jesus, who says to his pilgrim children now, "Lo! I am with you always!" FANNY REYNOLDS.

The Promise and Oath to Abraham.

It is a remarkable fact that the writers who have very recently discovered a new theory of God's promise to Abraham, and are making it a subject of special discussion, do not give us a clear and distinct definition of its terms. They do not tell us what they understand the blessing to be, who is the seed, and in what sense we are to understand the word "all." Yet they ask with an air of seeming triumph—"Does God mean what he says?" And, "Has the promise been fulfilled."

To the first I answer in the affirmative, and to the second question, the answer will depend upon their definitions—let them explain themselves and I am ready to answer.

It appears to me that they sometimes understand the blessing to be the salvation of all the families of the earth, with a few exceptions—which they have no right to make if the word "all" is to be understood in its most comprehensive sense;—sometimes the preaching of the gospel to all the families of the earth, in its purity;—and sometimes the possession of the earth, seems to be their meaning. Let it be borne in mind that whatever the blessing is, every son and daughter of Adam—antediluvian, post-diluvian, Jew and Gentile—is to enjoy it. Every human being, who has never heard of the Savior of the world, *must* hear of him, and, therefore, all mankind, who have died in ignorance of him, will be raised from the dead, and have an offer of salvation, and that by the immortal saints in the ages to come. But they are not only to have the *offer* of a blessing, *but the blessing itself.* They are to have what God promised to Abraham. It would be no blessing to a dead sinner to restore him to life, and then offer him eternal life if he did not accept it. The blessing, whatever it is, must come upon all the families of the earth, a real and substantial blessing. Light is wanted on this point; we want definitions, precise and intelligible, so that we can argue understandingly, and come to correct conclusions. The reader is referred to the following paragraph in the last number of the *Bible Examiner,* for some little information on the subject of promises and oaths.

"Now if the Lord gave unto Israel all *the land* which he sware to give unto their fathers," Abraham, Isaac and Jacob, "and they dwelt therein," it was not the *fancy* "new earth;" the land was the veritable earth as it is; and "the fathers," Abraham, Isaac and Jacob, will yet literally dwell therein, as God's oath cannot fail—it is impossible for God to lie. When that promise and oath of God is fulfilled to "the fathers"—as it will be—the promise and oath of "all families of the earth" being "blessed" in Abraham and his seed, will have just as literal a fulfillment, whether sleeping now in the dust of the earth, or living on the earth. "Is anything too hard for the Lord?" (Gen. 18:14). Sarah may laugh at the apparent impossibility, but God will make it manifest to the laughing Sarahs, and they will give up their unbelief."

Here it is implied that there is to be no new earth, which the *Examiner* calls a "*fancy* earth." And that Abraham and his seed, and *all the families of the earth both dead and living,* will come into possession of the earth just as it is. This, it may be inferred, is his idea of the blessing. But as I am charged with continual misrepresentation, no matter how copious the extracts from the publications of the votaries of the new theory, I invoke more light on their views of the promise. N. FIELD.

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Advent Christian Times.

TUESDAY AFTERNOON, Feb. 20, 1872.

JOSHUA V. HIMES, ... EDITOR

THE *Liberal Christian* avows that it never knew a minister who did not, in proportion to his means, give more money every year for religious purposes than was given by the wealthiest of his parishioners. If this is'nt *exactly* true, it is very near the truth.

SOME one wants to know if Mrs. H. B. Stowe is a Spiritist. She does not belong with the people who bear that name: but she teaches that the spirits of the dead are all about us, and that they "commune" with the living; guide and influence them. And this is very nearly Spiritism.

"IT is terrible to think of the social corruption of which these things are the symptom; but we cannot mend matters by shutting our eyes," says the New York *Tribune*, speaking of some of the criminal developments of the past year. But too many do just this thing: shut their eyes, and cry—The world is growing better!

IN the *Herald of Gospel Liberty* for Sept. 15, 1808, the second number of that journal we find this passage. "Christ mentions signs in the stars. Whether there have been any particular signs in the stars, I am not able to determine, but while there are so many signs we may expect them soon." In 1833 this sign came, a wonderful accomplishment of the prophetic declaration that "the stars of heaven should fall" like figs from a tree shaken of a mighty wind. This sign surely is in the past.

A MISSIONARY in Wyoming remarks: Various families were visited. Among others was a young man, whom a pious mother, in far-off New Jersey, keeps well supplied with church papers. *If Christian parents only realized the extent to which religious papers are a safeguard, they would oftener subscribe for one or more to be sent to their absent children.*

—Take that home to yourself, parent. See that your children when they go away from home have a good Advent paper sent to them *regularly*. It will do them good. They will at first perhaps receive it for your sake; but in time will come to love it for the truth's sake.

ZION'S *Herald* says—"It is hardly necessary to say that Jesus Christ teaches the doctrine of endless hell. No scholar denies it." Was Bp. Newton a scholar? Dr. Whately, or Priestley (one of the most learned men of his age)? Are Constable and Leask, and White, and Young, and Judson, and Dobney, and Barlow, and Litton, and Ives none of them entitled to be named among scholars? But allowing they and others are not scholars; have the Methodists taken the ground that "the scholars" are to be the standards of belief; and "the common people" must bow to their decisions in matters of doctrine? The Bible is the people's book more than any other. Let none sign away their right to think for themselves.

CONCENTRATION of aim and close union are qualities which produce great results in every field of life. But the union must be in *heart*, a unity of idea and purpose in order to insure the results. Two cannot walk together unless they be agreed. If their ideas lead in different directions, sooner or later the latent antagonism will be developed. Oil and water won't mix *as* oil and water. True you can make soap of them by adding potash. So you can mix truth and error by using the potash of compromise: but you get a *new* compound, and instead of plain truth have—*soft soap*.

SOME astute critic asks: 1. Did not the Pharisees believe that the unrighteous dead were consciously suffering in *hades*, and that the heirs of the promise were as consciously happy?,

2. Did they not call the home of the departed righteous, 'Abraham's bosom?'

3. Did not Christ apparently endorse their faith, and if it were not true, was he not guilty of 'deceiving the people?'

—Did not the Pharisees believe "Abraham's bosom" was inside the earth?

If Christ "apparently endorsed" their notion of a conscious intermediate state, did he not endorse as fully their notion of the place of their confinement?

Will those who endorse the Pharisaic doctrine please come out and preach it in its purity, and not, (pardon the expression, it is so apt in the connection,) "whip the devil around the stump"—preach so much as suits their theory and suppress the remainder?

EDITOR'S JOURNAL.

WEDNESDAY, Jan. 31. On my way to Monticello, I called on Br. Daniel Warren at Brodhead, Wis. Here I found a protracted meeting in progress. Br. G. G. Godfrey commenced a meeting here some two weeks since which proved a success. Six heads of families had come out for God and truth. Br. Howard of Magnolia is present and helping. He was converted from infidelity three years ago under the labors of Eld. Adrian. He is a clear-headed, logical, and sound preacher, and God is with him. The cause in this neighborhood is prospering. At 6 p. m. by request of Brn. Howard, and Warren, I preached in the Advent Hall, which was filled, from Is. 44: 5. "One shall say I am the Lord's." Deep solemnity pervaded the audience. The interest was such, that I was solicited to remain and speak another night.

THURSDAY, Feb. 1. Visited and prayed with many families to-day, and find a good state of things. Among the rest I called on Sr. Sheldon who with her family, is in health. I have been very warmly greeted here, and my call is esteemed to be providential. I may remark in this place that the brethren here speak in high terms of Br. Geo. Thompson of Arena. He has with all his infirmity caused by chronic rheumatism, been doing a great work in this section. The Lord continue to prosper him. In attending to a batch of letters to-day, a dear brother who lately came into the faith writes: "It does seem to me that I have had to press my way to the gospel of the kingdom through more obstacles than any man I ever saw. No sooner had my first letter reached the readers of THE TIMES than letters came in from every direction. I got one from —— I suppose you know him. It did not have just the right ring, and so I did not answer it. Next comes the Seventh day Adventists. I thought their main question, the Jewish Sabbath, all foolishness, because "we are not under the law, but grace." Then came the "Latter-day Saints," or Mormons. And last the "Age to Come," and the advocates of the Jew's return to Palestine, and another day of probation after Christ comes. Well, suffice it to say that I found in THE TIMES *the truth*, as I understand it; and so I take my stand with the Adventists." Friends who get light on the Lord's coming and kingdom, will meet with many attempts to draw them away. We can only say to them—"Think for yourself!"

FRIDAY, Feb. 2. Visited Br. Button, out in the country, with Brn. Howard and Warren, Sr. Tepple and others. We enjoyed a pleasant and profitable time. Br. Button and his family are real Adventists, and take a great interest in all that concerns the church here, and the cause in general. They feel the great value of "the blessed hope."

At night I spoke from Ezk. 33: 9–11. "Why will ye die?" Deep feeling for sinners, and much earnest entreaty by new converts and older believers for souls to come to Jesus. I learn that the Baptists, Methodists, and Congregationalists, are holding a Union meeting here with success. They invited the Adventists, to unite with them, which was kindly appreciated; but as their own meetings were in progress with good results it was not thought best to make a change.

SATURDAY, Feb. 3. Full audience and deep feeling. The Baptist minister was in and took part, also some from the Methodists and Congregationalists. They seemed to be filled with the spirit and love of Jesus, and in earnest for the salvation of souls. On Sunday we had a good day in considering the signs of the times and the advent.

I have had the pleasure of spending several days with Eld. G. G. Godfrey. He has done a good work here. He has the right spirit, and is a plain common sense Scriptural preacher. He sees fruit wherever he labors, and he is an example to the believers, and to all. He is much esteemed in the Wisconsin Conference, and in the churches. But his health in this climate is poor, and he thinks of a removal to California. He possesses the means of living, and desires to locate in some part of that State, where he can have health and do the most good. He will make a true yoke-fellow for Brn. Reed, Fassett, and Wilson. He is an Adventist, and our brethren in California may rely upon him not only as a true and faithful brother, but a healthful and successful worker. Any who wish to communicate with him may address him at Evansville, Wis.

My attention was called to the late decease of Mrs. Malinda Hitchcock. She died at Exeter, Wis. Jan. 9, 1872, age 85 years and four months. She died at the residence of her son Eld. N. A. Hitchcock. Sr. Cline, her oldest daughter living, said to me, "She died in the full faith of the Lord's soon coming." Near the close of her life being asked by Sr. Cline, if she felt peace and assurance—"Oh! yes!" said she: "My life is hid with Christ in God." She then requested that the preacher should speak from 1 Cor. 15: 49: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." This is sensible, and real hope. She said, "I shall not sleep long!" And so another dear mother in Israel sleeps in Jesus.

MONDAY, Feb. 5. Left Brodhead in company with Br. Geo. M. Button, who is on his way to Milton College, where he is prosecuting his studies. He is a promising young man with good natural endowments, and best of all is consecrated to God. He is looking to the ministry, and has already spoken with acceptance. I encouraged him to prosecute his studies for the present.

Returned home at night mid a heavy snow storm, finding all well.

TUESDAY, Feb. 6. Br. Peter Vos returned to-day from Kalamazoo, with a good report of the commencement of his mission among his countrymen, (the Dutch). There are some two thousand of this people in the vicinity of Kalamazoo, Mich. Br. Vos, will labor among them as a missionary. He is also translating some tracts to circulate among them. This is our first effort to help the Dutch people. Br. Vos, being of that nation, and deeply interested for his people is laboring to give them light on the coming of Jesus.

A PARAPHRASE.

Now if Christ be preached that his body rose from the dead, how say some among you that there is no resurrection of the body. But if there be no resurrection of dead bodies, then is Christ's body not risen: and if Christ's body be not risen, then is our preaching vain, and your faith is also vain: yea, and we are also found false witnesses of God; because we have testified of God that he raised up Christ's body, which (Paul inadvertently (?) said, "whom,") he raised not up if so be that the dead bodies rise not. For if the dead bodies do not rise, then is not Christ's body raised: and if Christ's body be not raised, your faith is vain; ye are yet in your sins. Then the bodies which have fallen asleep in Christ are perished. If in this life only we have hope in Christ concerning our bodies, we are of all men most miserable. But now is Christ's body risen from the dead, and become the first fruits of the bodies that slept. For since by man came death of the body, by man came also the resurrection of the body. For as in Adam all bodies die, so in Christ shall all bodies be made alive. But every man's body in its own order: Christ's body the first fruits; afterward the bodies of those that are Christ's, at his coming. . . . Else what shall they do that are baptised for the dead bodies, if the body rises not at all? Why then are they baptised for the dead body? . . . If after the manner of men I have fought with wild beasts at Ephesus, what advantageth it me if the dead body rises not? Let us eat and drink, for to-morrow our bodies die. . . . But some man will say, How are the bodies raised up, and with what body do they come?

This is a sample of the nonsense immaterialism would make of the Scriptures. Paul is represented as fully believing that at death he would go to be with Christ, and at the same time made to say that all his sufferings are lost if "the body" is not raised: if *the body* rises not all hope is gone; let us adopt the Epicurean philosophy: eat and drink, for to-morrow we die. If the soul is immortal how absurd to reason that if the body is not raised our faith is vain and we are of all men most miserable. Why, most immaterialists, heathen and Christian, believe the soul to be *better off* without the body. There is no way to make sense of Paul's argument upon the resurrection except upon the premise that it is *man* that dies, and *man* that is raised from the dead.

UNION.

In these days of superabundant *talk* about Christian union, it is well enough to look a few plain facts in the face. Says an exchange:

A writer in the *Standard* recalls a conversation between a Baptist and a Pedobaptist minister: the latter was urging *union*; "they must all come together and be one. In order to do this we must *all give up something*." The Baptist pastor said to him: "My brother, I will tell you what I will do. You say we must all give up something. I will give up my my communion, if you will give up your baptism." The Pedobaptist brother thought for a moment and then said; "I'll tell you what it is, Br. B. *I can't give up anything!*" This is about a fair specimen of all the men and papers that I have known that have so much to say about Christian union and the bigotry of their neighbors. When brought to the *real point of decision*, they cannot give up anything themselves; but their neighbors, the poor, ignorant, benighted and bigoted ones who differ from them, can give up *everything*. It is very easy to make change, if it is made with other people's money.

We are for peace with all men; but we are for purity more than peace. We have no idea of giving up a single item of the grand principles that made us Adventists for the sake of union with anybody. If Adventism can be given up, compromised for the sake of union, then it had better be dispensed with altogether, and we go back *en masse* to the churches we came from, or where our predilections would carry us. If Adventism is true, it is our duty to contend earnestly—but courteously, in a Christian manner—for it. If it is not true, we should abandon it altogether. We quite agree with the *Christian Radical* in its notice of a religious journal that announced that it would "have no controversy with any one."

"A religion that has not in it the militant element is an exotic in this sphere. Christ and Paul and Luther, and all the martyrs did flame in battle. We advise Mr. —— to have the —— published on the other side of Jordan, 'where the wicked cease from troubling and the weary are at rest.'"

The *Radical* is not very apt in its citation, but it means all right, supposing the above words to refer to heaven, though Job speaks of the grave. But the intended sentiment is good. If good wholesome truth is preached, it will stir up opposition; and the opposition must be met, or we must stop preaching the truth. It has always been so, and always will be so to the end of the world. Let us accept the situation and be faithful to duty as the *soldiers* of Jesus, as in every other respect.

A DOUBTFUL CASE.

Earthly affairs are speedily to be wound up, if *The World's Crisis* newspaper is to be believed. Peruse this, oh, careless reader, and shake:

> "The cup of iniquity is about full; the harvest is nearly ripe; and soon the heavenly reapers will descend to begin their great work of separating the wheat from the tares. It is a solemn hour in which we are living; yet but few realize how near we are living to the end of the present dispensation. It is time to be wide awake, gazing from the watch-towers for the first glimmer of light from the dawn of the eternal morning. Let us be all ready to depart at a moment's warning."

We do not believe one word of this. We have not the slightest idea that the world is about to be destroyed or made over; that the wheat and tares are about to be separated. Those who do so believe, we have observed, never have the least doubt of the branch of the cereal family to which they belong; we never knew a millennarian who thought himself one of the tares. We affirm that one who is working well to-day may calmly trust the hidden season of to-morrow, and that one who passes his time in scaring nervous people out of their senses may be grievously mistaken as to the quantity of treasures which he is laying up in heaven.—*N. Y. Tribune.*

—Now we suggest, in all kindness, that the *Tribune's* view of the case is a mistaken one. No doubt there are a great many theoretical Adventists who are among the tares; but one is not likely to *say* much about the separation as an event at hand unless he is convinced that he at least is ready for it. Hence it may be true that all the Millennarians the *Tribune* has known were in their own opinion ready. They ought to be if they are not. But in its last sentence the incongruity of the *Tribune's* ideas is most apparent. "One who is working well to-day may calmly trust the hidden season of to-morrow." Very good. Now what? "One that passes his time in scaring nervous people out of their senses," etc. Now it appears to us that if said "nervous people" are of the class "working well to-day," they will not be scared at the prospect of a better world. And, on the other hand, that if they are *not* "working well to-day" they ought to be scared, not out of their senses, but into the good sense of living for God, and "waiting for his Son from heaven." Don't be alarmed, neighbor, about people losing their senses. There's a good deal of clap-trap in that kind of talk. True, some have lost their wits investigating the question of the end of the world. But so have some in every religion, and in business, and politics, and love. But that proves nothing. If talking of the Judgment scares nervous people out of their wits, it may be set down as certain that said persons have been using their wits for very poor purposes.

RESURRECTION.

The body, once buried, shall rise again. That is, it shall decompose in the earth; it shall mingle with the soil; it shall become part of nature's mold; it shall receive the rain from heaven; it shall quicken and revive, atom by atom; it shall struggle up regerminant to the surface; and finally it shall appear again to human eyes,—here in a blade of grass, there in a head of clover; here in a trailing vine, there in a spreading oak. This is the only resurrection of the body in which we have any faith.—*Golden Age.*

—And a great many professed Christians agree with the *Age* in its theory of a vegetable resurrection. Men rise as wheat, squashes, corn, potatoes, roses, turnips and the like. And *this* is the glorious doctrine of 1 Cor. 15. And the only future life is as an intangible spirit, wandering through the spheres. Death is the gate to life; the resurrection a delusion; the judgment a farce; and the saints' song, "We shall live and reign on the earth," mere fustian. This is the new wine;—give us the old: "Thy *dead men* shall live *again*,"—a very different idea from the notion, "Their spirits shall never d[illegible]o; the dead, once alive, shall "*li[illegible]gain.*" This will be the resurrection

HOW IT LOOKS TO OTHERS.

A Disciple writes to the *Christian Standard* concerning the sketch of our life published in that journal just prior to the commencement of the discussion, in the following candid fashion:

Supposing that the object of publishing the discussion is to present the great and important truths of "the gospel of the grace of God" in contrast with the soulless, Christless dogma of materialism, to numerous readers—inaccessible by any other means, we are constrained to look upon the publication of Br. G's "Recollection" just at this time as most inopportune. If J. V. H. possesses a moity of the shrewdness requisite to success as a debater, he certainly will make use of the circumstances to convince his friends that we, as a people, are unwilling to have the discussion go before our brethren on its own merits, and such a plea, with many, particularly with those already prejudiced in H's favor, will have the merit of plausibility.

In the latter part of Br. G's "Recollection," he commences a paragraph with, "I remember one instance of the want of strict honesty on the part of an Advent lecturer." Said lecturer is accused of having garbled extracts from an author, and persisted in doing so even after he had been convicted of his wrong. The paragraph winds up with, "I refer to these facts not to charge Adventist lecturers with a want of integrity," etc. etc.

Now several questions force themselves on the mind in reference to this lecturer—accused of want of strict honesty, who persistently made use of garbled extracts from authors, but whom Br. G. would not charge with a want of integrity.

Now was this conglomerate character, this bundle of contradictions, was he endorsed by Eld. Himes? If not why make Eld. H. a scape-goat for the vagaries of another?

MISSION AMONG THE DUTCH.

Br. Peter Vos, formerly of Amsterdam, educated a Papist, having embraced the Advent doctrine, is desirous of preaching it to his countrymen. He will locate for the present at Kalamazoo, Mich., and work among his people in that city and vicinity, there being something like 2000 of them. Br. Vos is translating some of our best tracts into Dutch for their use, and is going to preach among them from house to house, and otherwise as the door may open.

For a time Br. Vos will need some help. He only asks for his expenses or enough to pay his board. We therefore appeal for aid in this matter. Send to Geo. T. Adams, 167 Hanover St. Boston, Mass., who is Treasurer of the Mission Society. And those who wish to help us print the tracts can send direct to us.

REMEMBER THE POOR.

We have received a circular from Br. E. P. Woodward, in behalf of Sr Mary I. Herron, widow of the late Br. Wm. B. Herron, who was the friend of our little ones, as the editor of the *Young Pilgrim.* Sr. Herron is sick, in need of help, and is worthy. Send to E. P. Woodward, Maplewood, Mass.

Shot-gun Preachers.

I have no wish to put a hook in the jaw of any man that God wants as a preacher; but I do object to these everlasting shot-gun preachers who aim everywhere but hit nowhere. If such preachers would omit all their prefaces, preliminaries, prefatory remarks, apologies and excuses, and begin their subject at once, keep to the subject while they talk, and when they get through would sit down, they would add very greatly to their effectiveness as gospel teachers. While there is so much truth to spread, there is no need of spreading it so thin that it will not be felt; nor while it is so plentiful is there any use of dealing it out in homeopathic doses, and sugar-coated at that. The shot-gun preacher aims in a single discourse to meet and refute the errors of Judaism, Mohammedanism, Spiritualism, Swedenborgianism, and every erroneous ism that he can think of. But in doing this he wastes his ammunition and kills no game. This scattering style of preaching is more apt to scatter errors than to kill them. They who preach thus should remember, too, that the gift of continuance is not the highest gift of a successful ministry. Let them exchange their scattering shot-gun style for the minie rifle style, which aims to hit, and hits to kill.

D. COGSWELL.

A Sermon for the Times.

The trouble lies back of all theories, all talk of reform and liberty and law, and what not. The advocacy of free divorce, or whatever form this horror of the day assumes, is only possible when one's apprehension of life is false from the beginning. They talk about one's life being blasted by an uncongenial union; of failing thus to accomplish the purposes of life; of an empty existence—as if a life teeming with duty could be, by any means, called vacant; as if a career could be blasted by infelicity, or an existence fail of its true purposes because of the burden laid upon it! Who shall limit the purposes of his existence? Who shall flee, a coward, from the cross laid upon him, and declare that he does well? Surely not he who believes that giving is gaining; that only he finds his life who loses it.

The modern world is coming back to the first principles in the means of attack, the art of defense, in the building of ships, bolts, earthworks, fish-shaped hulls, and in many other things;—the newest is the oldest. So in religion, the "reformers" are preaching the ancient worship of that of self and sense; and the unselfish Christ, as of old, puts these false prophets to shame.—*From the "Old Cabinet," Scribner's, for March.*

EDITORIAL GLEANINGS.

Our gleanings last week were crowded out.——Br. John North will welcome any Advent preacher passing through Mechanicsburg, Ill.——The new chapel at Volga, Ind. was dedicated last Sunday. Brn. Field, Cass and Green were expected to be present.——A Waterbury (Ct.) paper, noticing Mr. Constable's work on the future punishment, says: "This book has unsettled one half of the orthodox clergymen in the State of Connecticut on this subject." We hope this is literally true, and that they may soon be settled on the truth.——Br. Mackie has been with the church at Lapeer, Mich. some two weeks. Good interest. Six or more converted.——Br. Koney and Br. and Sr. Janes have been preaching at Elkport, Iowa. Fourteen have confessed Christ.——Br. D. S. Clark baptised twelve on Sunday week, at Earlham, Io. Strong opposition to the truth there.——Br. E. McCullock thinks of giving up his charge at Nevada, O. soon. He is an effective worker. We trust he will be kept West.——Wayne Co. Iowa seems to be "good ground" for the seed of Adventism. It springs up and bears fruit. Br. S. K. Gibson has been holding two and three meetings a day for some time. Some forty have made a good profession, and twenty-seven united with the church.——There is some revival interest at Sandy Hill, N. Y.——Br. G. W. Hurd, and his niece Sr. A. E. Rathbun have just closed a series of meetings in Hancock Co, Ill. Over forty have been added to the church. The interest was wide and deep, and many pronounced it the best meeting ever held in that region.——Br. A. A. Wilbur, Iowa, we regret to learn, is in feeble health. Pray for him. Sickness and death are making sad inroads among our workers.——Sr. Fuller of De-Kalb, one of the choice ones of earth, died quite suddenly last week. She had so lived that she was ready at any moment.——Br. Stephenson and others at Columbus, Mich., are talking of putting up a chapel. Other churches won't allow our views presented in their buildings. We trust the talk will soon culminate in *doing.*——The interest at Brodhead, Wis. continues, and the meetings are full of life and power.——Br. D. Mathewson is preaching "all about" in LaPorte Co. Ind.—four times a week besides Sundays. Good interest. We hear the people at Stillwell have shown their gratitude in a tangible shape by a liberal and hearty donation.——We are glad to hear Br. Peter Mitson of Minn. is to devote most of his time to the ministry of the word. All the laborers are needed *all the time.* See notice.——The Swede brethren of Illinois have commenced the publication of Whitmore's work in their own language—an important and laudable enterprise.——We learn with deep sorrow that Br. Thomas Davidson, one of our most esteemed correspondents has been called to mourn the loss of his lovely little daughter. Death was never busier among us as a people. May the chastening we are undergoing make us all better, and lead to deeper consecration.——Br. Benj. Butler, formerly of Mass. is now preaching in Pennsylvania and New York. His P. O. is Westfield, Pa.——Br. J. W. Taylor is engaged in a discussion through the columns of the Hornellsville (N. Y.) *Tribune* with Judge Barlow, upon the nature of the soul. We hear he is to discuss the authenticity of the Scriptures in Westfield, Pa. next month, commencing the 4th. His opponent is Mr. Underwood.——Br. A. E. Babcock has just closed an excellent meeting at Millville, O. Ten baptised and fifteen added to the church. A former Lutheran minister was convicted of and converted to the truth. Br. Babcock is now at Nevada.——Br. and Sr. Seymour are at New Hartford, Iowa, holding a protracted meeting.——Sr. Mansfield is in feeble health: has not preached for two months, and been confined to her couch much of the time. Pray for her.——The snow blockade interrupts our California correspondence. A single letter has got through—a month old. Br. Grant had just got to work. A tremendous opposition was forming, which we take to be a good sign.——Br. G. W. Crosby of Arkansas is to have a discussion with Eld. Hamby, a Methodist minister, in April. Arkansas is waking up to "present truth."——Br. Sheldon, in the *Banner* reports good success in the Southern field. At Cartersville, Ga. he obtained fifteen subscribers for the *Banner* at the close of his meetings.——The *Advance* says of Constable's work: "It presents, perhaps, as strong an argument as can be made in favor of the doctrine of annihilation, and to which no abler reply has probably been drawn out, than the paper on that subject, by Prof. S. C. Bartlett, D. D."—A very safe saying in view of the fact that no other reply has been attempted, at least in this country.——The ministers meeting of the Eastern Pennsylvania Winebrennarians will discuss among others the following [illegible]tions at their next meeting: "Is the [illegible] theory of the resurrection sustained by the Scriptures? Is materialism without sin to be the future home of the saints? Does the expression, 'Eternal life,' describe the nature or condition of an entity or thing?" The two last topics are not over clear in statement, but the point is clear: these things must be met.——Br. Ongley baptised four at Buffalo, N. Y. not long since.

The Times.

AT HOME.

" " " Chicago spent more than $300 in postage on Valentines this year. No credit to her, though it helps pay the expenses of carrying the mails.

" " " We may have another Mexican war, or else more peaceful "annexation," as the stealing of territory is called. The troubles on the Mexican frontier still continue, and matters there seem to be drifting into a border warfare as the only way of repressing the Mexican raids of armed men which have of late become so frequent. The Governor of Sonora, whence the marauding parties come, having been appealed to in vain, our Minister in Mexico has been directed to call the attention of that Government to the facts; but, in the disordered state of the country, it is doubtful whether it is powerful enough to put down these distant irregularities.

" " " There was a most remarkable display of aurora, or northern lights, says a late N. Y. *Times*, last night, attracting universal attention from those who happened to be abroad. The north-western quarter of the heavens was, about 7 o'clock, overspread with a delicate emerald light, disposed in one great band of color, with the edges gradually softened down until merged in the surrounding atmosphere. The most striking portion of the display was, however, found in the south-eastern quarter, which was magnificently illumed by heavy masses of red and crimson color, enlivened at short intervals by brief glints of yellowish light. So intense was this illumination that many persons supposed that a great fire was raging back of Brooklyn. Indeed the brilliancy of the display in that quarter had the appearance of a vivid reflection from a conflagration, only deeper, thus misleading the casual observer, though the frequent lifting of the light and the remarkable changes soon indicated its precise character. Viewed from the deck of an East River ferry-boat, the aurora afforded a rare spectacle, the dark masses of shipping and storehouses lending additional effect to the display.

ABROAD.

" " " Dispatches from Teheran state that the famine in Persia continues unabated, many persons dying daily.

" " " In France—intrigues, plots and political schemings. Bourbons, Bonapartists and Republicans, besides others, do the work. An order has been passed fixing upon all tax bills the phrase—Caused by the war of 1870, commenced by a Bonaparte, or words to that effect. The design is doubtless to foster hatred of the Prussians and the Imperialists.

" " " The Russian national party will not make friends with Germany. They are not hostile to Western civilization, for Katkoff, for instance, is in the habit of highly recommending English political institutions; but their feelings toward the German nation have been embittered by the rule to which the Russians were subjected, during a long period, by the predominance of German civilization in the Baltic Provinces, and it will be a long time before these feelings will vanish. So says the *Tribune* Berlin correspondent.

" " " Prussia is out of sorts with Sweden. A Stockholm paper published some innuendoes to the effect that neighbors of the new empire who didn't want to be slaves would do well to exercise that "eternal vigilance" which "is the price of liberty." The imperial minister of Sweden was the writer of the articles in question, and the charge is not very definitely denied. Hence, thoughts arise in the German heart; and a grudge will be laid up for future use. Bye and bye, when Denmark shall have been absorbed, Sweden's turn to defend herself may come.

" " " There is an immense amount of talk and great display of bad temper in England over the claim presented by the United States, before the Geneva Board of Arbitration for indirect damages. As yet the American press show but little ill feeling; but the continued exhibition of feeling on the other side of the water cannot fail, sooner or later, to beget a like spirit here. Present indications are, that the United States government will not retract its claim, but announce a determination to abide the decision of the arbitrators, while England will repudiate the treaty under which the arbitrators were appointed; and thus the old sore will be opened again, none the less sore for the treatment received. The world is evidently not yet ready to settle its little difficulties by Boards of Arbitration. Those who have cried "Peace! peace!" may yet see war instead.

" " " The late gale in England exceeded in violence any tempest known there since 1842. One of the tall pinnacles of the buttress of the central tower of Westminster was blown down. The mass, weighing over two tons, fell into the street, and smashed stonework and massive iron girders in its descent. The South-western railway was choked by the crumbling embankments, and travel entirely stopped. Many of the villages near the Severn were almost submerged. The flood in the Vale of Glamorganshire is greater than has been experienced for forty years. Trees were torn up by the roots in various places, and carried considerable distances. Many vessels on the coast were sunk at their moorings, and great damage was apprehended in the North Sea. Telegraph poles went down in all directions, and the reading of the barometer when the gale was at its hight marked 28.30—lower than has been recorded for [illegible] a long day. The destruction of chi[illegible] pots and tiled roofs in London and [illegible] towns is described as prodigous, and many buildings, public and private, were seriously injured.

" " " A few months ago, the Chief Justice of India, Norman, was assassinated by a Mohammedan fanatic named Abdallah. The murderer was caught, tried, and sentenced to expatiate his crime by death on the gallows. He seemed ready to meet his doom calmly and bravely; and British ingenuity, longing to terrify the apparently dauntless mind, hit on the cold-blooded expedient of burning the body after life had fled. According to Abdallah's views, this killed soul as well as body, and he died in abject terror, to the delight of his executioners. The English press upheld the deed. "We have found the Achilles' heel in the panoply of fanaticism," said a leading journal; "we have put an end to the assassin's trade forever. No bigot will imagine it to be his duty to slay an Englishman, when destruction, not only of the body, but, (as he thinks,) of the soul, is sure to follow the crime." The prophet was short-sighted. The burning of Abdallah may have terrified him, but not his fellows. His death has been speedily and terribly avenged. The Governor General of India, Lord Mayo, was stabbed on the 8th inst., by a Mohammedan, and died almost instantly. The criminal is in the hands of the authorities. The next question will be, of course, his punishment. Will they make a new attempt to find the Achilles' heel, in the panoply of fanaticism? One man has been hanged, and the body burnt; within a week, fifty others have been blown to the four winds from cannon mouths; if these plans have failed, the *auto-da-fe* of Spain yet remains. It is only a step farther. The plea of necessity, which has excused all judicial barbarism hitherto, may be used to justify this also.—*Chi. Tribune.*

" " " If a writer in the English periodical, *Nature*, is correct in his views, the open Polar Sea, unless discovered soon, will exist no more. Land is said to be rising everywhere between the Pole and the 57th parallel, and the greatest movement is at the Pole itself. Some interesting facts are quoted in support of this theory. Pliny says that Scandinavia is an archipelago, and speaks of bold seamen who had circumnavigated the group of islands. Ptolemy confirms him. Celcius said, in the seventeenth century, that Norway was rising at the rate of forty inches a year. Sir Charles Lyell endorses the theory. The water level in the Gulf of Bothnia falls one foot every fifteen years. Near Gefle there are low pastures where old men remember seeing boats afloat. Near Stockholm, 70 feet above the level of the sea, the remains of shell-fish, identical with the present coast species are found. At Sodulelge, 90 feet above high water, there is a bed of sand which contains some wrecked boats and an old anchor. In the interior of Spitzbergen skeletons of whales have been unearthed 40 feet above the sea-level. The fishermen say that the land has risen so much that the shallowness of the water has driven away the right whale, which, once abundant, is now rarely seen. On the Pacific, the shores around Behring's straits are low and flat; but, a mile or two back, there are ranges of bluffs, parallel with the coast, and containing innumerable shells of littoral species. If the theory is true it offers us a curious case of compensation. While the ocean is washing away Great Britain, and France, and Holland, and New England, way to the north the continents are encroaching on the sea. The only pity is that the process cannot be reversed, and Neptune enriched at the expense of the frozen north, and to the gain of the more habitable south.

RELIGIOUS ITEMS

" " " Mervin Lutz, now doing missionary work in New Hampshire, was once known as the wickedest man in Philadelphia. He has spent half his life in State Prisons, and was a Tom Paine infidel, but was converted under John G. Hook.—*News Items.*

—Now John G. Hook is an Adventist; and it is common among professed Christians to denounce Adventists as infidels. How, then, do they convert infidels?

" " " The revelations which come through the "mediums" are of the earth, earthy. The average of culture among "spirits" is precisely the average of culture in this world of mortals; and of progress and advancement there is no evidence whatever. Hence, we are not surprised to find a New Church writer, Mr. Theo. Parsons, saying of what he calls "Spiritism:" "It is the most purely natural belief that has ever been held among men, and its quick and wide reception is cogent proof of the present feebleness and inaction of the spiritual faculties."—*N. Y. Tribune.*

" " " Now that Prince Bismarck has got rid of the last of his obstructive colleagues—Herr Von Muhler—he seems to be determined to give the Catholic party no quarter on the question of education. The Polish schools, which have been hitherto exclusively in the hands of the priests, are to be placed under the same mixed jurisdiction as those of the rest of Prussia. Even Prince Bismarck would hardly venture to pursue his present vigorous policy in regard to the Church of Rome and its time-honored privileges, were he not assured that he has the support of the liberal men within the Church itself. The fact that German Catholics are showing a strong tendency to place the ties of nationality above those which bind them to the Holy See, is a fact of immense significance for the future of Catholicism in Europe, and indeed the world over.

" " " The *Tribune's* late Rome correspondent has this significant paragraph concerning the further spoliation of the Roman church.

"The priests and monks of old, indeed, until a year and a half ago, not only ruled the intellects and souls of the Romans, but they were supreme over all the possessions in the city. By violence and fraud they individually, and the religious orders to which they belong collectively, managed to secure in their own keeping all the valuables of the city, enriching certain aristocratic families and reducing the people to a mere pittance in return for their work. Through persuasion or fright many on their death beds were induced by the servants of the church, to hand over all their worldly goods to the Card'nal V[illegible] the benefit of the Holy See. It [illegible] common thing to hear, under the [illegible]gime of an old bare footed monk—he and his like had the best of the pavement in those days, and wo to those who did not take off the hat to them—that he owned one or two palaces, or whole blocks of houses. To-day it is estimated, on competent authority, that between the Cardinals, the priests, and the religious orders, the church actually owns half the city of Rome as its property. Not only the Romans, but all Italians are thinking over the best way to get back their own property." Thus the words of prophecy are fulfilling.

Communications.

Dying Four Deaths.

I have just returned from the last meeting of a series that has been in progress in our village at the M. E. church for five weeks, with the *visible* results of one joining by letter (or "certificate"). The spiritual state of the church has, unquestionably, been improved. For the entire summer and fall months *two* faithful souls have kept up the Thursday evening prayer meeting. Occasionally this number has been increased by a few sisters who seemed to partake of the same "gift of continuance." Under these circumstances perhaps it is not strange that a spasmodic effort is not attended with different results, and the truly zealous efforts of the minister in charge rewarded with better results. Oh! when will all churches, all professors, learn that God demands of his people a perfect, complete, and entire consecration; that in this warfare there is neither discharge, nor furlough granted, but in summer as well as winter, in evil as well as good report, God demands our service. This evening the text was "Why will ye die?" (Ezk. 18: 31). With the exceptions of the theological definition of *death*, the discourse was one that greatly moved my own heart, and I wondered that men and women would, with such ample provisions *for life*, be guilty of *suicide*, and die because they would not come to Christ that they might have LIFE. The speaker enumerated four deaths; spiritual, temporal, eternal, to sin. The first and third I need only refer to, as we agree on the others. Death spiritual he defined as "a separation of the soul from God." Death eternal [which he clearly showed was refered to in the text] he defined to be "a *continuation* of the first, death spiritual, for time without end, or an eternal separation of the soul from God." Now accepting the *four*, what do we find? (1.) When the man is "spiritually *dead*," no spiritual *life* remains; and when he is temporally (or physically) dead, no natural or temporal life remains. When "dead *to* sin," no life or power of sin remains; and when eternal death shall have supervened he will have no eternal life. By sin (transgression) man lost his temporal, natural, or animal life and had to "return to the ground." From the time that he lost his "spiritual life," until he returned to the ground, by physical death, he could live *only* by animal life, having no other from the time of transgression to the day of execution of sentence; and by continuing all the days of his life in unbelief and in sin, he fails to get, obtain, or "lay hold of eternal life," and so loses ETERNAL LIFE. Now having lost three of the four, and having no part in the fourth by which he can make claim to either of the three, I would like to have these dear, good, but (it seems to me,) mistaken brethren whom I cannot help but love still, tell me how MAN is going to LIVE in misery or in any other condition eternally, without spiritual life, without temporal life, and without eternal life—without any kind of life whatever. But bad as this may be, it is not the worst of the dilemma; for by this definition of eternal death, we have the sinner already suffering the penalty of sin, as inflicted subsequently to final impenitence; already a partaker of the doom of the damned to be a partaker of eternal death (which is only spiritual death perpetuated); [illegible] what results? Why they [illegible] they choose it; they rejoice in it. Such a penalty for sin is their glory, notwithstanding their glory is their shame; and five weeks of steady labor, with all the persuasive eloquence of a Boanerges and the melting zeal of an apostle was insufficient to wean them from it. Oh! when will these erring brethren in the gospel answer that life and death are terms of relative and opposite conditions; that life and death are literalities; are facts. That Christ did not come into the world to destroy men's lives, but to save them (men's LIVES); and that himself answered the question in the text of this evening when he said—"I am come into the world that ye might have life and have it more abundantly, and ye will not come unto me that ye might have life." This question of life and death has been so thoroughly canvassed in this field, that the present generation will not accept, believe, or be moved by the preaching of eternal torment. Nothing but the goodness of God, in offering them life from the dead as a boon of his rich grace in Christ, through faith, repentance, and obedience, will touch them: and I do not know as that will. May the Lord in his infinite goodness and wisdom save the people. G. W. STETSON.

The Spirit And The Heart.

Pastor. Come in, I am glad to see you again. It was with you, I think, I had a conversation lately on the work of the Spirit.

Inquirer. Yes, sir, and I am just come to have another on the same subject. I learned somewhat from the last, but only so much as has made me desirous for more instruction. My mind is not so clear on it as I could wish.

P. Perhaps you could give me an idea of what part of the subject gives you the greatest difficulty.

I. Well, you spoke last time of *thoughts* coming into the mind, even when we were doing all we could to keep them away. The thoughts of *eternity* or *God*, for example, will rise in one's mind, when he is bent on other things. I am aware of this, and I can see that some one must put such thoughts into the mind—this, it would appear, is done by the divine Spirit, and so far the matter seems clear enough; but is this all the Spirit does?

P. What do you imagine he does more?

I. Does he not touch the heart so as to change it by his influence?

P. It is impossible to answer that question satisfactorily without knowing what is meant by the *heart*. Could you tell me what you think that *heart* is which you imagine the Holy Spirit touches?

I. Oh, you know, just the heart that needs to be changed.

P. But what do you mean by the heart that needs to be changed? Do you mean the material heart through which the blood circulates?

I. No; I just mean the heart of the mind—you know what I mean well enough.

P. My fear is, that you do not know yourself what you mean. That is the reason I am asking you so perseveringly. Your habit of using words without duly thinking of what they mean, is one cause of the indefiniteness of your views. Now, try to tell me what that is which you think the Holy Spirit changes by a touch of his influences.

I. Well, I really cannot tell you any thing more about it, than just that it is the heart of a man—not of course the muscular heart in his breast, but the heart of his mind.

P. Then, what is there in the mind which you call its heart?

I. Really I do not know. I own I have thought loosely on the matter, and when you come to it in that way I am nonplussed.

P. I am desirous you should understand this point clearly, for if you do not know what the heart is which needs to be touched, you can have no clear idea of what it is to touch it so that it may be changed.

I. You are quite right. I see you are right. I am quite conscious I have thought vaguely on the matter.

P. Suppose the case of a man who desires and loves vice with all the power of his mind, you admit that that man needs a change of heart?

I. Certainly.

P. Suppose he is brought to desire and love God and virtue with all the power of his mind, what would you say of him?

I. I would say his heart is changed.

P. And would anything more be meant than just this—his desires had been changed; from desiring sin, he had changed to desire God and holiness?

I. Well, I cannot see that there would be anything more meant.

P. You mean, then, you see, by the *heart* of the man, just the *desires* or *affections* of the man. By a change of heart you really intend a change of his desires and affections. From supremely desiring sin, he comes supremely to desire God and holiness—that is a change in his desirings, or, as we may say, and do say, a change in his heart.

I. That is evident.

P. Now, can you tell me what you mean by *touching* the desires or affections of the man? It is not at all a wrong expression, but we must try to get at its meaning.

I. I really cannot tell you. I begin to see that I have not been thinking of *mind* in my ideas of man's heart. I have been thinking of the material heart after all. I had an idea of some warm, genial influence, like sunshine, or something like that, which, of course, could only affect a material heart.

P. But the affections of the mind can be touched, and moved, and changed, as truly as the material heart can be touched or wounded according to its proper nature. You have only to keep in mind what that nature is.

I. That is what I have not done, and hence when you ask how desires can be touched, I am at sea.

P. Yes, but you may soon get to *terra firma*, if you look a little to the simple truth of the case. Suppose, for example, that you pass a poor child on the roadside. It stands silent, pale, and shivering, and you are full of some personal business, so that you turn merely a vacant look upon the child—you feel nothing, and hasten on. In a little, the image of that shivering child comes up in your mind, but you banish it in a second or two. It starts again, and you cannot get it shaken—you can see its pale, despairing look, and the tear as it frozen under its eye—your heart is touched, and you cannot help turning right back, and inquiring after the child. Is not that a case of real touching of the heart?

I. No doubt of it.

P. But is not the touching of the heart by means of a *thought* in the mind?

I. I never saw that before. That throws a world of light on the subject in my mind.

P. But let us take an example that comes closer to our subject. There is a boy crossing a field. He has left the Sabbath school, light-hearted and careless. The teacher, however, was speaking of the suffering Jesus, and how fearful were the agonies he bore for men. As the child rushes across the field, the thought of the suffering Savior arises to his mind—he walks more deliberately, and in a few minutes he is pondering the sufferings of Christ. He thinks—"Has Jesus suffered so much for me, and have I cared so little for him?" From that hour a change is made on his affections that never ceases to influence him while he lives. Is not that a case of real touching of the heart?

I. Clearly so.

P. But is it not a case in which the heart is touched by means of *thought* suggested to the mind?

I. Assuredly. It is impossible to doubt it.

P. Well, then, can you conceive of any other way of touching and changing the desires?

I. It is evident I have thought there was some other way, but I admit I am unable to conceive of it. I begin to see that we deceive ourselves by words which we have not duly considered. Had I thought of what the heart really is, I could not have entertained the conceptions which I did on the subject. I have thought of the matter as if it had been the material, and not the mental heart that was to be affected.

P. Does it not appear to you, that if God, consistently with the nature he has given man, could have touched and changed the heart as you supposed, he could never have been at the immeasurable cost of providing the sacrifice of Calvary wherewith to touch and change it?

I. That is clear enough to me now; but I own that I did not see how to explain much in the ways of God at all in consistency with the ideas I entertained. I do now see one reason why he provides so great a sacrifice. No doubt it is wondrously fitted to touch the heart when brought before the mind.

P. The great importance of our present subject may be said to lie in the necessity and value of that great sacrifice to change the affections of man. The idea you were led to entertain, led you to neglect that sacrifice and to long for some inconceivable something which is to touch and change the heart instead. Nothing has so largely contributed to a neglect of the cross of Christ as this same error. When you see that the Spirit of God touches, melts, changes, regenerates the mind, by bringing up, and keeping up the thought of Christ and him crucified, then you seek to co-operate with the Spirit in turning or calling all possible attention to the Savior; but when you are under the notion that some secret, indescribable touch, or influence is to change the heart, and that the presentation of *thought* is vain in itself, you are led away from that thought to look and long for the secret influence. An imaginary work of the Spirit, which is not his real work at all, is thus made to supplant the saving work of Jesus. The effects of this mistake are palpable on every hand. There is not a thousandth part of the interest felt in the cross that would be were it not for this error.

I. There is, doubtless, truth in what you say, and yet it is very difficult to get over ideas which one has so long cherished. Do you not think that the Spirit exerts some direct influence on the *will* of men?

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I would ask an interest in your prayers. I am surrounded on all sides by temptations, and am far away from

Communications.

Dying Four Deaths.

I have just returned from the last meeting of a series that has been in progress in our village at the M. E. church for five weeks, with the *visible* results of one joining by letter (or "certificate"). The spiritual state of the church has, unquestionably, been improved. For the entire summer and fall months *two* faithful souls have kept up the Thursday evening prayer meeting. Occasionally this number has been increased by a few sisters who seemed to partake of the same "gift of continuance." Under these circumstances perhaps it is not strange that a spasmodic effort is not attended with different results, and the truly zealous efforts of the minister in charge rewarded with better results. Oh! when will all churches, all professors, learn that God demands of his people a perfect, complete, and entire consecration; that in this warfare there is neither discharge, nor furlough granted, but in summer as well as winter, in evil as well as good report, God demands our service. This evening the text was "Why will ye die?" (Ezk. 18: 31). With the exceptions of the theological definition of *death*, the discourse was one that greatly moved my own heart, and I wondered that men and women would, with such ample provisions *for life*, be guilty of *suicide*, and die because they would not come to Christ that they might have LIFE. The speaker enumerated four deaths; spiritual, temporal, eternal, to sin. The first and third I need only refer to, as we agree on the others. Death spiritual he defined as "a separation of the soul from God." Death eternal [which he clearly showed was refered to in the text] he defined to be "a *continuation* of the first, death spiritual, for time without end, or an eternal separation of the soul from God." Now accepting the *four*, what do we find? (1.) When man is "spiritually *dead*," no spiritual *life* remains; and when he [illegible] ally (or physically) dead, n[illegible] or temporal life remains. When "dead *to* sin," no life or power of [illegible]; and when eternal death [illegible] supervened he will have no eternal life. By sin (transgression) man lost his temporal, natural, or [illegible] life and had to "return to the ground." From the time that he lost his "spiritual life," until he returned to the ground, by physical death, he could live *only* by animal life, having [illegible] from the time of transgression to the day of execution of sentence; [illegible] continuing all the days of his [illegible] unbelief and in sin, he [illegible] get, obtain, or "lay hold of eternal life," and so loses ETERNAL LIFE. Now having lost three of the four, and having no part in the fourth by [illegible] can make claim to eith[illegible], I would like to have these dear good, but (it seems to me) m[illegible] [illegible] ...ren whom I cannot help but [illegible] tell me how MAN is going [illegible] ...ery or in any other condition [illegible] ...lly, without spiritual life, [illegible] ...ral life, and without [illegible] ...out any kind of life wh[illegible] [illegible] bad as this may be, it is [illegible] of the dilemma; for by [illegible] of eternal death, w[illegible] ...ner already suffering the penalty of sin, as inflicted subsequently to [illegible] sentence; already a part[illegible] the doom of the damned [illegible] ...ker of eternal death (as [illegible] spiritual death perpetuated); still [illegible] what results? Why they [illegible] ...ey choose it; they rej[illegible] a penalty for sin is th[illegible] ...ithstanding their glory is their shame; and five weeks of [illegible] with all the persuasive eloquence of a Boanerges and the [illegible] of an apostle was insuffi[illegible] ...hem from it. Oh! when w[illegible] ...ring brethren in the gospel [illegible] that life and death are terms of relative and opposite conditions; that life and death are literalities; are facts. That Christ did not come into the world to destroy men's lives, but to save them (men's LIVES); and that himself answered the question in the text of this evening when he said—"I am come into the world that ye might have life and have it more abundantly, and ye will not come unto me that ye might have life." This question of life and death has been so thoroughly canvassed in this field, that the present generation will not accept, believe, or be moved by the preaching of eternal torment. Nothing but the goodness of God, in offering them life from the dead as a boon of his rich grace in Christ, through faith, repentance, and obedience, will touch them: and I do not know as that will. May the Lord in his infinite goodness and wisdom save the people.

G. W. STETSON.

The Spirit And The Heart.

Pastor. Come in, I am glad to see you again. It was with you, I think, I had a conversation lately on the work of the Spirit.

Inquirer. Yes, sir, and I am just come to have another on the same subject. I learned somewhat from the last, but only so much as has made me desirous for more instruction. My mind is not so clear on it as I could wish.

P. Perhaps you could give me an idea of what part of the subject gives you the greatest difficulty.

I. Well, you spoke last time of *thoughts* coming into the mind, even when we were doing all we could to keep them away. The thoughts of *eternity* or *God*, for example, will rise in one's mind, when he is bent on other things. I am aware of this, and I can see that some one must put such thoughts into the mind—this, it would appear, is done by the divine Spirit, and so far the matter seems clear enough; but is this all the Spirit does?

P. What do you imagine he does more?

I. Does he not touch the heart so as to change it by his influence?

P. It is impossible to answer that question satisfactorily without knowing what is meant by the *heart.* Could you tell me what you think that *heart* is which you imagine the Holy Spirit touches?

I. Oh, you know, just the heart that needs to be changed.

P. But what do you mean by the heart that needs to be changed? Do you mean the material heart through which the blood circulates?

I. No; I just mean the heart of the mind—you know what I mean well enough.

P. My fear is, that you do not know yourself what you mean. That is the reason I am asking you so perseveringly. Your habit of using words without duly thinking of what they mean, is one cause of the indefiniteness of your views. Now, try to tell me what that is which you think the Holy Spirit changes by a touch of his influences.

I. Well, I really cannot tell you any thing more about it, than just that it is the heart of a man—not of course the muscular heart in his breast, but the heart of his mind.

P. Then, what is there in the mind which you call its heart?

I. Really I do not know. I own I have thought loosely on the matter, and when you come to it in that way I am nonplussed.

P. I am desirous you should understand this point clearly, for if you do not know what the heart is which needs to be touched, you can have no clear idea of what it is to touch it so that it may be changed.

I. You are quite right. I see you are right. I am quite conscious I have thought vaguely on the matter.

P. Suppose the case of a man who desires and loves vice with all the power of his mind, you admit that that man needs a change of heart?

I. Certainly.

P. Suppose he is brought to desire and love God and virtue with all the power of his mind, what would you say of him?

I. I would say his heart is changed.

P. And would anything more be meant than just this—his desires had been changed; from desiring sin, he had changed to desire God and holiness?

I. Well, I cannot see that there would be anything more meant.

P. You mean, then, you see, by the *heart* of the man, just the *desires* or *affections* of the man. By a change of heart you really intend a change of his desires and affections. From supremely desiring sin, he comes supremely to desire God and holiness—that is a change in his desirings, or, as we may say, and do say, a change in his heart.

I. That is evident.

P. Now, can you tell me what you mean by *touching* the desires or affections of the man? It is not at all a wrong expression, but we must try to get at its meaning.

I. I really cannot tell you. I begin to see that I have not been thinking of *mind* in my ideas of man's heart. I have been thinking of the material heart after all. I had an idea of some warm, genial influence, like sunshine, or something like that, which, of course, could only affect a material heart.

P. But the affections of the mind can be touched, and moved, and changed, as truly as the material heart can be touched or wounded according to its proper nature. You have only to keep in mind what that nature is.

I. That is what I have not done, and hence when you ask how desires can be touched, I am at sea.

P. Yes, but you may soon get to *terra firma*, if you look a little to the simple truth of the case. Suppose, for example, that you pass a poor child on the roadside. It stands silent, pale, and shivering, and you are full of some personal business, so that you turn merely a vacant look upon the child—you feel nothing, and hasten on. In a little, the image of that shivering child comes up in your mind, but you banish it in a second or two. It starts again, and you cannot get it shaken—you can see its pale, despairing look, and the tear as it frozen under its eye—your heart is touched, and you cannot help turning right back, and inquiring after the child. Is not that a case of real touching of the heart?

I. No doubt of it.

P. But is not the touching of the heart by means of a *thought* in the mind?

I. I never saw that before. That throws a world of light on the subject in my mind.

P. But let us take an example that comes closer to our subject. There is a boy crossing a field. He has left the Sabbath school, light-hearted and careless. The teacher, however, was speaking of the suffering Jesus, and how fearful were the agonies he bore for men. As the child rushes across the field, the thought of the suffering Savior arises to his mind—he walks more deliberately, and in a few minutes he is pondering the sufferings of Christ. He thinks—"Has Jesus suffered so much for me, and have I cared so little for him?" From that hour a change is made on his affections that never ceases to influence him while he lives. Is not that a case of real touching of the heart?

I. Clearly so.

P. But is it not a case in which the heart is touched by means of *thought* suggested to the mind?

I. Assuredly. It is impossible to doubt it.

P. Well, then, can you conceive of any other way of touching and changing the desires?

I. It is evident I have thought there was some other way, but I admit I am unable to conceive of it. I begin to see that we deceive ourselves by words which we have not duly considered. Had I thought of what the heart really is, I could not have entertained the conceptions which I did on the subject. I have thought of the matter as if it had been the material, and not the mental heart that was to be affected.

P. Does it not appear to you, that if God, consistently with the nature he has given man, could have touched and changed the heart as you supposed, he could never have been at the immeasurable cost of providing the sacrifice of Calvary wherewith to touch and change it?

I. That is clear enough to me now; but I own that I did not see how to explain much in the ways of God at all in consistency with the ideas I entertained. I do now see one reason why he provides so great a sacrifice. No doubt it is wondrously fitted to touch the heart when brought before the mind.

P. The great importance of our present subject may be said to lie in the necessity and value of that great sacrifice to change the affections of man. The idea you were led to entertain, led you to neglect that sacrifice and to long for some inconceivable something which is to touch and change the heart instead. Nothing has so largely contributed to a neglect of the cross of Christ as this same error. When you see that the Spirit of God touches, melts, changes, regenerates the mind, by bringing up, and keeping up the thought of Christ and him crucified, then you seek to co-operate with the Spirit in turning or calling all possible attention to the Savior; but when you are under the notion that some secret, indescribable touch, or influence is to change the heart, and that the presentation of *thought* is vain in itself, you are led away from that thought to look and long for the secret influence. An imaginary work of the Spirit, which is not his real work at all, is thus made to supplant the saving work of Jesus. The effects of this mistake are palpable on every hand. There is not a thousandth part of the interest felt in the cross that would be were it not for this error.

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Sr. Jessie Lawrence, Linden, Mich.

I would ask an interest in your prayers. I am surrounded on all sides by temptations, and am far away from any one that advocates Adventism. I still hope to come off more than conqueror. I attend church every Sabbath and listen to a mixed theology; treasure up the good, and drop the evil, then come home and take the TIMES and the Bible and sit down and feast on the sermons recorded in those pages. I feel glad that I am an Adventist, for it is such a substantial faith. Opposition is strong here, and I stand alone and need much strength from our Father in heaven.

Br. H. H. Skinner, Wexford Co. Mich. The little church that Br. Bower organized here last fall is "growing in grace and the knowledge of our Lord Jesus Christ." For some time past there has not been any meeting owing to the distance which the brethren live apart; for the roads are not kept well broken; so many teams gone to the lumber woods that it makes it difficult to get about. But with the coming of spring I expect that meeting together and caring for the seed sown will be resumed. The church has made a most excellent choice in chosing Br. Brigham for elder. He his able to "give a reason for the hope that is in him," "also zealous in every good word and work." We are in hopes that Br. Bower will come back. And if an "Editor's Journal" could be written some time in the spring or summer telling your readers about the pure water, the healthy climate, and above all the preaching of the gospel in this Grand Traverse region, it would be most gratifying.

Br. D. S. Clark Dexter, Mich. writes: Last Friday eve a Methodist minister challenged me to discuss the immortality of the soul. Saturday eve was set to commence the debate. He had to affirm *but did not bring his Bible.* I asked if had not brought his Bible, he said that I had one, and he should not need it. But he brought *Josephus*, and out of it he tried to prove that man is in the possession of an immortal soul. I was ashamed for him. They say he is a "graduate." But it was a perfect fizzle.

From Br. E. McCullock, Nevada, O. The work of the Lord in this place is still advancing. Three persons united with the church at our last communion season, the last Sabbath in January, and many others are interested in the truths of the Bible. My labors have been greatly blessed during the two years that I have served as pastor of the church. Our numbers have steadily increased, and our Sabbath school is in a flourishing condition, numbering nearly a hundred scholars, and rapidly increasing. We feel that our time to labor is short, and oh, that we may work while the day lasts, and win for our Master a glorious bride, that shall be clad in white robes. I do not expect to remain here another year. Where the Lord may direct I know not as yet, but pray he will direct. We would welcome you this way whenever you can come. Christian fellowship to all.

BRIEF EXTRACTS.

Br. Wm. Young, Moline, Ill. Not long since in THE TIMES an orthodox question was asked, "Which do we speak to?" If the inquirer was correct, would it not be proper for us, when we meet a man, to say—"How do you do, Mr. Spirit?" And if that spirit is a part of God, and all men are in possession of it, why do they labor so hard to have *him* converted. I am puzzled to find out what part of man they convert. If it is the "part of God," will some one tell me how a part of God can be converted. [or perverted. ED.] I was brought up under that influence—lived under it twenty five years. Three years ago I began to creep out from under it—to-day I am a free man. Since I have done my own thinking I have found new light, and it grows brighter continually. ——Br. W. H. Jarvis, West St. Paul, Minn: You wrote, recently, concerning the poor paper you had to use for THE TIMES one week. There are many who would rather have the most inferior article rather than not get it at all. And here especially, since Br. Edwin's sickness has prevented his filling his usual appointment, it fills an interstice which nothing else would supply. Br. Edwin has endeared himself to us by his unfaltering faith in God, his truly Christian life, and most by his conversation, truly continually in heaven. 1 Cor. 16:2, must have its mite, and has had since Br. Edwin left the "mission box" with us. It hangs under the clock where we cannot fail to see it.——A Baptist minister at Rockbridge, Ill., says: I am trying with all my might, under severe persecution, to spread the glad tidings of immortality by a resurrection from the dead, at the appearing of our absent Savior, who, I believe is waiting for the fullness of time, to come to do the work. My heart is made to rejoice at the great spread of the truth, and the new witnesses that arise daily to advocate the simple gospel, and to fight against the human traditions that are now sapping the very vitals of religion, undermining the plan of redemption and robbing God of his glory; especially that tradition that had its origin with the heathen philosopher—the belief in inherent immortality.——Br. S. Workman, Wright Co. Minn.: I am a new beginner in the service of the Lord. Wife and I were baptised the latter part of last summer. We are trying to keep our lamps trimmed and burning, expecting the Lord soon to come. Pray for us that we may increase in the truth and saving knowledge of our Lord.——Br. S. Weese, McLeod Co. Minn.: We had a glorious Q. M. at Br. Whitelock's in December. It was a goodly sitting. Elders present were, J. Raymond, Parsons, Scott and Wood. The little church here is trying to let their light shine, that the world may know that they are the children of God, and that they are waiting for his Son from heaven. We are a little band, only fourteen in number. Our prayer is that many more may be added and be saved at Christ's coming and kingdom. ——Br. Miller, Sullivan Co. Mo.: I have just returned home from a place where I was the first to preach the truth. A methodist preacher confronted and abused me much. He thought the thief on the cross an impenetrable barrier against me. I then went on into the argument, and made him say, "Yes, yes," to every step as I went through the explanation, and then showing him that he had yielded the whole ground, he denied it. But, thank God, a few will receive the truth in every place. When Jesus comes and we all get together, we'll make a mighty multitude, Many times I get out of heart, for when I compare the large assemblies that listened to me, even in my boyhood, when I preached Plato, etc., with the little flocks that now come out to hear Christ preached as our "life," I feel that nearly all men choose darkness, and I pray, Lord Jesus come quickly! Two were yesterday converted to the truth, and they want THE TIMES.——Br. E. E. Bush, Hennepin Co. Minn.: I have been getting THE TIMES some time for nothing, as I suppose, as I have paid nothing for it. Now I want to pay for it, and keep it coming. In fact, we are not at home without it. To tell the truth, I had begun to look upon the Bible as a book of confusion, for the more preaching I heard, the thicker grew the fog; for they preach the Bible one way, and it reads another; and being a man of very little education I did not know but they were right. But I could not accept their theory, and I am farther from them now than ever, since I have read THE TIMES. It has convinced me that the Bible is right, and they wrong. The paper has preached and explained more Bible than I had heard in all my life. The Bible is plain to me now. On one point I am at last satisfied. It is, "that the wages of sin is death." Orthodoxy says, "eternal life in misery." But the Bible is right.——P. D. Austin, Marshall Co. Ill.: You are very kind to send me THE TIMES so long without the money. I have been expecting you would stop the paper, but every week brings it, for which I thank you. It is about all the preaching I have. It is about a year since I became an Adventist. I can truly say that I never enjoyed religion until I became one, although I was a member with the United Brethren. But I could not understand what I can understand now. I went to Sparland and heard Br. R. P. Hoge. Since then I enjoyed more true happiness than in all my life before. I feel daily more encouraged to press on, for I believe Christ will come soon.——Br. H. Albertson, Burnside, Mich.: It makes me rejoice when I hear from so many of Christ's little flock, scattered abroad in the land, all with one accord searching for the truth and clinging to the blessed promises. It is refreshing to me to know that the faithful ones are sowing the good seed, and whosoever receiveth it in their hearts, oh! may it take deep root, and bring forth good fruit, thirty, sixty, and an hundred fold. I long to *see* Br. Himes. But if I should never see him here, may I be so unspeakably happy as to clasp glad hands with him and all the dear brothers and sisters in the kingdom of our Lord and Master.——Br. and Sr. John Junk, East Gilead, Mich.: There is but a small band of us here, and we stand amidst the usual amount of persecutions that Adventists are acustomed to bear in nearly every locality. But we pay but little attention to all that. Our time for serving our Lord and Master is of too short duration for us to find it in our hearts to spend our moments in trying to convince such as are trying to injure us in the cause, that we are only humble pilgrims striving in our weakness to serve God, and that we are not "children of the devil," as they seem to infer. May God bless his little band of waiting ones, here and elsewhere, with revived courage, and a fresh supply of confidence in his speedy coming, and may we soon rest with him in peace forever——Sr. Julia Richards, Almer, Mich.: I am waiting with patience, while I watch for the speedy coming of our Lord. God help me to put my whole trust in him. May I not be found sleeping, but awake and at work, too, when he comes. God help the cause, is my continual and earnest prayer. Oh! that he would give each one of us a spirit of self-sacrifice. The devil is at work here, trying to hedge us in on all sides. At present we have no place of worship, except our dwelling houses, which give little chance for the truth to spread abroad. But we wait and hope for better things, while we pray for Jesus to come, and set up his eternal kingdom.——M. B. Hubbell, Dexter, Iowa: Br. Clark is here. He commenced last Monday evening preaching the word of God. The first evening he preached on practical religion. He then gave out that he would take Lk. 23:42, 43—the thief on the cross. He proved plainly that Christ was crucified on Thursday, and that he was crucified between the two evenings; and that Christ and the thief did not die the same day; and he proved that kingdom and paradise were synonymous. After the meeting was out one man said he had not touched the *spirit: that* was what he wanted to hear about. Then one spoke up and said that Clark believed that man had no soul or spirit: all went into the grave at death. Br. Clark denied, and then the man said he read that doctrine in the *Key of Truth.* He showed a very bad spirit. Br. Clark and Br. Hough went over to see him (Eld. Alger) the next morning. He told Br. Clark he was a liar and had a spirit of the devil and all such stuff. He is trying to keep the people from hearing the truth. He tells them that Br. Clark will lead them astray. There is a good interest to hear; the school house is filled every night. Bless the Lord, the interest is good, and some are confessing Christ. I think others will go forward before this meeting closes.——Br. Geo. W. Hurd: I have closed a meeting at the Pleasant View S. H. in Brown Co. Ill. One was baptised and two added to the church at Mt. Pleasant. As usual, we met with strong opposition from some of the orthodox; some compelling their children to keep away from the meetings, yet, while the meetings were going on allowed them to attend parties, etc. Others were more noble, attending and trying the preaching by the great Standard. Br. Richard Bush, who has lived here alone for some years, feels cheered and encouraged.——A. B. Cushing, Barford, P. Q: The truth is spreading quite rapidly and extensively through this section. Thank the Lord. The seed has been sown to some extent, and we want some good minister of Jesus Christ to come and water that already sown, and sow more, and then we will look to God for the increase, and shall expect it, too. Oh! for grace to live every day, right down humble at the feet of Jesus, and learn of him and be animated by his Spirit so much that we may love and pray for our enemies in sincerity and truth.——Br. W. C. Irish, Labette Co. Kas. The publications of your Association have been instrumental of great blessing to my soul, bringing present peace, a religious feast, and most consoling hopes of the future. A seed is cast in this part that promises to bear fruit. The first thing that started me was a tract "Think for Yourself," with some others sent by a distant friend. There are but few in the faith in these parts; and I am sorry to say that for one to avow his belief that man is not immortal, is in the public opinion to say he has no religion. It was said recently—"No one believing this Adventism can have religion any more than a horse." This was from a leader of an orthodox flock; who, by the way, in a quarrel with a neighbor some days before knocked him senseless with a club. They call us heretics, infidels, soul-sleepers, atheists. They have thrust me out of the Sunday school, the society I have always loved. But I shall remain true to my convictions.

Conference Minutes

Minnesota.

WINONA DISTRICT.

Convened with the Canton Church, Feb. 2. Preaching by G. W. Miller. Text, "Behold I come quickly: hold that fast which thou hast: let no man take thy crown." (1) He showed that Christ was coming quickly. (2) The neces[illegible] holding on to what we have [illegible] received; and that the great fundamental truths of our faith and hope are unchangeable: using the text as a timely warning against those pretenders of new light, whose whole effort is to change the fundamental truths of our faith and hope. At the close of the meeting we had a manifestation of those very characters. All felt like praising the Lord for his goodness in giving timely warning. Saturday, preaching by Eld. Rima, of Cresco, Iowa, upon the reward of the righteous and the wicked. He showed by the Scriptures that the righteous would have their reward in the earth made new; and that the wicked would receive theirs by being punished with everlasting destruction.

A business meeting was called and the following resolution passed, unanimously:

Resolved. That we deeply feel and mourn the loss of our beloved borther, Edwin T. Himes, and that his labors throughout this state had endeared him to us, during his short stay, that we feel his loss is to us an irreparable one.

Resolved, that in our bereavement our hearts are made sad, and we cry, "How long shall death the tyrant reign and triumph o'er the just?"

Resolved, that we tender our sympathies and prayers for the friends of our deceased brother; and that we will endeavor to remember the widow and the fatherless in their affliction and bereavement, after a godly sort by our means as the Lord may prosper us.

Our prayer and conference meetings were seasons of interest to all who attended. There was manifested by all who took part in the exercises a determined will to live in readiness for the coming of the Lord. Our meetings closed Sabbath evening by celebrating the Lord's Supper, and we felt that perhaps it might be the last ere we should celebrate it in the kingdom. Thus we preached, thus we talked, and thus we felt that we were on the last plank of time in the history of this world.

Adjourned to meet at the same time with the annual campmeeting in June.

GEO. W. MILLER, *Evangelist.*

Our Book and Tract Column

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp. Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath. Everlasting Punishment—24 pp. The Everlasting Remainder—30 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—2 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,200 pp. for $1 by mail, 1,200 pp. In small lots, one cent for every ten pages post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth $1. paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid in pilgrims in to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1.50 a dozen; flexible cloth covers, 20c. single; $2.15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation, with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

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THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c; 12mo. 75.

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Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Feb. 20, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a Year. One Dollar for Six Months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The officers of the Association are a Board of Trustees, as follows:

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Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 20 copies for $1. Don't fail to read and lend it.

"Good Tidings."

This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 50c. in paper.

Harps Etc.

We are out of *Harps*, and of Eld. Grant's works bound in one volume. New editions are preparing. When copies of them are received we will fill orders immediately. Our friends will be patient until then.

Field's Discussion.

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced, some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready, because they thought it would help their side—that Mr Connelly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocio. The book has not yet made any converts to immaterialism that we have heard of; but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp 315), and will be sent post paid for 50c. We hope for liberal orders.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success.

John S. Lawver, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Hink, "I. C. Welcome, J. F. Huber, Grand St. (N. Y.) church, Auburn (Ill.) church, C. Libby (pd.), R. R. York, Wm. M Hall, J. C. Stone, W. E. Brown, M F Wistrom, R. W Wilson, E. M. Lampard, Clinton (Io) Church, Lapeer Church.

Who will help fill up the list?

Besides the above, Daniel Clew, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $120. See advertisement.

Correction.

The article on *Christian Baptism* in the TIMES of Jan. 16, was by Wm. Honne.

The Discussion.

Through carelessness in "making up" the paper, the matter of Eld. Braden's letter was thrown into confusion, and a few copies worked off before the blunder was discovered. The readers of those copies will find his fifth argument coming before the fourth.

To Correspondents.

D. S. CLARK. Wrote them to write to you; but heard they could not delay and had found help....J. W. FARROW. You did not give your P. O. Address. ....F. H. KENNY. That will do for Beecher. Still he may not have said it. It is hardly worth notice. ....J. NORTH. We do not recollect the sermon you speak of. It would hardly be necessary to republish it....T. ELLSASSER. Your views of the name-question are sound and good. Hope you will be able to spread the truth in your section....M. A. TIBBETS. The *Harps* with notes have not yet come We know of no such S. S. books as you mention. Will get the B. B. if possible....G. C. MEIGS. Where does B. N. Meigs take the paper? We cannot credit the money until we know his P. O. Address....*J. LOWRY.* Books ordered to you by mail.

New Press

S W Miller $1 00 J Black 5 00.

Our Debt.

G Reddell	pd	5 00	L Liederbick	pd	10
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Communications.

J R Preston
J D Jones
E J Sweetland
M J James
F Reynolds
M E Green
C E Barnes
P W Hough

Letters Received,
TO SATURDAY, JAN. 30.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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Books and Tracts by Mail.

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A J Tuttle
J Sloan (3)
M Butler
M P Trabel
S Weese
W Welty
E New
G C Meigs
R Visser
V Beaton
N Blair
E P Goff
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C C Marston
A McCowan
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L F Collins
W M Snyder
M Webb
W Dunbar
L Jackson (3)

By Express.

E A King S C Raymond N Field Geo Wright jr.

Book Notices, Etc.

SCRIBNER'S Monthly still demands a candid word from us. The "advance sheet for" March (we did not see the February number) confirms our former judgment that there is no better magazine than Scribner's Monthly published. The publishers offer to send the Monthly for 1872, with the entire series from the beginning, containing more than 3,000 pages, from the pens of the ablest writers, (Nov. 1870, to Dec. '72) for $5.00 ! (the price of one year's subscription is $4.00, and single numbers are thirty-five cents each). For ten cents will send a specimen number of last year, or for twenty-five cents, a specimen number of this year. Scribner & Co. 654 Broadway, New York.

Obituary.

FIFE.—Fell asleep in Jesus April 24, 1871, Calista Fife: in her 67th year.

She united with the little band of Adventists in Deerfield, Mich. in the fall of '68, and died in the hope of the resurrection to life when Jesus comes. Blessed hope ! We shall be raised immortal and our vile bodies be made like unto our Savior's glorious body.

JULIA THAYER.

DEYO.—Fell asleep in Jesus at Rockford, Ill. Dec. 28, 1871, Mary, wife of Eld. S. D. Deyo, and mother of the writer: aged 60 years, 3 months, and 12 days.

Mother had a shock of paralysis last spring which deprived her of the use of her limbs somewhat. They went to Rockford, Ill. about two months ago to spend the winter. She lived but a week after her last shock, conscious to the last, and talked freely till within a short time of her death. She often repeated the lines,

"Asleep in Jesus, blessed sleep," etc

To her I owe much of my character talent and life. From her I received my first impression for good. In answer to her prayers I have tried to preach the gospel of glad tidings. She embraced Christianity in her youth, and ever lived worthy of example. She embraced the blessed hope of the coming of Christ at its first proclamation, and hoped to remain till Jesus came. But she said, "It won't be long until I shall wake up again."

P. S. W. DEYO.

RICHARDS.—On Wednesday, Jan. 24, 1872, in Burton Lapeer Co. Mich. Willard Richards: aged 75 years.

Another soldier of the cross has fallen at his post. Br. Richards learned to follow Jesus in the days of his youth and for many years had been looking for his return. His only hope was in the resurrection of the dead. I had the privilege of conversing with him a few days before his death, when he told me that he had no doubts or fears, and was ready to meet his Lord in peace. He requested me to preach his funeral sermon for Job. 14: 14. "If a man die shall he live again ?"

He leaves a family and a large circle of friends to mourn, and many of them expect to see him again at "the resurrection of the just."

"Blessed are the dead who die in the Lord."

A. M. B. GRAHAM.

TALBOT.—Fell asleep in Jesus on Monday, Jan. 15, 1872: George Henry son of Deacon Wm. and Sr. M. E. Talbot: aged 4 years and 6 months.

George was a great sufferer for the last three weeks of his life, but in it he never forgot his little prayer which he was in the habit of repeating; and was a number of times heard to sing that pretty chorus—"Happy day, when Jesus washed my sins away." Br. and Sr. Talbot are truly afflicted. Death has taken from their fond embrace four little boys within the last seven years. Yet they mourn not as those that mourn without hope, for within the last two years they have been converted to God, and have learned to love his blessed truth, and to take hold upon the promise of him who said "I am the resurrection and the life." Now in the midst of all their afflictions they look with joyful anticipation to the time so soon to come, when Jesus shall return to take his people home, when they with their little ones now living and those that sleep in Jesus, shall be reunited and dwell in that beautiful land, amid the beauties of the new earth, with all the family of the redeemed, and Jesus as their king.

Words of comfort by the writer to a large circle of mourning friends, from Jer. 31: 16, 17.

Geogie we miss thee the live-long day,
In thy pleasant prattle and thy quiet play;
We miss thee at morning and evening prayer,
At the fireside circle and everywhere.

But we've gently laid thee in the quiet grave,
In the watchcare of him who has power to save.
His lambs are all precious, he's prepared them a home,
We'll be hopeful and prayerful till the Master shall come.

S. C. WELLCOME.

HITCHCOCK.—At my house, in Exeter, Wis. Jan. 9, 1872, my venerable mother, Malinda Hitchcock. She was a native of Vermont; born in 1785, and died in her 87th year.

Mother made a profession of religion in the days of her youth, more than seventy years ago. She was very familiar with the Scriptures. Their study and investigation was her delight. She embraced the Bible doctrine of the entire mortality of man, his unconsciousness in death, and the destruction of the finally impenitent, at an early day, and during the early history of the Christian Connection, under the preaching of E. Smith, C. W. Martin, John L. Peavy, and others of that denomination who held and preached these sentiments, she embraced the faith of the Lord's second and speedy coming in 'forty-three. These sentiments she held firmly until she died. During her sickness she selected two hymns to be sung at her funeral; also chose the text and requested Eld. Isaac Adrian to preach the discourse. A short time before she died she asked if we heard the singing. When told we did not, said she heard beautiful singing, it was coming near, and said they sung "We'll die on the field of battle, with glory in the soul." When we supposed she was past speaking audibly, she looked up and said—"I love my Lord." These were her last words. Thus she fell asleep. Oh ! may we live to rejoice with her in the soon coming kingdom. Eld. Adrian preached from 1 Cor. 15: 49, at the Free Baptist church, in Monticello, to a large circle of friends and relatives.

N. A. HITCHCOCK.

GROCE.—At Shousetown, Allegheny Co. Pa. Nov. 18, 1871, of consumption, Sarah, wife of J. M. Groce; in her thirtieth year.

Sr. Groce, in early womanhood connected herself with the Covenanter church, of which her parents were then members; but she did not even then believe in many of its doctrines; and in 1862, the time of her marriage to Br. Groce, cast in her lot in the M. E. church, of which her husband was then and is still a member. Sr. Groce had long since ignored the doctrine of endless torment; and subsequent to that, the kindred doctrine of the conscious state of the dead. Her hope was in Christ, as the Resurrection and the Life; and in her long sickness she frequently spoke of the coming of the Savior. When she could no longer hold the family Bible in her hand, from weakness, she would get her husband to read it to her, or open it at the 17th Psalm, and she would quietly look at the last verse, in which she seemed to have a special interest. She sleeps in hope of a glorious awaking to eternal life when Jesus comes. Come, Lord Jesus !

Services at the house, by J. Dillon, pastor in charge of the M. E. church at this place.

Notices, Etc.

Br. Peter Milson has arranged to devote most of his time to the work of the ministry. Churches and brethren desiring his labors should correspond with him at once. We recommend him as a faithful minister of the word, one that will not shun to declare the whole counsel of God.

GEO. W. MILLER.

Minnesota Tent.

Notice is hereby given to those brethren and sisters of the State of Minn. who have subscribed for the purchasing of a new tent for the State, that the business of collecting and purchasing the tent in time for the summer campaign, has been committed to the undersigned, by a vote of the Annual Conference at its last session. All such as have not paid their subscriptions will please remit to me as soon as possible, that I may have time to make the purchase, before it will be actually needed. ADDRESS: GEO. W. MILLER, Millersburg, Rice Co. Minn.

Appointments.

MICHIGAN.

Porter Center, Saturday eve. March 2, and over Sunday; and longer, perhaps, if advisable.

JAS. FERRISS.

The third Q. M. for the Southern District of Mich. will be held at the Munger S. H. five miles north of Eaton Rapids, Eaton Co. commencing Wednesday eve. March 20, and hold over Lord's day. Teams will be at the station at Eaton Rapids on the arrival of the p. m. trains from Grand Rapids and Jackson. Eaton Rapids is on the Grand River Valley R. R. Let there be a full attendance.

J. M. SNOOK, Sec'y. pro tem.

ILLINOIS.

Amboy, Sabbath, Feb. 25. Subject in the eve: Modern Infidelity—what is it ? C. C. MARSTON.

Aurora, Sabbath, March 3.

Milroy, Sat. eve, March 9, and on Sabbath at 11 a. m. and 7 p. m. At the Town House at 2 p. m.

C. W. SMITH.

Eld. Wm. McCulloch will preach in our vicinity (Cobden) on the third Sunday in February, continuing a few days; and in the vicinity of Anna the fourth Sunday, continuing a few days, as Br. Childs may arrange.

J. S. LIMERIC.

IOWA.

The S. W. Iowa First District Q. M. is to be held at Lewis, Cass Co. March 15-17. Brethren and sisters, let us have general rally.

WM. MORPHY, Sec'y.

The second Q. M. of the A. C. C. of Manchester District commences Thursday, Feb. 22, with the Elk Valley church, at the Otisville S. H. continuing over the Sabbath.

This is comparatively a new field. Let every lover of Jesus and his cause be there. Come, brethren, laden with the Spirit of Jesus, praying in the Holy Ghost. Come, to work for God and his cause.

M. J. JAMES, Sec'y.

MISSOURI.

Milan, March 31, and over Sunday,
South Milan, April 7.
West Unionville, 3 miles, May 4, 5.

N. C MILLER

The second Q. M. of the Mo. and S. W. Iowa Conference will convene with Empire church, Friday evening, March 1, and continue over Sunday. Let all the churches in the District be represented. Let none of the ministry fail to be there.

JAMES FINDREN, Sec'y.

MINNESOTA.

Stone, S. H. 10½ a. m. Sunday, Feb. 25.

Murphy S. H. 2½ p. m. and Bently S. H. eve. same day.

Bliss S. H. 10½ a. m. and 2½ p. m. Sunday, March 3.

Vowles S. H St. Charles, 2 p. m. March 9, covenant meeting. All the members of Utica church are invited.

Utica Station, 10½ a. m. and eve, March 10.

Vowles S. H. 2 p. m. and regular appointments thereafter at the last named place.

S. C. WELLCOME.

WISCONSIN.

The third Q. M. for Eastern District, Wis. will be held with the church at Cassel's Prairie, Sauk Co. Friday March 22, and over the Lord's day. Come at the commencement of the meeting, and bring the holy fire with you. GEO. THOMSON.

NEW YORK.

Regular meetings are held by the church at 126 West 24th St., New York city: three times on Sunday, and Monday, Wednesday, and Friday evenings.

T. J. COX.

The Lord willing, the next Q. M. of the N. Y. Advent Christian Conference will convene with the church in Lockport, Thursday eve. March 14, and continue over Sunday. All are invited. It is hoped there will be a large attendance and a full representation by delegates, as there will need be some judicious planning for the next Annual Meeting in June. Shall there be a camp-meeting, as last year? Where? Pray for this meeting, and come praying. Don't forget the collection.

D. COGSWELL, Pres't.
WM. E. BROWN, Sec'y.

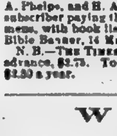
The next Q. M. of the A. C. Conference of No. Penn. and So. New York, will be held with the church in Hornellsville, New York, commencing March 15 and continuing over Sunday. All are invited.

J. W. TAYLOR, Pres't.
A. H. BRIGGS, Sec'y.

There will be a Q. M. held with the church at Fremont, Steuben Co. Saturday and Sunday, March 2 and 3.

J. W. TAYLOR.

Advertisements.



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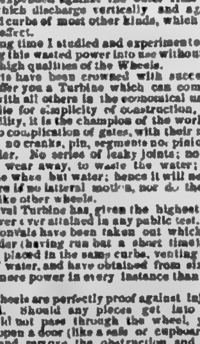

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

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Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Feb. 27, 1872.

The Lord's Supper.

A correct understanding of this subject as to the time when this ordinance should be observed is of vast importance to the Christian church, especially to that class that are expecting him to come the second time from heaven, the *same Son Of Man that arose from the dead*. There is no ordinance left to the church which has such a tendency to unite and cheer the hearts of those that feel that the blood of Jesus has been shed to wash away our sins. When we contemplate the pierced hands and feet and sufferings of one who knew no sin, all to deliver us from the enemy death and become our Savior or life giver the very thought or contemplation of this love is sufficient to melt the heart and long for the time when he will come again. This ordinance was more realized in the three first centuries than in these last days. The church came together on every first or Lord's day to be instructed in the way of truth, to attend to this solemn institution, and to cheer one another to persevere unto the end. But in these last days it is thought by some that once a year is quite sufficient. Such an idea never was entertained by the church for the three first centuries, except by a few Jews who claimed to be partially under the law of Moses.

My object in writing this article is to convince the church that we have departed far away from that practice of the apostles and the early church. I wish first to notice the claims of those in our day that hold this institution is a part of the law of Moses. Those who claim that this institution is part of the Mosaic law, as a general thing are either converted Jews to Christianity or converted Christians to Judaism. I say as a *general* thing, because all those that set forth these views at first as far as I know are either Jews or those which believe that the Jews after the flesh will be restored in the age to come. In an article in the *Herald of Life*, March, 1865, Br. Lederer, a converted Jew, who is "an Israelite indeed," says "There are certain doctrines in the Christian religion in which a Hebrew Christian is more interested than in others; particularly is this the case with such institutions as are purely Jewish, and which by direct command of the divine Author of Christianity have really not another form but another and more important meaning, representing and commemorating events of more general and more glorious consequences than these which called forth those institutions among the children of Israel, by divine command of course, before the appearance of the son of David. ....There are but two ceremonial institutions or ordinances which our Savior kept by for his followers from the many which were in existence among his people, namely, baptism and the Lord's Supper. Baptism existed among the Jews before and in the days of Christ and is still practiced by the Jews of our day."

This article shows the strong attachment to his mother church. (Gal. 1: 15.) I wish our brother had referred us to that portion of the law of Moses where the "*Lord's Supper,*" is even *hinted* at, for I am sure it is not plainly revealed by Moses; for if such was the case some use would have been made of it by those who claim that the Lord's Supper should only be attended to once a year, on the passover day, according to the law. If it was a part of the Mosaic institution then it ended when Christ was nailed to the cross.

It appears that the Lord's Supper was instituted *after* the supper or passover was eaten. The wine was the first thing drank after giving thanks, then the lamb was eaten with "*bitter herbs.*" The order is given by Luke (ch. 22: 17-20): "And he took the cup and gave thanks, and said, Take this and divide it among yourselves; for I say unto you I will not drink of the fruit of the vine until the kingdom of God shall come. And he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body which is given for you. This do in remembrance of me. Likewise also the cup, after supper, saying, this cup is the new testament in my blood which is shed for you." It is evident from Luke's testimony that after supper our Lord instituted this memorial of his sufferings; and therefore it was no part of the law of Moses. And Paul so understood it, for he calls it the "*Lord's Supper,*" instead of the passover supper, which the law required to be eaten as a memorial of the deliverance from Egypt; which was annually observed and ended when the antitypical Lamb, Jesus, was slain. The law brought us to Christ and there ended. (Gal. 3: 25.)

I would ask if we are not now under the law why observe or continue the anniversary of the passover? But, says one, "*Christ as our passover*, was slain for us: therefore let us keep the feast," etc. (1 Cor. 5: 7.) The margin says, "Let us keep the *holy day.*" From this expression it is assumed that Paul was speaking of the anniversary feast of the Jewish passover. It is claimed by some that the last part of the passover, the breaking of the bread and partaking of the wine is still to be continued during the gospel dispensation; for this was the "*concluding service of the passover.*" As I have before stated I have yet to learn from the law of Moses that this "*concluding service*" was ever instituted before our Lord first gave it to his disciples after the passover supper was eaten. The custom was to partake of the wine *first* after giving thanks; then they ate the passover, with bread, dipping it into the bitter herbs. But in this case Jesus took the bread and the cup *after* supper, and gave thanks: for Luke says: "*Likewise the cup also after supper*, saying, This cup is the new testament in my blood which is shed for you." The words "likewise *also*" show that the bread was broken after supper as well as the cup "taken" after supper, and therefore was not at all connected with the ordinance commanded by Moses.

Let us see if we can ascertain what feast or holy day Paul said, "*let us keep.*" In this same epistle (ch. 11) we learn the church came together to celebrate the Lord's supper and "the feast of charity" as it was termed in his day. He upbraided some of them for their unchristian conduct. He says: "When therefore ye come together, ye eat and drink not as is becoming on the day of our Lord, but one and another proceedeth to eat his own supper: and one is hungry and another is drunken. What! have ye no houses in which ye can eat and drink? or despise ye the church of God, and shame them who have nothing? What shall I say to you? shall I praise you? In this I praise you not. For I have received from our Lord that which I imparted to you; that our Lord Jesus on the night he was betrayed took bread and blessed and brake it, and said, Take, eat; this is my body which is broken for your sakes. This do in remembrance of me. So after they had supped he gave also the cup and said, This cup is the new testament in my blood. This do as often as ye drink it in remembrance of me. For as often as ye eat this bread and drink this cup ye commemorate the death of our Lord until his Advent." (Syriac).

I have quoted so much of Paul's words that we might consider what kind of feast is here referred to, and on what day it was celebrated. First, Paul upbraids some for eating their own supper and getting drunk. What does Paul mean by "eating their own supper," etc? It was the custom in those days to have a feast of charity, and those that were well to do brought bread and wine, etc., sufficient for themselves and for those that were poor and unable to provide anything. Everything that was brought was consecrated to the Lord with thanksgiving, and all had equal right to share in the feast. But it seems there was contention among them; and instead of dividing what they brought among the poorer brethren, they devoured their own supper, and got drunk on the wine which they had brought. This will be better understood when I give the history on this point. This feast is said to have occured "*on the day of our Lord.*" On what day of the week is the day of our Lord? Paul says (Acts 20: 7): And on the first day of the week when we assembled to break the *eucharist*, (Syriac.) Here we have the Lord's Supper commemorated on the first day of the week, which is called "the Lord's day." This could not occur on the anniversary of the passover for that occurred on the sixth day of the week, the day before the Jewish Sabbath.

Again, if the institution of the Lord's Supper was part of the Mosaic law, and all partook of it, then our Lord must have eaten his own body and drank his own blood, for he did eat the passover and drank of the wine as it was the custom among the Jews. The thing is entirely absurd to suppose, that the supper instituted by our Lord was any part of the Mosaic law. Paul says: "For as often as ye eat this bread and drink this cup." This language "*as often*" shows that it was not to be observed as an annual feast or supper, for such language would not be used if there had been any particular time given, especially if it were annually. The definition given by Webster is, "*frequently, many times, not seldom.*" In fact the word "*often*" never indicates a set time unless it is in comparison of a greater length of time. If Paul understood the matter, then he did not understand that the "Lord's Supper" was only to be observed once a year. If he being a Jew did not consider it a part of the Mosaic law, it is useless to receive the testimony of Jew or Gentile of these days to prove it is part of the ceremonial law engrafted on the Christian church.

As I have given some testimony from the inspired word of this point, I now purpose to give an historical account in the apostles days. I will quote from Mosheim as he is a standard church historian. He says: "The people though they had not abandoned the Jewish worship held however separate assemblies, in which they were instructed by the apostles and elders, and prayed together, celebrated the holy supper in remembrance of Christ, of his death and sufferings, and the salvation offered to mankind through him; and at the conclusion of these meetings they testified their mutual love partly by their liberality to the poor, and partly by a sober and friendly repast, which from thence was called "*feast of charity.*" (Vol. 1, part 1, ch. 4.) Again: "All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. To the end of these services were added certain hymns which were sung, not by the whole assembly, but by persons appointed for that purpose, during the celebration of the Lord's Supper and Feast of Charity. Such were the essential parts of divine worship, which were observed in all Christian churches, though perhaps the method and order in which they were performed were not the same in all places. Every Christian who was in opulent condition, and indeed every one according to their circumstances, brought with them gifts and offered them as it were to the Lord. Of the bread and wine presented in these offerings such a quantity was separated from the rest as was required in the administration of the Lord's Supper. These were set apart by prayer by the bishop, to which the people said, Amen. The Holy Supper was distributed by the *deacons*, and this sacred institution was followed by the *Feast of Charity*. Many attempts have been made to fix precisely the nature of these social feasts; but here it must be again considered that the rites and customs of the primitive Christians were very different in different countries, and consequently these feasts, like other institutions, were not every where in the same manner." (Mosheim, Vol. 1, part 2, ch. 4.)

Bingham in his *Antiquities of the Christian church*, says: "If we run over the whole history of the three first ages of the church we shall find this to have the custom practised, and was never omitted by any assembly of Christians whatever." Here are facts which dispute the theory that the Lord's Supper is an annual feast, which was to be observed as a passover feast. It will be seen that the church of these last days is far behind the apostolic church, not only in celebrating the *Lord's Supper*, but in their "*Feast of Charity.*" There is one thing worthy of notice: in celebrating the supper in the Apostle's days they attended to the Lord's Supper first; afterward the feast was attended to. But in these days the feast comes first, and *then* the Lord's Supper.

M. E. GREEN.

Crisis please copy.

From Arkansas.

Since writing my last I have had to "contend earnestly for the faith," but I praise the name of my Master that "his grace has been sufficient for me," and I feel that I have "come out more than conqueror" in this great fight of faith. But as the champion oak of the forest owes half his strength and beauty to the driving tempest's power, even so I feel that I am strengthened by every conflict; that every assault of the enemy only tends to shake me loose from the weak and foolish traditions of my fathers, and force me in humble faith to seek refuge behind the battlements of truth where I can stand secure, and smile complacently, while the malicious darts of my enemies fall harmless at my feet.

I feel now to be earnestly engaged in the great gospel work of making known to dying men the blessed truth that they can find an antidote to death only in Jesus Christ, the fountain of life. And oh, what an easy matter to preach the truth when we have believed it ourselves! It is an easy matter for us to explain and communicate that which we understand. Although I have been trying for four years I was almost entirely ignorant concerning the real truth of the gospel. But I feel now that the clouds and fogs of tradition have been dispersed and that I have had a sunburst of gospel light, a rich and glorious feast of "hidden manna," (hidden before to me) which enables me to "grow in grace and in the knowledge of the truth as it is in Jesus."

My church is now taking steps to try me as a heretic. They have a hard time of it. The majority of the church sympathize with me. In fact the bone and sinew is Adventist in principle. I preached yesterday by request on the nature of man, and to-day on the kingdom of God. Both discourses met with general approbation, with a few exceptions. One good brother arose after I was through and said I was preaching heresy, and the church would have to deal with me as a heretic. I plead guilty of preaching doctrine that was not Baptist, but told them that if it was heresy, as had been affirmed, it appeared to me that the evidences of it might be produced. After some deliberation they thought best to give more time, so they put my trial off till the April meeting, when I shall have to meet in discussion a "Goliath." But I pray that I may be fully armed and equipped with the preparation of the gospel, "spiritual weapons which are mighty to the pulling down of strongholds." Pray for me in this hour of trial.

G. W. CROSBY.

Michigan. 1872.

Michigan Adventists: wake up! Remember Michigan is to have a camp-meeting this year. It may be well to begin to think about it. Every church will want a tent. Let all commence in time. Every member of the committee is alive, and resolved by the blessing of the Lord to make the yearly meeting of 1872 a success. Let the churches co-operate. God speed our work.

J. R. PRESTON,
One of Com.

Communications.

How about Annihilation?

There are many people who are greatly exercised about the certain few who profess to believe annihilation the doom of the impenitent. They can be satisfied with nothing short of everlasting torture in a lake of fire and brimstone. If they could but once have a thought that they at no distant day might be one of the many in the hell of orthodoxy, I have no doubt they would be willing to examine the Scripture evidence concerning the future of the lost. But I do not care about troubling these persons concerning their Simon-pure orthodox views of the future abode of the wicked. Leaving them let us consider a few of the points that lead us into a belief in annihilation. What is annihilation? Unless some, who like a Freewill Baptist minister, think that when a structure is *destroyed*, it is not *annihilated*, we will give the definition of annihilation. By the way, the Freewill Baptist minister claimed that when a man died he was no more annihilated than a building burned to the ground was annihilated. I heartily agree with him. The building is *destroyed*, said he, but not annihilated. The elements that formed it still *exist*. Reading from the selfsame dictionary which he used while getting up his anti-materialistic sermon, I read, "Annihilate: to reduce to nothing, to destroy the existence of; as no human power can annihilate *matter: to destroy the form or peculiar distinctive properties* so that the *specific* thing no longer exists as . . . . to ANNIHILATE a HOUSE by demolishing its structure."

Again: "Annihilation: the act of reducing to nothingness or non-existence; or the act of destroying the *form* or combination of parts under which a thing exists so that the name can be no longer applied to it." Now Webster's dictionary needs revision, or else the ideas of some on annihilation do. Who can reasonably doubt *death* to be annihilation? Does not the person cease to exist? If not, then how foolish it is to punish a man because he has *killed* his fellow, when his fellow still exists! Does not law recognize the fact that at death man ceases to exist? Do not physicians consider this to be the state of affairs when they see no signs of life in the body? Do we not publish to the world that such and such a person is dead, has ceased to exist? Is the world to live in anxious fear that James Fisk jr. still lives, and may be back to curse the earth? Why, it is to argue against every principle of common sense to say that a man does not cease to exist when he dies. Then if he ceases to exist he is annihilated; there is no escape from it. Although we do not find cessation of existence in Webster's definition of *death*, and although he does give annihilation as a synonym of death, it is made so by his remark upon death in the table of synonyms. There his good sense speaks: "Death applies to every form of *existence*, both animal and vegetable." And so reason teaches us to regard death and annihilation as convertible words. Both mean a cessation of existence. And if it is any more pleasant to one to think that the end of the sinner is endless *death*, than to consider it annihilation, why I see no cause for dispute with him. If we go to the Bible we find God threatening man with *death* if he disobeyed. Man disobeyed, and God pronounced the curse of death upon him, and described tersely *that death to be a return to the dust out of which man was taken*. Now this always looked decidedly like annihilation to me. It seems that the structure, man, is no longer man. When the elements that composed him are dissolved, man is no more. In simple language, he is dead. In obnoxious, yet no less true, language he is annihilated. This curse was pronounced upon all men, but to give man a chance to escape from its eternal grasp, God instituted a way of salvation through faith in his Son Jesus Christ. Up to this day we have seen men die; we have seen nothing leave them; we have buried all we ever called by their name; we have seen them slowly but surely return to their dust. But they may not have died without hope in a resurrection, or faith in God's promise to resurrect even a being not in existence.

It would be impossible for us to conceive *how* this can be; but it is impossible for us to conceive how this world was made; and we have no more reason for skepticism in the one case than in the other. This is just what harmony between the Scriptures and common sense leads us to believe: that God pronounced death upon all men; that all are under this curse; that death is what God defines it—a return to the dust; that the only means of escape from its grasp is that held out to us through faith in Jesus Christ. Outside of the Bible we have no hope nor reason for expecting an after life. Faith in Christ's power to perform miracles is all the hope we get in this Bible. Thank God, it is all-sufficient to those who truly believe that the Bible is what it is represented to be. Many confess their faith weak in Christ's promise to raise one that has gone out of existence. I can not see how they believe in Christ at all if *this* staggers their credulity. Although the resurrection promised those who truly love the Lord seems an impossibility, is it any more so than it would be to feed five thousand people upon five loaves and two fishes? If one believes Christ performed that miracle have they any reason to limit his power? If they do not believe this do they believe in Christ at all.

But will the wicked also be resurrected? I should deny Bible truth to say otherwise: but resurrected to damnation, which is said to be *death*, and *eternal death*, death that knows no resurrection. Orthodox people ask why they are thus resurrected. God says in the Bible, to be punished. Why not punish them at death? We interrogate the secrets of Deity. For my part I am willing to let God have some secrets. I have such an unbounded faith in him that I am not afraid to let him do as he said he would do, without inquiring *why he does it*.

To briefly review before closing I hold that death as defined by God is equivalent in its results to annihilation. That God has promised a resurrection to all;—to life and joy if obedient to his requirements; to death eternal if transgressors, or annihilation without a hope of life again. I ask none to believe this because I do. I may be in error. If so may God speedily show it to me.

J. D. JONES.

Everlasting Punishment.

What is the nature of this everlasting or eternal punishment? Is it death, the extinction of life? or is it eternal life in misery? Modern theology affirms the latter. We deny, and claim that death is the threatened punishment. But it is objected that death is no punishment. Let us see. On our statute book of Missouri death is recognized as a punishment. For instance: the legislature has enacted a law condemning murderers to death. The man who is thus guilty must die for his offence, which death is called capital punishment; not because it inflicts more misery than any other mode, but because it deprives of life.

But the great question is, does God in his statute book recognize and explain death to be a punishment. If so, what will it avail us to say death is no punishment? Dare we contradict God? If God says that death is a punishment and we say it is not, then do we reply against God.

"And if a man smite his servant or his maid with a rod, and he die under his hand, he shall be surely punished." (Ex. 21: 20). The nature of the punishment is not here explained. It might be fine, imprisonment or death. But as God explains it let us believe what he says. In Numbers 35: 16 this punishment is explained to be death. "And if he smite him with throwing a stone, wherewith he may die, he is a murderer: the murderer shall surely be put to death." Now put the two statements side by side—Ex. 21: 20—"Be surely punished;" Numbers 35: 16—"Shall surely be put to death." Nothing can be plainer than that God explains death to be a punishment. Four times in this chapter it is declared that the murderer shall be put to death. Now as death is a punishment, everlasting or eternal death would be everlasting or eternal punishment. There is no way to avoid this conclusion. It is both Scriptural and logical.

But, says one, the New Testament Scriptures do not affirm death to be the punishment of the wicked! to which I reply, the Old and New Testaments do not contradict each other. Whatever one teaches in relation to man's nature and destiny the other affirms. But Paul in Rom. 6: 21-23 most pointedly teaches life to be the reward of the righteous, and death the doom of the wicked. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Observe the contrast: life to the righteous, and death to the wicked. As death is a punishment, everlasting death will be the doom of the wicked, inflicted at the judgment. Let us seek for life everlasting to be given when the Master comes.

A. F. DUGGER.

The Year-day Theory.

In the *Advent Christian Times* of Dec. 19, is an article by W. N. Pile, under the caption, "The Year-day Theory: is it correct?" I have read it with care, and wish to offer the following remarks concerning it.

The writer says: "A day for a year is a divinely established principle." He quotes in proof, Num. 14: 34. But there is no symbolic prophecy in this passage. In v. 33, Moses says: "And your children *shall wander* in the wilderness *forty years*." Here the time is told in *language*. In the next verse Moses refers to the historic incident of the forty days spent in searching the land. Just in the same manner, Christ referred to the incident of Jonah being three days and three nights within the whale (Mat. 12: 40); but there is no symbol in either case. When symbols are interpreted, they are interpreted *after* the symbols have been seen of course. If the forty days in Num. 14: 34 are symbols, they follow the interpretation (forty years), which is in v. 33: but symbols always precede their interpretation; hence, these forty days are not symbols. The writer also refers to Ezk. 4: 5, 6. In this case the forty days are symbols; and the scale of representation is given—"each day for a year" But why is this so? For this plain reason: the Lord told Ezekiel to lie upon one of his sides 390 days, and then upon the other 40 days, 430 in all. The attitude of the prophet and the length of time, were intended to represent the kingdoms of Judah and Israel, bearing their iniquity for *430 years*. The prophet could not live 430 years; therefore, the Lord required him to lie as described for a shorter period; stating distinctly that, in this case, a day means a year. *There is no other case in the entire Bible like this*: therefore, there is not another prophecy in the Bible, to which "a day for a year" is applicable. In every other prophecy containing numbers, the prediction is verbal—in language. I once understood a day to represent a year; but (excepting Ezk. 4: 4, 6), I am fully satisfied, that the prophecies can never be satisfactorily interpreted upon this plan.

Again: the writer introduces the 70 weeks of Dan. 9: 24. in proof that a day represents a year. These 70 weeks he considers 490 years. This is obtained by multiplying the 70 by 7; thus obtaining 490 days which in turn are made to represent years. In the Septuagint we read: "*Hebdomakonto hebdomades*"—*seventy sevens*. But "seventy sevens" of what? Of days? weeks, months, years, or centuries? We can learn only by the preceding context. In the second verse we read: "In the first year of his reign, I, Daniel, understood by books the number of the YEARS, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish SEVENTY YEARS in the desolation of Jerusalem." Here we have years, seventy years. This number may be considered Daniel's text, upon which the whole chapter. to v. 19, is based. There are no *weeks* in the first twenty-three verses: and the twenty-fourth verse begins thus: "SEVENTY SEVENS are determined upon thy people." These can only be seventy sevens of *years*—490 years. They cannot be seventy sevens of weeks; because weeks are not in the preceeding context: therefore we cannot supply them. There being no weeks to reduce to days, there is *here* no authority for the year-day system. Again says the writer: "The connection of the prophetic periods by *symbols* evidences the year-day theory." There is certainly no symbol in Dan. 12: 11, 12, which reads as follows: "And from the time that the daily sacrifice *shall be taken* away, and the abomination that *maketh* desolate set up, there *shall be* a thousand two hundred and ninety days. Blessed is he that *waiteth and cometh* to the thousand three hundred and five and thirty days." A symbol must be present and visible, representing that which is absent, and, of course, invisible at the time the symbol is seen. Nothing of this is seen in the quotation just made. But are the 1290 and 1335 "prophetic periods?"

In Dan. 8: 14, we read thus: "And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." The symbols in this chapter end with the 12th verse—they, like all other prophetic symbols, are seen. In v. 13 and 14 Daniel hears—this part of the prophecy is in language; not in symbol. So, then, the 2300 days in this place, are not connected with symbols. But are the 2300 days a "prophetic period?"

In Rev. 11: 2, we read thus: "And the holy city shall they tread underfoot forty and two months." Here again there is no symbol. The prophecy is in language only, and the tense of the verb is future. Symbols, therefore, are out of the question. But are the 42 months "a prophetic period?"

In Rev. 11: 3, we read thus: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth." Like the last example, this is a purely verbal prophecy.

In Rev. 13: 5 we read thus: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." The language grammatically connected with a symbol, must describe either the symbol or that which it represents. Here is nothing else it can describe. If the language is properly descriptive of the symbol, it is symbolic, representing an analogous description of the thing represented. But if the language is properly descriptive of that which is represented, it is *not* symbolic. Symbolic language is seen in Dan. 7: 7—"Behold a fourth BEAST *dreadful, and terrible, and strong exceedingly*. *Unsymbolic* is seen in the next verse—"Behold, in this HORN *were eyes like eyes of a man, and a mouth speaking great things*." This "beast" represents a king, (17); but the description is that of a beast, the symbol. This "horn" represents a king, and the description is that of a king, the thing represented; therefore this language is *unsymbolic*. Thus, we see that language may be connected with a symbol and yet not be symbolic. To determine the kind of language in every case, is indispensible to the correct understanding of the prophecy.

Now let us return to the "beast" in Rev. 13: 5. This is Daniel's fourth beast, and, of course, represents one king. See Dan. 7: 17, Rev. 17: 11 and 16: 10. The language previously quoted from Rev. 13: 5, must describe either the beast or the king whom he represents. "A mouth speaking great things and blasphemies," can be said of a king but not of a beast; therefore the language is not symbolic. The next verse says; "And he opened his mouth in blasphemy against God." This describes the KING, not the *beast*. Here we have another "prophetic period" not connected with the symbol, the beast, but with the king, the thing symbolized. What is true of the cases examined in this article, is equally true of the other "prophetic period." They are all literal.

P. S. G. WATSON.

Versailles, Ky.

REPLY.

I. By reference to my former article it will be seen that I did not assert that Num. 14: 34 was connected with a symbolic prophecy, but referred to it and Ezk. 4: 4-6 to show that the use of a *day* to represent a year was a "divinely established *principle*." The reference by Christ to "the incident of Jonah being three days and three nights within the whale" does not bear upon the point, for in the cases of Jonah and Christ the periods were both *alike* and are *stated* so to be; while the *forty days* search of the land are stated to have represented forty *years* of wandering in the wilderness. In this case the two periods are not *alike*, therefore the forty days may be properly said to have been *symbolic* days, though not connected with a symbolic prophecy. A symbol is a "type, emblem;" a "*representative agent or object*," and the forty days, though an "historical incident," are used by the Lord to "represent" forty years. The fact of a period having been *historic* does not forbid its subsequent use as representative or symbolic.

Next our brother refers to Ezk. 4: 4-6, and in this case admits the three hundred and ninety, and forty days to have been symbols. The principle reason of this admission is because "the prophet *could not live four hundred and thirty years;* therefore the Lord required him to lie as described, for a shorter period; stating in this case, a day represents a year. There is no other case in the entire Bible like this." It seems, then, that the Lord was under the *necessity* of making these days symbolic to suit the condition of the prophet; but we think that the same God that could keep a man alive in such positions during four hundred and thirty *days* could also during four hundred and thirty *years*. Certainly little more *power* would be required in the latter case than in the former. But does our brother believe the prophet Ezekiel *literally* lay upon his side during four hundred and thirty literal days? If he will read carefully from ch. 1: 4 to the close of ch. 4 he will find that Ezekiel saw wonderful sights, was transported from place to place, *ate* the "roll of a book," laid "siege against" Jerusalem, "built a fort against it and cast a mount against it; set the camp against it," etc., and "*lay on his side four hundred and thirty days,—all in vision.*" The chronology indicates that the next year after this when he should have been lying on his side (if the transaction was literal,) he was *sitting* in his house with the elders of Judah about him; see ch. 8: 1, 2. All *necessity* in the case, therefore, is removed, and it becomes apparent that the only reason why these days represent years is because the Lord thought it eminently proper under the circumstances; therefore "a day for a year is a divinely established principle."

II. Passing over some important parts of my article my brother next refers to the "seventy weeks" of Dan. 9. I anticipated his objections in my article and answered them; but will examine them again. By reference to his review it will be seen that he says that the "seventy sevens" can not be weeks "because weeks are not in the *preceding context*," but are *years* because Daniel mentions the seventy years of the captivity in v. 2.

But we deny that the two periods sustain any relation to each other. Daniel says he "understood by *books* the number of the years" that Jeremiah gave literally as the length of the captivity. Having ascertained by searching this prophecy that the end of the captivity was at hand, (in about one year afterward Cyrus issued his proclamation permitting the Jews to return to Jerusalem), he began to pray that his people might be released. While praying, the angel Gabriel whom he had "seen in the vision at the beginning," touched him and said, "I am now come forth to give thee skill and understanding. . . . therefore understand the matter and *consider the vision*." Then commences the prophecy of the "seventy sevens," which our brother admits are seventy sevens of years. From this we learn that the seventy weeks are connected with the former *vision*, and not in any way dependent upon the seventy *years* of v. 2 for their interpretation. There is not even an analogy between seventy years and four hundred and ninety years, but there *is* between seventy weeks of *days* and four hundred and ninety *years*.

We now come to the word "*hebdomad*." It is admitted that our English word "week," defines "the space of seven days." Now if it can be proved that the word *hebdomad* is properly rendered by "week," it "evidences the year-day theory." (1) The Greek word "*hebdomad*" is the equivalent of the Hebrew "*shevua*." Gesenius defines "*shevua*: "a seven, a sennight, *hebdomas, i. e., a week*." In the phrase, *shevua zoph* (Gen. 29:27) *shevua* is not fem., but et. constr. before *zoph, i. e.*, the *week of this daughter*.

(1) *Princ. a week of days, seven days*, (Gen. 29:27, 28) . . . . (2) A *week* of years, seven years, (Dan. 9:24, 29). Compare *hebdomas annorum*,

Gesenius' first and principal definition is a "*week of days*," and while his second is "a *week* of years" it is evident that inasmuch as the word "week" covers but the "space of seven *days*," the expression "week of years" is only proper upon the principle that each of the seven days of the "week" mentioned represents a *year*.

Roy in his Hebrew Lexicon defines "*shevua*"—"*a week*." Pick also gives, "a week."

The feast of Pentecost was called the "feast of *weeks*," because it was celebrated fifty *days* after passover. (2) We will now give some instances of the use of the word *hebdomadon* in the Greek of the Septuagint as the equivalent of the Hebrew "*shevuaoth*." Ex. 34:22; Num. 28:26; Dan. 24, 25, 26. In these places as in others, the translators of the Septuagint into English have given *weeks*. The English version, translated from the Hebrew, also gives "*weeks*." The opinions of these scholars is entitled to respect, especially when they have no theorie[illegible] warp their judgment.

(3) Webster defines [illegible] "*week*; a period of *seven days*. [illegible] defines *hebdomadal*: "weekly; consisting of seven days, or occurring every seven days." Worcester defines *hebdomad*: "a week; space of seven days." He defines *hebdomadal*, "weekly." Adam Clark says on Dan. 9:24, "The Jews had *sabbatic years* (Lev. 25:8), by which their years were divided into *weeks of years*, as in this important prophecy, each week containing *seven* years. The seventy weeks, therefore, here spoken of, amount to four hundred and ninety years."

We have here the testimony of Gesenius, Roy, Hick, the Septuagint, and English versions, Webster and Worcester, to say nothing of so eminent a scholar as Adam Clark, to prove that *hebdomad* is properly rendered "*week*." Therefore as a week is a space of seven *days*, and as the prophecy of Dan. 9:24–27 has required four hundred and ninety *years* in its fulfillment, the four hundred and ninety days contained in the seventy weeks were representative, therefore symbolic of as many years.

III. Our brother says there is no symbol in Dan. 12:11, 12. But let us see. The "daily sacrifice" was a literal sacrifice under the Jewish dispensation, but does this forbid its use as a symbol? No. The New Testament furnishes abundant evidence that the apostles understood it of Christian worship. There were many "abominations" under that dispensation, and some of them were "desolating" ones. Does this forbid the use of the expression "abomination of desolation" in a symbolic sense? The first of Winthrop's "seven laws of symbolization," found in his Essay on the Laws of Prophetic Symbols, is this: "The *symbol* and that which it *represents resemble each other* in the station they fill, the relation they sustain, and the agencies they exert in their respective spheres." Thus we see that both the "daily sacrifice" and the "abomination of desolation" may be said to be symbols. But again, what are the facts in the case? There are two applications made of this prophecy: the destruction of Jerusalem, and the establishment of the Roman Catholic church as a persecuting power. The first cannot be true either upon the day-day or year-day theories. 1335 literal days or years from A. D. 70 brought *no* resurrection, therefore the second application is the only one entitled to consideration. The 1290 and 1335 days *are* "prophetic periods" because they measure prophetic events.

IV. Our brother next refers to the 2300 days of Dan. 8:14 and says, "The symbols in the chapter end with v. 12. They, like all other prophetic symbols, are SEEN. In vv. 13 and 14 Daniel hears this part of the prophecy in language; not in symbol. So then the 2300 days in this place, are not connected with symbols."

By reference to vv. 10 and 11 it will be seen that the Roman power takes away the "daily sacrifice," and casts down "the host" by reason of "transgression." Now mark vv. 13 and 14: "How long shall be *the vision* concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred *days*; then shall the sanctuary be cleansed."

We learn from this that the 2300 days were given to measure the *symbols* which "end with v. 12," therefore the 2300 days *are* "connected with symbols."

The work of the powers symbolized from v. 1 to v. 12 occupied hundreds of *years*, therefore the "*days*" measuring the "*vision*" are year-days. Again, by comparing Dan. 8:10–14 with Dan. 12:11, 12 it will be seen that the "daily sacrifice" and the "transgression," or "abomination of desolation" are the [illegible]bjects of both chapters. The 1335 [illegible] reach to "the *end* of the wonders" [illegible] resurrection, while the 2300 days, measuring as they do—"the vision" must begin not later than sometime during the reign of Medo-Persia. Therefore both the 2300 and 1335 days are year-days.

V. Our brother next refers to Rev. 11:2, and says, "Here again there is no symbol."

The "holy city" mentioned here is certainly either literal or symbolic. If *literal*, it refers to literal Jerusalem. That city had been destroyed twenty-six years before the revelation was given, therefore no such city really existed, except we apply the name to its former site or ruins. The city then must first be rebuilt before its treading under foot forty-two literal months can begin; but the language of Christ forbids this—"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.' (Lk. 21:24.) This treading down was to commence with its overthrow in A. D. 70. It has now been trodden down 1800 *years* and is to remain so till the end. The forty-two months therefore do not refer to the literal city. Rev. 11:2 cannot refer to the "New Jerusalem" of ch. 21, for [illegible] calamity can overtake that city.

There is but one [illegible] application, viz. that the "holy city" of Rev. 11:2 is a *symbol* of the true church in contradistinction to the Roman church which is symbolized by the "great city Babylon" of ch. 17. The true church was "trodden down" by the "Gentile" kings, influenced by the unholy "woman" or "city Babylon," during forty-two months of *years*. The fulfillment therefore proves our application.

VI. Next in order is Rev. 11:3—the "two witnesses." Our brother says: "Like the last example, this is a purely *verbal* prophecy. If so, then these two witnesses are two men. If so, they are also olive trees and candlesticks. "Fire proceedeth out of their mouth and destroyeth their enemies," and yet notwithstanding all this power they are killed by the "beast that ascendeth out of the bottomless pit." Is all this purely *verbal*? We confess our incredulity.

VII. The next reference is to Rev. 13:5—the "beast like a leopard." Our brother says: "If the language is *properly* descriptive of the symbol, it is symbolic, representing an analogous description in the thing represented. But if the language is properly descriptive of that which is represented, it is *not* symbolic." Again he says: "A mouth speaking great things and blasphemies can be said of a king, but not of a beast: therefore the language is *not* symbolic." The next verse says: "And he opened his mouth in blasphemy against God." This describes the KING, not the beast. We do not know what authority there is for our brother's rules, but they are certainly very defective. This beast which John saw in vision was an anomaly. It had seven heads and ten horns, crowns upon its horns, a bear's feet, a lion's mouth, &c., &c. This language does not properly describe any beast of which we have knowledge. Neither does this language properly describe any king which might be symbolized by such a beast. No king has seven heads and ten horns, &c. But again, in Rev. 17 there is a woman seen sitting on a seven-headed beast. The angel says he will shew John the mystery. But his explanation is: "The seven heads are seven *mountains* on which the woman sitteth." Now it is not properly descriptive to say that a woman sat on seven heads of a beast, neither is it to say she sat upon seven mountains. Either is an impossibility in nature. Again: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." (Rev. 17:15.) Now this language explains the symbol of the waters, but leaves that of the woman unexplained. Again, it leaves us the anomaly of a woman seated on peoples, multitudes, nations, &c. It would not help us to say that the angel says the woman is that "great city," &c. because a city does not drink blood, sit on the waters, etc. Who can read Rev. 18 and not see that there is a double symbolization of the Catholic church kept up through the chapter by the interchangable use of the woman and city Babylon. It is useless to say the city of Rome is meant, for the prophecy says the city Babylon.

Returning to Rev. 13 we find the prophecy says: "And they worshipped the dragon which gave power unto the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him [the beast] a mouth speaking great things and blasphemies: and power was given unto him [the beast] to continue [or make war] forty-two months." The beast is a symbol, and it is just as proper to say that the beast opened his mouth in blasphemy, &c., as to say that a woman sat upon peoples, nations, &c. The very use of such language proves it to be symbolic. In Dan. 7:11 we read: "I beheld then because of the voice of the great words which the horn spake," &c Our brother says of the beast like a leopard: This is Daniel's fourth beast, and of course represents one king.

Both these statements we deny. The fourth beast of Daniel represents the Roman Empire in the extent of its history, and embracing all its changes. The dragon of Rev. 12 represents it as it was at the first advent, and the beast like a leopard, two-horned beast, &c. represent the subsequent changes which took place. Again, the beast like a leopard does not represent one king, but a successor or line of kings reaching through 1260 years.

We now call attention to Winthrop's seventh law of his seven laws of symbolization. It is as follows: The periods of time during which a representative agent performs certain representative acts, symbolize the periods during which the agents denoted by the symbols perform the corresponding acts: and in all cases where such an interpretation is not contrary to analogy, days symbolize years.

Now let us apply this rule. Our brother admits that the 390 and forty days of Ezk. 4:4–6 are symbolic, because the prophet was a representative of Judah and Israel, bearing their iniquity, in lying on his side, in vision, and that those days represented years. For the same reason we believe the three days and a half, five months, the day, hour, month and a year, the 1260 days or forty-two months, the 1290 days the 1335 days, and the 2300 days are all symbolic, each day for a year. In each case a representative agent perform a representative action, and is therefore symbolic. The period of time measuring such action is therefore symbolic also.

We are fast approaching the end of these periods. May our faith be such as to fully prepare us that when the "day of vengeance" shall come it may be the year of our redemption. See Is. 63:4.

W. N. PILE.

What Can I do for Jesus?

Every one that feels—"Jesus died for me!" has asked this question of their own heart often. What can I do for Jesus? It is love that prompts the question, and love always finds a way to manifest itself. We show our faith by our works—so also our love is declared. Faith works by love, if it is genuine—and always works. The Christian has an infallible rule given by which he is to work. Love prompts him to obey that rule. In obedience to the divine law all find enough to do. True we may not be sent off as missionaries, or become gospel orators; but we *can* conquer self, and have the province of one soul subjected to Christ. Then when our hearts are imbued with his love and spirit, our influence will be felt by others. The Holy Spirit makes men feel that they are sinners, while he assigns the pleasing work of pointing them to the Savior. This is done by us unconsciously, sometimes, when we give ourselves anew to God in prayer, in the social meeting, or in the testimony we present to the world that we have found him of whom Moses in the law and the prophets did write. Thus while we speak of our own personal acquaintance with him, others catch the flame of love and begin to tell the story of the Lamb.

What can I do for Jesus?

Give yourself wholly to him and his cause. He will find place for you, and lead you out, and bless you. Yield to him now; and when he has accomplished his work in you, and with you, and when heaven's great pay-day comes, Jesus will come and receive you to himself.

J. R. PRESTON.

"Hope for our Race."

Personally, I have entertained a high regard for the venerable author of a pamphlet bearing the above title; and nothing but a sense of duty would prompt me to animadvert upon his religious career. It is *painful* to part with old friends and associates in the church or ministry, and to warn the young and unwary against their influence. But painful as it is, the task must be performed. When men who claim to be in advance of the religious intelligence of the age, and speak authoritatively as leaders of the people, it is right and proper that their pretensions should be closely scrutinized. And, if it shall appear, that they have boxed almost every point of the theological compass, and have been everything by turns and nothing long, it is reasonable to conclude that they are unsafe guides in matters of such vital importance to the welfare of our own race. It is the part of prudence to hesitate long and prayerfully before accepting their expositions of the Bible. They, as well as their writings, are proper subjects of criticism, and no consideration of friendship or personal worth ought to exempt them from its ordeal.

The Advent cause has suffered severely by the instability of some its professed advocates. All sorts of ultraisms and extremes have been contended for under that name. The cause has been wounded in the house of its friends. It has been shamefully abused and disgraced by men who crept in amongst us for the purpose of sowing the seed of discord and strife—not to build up but to pull down, not to unite but to divide. But the reign of lawlessness, anarchy, disorder is at an end with us. If men who profess to believe in the speedy coming of the Lord will not identify themselves with us, and share our reproach and labor for the good cause with their whole heart, let them keep aloof from us, and preach as the saying is "on their own hook."

On p. 5 of the pamphlet under review its author speaks as follows:

"In reviewing my own system I have looked at the great redemptive work of Christ, and asked myself, can it be possible that this stupendous work, manifesting so fully the love of God to his fallen creatures, *is only to give eternal life to a very small minority of the race!! Has our loving Creator so deeply planted the love of endless life in every human breast, when he only purposed to give it to as few as is generally believed? I have made this similitude: suppose a farmer owns one thousand sheep, the wolves attack them, makes a great outlay, and uses protracted efforts to save them, professing and feeling great love for them; but finally succeeds in saving one out of a hundred; the rest the wolves devour. In such a case it might be asked who gets the victory? Viewing the state of the world from creation down to the present period, and exercising charity to its extent, we cannot believe that one out of one hundred have yet exercised that repentance and faith the Bible seems to require to obtain eternal life.*

With this view of things, how are we to harmonize such declarations as these: "The bread that I will give is my flesh, which I will give for the *life of the world*?"—John 6:51. "Who gave himself a ransom for all, to be testified [made known] in due time." 1 Tim. 2:6.

Can any discerning reader of this extract fail to see in it the elements of Universalism? To carry out the similitude, suppose the owner of the sheep, loses one of them; is the victory complete? Certainly not. Then, to apply the figure, Christ must save the whole human race to get a complete victory over Satan. This, in my opinion, is just what will be the ultimate position of the teachers of this new theory of the gospel.

Instead of there being but "few saved," according to the teaching of our blessed Savior, there will be but few lost, and perhaps none at all, according to our philanthropic author.

N. FIELD.

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Advent Christian Times.

TUESDAY AFTERNOON, Feb. 27, 1872.

JOSHUA V. HIMES. - - - - EDITOR

ONE thing we advise ministers never to be guilty of: we mean signing a letter with the prefix "Eld." or "Rev." to your name. Don't do it. Somebody may see it. It is weak, very weak. Whatever you mean, it *looks* as though you considered the title a distinction, and were puffed up by it.

"DAMP rooms and damp beds are the sepulchres and winding sheets of living men." So says a newspaper item. And no men realize it more fully than traveling preachers. Be sure their beds, when they sleep in a room where there is no fire, are thoroughly "aired," and that the sheets are dry and warm.

WE always read the reports of the meetings of the Radical Club of Boston, so tersely yet comprehensively reported in the New York *Tribune*. At their last session Darwinism was discussed, and as usual everybody disagreed with all the rest. Col. Higginson "professed himself more afraid of the despotism of science than of that of theology." For our part we see but little to choose. They are about equally matched for imperious dogmatism; and prefer the liberty of the gospel to either.

THE *Congregationalist* says:

> The plan of having a Bible service instead of a sermon has worked so well at Stoughton the past six months that it is to be continued.

—The unconscious irony of this passage is none the less severe for not being intentional. We cannot doubt that the substitution of "Bible services" for many of the sermons of these days would be a gospel reformation. But we are not so sure that sermonizing should be discontinued. The improvement should consist in having Bible sermons.

A UNITARIAN minister says "Heaven will not be shut forever without a knocker left upon the door for those who have staid behind." The orthodox journals respond by citing Lk. 13:25. The Restorationist feels that eternal misery is a moral impossibility: his orthodox opposer sees with equal clearness that the doom of all men is irreversibly fixed at the judgment. Both are right, but both hold a common error that keeps them apart—the notion that the soul *must* exist eternally. Neither will give that up. But the man who takes the Bible as it reads, rejecting Platonism, sees that neither eternal misery nor restorationism is true; but that all souls that neglect the means of life they may have will die, and die forever.

IN a late address to promote Christian unity, among other things J. C. Ryle said:

> He would urge that they should cultivate the habit of speaking charitably and courteously of those who disagree with them. Nothing so divides the church as the use of strong language—incivility must not be tolerated. This must not be mistaken for counsel to shirk the truth—but they need not, and must not, use words which were stinging, irritating, and vexatious. They must not revile. It was not right to stigmatize Ritualists as being necessarily Jesuits and liars. It was, he knew, hard to draw the line as long as there must be controversy, and it was difficult to hold the tongue in check. They need not carry about butter and honey in a lordly dish, but they must remember a word spoken in love will overcome a whole world of invective.
>
> Thirdly, they must make themselves acquainted with the real sentiments of those of other schools of thought. Ideas on this subject were too often picked up second hand. Men often attributed to others what was untrue, and then abused them.

—If Christian opponents of the different phases of Adventism would adopt these rules, we think they would esteem us more, and we are sure we could love *them* better.

> God does not need us, and can do entirely without us. He can drop us any moment into non-existence without any real loss to himself. Nay, the angel who has lived trillions of years in perfect obedience to God has no claim for another moment of existence.

—The above paragraph is from the pen of D. D. Whedon, one of the greatest minds of the Methodist church. We wish he would state on what grounds God keeps the wicked eternally living in misery. He could drop them out of existence any moment by a mere act of his will, or by simply withdrawing his sustaining power. *He* does not need them: they have perverted the existence he has given them. Who does need them? Is their misery an essential complement of the happiness of the righteous? Do the saved need their example continually before their eyes to prevent "a fall from grace" in the heavenly kingdom? Surely they are not kept alive for their own sake, as the righteous evidently are, as well as for God's glory. *Why* are they kept in endless miserable existence?

EDITOR'S JOURNAL.

FRIDAY, Feb. 9. Finishing my work at home for the time, and commending my dear ones to God, I took the cars for Rochester. Duty calls, and its summons must be heeded. This is the state of trial and of work. I look to the next world for rest. And did I not believe in the "world to come," a world of reward, of blessedness, and immortality, I would not spend my life as I now do, almost entirely, for what I deem to be the good of others.

Saturday night I arrived safely at Rochester, and had a kind reception from Br. Fay Brownell and family. Here I am to work for the next two weeks with Br. James H. Whitmore, for the cause of Christ in this city. The Lord give us success.

SABBATH, Feb. 11. Commenced meetings in the Advent Hall, on State St. The theme was a refreshing from the Lord, who had promised that he would "pour water on the thirsty, and floods on the dry ground, and, pour his Spirit upon our seed, and his blessing upon our offspring." It was a precious beginning. At the close of the sermon, we had a free conference of half an hour. The Lord greatly blessed us. There were indications of life, and fruit. In the evening I addressed them from Is. 44: 21, 22, on the completeness of redemption. "I have blotted out thy sins." A complete work. I I endeavored to show the timid and week ones that God's work in conversion is a finished work, and that they must rejoice in it, and not be unbelieving or afraid. Trust him, and be not afraid.

They have a good Sabbath-school, in which the pastor takes a deep interest, as the pastor always should. We cannot well take too much interest in the Sabbath school. We must not neglect the young.

MONDAY, Feb. 12. Spent the day at Brockport, 16 miles out, with Brn. Brownell, Davis and others. Br. Miles preached to them yesterday, and greatly cheered their hearts. The church here is small, but reliable and good. I enjoyed a good day with them. At night returned to Rochester, and spoke from Mk. 14: 1–8, showing that Christ commended the woman, for doing what she could. I recommended her example to my hearers, and exhorted them to imitate her, in doing *all* they could.

TUESDAY, Feb. 13. Visited the sick and afflicted, with others, in company with Br. Whitmore. Most of the parties we saw I had been intimately acquainted with for thirty years. I found Sr. Pease very feeble, but full of faith and hope. Br. Haskins, sick with dropsy, must soon leave us, but holds the faith and hope firmly. One by one we are passing away. Had a very pleasant call on Br. and Sr. Bloss, who are among the excellent of the earth. Called upon Sr. E. C. Williams, widow of Capt. Williams. He took his stand with me thirty years ago at the tent meeting here, and traveled with me in my journeys afterwards with the "Big Tent," to help proclaim the tidings of the coming kingdom. He lived and died in the faith, and Sr. W. lives in the same faith and expects soon to meet her husband in the kingdom.

Br. Wm. E. Arnold, one of the firs to greet me thirty years ago, greeted me to-day with the same smile of welcome and cheer as at first. He ever stood by me. He has seen much affliction and change in his household. Some have gone to rest, and some are deprived of health. But in it all the faith and hope of the gospel holds him, and his dear ones up. He, himself, has had great enlargement of light, and love within the past few years. The life and death question, or clear views of the gospel hope of immortality, has greatly animated his heart. It opened to him ravishing views of the atonement, and entire plan of salvation and set his feet in a large place, giving him an overflowing cup. I have hardly ever seen a case of such blessedness as his; and yet it is the fruit of "materialism."

Sr. Arnold has been an invalid for many years. But for the blessed hope these years would have been long and weary. As it is she has contentment as she lies a prisoner on her couch, with a sweet smile and words of cheer to those who wait about her. Oh! how blessed it will be for this mortal to put on immortality. The Lord hasten the time, when disease and death shall be swallowed up of everlasting life. My old friend Carlos Dutton has been South a year or two since I saw him, and has been sick, but is now better. He was the first to greet me thirty years ago on my arrival at Rochester with the Tent, and gave me a home. And I have been welcomed ever since, and still am welcome. He has buried a son-in-law the last year, Rev. Mr. Chase, an eminent Baptist minister.

Since our acquaintance he has buried two sons, and now another like a son; and I have laid away two sons. We can mingle our tears and talk of the same "blessed hope."

We returned home after six hours of conversation, prayer and song, weary in body and mind. And getting an hour's rest, went to the hall for worship. In the first half hour the church elected their deacons, and attended to other business. Great unanimity prevailed, and all things were done in order.

I spoke on the habits of Jesus, as to private and public prayer, commending his example to his followers. A praying Master should not have prayerless disciples. Much prayer is indispensable in order to be a Christian. No one can be a Christian without prayer. "Prayer is his vital breath."

WEDNESDAY, Feb. 24. My attention has been called to some of the darker features of our frail humanity, on which it is not pleasant for a Christian mind to dwell. I always pass over them, as it is more useful as well as pleasant to dwell on the good features of human nature. But how many imperfections we see in ourselves, and in others. We often weep over our own faults and mistakes, and are made sad at the missteps of others. This is the Christian spirit, to "weep for others woes." But what a strong tendency there is in human nature to exaggerate, to magnify the faults of others; but the real faults of our neighbors are bad enough in this imperfect state of things without exaggeration. Yet with some they must always be magnified, as though they took delight in making others look as bad as in their power to describe. But what possible good can come of this I could never see—to place others in a false light. Why not be just? Why state a *a part* of the truth, and place one in a false position, and so scandalize them, when if *all* the truth were stated fairly, it would place them in a position of honor and rectitude. And the things they make a scandal of, rightly understood, would be meritorious instead of blameworthy.

The character and good name of our neighbor is a great treasure, and should not be trifled with. "Thou shalt love thy neighbor as thyself," is the royal law. And it is enjoined upon the disciple of Christ to carry out this law. "Love worketh no ill to his neighbor." And with this love in the heart no one *can* circulate an evil report against ther neighbor. And most of all, they will first be assured of the truthfulness of any report they may hear, before they even whisper it to others. And if assured of the correctness of the report, they will just go to the party concerned, and to *no one else*. They will seek to do the guilty or unfortunate ones good. Aye, to "save a soul from death, and hide a multitude of sins." This is the way a Christian will act.

When one is so lost to all sense of justice and right, as to circulate slanders about their neighbors, and *then enjoin secresy;* poison and prejudice the minds of friends, and then deprive the injured one of means of knowledge of the cause of disaffection they will soon feel, it would seem that such persons have lost all sense of true religion. To say that such conduct is unchristian, would be tame: like the assassin, they strike a blow in the dark, and give one no chance for his life.

While thinking on this subject my thoughts reverted to words spoken by Dean Stanley, in a late sermon from the text, "Love one another." "Christ came to bless the most unworthy, and to *save* them, and we *should* love one another. Make the best of one another, as he loved us, who, for the sake of saving what was good in the human soul, forgot, forgave, put out of sight what was evil; who saw and who loved what was good even in the publican Zacheus, even in the expiring malefactor, even in the penitent Magdalene, even in the heretical Samaritan, even in the Pharisee Nicodemus, even in the heathen soldier, and the Canaaniteish woman."

It seems to me that the disciples of Jesus should seek with much care to follow his example in these things. While we condemn all sin, let us remember that "love worketh no ill to his neighbor."

In company with Br. Whitmore visited many to-day. At night spoke on *Perfect Peace*. Three desired help, that they might come to Christ.

WANTED--PERSECUTION.

Our seventh-day-keeping friends are exceedingly anxious to become martyrs. They have prophesied that they should be persecuted for keeping Saturday—be taken to prison, and perhaps killed by those who have "the mark of the beast," that is, people who observe Sunday as a day of rest and worship. Anxiously as Elijah watched for the coming rain, they await the appearance of the "little cloud" which is to be the precursor of their tribulation. If a movement is made against German "Sabbath-breaking," so-called, it is hoped that *now* the glad day has arrived when "the two-horned beast"—that is the United States—will make a law that all who will not "worship the beast"—that is, keep Sunday, "the Pope's Sabbath"—shall be slain. The fact is persistently overlooked, that none of these moves are directed against Jews, or other Saturday-keepers, but against men who not only keep no Sabbath at all themselves, but disturb other people in keeping theirs. The notion of forcing all men to "keep Sunday" has never been entertained in this land, and never will be. The tendency is precisely in the opposite direction.

But the would-be-persecuted hope they have found, if not the "little cloud," at least the straw, which shows the blowing of the wind that will eventually bring the cloud. A convention has been held in Cincinnati to organize measures for a religious amendment to the Federal Constitution. The character of the men engineering the movement is indicated in the fact that already two Governors of States—Connecticut and Massachusetts—whose names were attached to the call for this convention as sanctioning it, have repudiated the entire movement, and declared that their names were used without their consent. This indicates the need of a religious amendment among the would-be amenders of the Constitution, whatever the Constitution itself may need. But the whole movement is absurd, uncalled for, and will amount to nothing. Our Seventh-day friends fondly hope it is the beginning of a movement which is to culminate in a Protestant ecclesiastical despotism. But we assure them there is no rain in this cloud. However, they will do well to make the most of it. Something must be done soon, or there will be a new application of an old saying—"Every vision faileth."

A MODEL DONATION.

It was my privilege to be present with the church in Chicago on Wednesday eve, Feb. 21. A discourse had been announced for the evening, but Br. Burr was entirely ignorant of the subject and of what the society intended to do. The speaker took as text Paul's word, "Be ye thankful." After a practical application of them in various ways, he spoke of the privileges the church had enjoyed, and of the abundant labors of their faithful pastor; and then stated that the object of the gathering was to present him a substantial testimony of their gratitude in a form that would aid him to feed and clothe his family and himself, and meet some of the expenses of his liberal hospitality to traveling brethren.

The elders of the church, Brn. Price and Wright then passed through the congregation, receiving in all the sum of $120. The speaker of the evening in a few feeling words presented this sum to Br. Burr who replied as well as his feelings would allow him to do. We never saw him so hardly bestead for words. But this made the occasion all the more enjoyable, as it evidenced the depth to which his feelings were moved.

The audience then passed around, each giving Br. Burr a hearty grasp of the hand, and the evening concluded by a half hour spent in social converse.

Br. Burr had not the most distant idea of the purpose of the services of the evening until it was gradually disclosed by the preacher. It was a complete surprise, and an unmistakable token of the affection of the church for their preacher. God bless them all!

W. L. H.

BABTISED BUT UNREGENERATE HEATHEN PHILOSOPHY.

"NOT LOST, BUT GONE BEFORE."

"Once there was a beautiful pond in the centre of a wood. Trees and flowers were growing about it, birds sang, and insects hummed above it. Under the water, too, there was a little world of beings. Fishes and little creatures that live in the water filled it full of busy life. Among them was the grub of a dragon-fly, with a large family of brothers and sisters."

"What is a dragon-fly?" interrupted Arthur.

"It's just a darning-needle," said Helen.

"Yes, you children call it a darning-needle," said their father; "that beautiful, swift creature, with a long, glittering, blue-and-green body, and brilliant, gauzy wings. Now, before he became a dragon-fly, darting through the air and flashing back the sunshine he was a dark, scaly grub, and lived down in the forest pond. He and his family were born there, and knew no other world. They spent their time in and out among the plants at the bottom of the water in search of food.

"But one day this grub began to talk among his mates about the frog. Every little while said he, 'the frog goes to the side of the water and disappears. What becomes of him when he leaves this world? What can there be beyond.'

"'You idle fellow,' replied another grub, 'attend to the world you are in, and leave the "beyond" to those that here!' So said all his relations, the curious grub tried to forget his tonings. But he could not do it; ne day when he heard a heavy h in the water, and saw a great w frog swim down to the bottom, rowed up his courage to ask the himself.

Honored frog,' said he, approach- iat dignified personage, as meekly ssible, 'permit me to inquire what is beyond the world.'

What world do you mean?' said rog, rolling his goggle eyes.

This world, of course; our world,' ered the grub.

This pond, you mean,' remarked rog with a sneer.

I mean the place we live in; I t the world,' cried the grub with t.

Do you, indeed!' rejoined the 'Then what is the place you live in; the "beyond" the world,

That is just what I want you to me,' replied the grub briskly.

Well, then,' said frogy, 'it is dry

Can one swim about there?' the grub.

Dry land is not water, little fel- chuckled the frog; 'that is just it is not.'

But tell me what it is,' persisted rub.

Well, then, you troublesome crea- cried the frog, 'dry land is some- like the bottom of this pond, t is not wet, because there is no .'

Really,' said the grub, 'what is then?'

They call it air,' replied the frog, the nearest approach to nothing.' inding that he could not make rub understand, the good-natured offered to take him on his back up y land, where the grub might see mself. The grub was delighted. dropped himself down upon the back, and clung closely to him he swam up to the rushes at the 's edge. But the moment he ged into the air, the grub fell reel- ck into the water, panting and gling for life. 'Horrible!' cried soon as he had rallied a little; is nothing but death beyond this . The frog deceived me. He t go there at any rate!'

hen the grub told his story to ends, and they talked a great bout the mystery, but could ar- t no explanation.

hat evening the yellow frog ap- l at the bottom of the pond.

'ou here!' cried the startled 'You never left this world at all pose.'

lumsy creature,' cried the frog, id not you cling to my back? I landed on the grass you were

he grub related his death-like gle, and added, 'since there is g but death beyond this world, r stories about going there must se.'

forgive your offensive remarks,' he frog gravely, 'because I have d to-day the reason of your tire- curiosity As I was hopping on the grass on the edge of the I saw one of your race slowly ng up the stalk of a reed. Sud- there appeared a rent in his scaly and after many struggles there out of it, one of those radiant -flies that float in the air I told . He lifted his wings out of the s he was leaving, and when they ied in the sunshine he flew glit- away. I conclude you grubs the same thing by and by.'

e grub listened with astonish- and distrust, and swam off to friends. They decided it was sible nonsense, and the grub said ld think no more about it. He l restlessly about in the water g for prey, and trying to forget. t long after, he began to be nd a feeling he could not resist ed him to go upward. He called relations and said—

must leave you, I know not If the frog's story of another is true, I solemnly promise to re- d tell you.'

s friends accompanied him to ter's edge, where he vanished eir sight, for their eyes were o see only in water. All day atched and waited for his return came no more.

e of his brothers soon felt the rresistible impulse upward, and promised the sorrowing family he should indeed be changed at glorious creature of which d heard, he would return and m. 'But,' said one, 'perhaps ght not be able to come back. ture so exalted could certain- nything,' replied the departing grub. But he also came not again. 'He has forgotten us,' said one. 'He is dead,' said another, 'there is no other world.'

"And now a third brother felt the same inward necessity driving him upward. He bade his friends farewell, saying, 'I dare not promise to return. If possible, I will; but do not fear in me an altered or forgetful heart. If that world exists, we may not understand its nature.'

"His companions lingered near the spot where he disappeared, but there was neither sign nor sound of his return. Only the dreary sense of bereavement reminded them that he had once lived. Some feared the future; some disbelieved, some hoped and looked forward still. Ah! if the poor things could only have seen into the pure air above their watery world, they would have beheld their departed friends often returning to its borders. But into the world of waters they never more could enter. The least touch upon its surface as the dragon-fly skimmed over it with the purpose of descending to his friends, brought on a deadly shock, such as he had felt, when, as a water grub, he had tried to come upward into the air. His new wings instantly bore him back.

"And thus, divided, yet near, parted, yet united by love, he often hovered about the barrier that separated him from all his early companions, watching till they, too, should come forth into the better life. Sweet was it to each new comer to find himself not alone in his joyous existence, but welcomed into it by those who had gone before. Sweet also to know that even in their ignorant life below, gleams from the wings of the lost ones they had lamented, were shining down into their dark abode. Oh! if they had known, they would neither have feared nor sorrowed so much!"

The above, an article published in the *Congregationalist*, is republished in *Zion's Herald*, and we know not how many more orthodox journals contain utterly false doctrines in a form well calculated to pervert the faith of Christian families. In it is plainly taught that death is merely a change of mode of life, nd not its cessation; and that the cha of the grub to the fly fairly illust es the entrance of man upon his future life. The old heathen fable of the *psyche*, a counterfeit faith, is revived, stamped with the broad seal of Christianity, and sent out as genuine, while the Scripture doctrine of the resurrection is not only ignored, but is made ridiculously absurd; for if the emergence of the fly from the grub is the equivalent of death, *a return to the grub state* is the equivalent of re-living or a resurrection and is the most untoward event possible. What! The beautiful butterfly become again a creeping worm! The lustrous dragon-fly be again a grovelling grub!

True, the resurrection is not directly impugned, but the inference that it is entirely disserviceable and unnecessary is irresistible; and the influence of this parable will be directly to bring the resurrection into disrepute, particularly among the youth of Christian families where it is read. It is quite useless to protest against the the circulation of such pure spiritism with the label of Christianity attached: the religious world is full of it, and protest is idle. Something more is demanded. *Earnest work is needed.* Papers, books, tracts by the thousand should be scattered!

"Fly, fly on wings of morning,
Ye who the truth can tell?

Have *we* all done our duty in this matter! If not, is it not high time we were up and doing?

PLAINNESS OF SPEECH.

Some have felt hurt at Br. Field's great plainness of speech in dealing with "Age to Come" views. We have many excellent brethren, among the very best, who hold those views. We love them, and trust we are beloved in return. They are not the ones who make strifes or divisions of feelings among us. Br. Field's experience has been with another class of teachers; men to whom he opened his church and his house, who in turn have ostracised him because of his failure to receive their special views of truth. He has seen and felt the sad effects of such outrageous sectarianism, and in telling the truth sometimes no doubt speaks warmly as well as plainly.

Now we purpose to lay before our readers in "plainness of speech" the position occupied by most "Age to Come' believers in the West. And we will give it their own language, italicising a few words occasionally to call attention to the sentiments expressed. The following extracts are from the leading editorial in *The Restitution*, of Chicago, of Jan. 25, 1872. They occur in response to certain questions by a subscriber to that journal who being alone in his views of the future age, joined an Advent church in his vicinity. The Editor says:

> And how is it with the Adventists? Do they teach a belief of this gospel of this kingdom of God as an *essential pre-requisite* of forgiveness of sins and salvation in the future ages? No. They require nothing more than any other sect of Christendom. The faith and confession of a Methodist, a Baptist, Presbyterian, Episcopalian, or any other denomination will secure membership with the Adventist. One asks no more than another. All are agreed on this point, hence Adventists call members of other denominations "brethren," and they hold "union meetings" for the conversion of souls, where Adventists and believers in immortal souls, sky-kingdom, etc., all join together in worship, preaching, singing, and converting the unconverted. Virtually then, there is *no difference* between Adventists and Methodists, so far as the requirements of faith are concerned, or as to what constitutes "the gospel" to be believed in order to salvation. All difference as to the nature of man, the kingdom of God, the millennium, the Trinity, etc., are treated as opinions, and no barrier to fellowship, or acknowledgment as true believers. *Hence they are preachers of "another gospel"—as much so as any sect of the present day.* A believer of Paul's gospel, therefore, *cannot consistently unite with them*, any more than he can unite with the thousand and one other churches around him.
>
> But do they not teach many of the truths believed by us? Yes. So do others. Many Episcopalians and Lutherans teach as much or more truth than the Adventists, yet that is no reason why we should become members of those churches. No doubt the sects in Paul's day held and taught many things in common with those he preached himself, yet he invariably kept aloof from them so far as acknowledging them as Christians was concerned.... Again, this freedom and liberality when it transcends the marks and bounds established by our Lord himself *is pernicious. And in the case of Adventists this is so.* They allow liberty of opinion, and treat what Paul preached as the gospel as mere matters of opinion, to be received or rejected at will. Hence they grant too much liberty and are in error on this point, as in others. Too much charity, or a mau-advised charity, is ruinous. If we are as charitable as Jesus was, that is all sufficient, and as gospel believers we require no more than he did.
>
> His third reason we have already shown to be a mistake. The difference between them and us, as to what constitutes the gospel of our salvation is not "little," but very wide. It is quite as wide as it is between us and every other denomination in the world. Hence we could with as much consistency unite with the Congregationalists, or Baptists, as with the Adventists. They occupy *one and the same ground* as to *essentials of belief.* Hence, *if we admit the Adventists to be* CHRISTIANS and can fellowship them, we open the doors for all other denominations. This position is a true one, and consistency will compel its admission. Charity on our part, therefore, if exercised to the *degree of fellowshipping* Adventists, cannot be denied to Methodists, or any other church.
>
> In conclusion, then, we would kindly remind our brother that he has adopted the very worst plan he could advise for bringing his Advent friends into the truth. To become one with them and thus virtually admit the non-essentiality of the gospel as a matter of faith before becoming accepted by God as children, is not the way to exert an influence for good upon them. It is just the way to *destroy* your influence. You can bring no argument to bear upon them that will tell so powerfully as the argument of *your own actions.*
>
> The question arises then, what shall be done under the present circumstances? We say by all means *"come out from among them and be ye separate,"* so far as any *union of worship or membership of their society* is concerned. Commence meetings of your own. Send for some good Evangelist to preach the gospel and show *them its essentiality* as a matter of faith in order to salvation, and thus build up an organization that shall continually witness for the truth. Then you will be freed from all blame in the matter, and God will be honored and glorified thereby.

It should be understood that by the gospel or gospel of the kingdom, the writer means "Age to Come" views. Faith in them is "essential" to salvation. We purpose no argument on the above positions: we have no desire to stultify ourselves. Our only motive is to let our readers know just where those opposers stand, what their platform is. They have a perfect right to their convictions, to hold and to teach them. We respect them more than we can those who while no more "of us" than they, and continually sowing strifes and discord among us, still insist that they *are* "of us;" and while our "Age to Come" opposers denounce us as liberal, and too free, *these* assail us with charges of drawing the lines closely, even to sectarianism and bigotry. Both charges cannot be true; and as the accusations come from extremists on each side, we may safely conclude that we occupy a medium position between the extremes. At any rate we occupy just the position we think we ought to, and mean to maintain it.

AN EXCELLENT WAY.

The following experience upon the Life and Death question, as related by Henry Constable, is substantially our own. Our mind had been exercised for a long time upon the subject; but was settled by a course similar to that he mentions. Let those in doubt take up the words *sheol*, soul, spirit, death, and trace them through the Bible, laying aside all prejudice, and all *opinionated* opinions, simply seeking to learn the mind of the Spirit. Mr. Constable says:

> The subject is, indeed, an absorbing one. Strange, that so many appear indifferent about it. I derived my view of it entirely from Scripture. I had been educated, as you, in the ordinary belief, and forced myself to think that it must be right. A conversation I had one day, with a friend, who was, I could plainly see, shaken as to the truth of the common view, made me resolve to study it more closely than I ever had.
>
> I sat down to my Bible; wrote down every text in full, from beginning to end, that appeared to me to refer to the subject; wrote after each text a few lines—giving my opinion of its meaning; and when I had got to the end, rose convinced of the truth of the theory of eternal *Life in Christ only.*
>
> I had at this time, never read a book on either side of the question; and all my subsequent reading has only confirmed me in the belief of a glorious truth; for opening my eyes to which, I thank a gracious God.

EDITORIAL GLEANINGS.

A Baptist Br. Chicago, writes: I find that I am becoming just a little *selfish* with my tracts and papers; when I have but one copy of a kind, I *do* part with it reluctantly.——Br. P. McGarr is about republishing Thomas Burnett's fourth book, *On the Destiny of the World*, first printed in London, in 1683. We shall announce it when ready.——The Editor of THE TIMES will spend Sunday, March 3, in Detroit.——Br. E. C. Andrus is working faithfully to get up a tent for Indiana. We hope the friends will be liberal.——Eld. Grant baptised five at San Francisco, Cal. Jan. 28.——A discussion between Eld. Grant and Mr. Johnson is announced to occur in Vallejo, sometime in March.——Br. P. Holler has been holding meetings near Nashville, Mich. Fifteen or more confessed Christ.——The types made us say that Br. D. S. Clark was laboring at Dexter, *Mich.*; but it was Iowa.——There is a good interest in Br. J. R. Preston's circuit. Three have joined at Woodbridge, and three at Gilead. Algansee church is holding a protracted meeting.——Br. C. W. Smith holds a discussion at Milroy, Ill., with the Mormons, upon the authenticity of the Book of Mormon, commencing March 11.——Four Advent chapels are building in Eastern Michigan.

The Times.

AT HOME.

* * * Chicago has 1,967 retail liquor dealers of various grades.

* * * Domestic news relate chiefly to political matters and railway accidents.

* * * A party of Spiritualists have purchased a fine piece of farming property in Santa Barbara county, Cal., on which they intend to establish themselves in a sort of community life, taking the Oneida Colony of New York, as a model. All property is to be in common. The ground will be apportioned out to the various families, and the profits will go into a common purse, to be equitably divided.

* * * A session of the Cabinet on Friday, upon the Alabama claims question lasted about two hours, and was devoted principally to the interchange of individual views upon the present situation of the American case. Prior to the assembling of the Cabinet, most members had taken the trouble to inform themselves, through Minister Adams, who has been there for several days, as to the sentiment in England on these matters, and whether the newspaper bluster in Great Britain actually reflected the feelings of the Government and people on this point. Mr. Adams says the excitement is merely one designed for political effect. The commercial classes he believes to be in favor of paying the award of the Geneva Conference, however great it may be, providing, always, it is within the bounds of reason and justice. So far as the various members of the Cabinet are concerned, there does not appear to be one who is in favor of abating one jot or tittle of the case as it has been made up by our counsel. There are intimations to the effect that Secretary Fish would consent to its modification, rather than that the treaty should fail; but they do not appear to be governed by anything he has said. His situation was developed in the Cabinet to day. It would appear that the sentiment of our Government would favor retiring from the Conference altogether rather than compromise, and have the Alabama claims in the condition which they were in before the treaty was drawn up. Secretary Fish thinks it will be some time before Granville's note will be replied to, and that reply, whatever it may be, will be couched in the most friendly spirit. Before the contents of the note shall be agreed upon, however, another Cabinet meeting will be held, when a draft of the proposed reply will be submitted to the criticism of various members of our Government.

ABROAD.

* * * The Italian king of Spain is disgusted and homesick, and wants to give up his throne; but Victor Emmanuel counsels patience.

* * * It seems that some of the petty German States are in the habit of pardoning criminals upon receiving a pledge that they will depart for the United States and never return. Most European powers, it is said, have indulged the same easy method of getting rid of criminals. No wonder we have a superabundance of crime.

* * * A Berlin correspondent of the *Cologne Gazette*, referring to an entry made on the 2d of May, 1870, by Professor Frederich, in the diary kept by him at the Œcumenical Council, in which the professor speaks of an understanding between the Jesuit party and the Tuileries in view of a *Franco-Prussian* war, observes that in well informed circles in Berlin, it was well known at the time that an understanding of this kind had been arrived at. "It was no secret, but a notorious fact, that the Empress Eugenie was entirely under the influence of the Jesuits, and in constant communication with Rome, and that she was eager in urging on the war, which she repeatedly called *ma guerre*, because she regarded it as a sort of crusade. The Empress and her clerical advisers represented the party which was then dominant at the Vatican, and they hoped to promote by a war the policy they had inaugurated by the Œcumenical Council and the Syllabus which had preceded it. The agent employed to conduct negotiations between the Empress (who, after the departure of the Emperor for the army, assumed the supreme power as Regent) and the directors of the Papal policy, was her Majesty's confessor. The participation in this affair of other Court confessors, such as that at Vienna, was also reckoned upon. Even Italy would, it was thought, be brought to the cause; and if the victories of Wissemberg, Woerth, and Spicheren had not so rapidly succeeded each other, perhaps the calculations made at the Vatican and the Tuileries for bringing about a coalition of the Catholic Powers against Germany would not have proved fallacious."

* * * The London *News* of the 16th by the last steamer, has this telegram from Paris:

The rabid ultramontanism of the new Archbishop of Paris has produced a serious schism among the Paris clergy. Michaud, Vicar of the Madeleine, who is honorary Canon of Chalons, in a letter to the Archbishop dated this day resigns all his ecclesiastical preferments. The reason he gives for this step is that the Archbishop requires the clergy not only to publicly profess belief in the dogma of the Pope's infallibility, but to believe it in their hearts. Michaud declares open war against the Archbishop, and directly defies the excommunication which he expects will be launched against him. He cares nothing for the scandal which he knows his protest will create. He will remain a priest and Catholic, but a Catholic believing with regard to Christ what has been everywhere always and by everybody believed, and not in a belief decreed by a man in Rome just as fallible as himself. He acts not merely on his own account, but for a party in the church, and announces that a committee will assemble at his house in connection with the Russian, German, English, Italian, and Spanish committees, and that as soon as sufficient funds are collected churches will be opened independent of the Episcopacy. The priests led by the Abbe Michaud, will not allow the Pope to supplant Christ by the syllabus. This anti-Papal movement is regarded abroad as of exceeding importance and the utmost significance.

Our Cause.

When we realize how near we are to the judgment, to the ushering in of the great day of God Almighty, to the time when the saints will be rewarded, and the wicked shall be as though they had not been, how earnest, we, his chosen messengers in these last days, should be in sending out the glad message of salvation, eternal life and a home in his coming kingdom. Wake up slumberers! Behold, the Bridegroom cometh! Don't waste time in useless fears of what you will eat and what you will drink and wherewithal you will be clothed: your Lord knows you have need of those things. Let it be his cause first our rewards are on the other shore, and blessed be God, they are sure. But, remember brethren, you cannot bring into God's kingdom any of your surplus cash, goods or chattels, but *may* have to remain outside with your idols in the common destruction. God wants a "peculiar people, zealous of good works." (Tit. 3: 11-15.) Then let us thank God for the health and strength he has given, and be willing to devote *some* of the means God has blessed us with to support the several branches of his most holy cause.

I sometimes meet with a class of Christians, and some that profess to believe in the speedy coming of the Lord, whom, to hear talk in meeting, you would think, Peter-like, they would be ready to lay down their lives for Jesus' sake; nevertheless, you could not get them to lay down one dollar for his cause. It puts me in mind of the story I once heard, about a man who thanked God for a *free* salvation; for he had been a Christian twenty-five years and it had only cost him twenty-five cents.

Now, brethren, it is very easy to talk about the coming of the Lord, but while you consecrate yourself to his service, remember he has lent you the good things of this world, and expects you will make good use of them to promote his cause and aid in saving perishing men. Don't let it all rest on the devoted few that are doing so nobly. Come! Help bear the burden in the heat of the day. The Lord will soon give you rest. Let us "occupy till he come," in an earnest desire to work a work that he will be pleased with. Cast your eyes around. You can do something if you will. Let it be ever so little, the Lord will bless the sacrifice if it is made with an eye single to his glory. Then the gift will come (eternal life), not because you have done those good works, but because Jesus loves you, and you have walked by faith in those things, knowing and trusting to him that he is able to take care of the results.

Keep the steam up night and day at our office. You can do it if you will all help. Send in your tithes and offerings to the Tract Fund. Pay up your subscription on THE TIMES, and as much in advance as you can. Provide your minister with tracts to sow broadcast over new fields. Don't let them have to buy them out of the means you give them to support themselves and their families. If you will only put your shoulder to the wheel individually, you will soon see what a lift you will give to those that have willingly sacrificed all to promote the cause of present truth. And above all, the Lord of hosts will open the windows of heaven, and pour you out such a blessing, that there shall not be room enough to receive it.

WM. C. HICKS.

The Art of Stopping.

The art of stopping is one of the fine arts. Few seem able to acquire it. One thought links on to another, or calls it up from the vasty deep, and the speaker waits for his thoughts to run out before stopping. You might as well wait for a river to run by. A man needs to learn the delicate art of knowing just when to snap off; or, to keep the figure, just when to dam up. Reason must be called in to regulate or stay proceedings, instead of trusting to exhaustion of the subject. They tell us that, in casting Bessemer steel, one-half minute too soon, or one-half minute too slow, and, instead of well-tempered steel, fit for keen blade, or delicate wire, or strong bar, you get a brittle or granulated mass, utterly useless. It needs almost as delicate judgment in precipitating a speech, sermon, remarks, or prayer. "Ah!" you often say, "if you would only stop *there, just* there, you would have achieved a masterly work;" but, "just one word more," and the effect is spoiled. Agents almost invariably lack the delicate art. It costs the societies many thousands a year. My young friend Hal often sits down by me full of questioning about the spectroscope, or microscope, or some deep trouble. He listens capitally till his cup is full, and then says: "There, brother, that's all I can hold this time." Many an audience looks just so: "There, brother, that's all we can hold." My good friend, the Doctor, "addressed" the other night to a crowded house. His theme was abstruse. His hearers were not. They, however, held well for about three-quarters of an hour. But the Doctor poured in another fifteen minutes. The people were uneasy and top-heavy—too full decidedly. Half an hour more. They held their sides and were angry. Fifteen minutes more they rose up and poured out. But the Doctor's artlessness had grown decidedly funny, and the people went home with glee and sport.

How often a prayer meeting that opens gloriously, and is just the touch every way, is spoiled by some one who has not some good to do, but something to say. I remember when in college, during a remarkable period of religious interest, that the students sent a committee to one of the professors, asking him to cut short his remarks for Christ's sake. He did so for two evenings; but on the third, while the impenitent crowded the hall, he spoke forty-five minutes on the Formation of Character. It *killed* the revival.

Deacon X. was another example of the need of knowing when to stop. He was hard to start. You had to urge and drive him to the uncongenial duty; but, when he got on once he couldn't jump off. He always made me think of the boy that wants to get out of the fast-going wagon, and is so timid that when at last he does jump he comes down in a heap. So Deacon X. at last would fling himself off from his speech with a thud that was blunt and hopeless. He wiggled and wriggled, and every time he meant to stop, he would unfortunately wind up with "and." Well, that "and" implied there was something more to come. It was a kind of promissory note to the audience—at least, a verbal promise; and when the Deacon's word was given, he never broke it. So "and;" and then again "and." That conjunction was the torment of his life. I have seen him work by the half hour to get by it, till at last "and" had the last word, and the Deacon sat down. His last words were: "Good bye Brother P. and."

Brother W. was the worst case, however, that I ever knew. He could talk about two minutes very sensibly; then he would invariably spend ten or fifteen more closing his two minutes' speech. He backed up, and then rushed forward. His brain got hot, his grammar broke down, his tongue grew thick, his face flushed; he tried to look wise, when he thought he was making a fool of himself; and, at last, after some of the most astonishing English, he sat down in the midst of a wilderness.

A dear old semi-stated supply of the Baptist persuasion used to drop in, neighbor-like, to pray with us. I always caught tight hold of my legs with both hands as soon as he began. He invariably started off at a high pitch, and shot ahead at a dead level, quoting hymns, quoting Scripture, quoting commentators, and throwing in enough of his own for cement, till all of a sudden, just *when* you couldn't anticipate, he came up with a whack. It was like a velocipede running into a stone wall, or a balky horse changing his mind. But his prayers were capital, quotations sensible, and his spirit good; only he had not the art of stopping.

Another occasional visitor had a Swedenborg touch—full of imagination, full of poetry, full of love. He rose and soared far above common things. It was really inspiring to hear him. But as soon as he was well up he began to throw out ballast. Over went the churches; over went the creeds; over went all ordinary attainments. Out with the sand bags, for the world was despisable. Up, up, he soared and sailed among the clouds, till you were dizzy watching him: and he came down (shall I say it?) only when the gas gave out.

Brother Baker gets up with an unimprovable dignity. He lets loose one thought, and rolls that around and around, tosses it up, and bounds it, warms it till it hatches; and a second thought peeps. This is handled in the same incubating style, till it gives birth to a third; and so Brother B. never stops before a good dozen generations of his ideas are born.

Brother M. always reminded me of a dog churning. The poor dog can't stop if he wants to. You always had to take Brother M. down, or he would not stop at all. I verily believe he would have churned all night sometimes, or till he fell asleep, only for help. The Pastor would say: "Exactly, Brother M.; we are much obliged to you. Will Sister S. please pray?" The dear, good man was always in a profuse sweat, though very lean; and I have no doubt but that his churning efforts shortened his life. It was a steady, beating tread, tread, tread; and he never knew when the butter had come.

But *how* to stop! Well, don't start till you have a place to stop at. Pick out your tavern, and haul up when you get there *sure*. The difficulty with many is, they prepare too much; and with others, they prepare too little. The first over-estimate the capacity of the people; the latter talk all about a subject, instead of at it. A prayer ought to have a topic as much as a sermon. It is a mistake that we are always at work in adoration, petition, thanksgiving, etc. A man ought to have some one or some thing to pray for or give thanks for, and concentrate himself at that point.

Above all, burn with a desire to do good. Value your talk only as a power to save. Consider your opportunity as one that will never recur to produce a result, not for yourself, but for your God.

Sacrifice every desire or purpose to that of wisely adapting yourself to the needs of those before you. If they need nothing, no words are necessary; if they do need something, you are heartless if you do not try to give them what they need.

And then be willing to leave some good things unsaid. Say one thing well, clearly, pointedly, and then rein your tongue with reason. When the dish is full, you may pour in even honey; it will run off and be wasted.

The art of stopping, well learned, would make the churches more popular, give ten per cent. more usefulness to the ministry, and save thousands of souls.

That's so! Column's up! It is time for me to *stop.—Independent.*

Discussion at Morrisonville.

I have just closed a debate with Eld. C. A. Worley, Baptist, from Carrollton, Green Co., Iowa, who is county superintendent of schools. While preaching at Palmer a few weeks since I received a challenge from him to discuss the following propositions:

Resolved, That the Scriptures teach the immortality of the soul of man, and the conscious existence of man between the death of the body and the resurrection.

Resolved, That the Scriptures teach the annihilation of the wicked at the resurrection and Judgment.

The first was affirmed by Eld. W. and the last by myself. Three sessions of two hours each were given to each proposition. The inhabitants of Palmer manifested a lively interest. As there was no house except the school house, the directors dismissed the school for our accomodation, and the people turned out *en masse* to hear. Some came twenty-five miles. Eld. Worley selected Eld. Scott of Auburn as his Moderator, who came about fifty miles. I chose one of the citizens. There were four or five Baptist, three or four Methodist, and one or two Presbyterian ministers present, who all seemed anxious that my opponent should make good his points. He read largely from Mattison, W. W. Clayton, etc., which was contrary to our rules, as the Old and New Testaments were to be the only proof adduced, except to define terms. But on the part of truth as held by myself there was none to back me but the Lord God and his word, which liveth and abideth forever; which I trust did not suffer in my hands, each point being abundantly sustained thereby.

On the first point in the first proposition I took the position that not one direct proof-text could be adduced. That is, not one in which the word immortal, nor any of its equivalents can be found applied to the soul. After much waste of supposed logic, one text, and the only one he confessed his ability to bring, was brought. I will give it; for as such texts are as "scarce as hen's teeth," all should be apprised of it. It is found in 1 Pet. 3: 3, 4. "A meek and a quiet spirit." This I showed was an ornament put on, and not the thing ornamented. Support for the second point was the usual routine of "rich man and Lazarus," the "thief on the cross," "souls under the altar," etc. But ere the point was passed, my opponent was driven from the supposed stronghold of "heaven at death," which he evacuated, retreating upon *hades*, where he entrenched himself thus: Hades is a secret or hidden, out-of-sight place, composed of two rooms. One called Paradise, where the souls of the good go and rest until the last day; the other called Tartarus, where all the souls of the wicked go till the same time. Here is where the rich man went. Here also went Christ and the thief. Here are the fallen angels, or devils. Thus good men, wicked men and devils are underground in the bowels of the earth. So Josephus says, and he is the only authority. So there is one glorious point gained. They are one step nearer truth. Heaven is evacuated as untenable for souls at death, and now having got them to the earth, there is hope we may yet get them located in the Bible *hades*—the *grave*. (1 Cor. 15: 55; Rev. 20: 13; Ps. 86; 13; 41: 38).

On the second proposition I affirmed that annihilation is not a Bible word, but its equivalents *are*. *Destroy* and *destruction* are its equivalents. I then adduced over twenty passages where these are affirmed of the wicked directly. Perish is equivalent to annihilation. Twenty passages showed that the "wicked shall perish." Also a long array of passages bearing other equivalents were brought, such as, consume, devour, burned up, die, death, second death, shall not be, be as though they had not been, etc. I think the candid portion of the community were persuaded of these plain truths. Light is spreading and truth is gaining ground. I am now in Morrisonville, Christian Co. I will make a further report when I get through here.

O. D. GIBSON.

The Resurrection of Christ.

As a proof of the truthfulness of Christian religion, the resurrection of our Savior from the dead cannot be made too prominent, for it is made in the New Testament the basis of all our hopes, and is, if the term be allowable, the hinge on which Christianity turns.

If Jesus were not what he claimed to be, and if his teachings were not true, it is not to be supposed that God, whose Son he claimed to be, would own and endorse him. His condition in death would be similar to that of all impostors, because to release him from death would be contrary to all our ideas of what is right and just. If he was a deceiver, as some claimed in the days of his flesh, and as some claim now, God would not, nor could sanction him in his work.

But on the other hand if he were what he claimed to be, it is natural to suppose he would receive tokens of approval from him who sent him; and as Jesus predicted that among other acts of endorsement would be his resurrection from the dead three days after he should become a victim of death, we naturally conclude that if God *did* send him and authorized him to teach men, he would not be left in the embrace of the tomb.

Christians contend that he was released therefrom, and therefore claim Christianity to be divine in its origin. Is their claim a good one? Have they sufficient evidence to prove whereof they affirm? If they have, we may regard their foundation as sure and permanent.

The following is presented as being a brief argument confirmatory of the alleged fact: As the time in which the event herein considered is located beyond the memory of any of the human family living to-day, we are obliged to rely on the testimony of men who did live in the time the event is said to have occurred.

And in the reception of their testimony, two things will have to be proved, namely: (1) their sincerity and honesty of character, so that we may be assured they would not knowingly deceive us, and, (2) their soundness of mind, so there would be no liability of their being themselves deceived.

If these two points can be proved true in their cases, we can unhesitatingly receive as true what they testify concerning the matter. But if, on the contrary, we fail in proving either or both of these two points, we cannot rely implicitly on what they state, because, if we fail to find evidence of sincerity and honesty on their part, or find that they were men of weak minds, too easily convinced and capable of being readily deceived, this will be a barrier hindering us from receiving as certain whatever they may state.

Let me then first prove that they were honest and sincere in what they said. Although they had frequently heard the Savior say that he should be put to death and rise again, it does not appear that the disciples had clear conceptions of what the "rising from the dead" meant. (Mk. 8: 10.) And after he was dead and buried, instead of looking for his re-appearance, we find them on the first day of the week coming to the sepulchre with spices to perfume the body, and all expressed surprise and amazement at finding the sepulchre empty. (Lk. 24: 1-4.)

In the statements they have left on record, they affirm that subsequently to this, Christ showed himself alive repeatedly during a period of forty days giving them "many infallible proofs" that it was really himself (Acts, 1: 3); and they affirm further, that at the end of this period he was taken bodily into heaven where he was prior to his incarnation. (Acts 9: 10; John, 17: 5.) So important did these events seem to them that they began to tell of them in public, but instead of its meeting with a universal reception their story aroused opposition, and then persecution. They were imprisoned, whipped and stoned to death; they were driven from place to place, suffering the spoiling of their goods, many meeting violent deaths by fire and crucifixion. All these calamities they suffered because of their adherence to, and proclamation of this fact, the resurrection of Jesus Christ from the dead.

Whatever else may be denied, surely their sincerity cannot be. Suffering in behalf of a cause is not evidence that the cause is a worthy one, but it is evidence of the sincerity of those who suffer. And so in the lives and deaths of the apostles, we have the strongest evidence possible that they themselves were fully persuaded of the truthfulness of what they affirmed.

Having conclusively proved their

honesty and sincerity, it remains to be seen whether they were deceived in the matter, or over credulous. As honest men have been deceived before and since, and suffered because of their simplicity, it is *not impossible* that it may have been so in this instance. The question is, were they so deceived? That they were not, may be proven from the following facts.

1. They were backward to believe the fact when it was first declared to them. After they had found the sepulchre empty, and the clothes in which Jesus had been wrapped, folded and laid aside, the record mentions but one who seemed to have any idea that Christ was alive again. (John, 20: 8.) And when all but one were convinced, and what they had seen was mentioned to him, such was his incredulity that he declared nothing but a personal vision of Christ would make him believe. (John, 20: 25.) These facts and others tell us they were not over credulous.

2. Their association with Jesus during the forty days of his sojourn among them subsequently, was of such a nature that they could not have been deceived. They affirm they saw him; heard him speak; saw him eat food; handled him with their hands and listened to his instructions, and they in many ways convinced themselves that it was no illusion, but really the Lord they loved. They *could not* have been deceived in these things, and they either really happened as they are recorded, or else they are the productions of a falsifying brain.

But that they are not the latter we have already proved by demonstrating the uprightness and honesty of the witnesses—hence, the only legitimate conclusion we can come to, is that their story is true.

And if their story be true, then, indeed, Christ our Lord is risen from the dead, and the Christian's hope founded on that fact becomes a good one.

C. E. BARNES.

Instrumental Music in Religious Worship.

Although the use of instruments of music in religious worship is not directly forbidden in the Scriptures I think the spirit of the New Testament is decidedly against it. In fact the teaching of the gospel is more by spirit than by letter, as in the matter of giving. While the Jews were required to give a tenth or tithe of their increase (Deut. 14: 28), Christians are commanded to give as "God hath prospered them." (1 Cor. 16: 2.) No definite rule is given. I think there are evils necessarily accompanying the introduction of organs or other instruments into the church. An organist must be hired. If there are none in the church an outsider must be employed. Perhaps, as is often the case an ungodly person hired at a greater or less expense to help the flock of Zion praise their God. If we imagine the Israelites in Babylon when asked to "sing one of the songs of Zion" hiring an accomplished Babylonian musician to sing for them, it does not seem more absurd. (2) A choir is generally organized next. The best singers that can be, had are obtained, regardless of their devotion or opposition to the cause of Christ. This custom has separated the choir from the congregation, until, at the present day, congregational singing has become very unpopular. In short I think it cannot be denied, that organs among other things have done their part towards bringing in the cold formal condition of things which exists in the popular churches of the day.

As regards a lack of harmony among the singers, I think we can better afford to have a little discord in time and tune than to lose the spirit of the hymn which should be as earnest a part of our worship as any other. I know of no reason why there should be more discord in following the person who leads in singing than in following the sound of the organ, unless it is that the latter by making more noise renders a discord less perceptible. I well remember when I first became interested in religion and attended meetings where they sung as if filled with the Spirit, how beautifully it sounded in contrast with the stiff, formal mode of singing and playing to which I had been accustomed. After hearing both for some length of time I feel confident that I have heard better singing without an organ than with.

Ps. 33: 2–81: 1–3; 149: 3; and 150: 1, 3, 5, have been quoted to justify this custom. If those passages do justify it, they also justify dancing; and if we "adapt ourselves to the times in which we live," we certainly shall not abstain from *that* practice; as professors of religion very commonly engage in it, and institute balls and festivals to raise money for church purposes. How common to hear these people justify themselves by quoting Eccl. 3: 4, "A time to mourn and a time to dance;" or the above: "Praise him in the dance." Many things were right under the law which would be wrong now. The Jewish nation no doubt typified the future kingdom of the saints. Jerusalem is called "The city of the great King," and foreshadowed the heavenly Jerusalem which is to come. With the passing away of that dispensation the reason for this earthly glory vanishes. Now, the Lord has no particular people to represent his name, but "in every nation he that feareth him and worketh righteousness is accepted of him." (Acts 10: 35.) All the pomp, parade and magnificence, with the organs, timbrels, dances, etc., attendant upon the Jewish ceremonies would be wrong now, and have no more of the spirit of the gospel than a political procession or the ball room revel. Nothing, certainly, can be proved in favor of worship with instruments of music from the above quotations from Psalms.

It has been said that if Christ considered instrumental music sinful he probably would have spoken of it in Mat. 11: 17, or 6: 32. If an inference can possibly be drawn from those texts on this question, I think it is rather against their use than otherwise, because he likened that wicked generation to children who *had* piped and found fault because others *had not danced*. It would have been utterly foreign to the subject of which he was speaking, however, to either justify or condemn them at that time.

The same is true of 1 Cor. 14: 7 which has also been quoted. Paul, to illustrate the necessity of interpreting, when speaking in an unknown tongue, speaks of the pipe and harp. Racing and fighting are taken to illustrate the "Christian race" or "the good fight of faith." But we are not to suppose, on that account that racing or fighting either individually or in national warfare are any part of godliness.

There is another very important objection to be urged against this practice, which applies more especially to Adventists than to others. The Advent people as a body are poor in this world's goods. There are some, I know, who profess to believe in the immediate coming of Christ, who are hoarding up riches and building elegant houses, showing that their heart's treasure is in this world. But generally speaking Adventists are poor. To spend from $100 to $1,000 and upward for an organ while men are perishing for the want of the gospel, while ministers have not the means to provide for their families, while the poor and the sick are without the simple necessities of life, and while (as was related of one brother in Girard, Kas. lately) people are denying themselves, even the privilege of a window in their house, that they may help spread the truth, would be very wrong it seems to me. Not but that it is wrong to spend money foolishly whether we have much or little; but in this case it is especially wrong.

If we can say "we know we have passed from death unto life because we love the brethren," I think our love will make itself manifest. Let us be willing, in view of the sacrifice that has been made for us, and the "great and precious promises" given us, to deny ourselves the pleasures of this life, or yield them to those who have no hope beyond. Let us "be not conformed to this world but be transformed by the renewing of our mind that we may prove what is that good and acceptable and perfect will of God." (Rom. 12: 2.)

J. S. HASTINGS.

"I Don't Care."

These are little words, but oft times mean a great deal. I have in times which are past uttered them myself, but the next moment felt sorry for it. Words mean something and are generally the index of what remains in the heart. "Well," says one, "I know I did so and so that did not look just right, but I don't care!" Another, "I don't care what people say about me. While they are talking about me they are leaving some body else alone. They can't hurt me." Another, "I don't care if they don't come and speak to me, I shan't go and speak to them." And many other don't cares I could speak about. Now dear members of Christ, if we "don't care," let us give up our religion: for if we retain it we *must care*.

Must we not care not to offend one of these little ones for whom Christ died? Must we not care whether we are our brother's keeper or not? Must we not care whether people raise slanderous reports about us or not? Must we not care as much as possible to follow peace with all men? Must we as Christians say and do as we like. Must we let others do and say as they like without kindly admonishing them. Have not all these things, little as they appear to be, have they not, I say, a great deal to do with the cause of Christ? And *shall we not care for his cause?* Yea, shall we not watch it with a godly jealousy? If so let us give up now and forever such expressions and *the spirit of "don't care."*

FANNY REYNOLDS.

The Unbaptised Child.

AN IMMATERIALIST SUPERSTITION.

It is believed by many in Cantire that if a child die before it has been baptised, it is neither taken to heaven nor cast into hell, and that its soul is neither lost nor saved, but is left upon the earth and made a *Sgreachan raidhlic*—"a shricker of a burying-place." It is also believed that the faint voices of children who had died unbaptised are heard in the woods and lonely places, bemoaning their hard fate. The first Christian missionaries in Argyllshire were so sensible of the advantages to be derived from the existent superstitions among men who were not yet ripe for receiving the clear light of truth, that they did not so much attempt to stop the source of those superstitions as to turn them into a new channel; and so they taught that whosoever was not received into the Christian faith by baptism, would after death be condemned to wander as a ghost.—*Cuthbert Bede, in Notes and Queries.*

CORRESPONDENCE.

M. Allen, West Salem, Wis.

I have been a believer for a number of years of the glorious doctrines promulgated in the TIMES and other Advent works, and find every year that my faith grows stronger; and *my* observation has been that all that have come out and embraced these glorious truths from the heart, adhere to them firmly, and live better lives. And why? Because the truth makes us free, and is calculated to wean us from the world and draw us nearer to Christ, who is the great source of spiritual life. We are weak in numbers yet in Salem, some having moved away and none added to us lately. But God has left us a brave champion for truth in Br. Wood who earnestly contends for the faith in lending books and papers, assisting in obtaining preaching, and striving to live void of offence both toward God and man. There are some others that have always worked in their way, and I believe God has still greater blessings in store if we go on.

BRIEF EXTRACTS.

Br. A. H. Clark, Fon du Lac, Wis. I rejoice exceedingly that in these last days I have been permitted to see the "truth" of God's word. It is indeed "a light to my feet and a lamp to my path." We have a few of the faithful waiting ones here, and as we have no place of public worship, we all meet at my house every Sabbath to comfort and exhort one another and offer prayer. The Lord's presence seems to light up the house, and we have a feast of fat things. Oh, what a blessed hope is ours! I take great comfort in reading the letters from brethren and sisters scattered throughout our broad land. It seems as though I knew them all. Such is the "drawing power" of the "blessed hope." I am greatly rejoiced as I read of so many having the "eye salve" of "non-prejudice" applied to their eyes, and the truth of the Bible seen so plainly. God grant the number may increase daily, is my prayer.——Br. P. Foulks, Corry, Pa. I have been awakened to a lively hope in Christ, my Savior. I know the Lord is my shepherd. I look to him for strength that I may not be led away or captured by the snares of these days. I have to watch and pray. I find that the nearer I live to Jesus, the nearer he gets to me. Let us seek his presence. There are only a few of us here in the faith; but pray for us. ——Sr. Irena M. Judkins. I rejoice in the promise of the grace that will be revealed in us at the resurrection of the saints when we shall be delivered from the body of this death to perfection in holiness. Then shall we be able to offer thanksgiving to God without sin and imperfection. I do wish above my chief joy to see the cause of the Savior prosper and sinners and backsliders turning to the Lord with repentance and hearty zeal in his service. I saw notice in THE TIMES of a dollar sent in for "some poor widow." I am one of that class, and return my thanks in their names and mine, hoping that others will imitate the kind example and send in their gifts to the treasury that the poor may be blessed with the *printed* word.—— Br. Josiah Bowerman, Monona Co., Iowa. Now we may look up with confidence that Jesus will soon come in the clouds of bright glory to our rescue. He will come, and the heavens will pass away with a great noise at his bright appearing. He will come with his reward, to give every one as his work shall be. Then we shall see Abraham, Isaac and Jacob in the kingdom, but the wicked will be cast out. Then our endless rest will appear.—— ——S. M. Holcomb. Oceana Co., Mich. We never heard an Advent sermon until Br. Scott preached here last winter. There was a good deal of opposition and almost everything said and done to put down the doctrine. But opposers are not quite so spiteful now as formerly. I was once a Disciple, and think they are nearest like the Adventists of any people; but the points of difference are important. I wonder now how I ever read the Bible and failed to see that man was a mortal being. I see now that immortality is the gift of God through patient continuance in well doing, and faith in Jesus Christ our Lord.——Sr. Susan Ragland, Piatt Co., Ill. May the Lord help us all to remember our duties. I have been so absorbed in our family afflictions of sickness and suffering that I well nigh forgot my duty to the cause. Our sleeping one rests in hope of a glorious resurrection. Jesus will raise him up at the last day. We shall meet all our friends in the sweet by and by. Oh, joyful day! Then salvation will be complete. Let us do good while we have opportunity, and especially to the household of faith.

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Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, Feb. 27, 1872.

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TERMS: { Two Dollars a Year. One Dollar for Six Months.

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This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 50c. in paper.

Harps Etc.

We are out of *Harps*, and of Eld. Grant's works bound in one volume. New editions are preparing. When copies of them are received we will fill orders immediately. Our friends will be patient until then.

Little Letters from Little Folks.

They came from *Minnesota*. One read—"For the debt From Lucy A. *Miller*," printed with pencil very plainly. The other was rather hieroglyphical, but we understood it to mean "To help pay the debt; from a little girl named Laura *Miller*." "There was a ten cent piece in each letter. Thank you, little folks. Every little *does* help. And the good will shown helps those who do the work.

And a little German girl in *Minn.* Lydia Liederbach, sends ten cents, with a message in German that we cannot understand *verbally*, though we think we get the meaning she intended. We are glad the little folks love our paper.

Field's Discussion.

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced, some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready, because they thought it would help their side—that Mr Connelly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocio. The book has not yet made any converts to immaterialism that we have heard of; but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp 315), and will be sent post paid for 50c. We hope for liberal orders.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success.

John S. Lawver, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Hink, I. C. Wellcome, J. F. Huber, Grand St. (N. Y.) church, Auburn (Ill.) church, C. Libby (pd.), R. R. York, Wm. M. Hall, J. C. Stone, W. E. Brown, M F Wistrom, R. W Wilson, R. M. Lampard, Clinton (Io) Church, Lapeer Church.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $130. See advertisement.

To Correspondents.

C. L. JONES. Look in TIMES Feb. 20, under head of "*Harps*" on last page....A SISTER—Should sign her name. We cannot publish anonymous letters. MRS. J. LOWRY. Send postal order if convenient.

Communications.

A J Marsh C E Barnes W Branch *C M* Keach S Morrell A Armour D S Bursum G W Miller L *C* Collins W M Kendall F E Cook J M Grace G W *Crosby*.

Letters Received,

TO SATURDAY, FEB. 24.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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I C Wellcome *H G* McCulloch.

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Susy Miller	10	T E Arnold	1	00
Laura "	10	*J H* [illegible]cock	1	00
S Tuttle	50	G *Conley*		50
E A Palmer	1 00			

Our Debt.

E Wise	pd	$ 2 00	W G *Houtse*	pd $	4 00
Mrs Cornwall	"	1 40	R P *Henderson*	"	1 00

New Press.

M Prouty $1 00

Book Notices, Etc.

The Star in the West is the title of the able Universalist weekly paper published at Cincinnati, O. It is one of the *live* papers. Those who wish to be posted in the progress of Universalism will find it all they could desire. Published at Cincinnati, O. $2.50 a year.

Br. Geo. Trask wants to know if we have a good word for his anti-tobacco war. Yes, we have. We admire it and bid him God speed. He has just started an *Anti-Tobacco Journal*. He will send twelve copies a year (3 quarterly) for a dollar. Send him 25c. for specimen copies and tracts. ADDRESS: Geo. Trask, Fitchburg, Mass.

D. P. Faulds, 70 *Main* St. Louisville, Ky. is a good place to procure sheet music, or musical instruments. *Catalogues* sent on application.

We observe that the "Back-Log Studies" in Scribner's Monthly are attracting great attention. Mr. Warner, the author, will make his mark in American literature. No. III of the series appears in the March number of Scribner's.

The Sunday School World presents claims upon those engaged in Sunday School work that will inevitably render it popular. It holds an advanced position among its compeers. Published by W. R. Port, 130 West Madison St. Chicago, Ill.

Littel's Living Age—to name it is to praise. No 1444 has a reprint of the Duke of Argyll's excellent article—"Hibernicisms in Philosophy," besides other matter. A 64 pp. weekly magazine. $8 a year. Littel and Gay, Boston, Mass.

The Coming Reign of Terror, or the *Commune*. A Lecture by Wm. N. Pile. By Mail, 7c. 5 cops. 25c. 10 cops. 50c. 100 by express $3.50. To be had of author, Springfield, Mass. A copy of the above, and of the *Mediatorial Kingdom* sent for 25c.

This is a tract of 24 pages, filled with highly sensational matter relating to the (in the author's view) probable progress of the *Commune*. Those interested can procure the work of the author by addressing him as above.

Obituary.

SMITH. Fell asleep in Jesus, in Amboy, Ill. Feb. 12, 1872, Br. Anson Smith: aged 64 years and 4 months.

Br. Smith has been an Adventist since 1843. He was baptised by H. F. Hill in New York. In his last illness his trust was in God. Although his suffering was great, yet he felt meekly resigned to the will of God "The blessed hope" was his comfort and his theme. He quietly "fell on sleep" in hope of a blissful immortality beyond the confines of the grave where "death shall be swallowed up in victory." Blessed sleep!

He leaves a wife, children and grandchildren to mourn. Funeral services by the writer. 1 Cor 15: 54, 55. C. C. MARSTON.

Crisis please copy.

GLASS. In DeKalb, Ill. Feb. 7, 1872, Willie E., son of H. M. & M. B. Glass: aged 4 years, 1 month and 4 days.

Sermon by the writer, from Jas. 5:20.

W. A. KENDALL.

SPEAKER. Near Montpelier, O. Feb. 15, 1872, Mary A. Speaker: aged 61 years and 12 days.

She was born in Adams Co. Pa. United with the German Reformed church at an early age. Some two years since she embraced the Advent faith, under the preaching of Br. Snook. Her life has been an endeavor to live for God, ever ready to give an answer of the reason of her hope. She will be greatly missed by the little church here. We do not expect she will sleep long, but will soon be summoned from the land of the enemy.

She leaves a husband and eight children to mourn. Services by the writer and Br. Johnson, of the United Brethren. Text, Am. 4: 12. G. W. ENGLISH.

QUINN. At Long Point, Ill. Feb. 7, of Typhoid Fever, Henry Quinn: aged 33 years.

He was a noble specimen of integrity and Christian firmness. It is said that he never allowed any business matters to interfere with family devotion, and in his last hours of life he clearly expressed to his attending physician and other friends his hope of eternal life at Jesus' coming. He said that everything was right so far as he knew between him and his fellow-men and his God; he would sleep but a little while.

He leaves a wife and two little girls. Selections of Scripture from Job 14, 19, and Ps. 90, with brief remarks and prayer by the writer. Funeral sermon deferred on account of sickness in the family.

AMOS BAILEY.

Crisis please copy.

BRIGGS. In Bingen, Pa. Feb. 9, 1872, of dropsy, Lydia, wife of E. P. Briggs; aged 60 years, 7 months, and 15 days.

She suffered much, but was patient, like a true Christian. With a firm belief in the resurrection of the dead, and the speedy coming of the Lord, she fell sweetly asleep in Jesus. We feel sad and lonely, but we mourn not as those who have no hope in Christ.

A. H. BRIGGS.

Crisis please copy.

COOPER. Sarah Ann, wife of Charles Cooper, died Feb. 16, 1872: aged 31 years, 9 months and 20 days.

She has been living a Christian life some four years. Came out under Br. D. S. Clark's labors. She left a request for him to preach her funeral sermon as soon as convenient. She leaves a husband and four children to mourn. D. S. BURSUM.

Lines in memory of Eva Thompson: who died Nov. 15, 1871.

Through weary months sweet lamb long tried
A patient heart she bore—
She trod with suffering side by side;
'Till life could brook no more;
Then through the valley dark and deep,
She softly passed and fell asleep!

Asleep! Ah! wither'd like the flower
Nipp'd by untimely frost;
She faded in life's happiest hour,—
The pure, the loved, the lost!—
So beautiful, so early dead,
Ere time had bowed that fair young head.

No murmur from those lips to speak
Of anguish deeply felt:
The smile that lit that poor pale cheek
A heart of stone might melt.
O quiet heart! long worn and tried,
By patient suffering purified!

To weep beside the loved laid low,
To give the last cold kiss!
Is there a pang the heart may know,
Is there a grief like this?
But blessed thought to those who weep—
"He giveth his beloved sleep."

Oh! could the father's hopeless grief,
That mother's breaking heart,
Give but a moment's sweet relief,
Or one glad hour impart,
They would have borne an age of pain
To bring her back to life again.

O thou who driest the mourner's tear,
Whose love no boon denies;
To thee, when bruised and broken here
We turn our weeping eyes!
Touch with thine hand the killing pain,
And soothe the heart to peace again.

W. H.

OBER. At Muskegon, Mich. Feb, 11, 1872, Melissa E. daughter of George and Eliza Lyon, and wife of Geo. Ober: aged 25 years, 3 months and 13 days.

Sr. Ober was formerly of West Stafford, Ct. She loved the house of prayer, and when able was a frequent visitor there, mingling her voice with others in praise to the great I AM.

She suffered long and patiently with her disease, consumption, and it was quite a struggle for her to give up her darling babe, but towards the last she felt perfectly resigned and willing to trust the little one in the same hand that was sustaining her in her hour of trial; feeling that she should sleep but a little while, and then awake to meet little Louis where partings are unknown. She was esteemed most highly by those who knew her best. She sleeps in Jesus, leaving a husband, parents, brother, child, with numerous friends, to mourn her early death. They sorrow not as those who mourn without hope. Yet, we laid Melissa to rest until the chief Shepherd shall appear. Then we hope to meet her with the immortal ones who are to die no more. Blessed thought! To *die no more!* Oh! who would not strive for a life in the eternal future?

E. A. LAKE.

Notices, Etc.

Br. Peter Mitson has arranged to devote most of his time to the work of the ministry. Churches and brethren desiring his labors should correspond with him at once. We recommend him as a faithful minister of the word, one that will not shun to declare the whole counsel of God. GEO. W. MILLER.

Minnesota Tent.

Notice is hereby given to those brethren and sisters of the State of Minn. who have subscribed for the purchasing of a new tent for the State, that the business of collecting and purchasing the tent in time for the summer campaign, has been committed to the undersigned, by a vote of the Annual Conference at its last session. All such as have not paid their subscriptions will please remit to me as soon as possible, that I may have time to make the purchase, before it will be actually needed. ADDRESS: GEO. W. MILLER, Millersburg, Rice Co. Minn.

Appointments.

MICHIGAN.

Marietta. Presbyterian chapel, Monday and Tuesday evenings, March 11, 12.
North Branch Union S. H. Wednesday eve. March 13.
Speaker Gray S. H. Thursday eve. March 14.
Brockway Center, Friday eve. March 15.
Advent chapel, Lake Shore, three miles north of Lexington, Sunday, 10½ a. m. March 17.
Lexington Ridge, White S. H. 2½ p. m.
Port Sanilac, Good Templar's Hall, 7½ p. m.
GEO. WRIGHT, Jr.

Porter Center, Saturday eve. March 2, and over Sunday; and longer, perhaps, if advisable.
JAS. FERRIS.

The third Q. M. for the Southern District of Mich. will be held at the Munger S. H. five miles north of Eaton Rapids, Eaton Co. commencing Wednesday eve. March 20, and hold over Lord's day. Teams will be at the station at Eaton Rapids on the arrival of the p. m. trains from Grand Rapids and Jackson. Eaton Rapids is on the Grand River Valley R. R. Let there be a full attendance.
J. M. SNOOK, Sec'y. pro tem.

ILLINOIS.

Rochelle, Ogle Co. Sabbath, March 3.
Ackerson's S. H. Ogle Co. March 6, eve. Subject: The Hell of Modern Theology.
Amboy, Lee Co. Sabbath, March 10. Subject in the eve: Authenticity of the N. T.
Dalton, Moultrie Co, March 12 to 15, as Br. W. M. Reeder may arrange
Blue Ridge, Piatt Co. March 16.
Skeelsville, Piatt Co. March 17.
Farmer City, Dewitt Co. March 18 to 21, in debate with Eld. S. K. Hallam.
C. C. MARSTON.

Near Mt. Joy, Johnson Co. Sunday, March 3.
F. A. CHILDS.

Clinton, Colton's S. H. Saturday eve. March 16.
Afton, Sabbath, March 17. C. W. SMITH.

Aurora, Sabbath, March 3.
Milroy, Sat. eve, March 9, and on Sabbath at 11 a. m. and 7 p. m. At the Town House at 3 p. m. C. W. SMITH.

Eld. Wm. McCulloch will preach in our vicinity (Cobden) on the third Sunday in February, continuing a few days; and in the vicinity of Anna the fourth Sunday, continuing a few days, as Br. Childs may arrange. J. S. LAWVER.

IOWA.

The S. W. Iowa First District Q. M. is to be held at Lewis, Cass Co. March 15–17. Brethren and sisters, let us have general rally.
WM. MURPHY, Sec'y.

MISSOURI.

Milan, March 21, and over Sunday.
South Milan, April 7.
West Unionville, 3 miles, May 4, 5.
N. C. MILLER

The second Q. M. of the Mo. and S. W. Iowa Conference will convene with Empire church, Friday evening, March 1, and continue over Sunday. Let all the churches in the District be represented. Let none of the ministry fail to be there. JAMES FINDERS, Sec'y.

MINNESOTA.

Bliss S. H. 10½ a. m. and 2½ p. m. Sunday, March 3.
Vowles S. H St. Charles, 2 p. m. March 9, covenant meeting. All the members of Utica church are invited.
Utica Station, 10½ a. m. and eve, March 10.
Vowles S. H. 2 p. m. and regular appointments thereafter at the last named place.
S. C. WELLCOME.

West St. Paul, March 3.
Cottage Grove, near Br. Fullerton's, March 17.
Independence, March 24. J. RAYMOND.

WISCONSIN.

The third Q. M. for Eastern District, Wis. will be held with the church at Cassel's Prairie, Sauk Co. Friday March 22, and over the Lord's day. Come at the commencement of the meeting, and bring the holy fire with you. GEO. THOMSON.

Near Prescott, as Br. Shepard may arrange, March 10. J. RAYMOND.

NEW YORK.

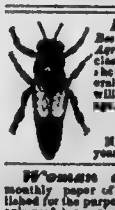
Regular meetings are held by the church at 126 West 24th St., New York city: three times on Sunday, and Monday, Wednesday, and Friday evenings. T. J. COX.

The Lord willing, the next Q. M. of the N. Y. Advent Christian Conference will convene with the church in Lockport, Thursday eve. March 14, and continue over Sunday. All are invited. It is hoped there will be a large attendance and a full representation by delegates, as there will need be some judicious planning for the next Annual Meeting in June. Shall there be a camp-meeting, as last year? Where? Pray for this meeting, and come praying. Don't forget the collection.
D. COGSWELL, Pres't.
WM. E. BROWN, Sec'y.

The next Q. M. of the A. C. Conference of No. Penn. and So. New York, will be held with the church in Hornellsville, New York, commencing March 15 and continuing over Sunday. All are invited.
J. W. TAYLOR, Pres't.
A. H. BRIGGS, Sec'y.

There will be a Q. M. held with the church at Fremont, Steuben Co. Saturday and Sunday, March 2 and 3. J. W. TAYLOR.

Advertisements.



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The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 25c. a year. Ten copies, $4 Fifty copies, $25. tf

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

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THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

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Forty years ago, Illinois was as far West as most people wished to go, and journeys were made in the legendary "Prairie Schooner," but in these days of Progress and Improvement, the word West has come to mean Iowa, Nebraska, Kansas, Colorado, California and the Territories, and the traveler reaches almost any point therein by a splendid Line of Railroad.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 32. BUCHANAN, MARCH 5, 1872. WHOLE NO. 412.

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Advent Christian Times.

BUCHANAN, - - - - - MICHIGAN

TUESDAY AFTERNOON, March 5, 1872.

The Progress of Spiritualism.

We are glad, in one sense, to see Spiritualism make the progress that it is making, *viz*: a progress more and more towards utter foolishness. We as a people have long argued that for an immaterialist, or in other words, for one believing in spiritism to be consistent he must believe all that the ancient promulgators of that Satanic delusion believed, and add to their faith and belief the theory of the transmigration of souls. And sure enough we have now from a French scientist and spiritist a work advocating the truth of this theory. I regret that I have not the name of the author of this wonderful work; but, suffice it for the present to say, that he is a man of deep learning and regarded as one of the lights in modern science. Whether an *ignies fatuous* or not I leave the reader to judge. His work is soon to be published in English and a great sensation in the reading world is predicted. A sketch of its theory as I heard from a lecture by the Unitarian minister of this place (Ann Arbor) to-day is as follows, according to my memory.

Heaven, the final abode of the perfect is in the sun. The sun is the animating life-giving force in nature. Life is progressive from the beginning to this brilliant end. It begins in the lowest form of protoplasm. It goes or progresses step by step from plant to animal—from polywog to woodchuck; from woodchuck to the dog that hunts him; from the dog on in successive gradations until a stage in the progression is reached which is called man. If this being dies before twelve months old, its soul goes back to take another start, and try the race over again.

If it live beyond that period and the man's life is perfect enough, it passes on to the next stage, which the author terms the super-human stage; location—etheral space. Here we will leave him to go back to earth and finish up there before proceeding further on our heavenly (?) journey. If the man sins pretty bad, he is denied this blissful promotion, and his soul is sent back to try again, and see if it cannot profit by its experience. Now to go back to our soul whizzing round in ethereal space. After a few revolutions if he has been a good *superhuman*, he is permitted to land on the celestial shore of the first planet, not as I understand the first from the earth towards the sun, but the other way. He takes a short voyage of exploration before going to glory infinite. He lands on Mars. Here after another trial if good he passes on to the next ethereal space. In all cases if bad he again is placed back and allowed to try over again, until he succeeds. From this on in the same manner to all the planets, Jupiter, Saturn, Uranus, Neptune, Venus, Mercury, and finally enters the abode of bliss purified in the sun. After reaching this delightful abode he assumes a new power, that of emanating an influence back to earth.

The author of course makes Spiritism, and as we have long argued, its necessary constant transmigration of souls, the basis upon which he rears his cob-house. He has nothing to do with the Bible—leaves it out as useless. He barely mentions God. The memory of man is lost if he sins. That is his memory of his previous condition or existence. Whether the memory of the perfect was lost or not this lecturer did not say. The author claims science as in favor of his theory.

He adduces as proof of his theory more than its mere plausibility and its harmony with known discoveries of facts and its remarkable adaptability to the wants of mankind as a belief. The lecturer announced himself pleased with it. Said that no one could read his book without feeling that it was a beautiful belief. One that gave comfort to the thirsty soul. (I do not claim these as his exact words but honestly mean to give his ideas). It was a belief which science would demonstrate. Materialists would laugh at it. Some orthodox people would condemn it, but the *intelligent thinkers* would be pleased with it.

So much for the theory, and the lecturer's faith in it. Will Spiritism, like that well known animal that stings itself to death, will Spiritism come to an end at the hands of its own advocates? I believe it will in time, because I believe it to be a lie instituted by that star liar—Satan; and I rest in full faith on that old saying—Give a liar plenty of rope, and he will hang himself. Spiritism is rapidly passing over to that degree of inconsistency which will make believers in it, as they should be, ashamed of the weakness of their cause. By the aid of their *light* of Spiritism we may safely predict the future. Spiritists will soon *en masse* relinquish the Bible and the God of the Bible to true believers in him and his promises. The line is to be drawn so closely between Materialistic Christians and immaterialistic Christians, as to throw the Bible on our side of the question entirely: and the choice is to not be Materialism and God, or Conservatism God and Mammon; or Spiritism and the Devil, but to be materialism and God, or Spiritism and the Devil. This day so surely coming will try men's hearts, and may God help all who are honestly seeking to take the true road to eternal life.

But a word or two as to the *comfort* in this new theory which the lecturer deemed so ample. Not long since I lost a little sister, dearer to me than life almost. How "comfortable" it would be for me to believe that she was on her way to the sun, alone, mourning for the company of those she knew on earth! Or, how comforting the thought that after indefinite whirlings in which I, wicked as I naturally am should lose my memory many times, might some time, in millions of years be with her again. But I could not know her, for I have lost all memory of previous friendship, or relation-ties. I cannot believe the lecturer ever looked at this subject in this light when he called its belief a comfortable one.

But constrast this dreary aspect with the faith I have in Christ, that he will keep his promise and soon come to resurrect my darling sister to meet me immortalized, and safe from the icy grasp of death: or that if I sleep before that blessed moment, the signs of the times tell me that only a short time will wake me. How pleasant to think that if faithful we will be raised together at the same sound of the trump; that we shall then see as we are seen and know as we are known. Would I be shaken in this faith by such an inconsistent uncomforting theory as is proffered me in the French scientist's heaven? No answer is needed.

I must differ again with the lecturer in his sanguine expectation, that the intelligent will be pleased with this book, unless he means they will be *amused* in its nonsensical teachings. But nonsensical as it is, it is the legitimate fruits of Spiritism, and immaterialists must support or deny faith in its parent. God grant it may open the eyes of all those who stand on the verge of the precipice of modern Spiritism.

JOHN D. JONES.

Adultery, or Clinging to Moses and Christ, too.

If I understand the force of the apostle's reasoning in Rom. 7, it is, that those who attempt to be married to Christ, and still cling to Moses, are virtually committing adultery. "For the woman which hath an husband, is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while the husband liveth, she be married to another man, she shall be called an adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

What is the lesson the apostle brings out by this illustration? It seems simply this: that the church was married to a husband, but he being *dead*, she is at liberty to be married to Christ. Who was that husband? "But now we are delivered from the LAW, THAT BEING DEAD wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Would he have us understand that the law was represented by the dead husband? Certainly, or his reasoning is of no force. Can the law still be alive, and we be united to Christ without committing adultery? Certainly not. "But that means the ceremonial law." That is an expression not found in the Bible; but let us see if it does. "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Was that the ceremonial law? or the decalogue engraven on stones? People claim a difference between the law of God and the law of Moses, but they are used interchangably in many places. "And when the days of her purification, according to the law of Moses, were accomplished," etc., (as it is written in the *law of the Lord* . . .); "and to offer a sacrifice according to that which is said in the *law of the Lord*." (Luke 2 : 22–24.) The Ten-commandment law is called the law of Moses. "Remember ye the *law of Moses* my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." (Mal. 4 : 4.) What law was given in Horeb? "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them on two tablets of stone."

We learn by this that the law of Moses in Mal. 4 : 4, is what is claimed to be the law of God, or the ten commandments, and also that that is part of the *old covenant* which Paul said was faulty, and ready in his day to vanish away, to make room for the new. That which was engraven on *tables of stone* was part of the covenant, and that is what is "done away." "And the Lord said unto Moses, Write thou these words; for after the tenor of these words have I made a *covenant* with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the the tables the words of the covenant, *the ten commandments*." (Ex. 34 : 27, 28.)

I have heard it asserted that the ten commandments were no part of the old covenant; but this seems plain enough that they were, and the "ark" that they were kept in was the "ark of the covenant." The law "was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator." (Gal. 3 : 19.) What was the law added to? The promise of inheritance to Abraham. How long after the promise was it added? "Four hundred and thirty years." Why was it added? "Because of transgression," or to keep their wickedness in check. How long was it to be in force? "Till the seed should come." Then when the seed came it was no [illegible] old covenant ran out by limitation. It was made with the Jews, and its promises and blessings were for them only. The dispensation being changed, and the middle wall of partition being broken, it was necessary to have a change in the law. "For the priesthood being changed, there is made of necessity a change also in the law. For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." (Heb. 7 : 12, 19.) "For if there had been a law given which could have given life, verily, righteousness should have been by the law (Gal. 3:21.)

We often hear it said that the ten commandments were moral precepts, and it is impossible for a moral precept to be abolished. They were no more moral precepts than all the other commands and requirements of the law. Is not this a moral precept: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, and thy neighbor as thyself?" This is not in the decalogue, but in the law people admit was abolished. When the young man came to Jesus to ask him which was the greatest commandment in the law, he referred him, not to one of the ten, but to this one separate and distinct. That which was engraven in stones was abolished also. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which (glory) was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. . . . For if that which was *done away* was glorious, much more that which remaineth is glorious. Seeing, then, that we have such hope, we use great plainness of speech; and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of *that which was abolished*." (2 Cor. 3 : 7–14.) What was abolished? "The ministration of death, written and engraven in stones." What was engraven in stones? "The ten commandments." "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, ye are no *longer under a schoolmaster*." (Gal. 3 : 24, 25.)

Moses was the mediator of the old covenant; Christ the mediator of the new. The old covenant was dedicated with blood; so was the new. Moses was the head of the Jewish church, and was faithful in all his house; Christ is the head of the Christian church. "But now hath he obtained a more excellent ministry, by how much he is the mediator of a better covenant, which was established upon better promises. For if the first covenant had been faultless, then should no place have been sought for a second . . . . In that he saith a new covenant, he hath made the first old. Now, that which decayeth and waxeth old is ready to vanish away." (Heb. 8 : 6, 7, 13.) The old covenant, with all its penalties, passed away. The time it was to be in force ended. The seed came. It was to be in force till then. *Christ* came. The schoolmaster's time expired. He established a new and better covenant. Now we are commanded to "hear him." What he has commanded is our law. Some ridicule the idea of Christ being a law-giver, and of the law of Christ. Paul says we are "under the law to Christ." (1 Cor. 9 : 11.) Isaiah says, in speaking of Christ, "The isles shall wait for *his law*." (Is. 42 : 4.) Jesus says himself, "Ye are my friends if ye do whatsoever I command you." (John 15 : 14.) The Father acknowledged his authority and said, "HEAR HIM." Every soul that will not "hear him" will be destroyed from among the people. It is Christ instead of Moses. I think he is good authority.

What there was in the old covenant, which he wanted brought into the new, [illegible] that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart;" thus showing his authority for making any change for the discipline of both Jews and Gentiles in this dispensation, preparatory to their both entering his kingdom. The man that will not obey his laws here, and be loyal, cannot have the blessings of his kingdom.

Now, that Mosaic covenant being ended, can we still cling to it and to Christ too, without virtually committing adultery, and greatly dishonoring the husband we are now bound to, and commanded to *hear?*" It is no wonder that those who go back to the keeping of the old law, or to the old husband, for a time, and find they have "fallen from grace," and come back to Christ again, and "hear him," always say—"*I thank God I am now out of* BONDAGE." Such can appreciate the force of the apostle's words, "Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage" (Gal. 5 : 1), referring directly to "Sinai, which gendereth to bondage." "Christ is become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5 : 4.) "For if righteousnear come by the law, then Christ is dead in vain." (Gal. 2 : 21.)

A. P. MOORE, *in Crisis*.

Boston, Mass.

Love of Notoriety.

It is a pity that any man bearing the Christian name should be willing to do Christian work only when it is likely to bring him before the notice of men. And yet there are just such men and women. Every pastor can point out one or more such Christians in his church. If such a one can serve on some official board, or lead the singing, or at any rate teach a bible class; or if such a one can be prominent in getting up a festival "to clear the debt off the church," or be first directress in the sewing society, why then you can get some work out of that Christian brother or sister. But just let it come to pass that there is no notoriety attending what they do, the way their zeal flags, and their determination dies, and their efforts diminish is a marvel.

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

Upon Four Propositions, Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

ELD. CLARK BRADEN'S SIXTH LETTER.

We will first take up certain matters presented in Br. Himes' fourth reply, that have not been attended to as yet. He begins by complaining of the severity of my language, and that I have so pointedly challenged him to answer certain questions, and dared him to define himself on certain issues. The reader will remember that I defined the spirit of man, and made it the same in nature as the angels, Holy Spirit, the Logos, and God, who are spirits. I showed that the attributes that man had in common with these higher intelligences inhered in his spirit. That man's spirit had the same attributes and responsibilities as these spirits. That it was enumerated with them as the same in nature, in many places. That man had a body, soul, and spirit.

To evade this, my opponent quoted certain passages in which it is declared that both man and the brutes have the principle of animal life—that they have one breath, and are subject to the same event—death. Not that the consequences of death are the same to each, but that the same event happens to both. He did this in such a way as to assume that man and animals have the same spirit. Man has the same spirit as the brute. He so quoted them that he knew his readers would give to them just that meaning. Indeed there is no argument for his side in the passages, unless he takes that position. I asked him to say whether he assumed that man had the same spirit as the brutes. Whether spirit, when applied (as he claimed) to the brutes, had the same meaning as in 1 Thes. 5:23; and the places we quoted where it was applied to man. Whether the brute had a spirit in the same sense that man is said to have a spirit in such passages. Whether brutes have a body, soul, and spirit. If not, which of these do they lack? I charged him with attempting to drag man down to a level with the brute—with lugging over into the pneumatology of man, the animal meanings of zoology. He refuses to answer, and complains of severity. How justly, let the reader judge. Speaking of the return of the spirit to God, and of the departure of Christ's spirit to his Father, and commenting on Peter's language in Acts 2:31; we showed that the spirit of Christ went as a conscious entity to the underworld, to Paradise. Our opponent twisted the passages around to mean that our Savior's body, soul, and spirit lay in the tomb. That he died (including the Divine Logos) with an utter extinction of conscious being. That the Divine Logos was extinct three days. When I challenged him to avow these positions he refuses, and says I am trying to lug in side issues. In other words, when he tacitly assumes certain absurd positions, to evade the force of my arguments, I am not to point out these monstrosities, or if I do, I am trying to introduce side issues. I believe I have a right to point out the absurdities of his position, and when I show that they are absurd, I overturn them completely.

I have from the first frankly avowed my positions, and accepted the consequences in full. Our readers will appreciate the manliness of my opponent when I tell them that he has in private letters, since the discussion began, answered the questions he refuses to answer in debate, and binds me by my honor not to use them against him in the debate. Now when Clark Braden pursues such a course, I expect to have severer language than I have used, applied to me; and my own conscience and manhood would reproach me far more than my opponent possibly can. "I would rather be a dog and bay the moon than such a Roman" as he tells a story to begin with, let me illustrate his course by one. An Irishman was seen to shoot at an object in a field. One who saw him, inquired what he shot at. "A deer, shure," said Pat. "A deer!" said the other. "Why, that is a calf!" "Whisht," said Pat, "shure I shot so as to hit it if it was a deer, and miss it if it was a calf!" In like manner my opponent quotes Scriptures to prove a certain point in reply to me, but they don't prove that point at all, when his absurdities are exposed.

My opponent's attempt to set aside what we said on synecdoche, is extremely weak. Now I am not to be alarmed by his bluster over Gen. 2:7. "God made man [his body] out of the dust of the ground, and he breathed into his nostrils the breath of lives, and man [the whole man] became a living soul." This is just what it means, and my opponent dares to give no other meaning to it. Also he dare not deny that *soul* is here used by synecdoche, for the whole man. We have two instances of synecdoche. Again we do affirm that it was man's spirit that was made in the image of God. Dare my opponent say that his body was? Has God a material organization conditioned in time and space? "Male and female made he them" [their bodies]. A synecdoche again. Now make the most of it. Paul's spirit was caught up to Paradise because flesh and blood cannot inherit the kingdom of heaven—cannot enter it.

I find spirit used in certain passages in a sense that can give to it but one meaning. I do then regard it as pettifogging, that my opponent should, by bringing forward passages in which it is used in a sense that gives to it another meaning, suppose that he can set aside the passages we have quoted in any such way. Especially do we consider such a course to be pettifogging, when, if we were to place the meaning that spirit has in his quotations into ours, it would make nonsense of them; and when he will not dare to avow such substitution himself. We did call his swelling utterances that our proposition was not in the Scriptures, that they have no such phrases as "immortal soul," mere clap-trap. And we so consider them, and he has virtually acknowledged the truth of our charge when he attempts to evade our retort, that his pet phrase, "utter extinction of conscious being," is not there either. He very innocently remarks, "True, but we show that God's book teaches it." So we say concerning our proposition. So that bubble that he blew to such a size, is punctured.

He accepts our college illustration, introduced to show where the man goes, when he dies. He says the illustration is apt. The college, he says, is *extinct*. Let us see. The faculty and students go to another institution. The rational, thinking, conscious part of the college go to another institution. It is not extinguished by an utter extinction of conscious being. The building is torn down and converted to other uses. So the spirit, the rational, thinking, conscious part of man goes to God a rational, thinking, conscious entity, as the faculty and students went to another institution. The body goes back to dust, to reappear in a thousand forms perhaps. Now if man becomes extinct as the college does, we will shake hands over this question, and take up the next. But mark you, our brother claims that the spirit of man becomes extinct, and not merely the man as a composed organism. We reason on the man just as our brother did on the college. We use synecdoche, just as he would if he were an officer of the college where the students and faculty were then enrolled. He would say that the college was all there, meaning by it merely the real and important part of the college. So Paul says, "I will depart and be with Christ."

We will proceed to our sixth argument, or rather series of arguments, for we shall group a number of analogous arguments into one cumulative argument. To apprehend its full force, the reader must understand the real and full meaning of certain terms we shall use. They are *sheol* and *hades*. Materialism claims that the Hebrew *sheol* and the Greek *hades* mean grave, and grave only. A more bald assumption never was made. Their primitive meaning was grave, but they soon lost this meaning to such an extent as to be rarely used in that limited sense. To get their full import, let us recur to the principles established in our first letter concerning the growth of human language, ideas and the meanings of words. The Hebrews believed the world to be a vast plain. The expanse above was divided into three heavens, one above the other. Here was the abode of God and angels. Beneath the earth was an expanse of gloom and darkness. Here was the abode of Satan and evil spirits. Volcanic phenomena probably suggested the idea of fire as the instrument of torment there. This was called the abyss, (into which Korah and his companions went) the pit, etc.

Some thought that all around the confines of the earth was gloom and darkness, and access to this gloomy underworld. Our Savior refers to this idea when he speaks of outer darkness. The wicked, he said, using these ideas, are to be hurled into this outer darkness—into this gloomy outer or underworld. Paradise or Eden was to the east of the earth, and was once open to the earth; but was closed after the first transgression. Man at first thought the whole man lay in the grave. Then *sheol* meant grave. But soon *sheol* was deepened and expanded into the underworld, the most dreary abode of the shades of men. There was but imperfect knowledge there, and men or their shades wandered there in a dreamy phantom state. Hence it was not a desirable place. So it is regarded by men who speak of it, and by the shades themselves in Homer; and even so late as Virgil, who wrote almost at the time of our Savior.

Such was the view of the Hebrews up to the time of the Babylonish Captivity, and the whole Old Testament was written before the close of this period, and most of it before it began. Hence, Job, David, Hezekiah, the writer of Ecclesiastes, and the prophets, did not look on *sheol*, the abode of departed spirits, as the Christian now can contemplate the event of death. Br. Himes asks if God's people know less about the future world than the heathen Egyptians. In the first place he gives the Egyptians greater knowledge than they possessed. It is certain that the Egyptians excelled the Hebrews in civilization and knowledge. Again the Hebrews in Moses' day were a nation of lately emancipated freedmen. Their ideas were rude and imperfect, and God's revelation was accommodated to their capacity. Up to the time of the Babylonish Captivity the Hebrews believed that the shades were imprisoned in *sheol*, in a dreamy phantom state. Soon after, or about this time, they made a division in the abode of spirits. The good were in Abraham's bosom, or Paradise. The wicked in Tartarus. Some thought that the good went to the original Eden or Paradise, and the wicked were cast off the confines of the earth into outer darkness. As Abraham was the leader and father of the faithful in the department of the good in *sheol*, or in Paradise, or Eden, their abode was sometimes called Abraham's bosom, in allusion to the Hebrew practice of carrying valuables in the bosom of their robes.

There was an expectation that when the Messiah came, he would release the spirits of the good from the underworld; or as some thought, open Paradise to the world again. This was to be a part of his mission. The Pharisees and Essenes, who comprised the vast majority of the Hebrew people in our Savior's day, believed in a general judgment, a resurrection of both good and bad, and that the good would enter heaven forever, and that the wicked would be cast into *gehenna*. *Gehenna*, in our Savior's day, meant simply the everlasting abode of condemned spirits and wicked men. Such were the ideas of a vast majority of the Hebrew people in our Savior's day, and during the time of his apostles. I know it is said these views were borrowed from the Persians. I care not, if our Savior and his apostles used and sanctioned them. It is a fact that the resurrection of the body was taught among the Persians before it was a part of the Hebrew belief. I might here retort, and ask Br. Himes if the Persian was wiser than the chosen servants of God—the Hebrews, for he believes this Persian doctrine. He attempts to slur the idea of immortality as a heathen idea. Why not reject the resurrection on the same ground? Slurs are cast on the popular belief, because it was the belief of the Pharisees. Why not reject the resurrection also on the same ground? But [illegible] ideas, it matters not whether the Pharisees believed them or not. Again it is said that our Savior warned the people against the doctrine of the Pharisees; and it is impudently claimed that he had reference to their teaching concerning the future state; when the truth is he had not the slightest reference to these ideas; but on the contrary, he sanctioned and approved these ideas. This attempt to slur these ideas by calling them Pagan and Pharisaic ideas, recoils on the heads of all believers of the resurrection; and is a slur on our Savior and his apostles, who believed them, and a weak attempt to destroy a doctrine by calling it a bad name.

Then *sheol* at first meant *grave*, then the underworld or abode of spirits. It means abode of spirits in a vast majority of the instances in which it occurs. When that became the case, the Hebrews used other words, such as *keber*, etc., to denote grave. It is a gross, unwarrantable assumption to say that *sheol* always means grave, or only the place where the body is laid. We could as well say our *hell* means a covered place, for that was its original meaning. *Hades*, the Greek term, meant literally "the unseen," and then "the abode of spirits." It occurs eleven times in the Greek of the New Testament, and invariably with the meaning "abode of spirits." *Sheol* occurs in the Hebrew of the Old Testament sixty-four times. *Hades* is used as the equivalent of *sheol* sixty times, in rendering the Hebrew into Greek, in the Septuagint; and it should be used in the remaining four times; for *buthros*, pit, and *thanatos*, death, do not express the idea, unless they are used tropically for the abode of spirits. The attempt, then, of soul-extinctionists, to narrow down *sheol* and *hades* to the one meaning, grave, is a most unwarranted assumption, and in fact in a majority of cases *sheol* has no such meaning, and in the New Testament *hades* never has such a meaning.

Now comes the question. Did inspired men use these terms in this way? Let us try by an appeal to their use, to settle the question. Jacob says, "I will go down into *sheol* to my son, mourning." As he believed that a beast had devoured his son, he could not have meant the grave, for Joseph had never been carried there. He meant "my soul shall go to the soul of my son in the underworld, mourning." (Gen. 15:15.) "Thou shalt go to thy fathers in peace." This does not mean mere burial, for going to his fathers and burial are mentioned as distinct events, and also Abraham never went to his fathers in the grave. Gen. 25:18—"Abraham gave up the ghost and died, and was gathered to his fathers, *and* his sons buried him." He was not buried with his fathers, but with Sarah alone. His going to his fathers was one event, and his burial was another. He went to his fathers in *sheol*, the underworld, and his body was buried. Gen. 35:29: Isaac's going to his fathers, and his burial, are mentioned as distinct events. Gen. 49:29: Gathering to his fathers is one event over which Jacob had no control; but he gave directions for his burial, as an event, subsequent to and distinct from it. Deut. 32:50: Moses was to die and be gathered to his people, as Aaron died and was gathered to his people. As neither were buried with their people, it refers to their spirits going to the spirits of their fathers in *sheol*, or the abode of spirits. So also David, Omri, and Manasseh, each died and slept with their fathers, though not buried with them.

David said of his son, 2 Sam. 12:23—"I shall go to him, but he shall not come back to me." "I shall go to him in *sheol*, or the abode of spirits, but his spirit shall not come back to me." In Elisha's and Elijah's miracles, the spirit was called back into the child. In Eccl. 12:7, we are told that "The dust shall return to the earth as it was, but the spirit to God who gave it." Ps. 16:9—David declares his flesh shall rest in hope, and his spirit shall be glad, "for thou wilt not leave my spirit in *sheol* [the abode of departed spirits], nor suffer thy Holy One [his flesh] to see corruption. Combining the ideas of the Hebrews concerning *sheol* with these expressions, we have clear evidence that they believed in the departure of the spirit to *sheol* or the abode of the spirits. Their knowledge was imperfect, and there was dread and apprehension, but the germ of the New Testament ideas was there.

We come now to the New Testament. In Acts 2:27, Peter, or the Holy Spirit through Peter, quotes Ps. 16:9, 10, and in v. 31 the Holy Spirit gives his comment on the Psalmist's language. I will accept his comment infinitely before those of the men quoted by Br. Himes. "He seeing this before, spoke of the resurrection of Christ, how that his soul was not left in *hades* [the abode of spirits], nor did his flesh see corruption" (in the tomb or grave). This is the exegesis of the Holy Spirit, on Ps. 16:9, and I will take it before any set of commentators' views. The conjunctive adverbs *not* and *nor* absolutely forbid a parallelism in Acts 2:31; and as that passage is the Holy Spirit's exegesis of Ps. 16:9, it utterly forbids a parallelism there also. Let God be true, though all commentators be liars. Our Savior commended his spirit to his Father. His spirit, whether we regard it as the Divine Logos, or a human spirit, or both combined, was a rational, thinking, conscious entity. The Divine Logos must have been such. The Divine Logos did not become unconscious, did not go to the grave, did not suffer an utter extinction of all being. Our brother dares not say so. Peter, or the Holy Spirit, says Christ's spirit went to *sheol*, the abode of spirits. Stephen commended his spirit to Christ. It was a rational, conscious, thinking entity. Will Br. Himes enlighten us, and tell us what Christ and Stephen commended to God? He dare not on his theory, for any answer he can give without abandoning it, would be gross absurdity; hence his theory is untrue.

In Rom. 7, Paul contrasts his inner man or spirit with his outer man or body. Such has ever been the understanding of this passage, except by such as have a theory to save, such as that of Br. Himes'.

In 2 Cor. 4:16, we have the same expression, with the same meaning. The outward man perishes or wastes away, but the inner man or spirit is renewed or strengthened day by day. In the fifth chapter we find the body called the earthly house. It is, for it was taken from the earth. (Gen. 2.) He then speaks of his house which is from heaven, or resurrection body. The saints whose spirits have been redeemed from liability to imprisonment in *hades*, wait for this. (Rom. 8:23.) He calls the body a tabernacle, or tent, a house, the clothing. That he refers to the body is clearly shown by v. 6, where he says being present in the body, or being alive, or while his spirit is in the body, he is absent from the Lord. Being absent from the body, or the departure of his spirit from the body, is being present with the Lord. The rational, thinking, responsible spirit is, by synecdoche, called the *I*; the body is its house, tent, tabernacle clothing, the outward man. This has ever been the meaning that all men have put on this passage, except a few soul-extinctionists, who make nonsense of it to save their pet hobby.

We now call attention to Phil. 1:20. Paul desires Christ to be magnified in his body, by his life or his death. This is the alternative. How can it be done? By his life, or his living; or his death? He then says, "To live is gain to Christ, to die is gain to me." He was in a strait between the two, to live and glorify Christ by laboring for the brethren; or to die and be with Christ. To depart (die) and be with Christ, which would be best for him; or to abide in the flesh (to live), which would be better for the brethren. Here, as clearly as human language can do it, Paul calls death a departure and being with Christ; and life or living is abiding in the flesh. By synecdoche the rational, thinking, conscious, responsible, moral spirit is called *I*, the *I*, the person. Such a usage obtains in all languages and has obtained for thousands of years. It is the common usage, except among a few materialists, who violate usage to save their theory.

In 2 Tim. 4:6, Paul says again, "The time of my departure is at hand." He calls his death a departure. The rational, thinking, conscious, moral, responsible part of Paul, the *I*, the real man, his spirit, was about to depart and be with Christ. In Peter's Second Letter, 1:13–15, Peter speaks of living as being in his tabernacle or tent. He says he must put off this tabernacle or die. That he means death, he clearly shows when he calls the same event his decease. And *decease* means departure. Hence Peter regarded his decease as a departure to be with Christ.

By synecdoche he calls the spirit *I*, as we do in all languages under heaven. This language of Paul and Peter is too plain to need any comment. It shows plainly what is meant in Eccl. 12:7, and by our Savior, or Stephen, in commending their spirits to God. We give to this language this meaning, because in all languages and in all lexicons, and by all men, except a few materialists, death is defined and regarded as a departure of a rational, conscious spirit. My opponent dare not deny this. Its synonyms are decease, departure, demise, laying off body. We say of a dead friend, *he* has gone, *he* has left us, *he* has departed. So did the Hebrews and Greeks in common usage, as our brother knows, and dares not deny. We have shown Hebrew usage by an appeal to the Old Testament. The ideas of the Pharisees and Essenes show what it was in the apostles' day. We know what classic Greek usage was. Hence the sacred writers used the common expressions in their accepted meaning. Again, this is the meaning every mind attaches to these Scriptures, except a few soul-sleepers, who have a theory to save. Also no other meaning can be given, except this, that will not make nonsense of these passages.

I hope now we will not have any nonsense in reply, such as inquiring where the man went, if the spirit went to God, and the body to the grave. Common usage, in all ages, lands and languages, sanctions and uses the synecdoche practiced here, when we call the spirit, the *I*, the real person. The world so talks to day, and did in the days of the apostles. Our opponent knows this. I hope also we shall not have any such nonsense as trying to show that if the spirit is the *I*, that the spirit dies. Common usage always speaks of the person as dying, and still says *he* departed, went away, has left, etc. This synecdoche is universal, and every one uses it and understands it. The apostles used it, and everybody understands them.

We have then showed that (1) There is a spirit in man. (2) That this spirit is an entity. (3) It is a rational, thinking, conscious, moral, responsible entity—the rational, thinking, conscious, moral, responsible part of man. (4) That while in the body it acts independent of, and even in opposition to the body. (5) That it departs from the body in death. It returns to God, is commended to God, goes to the fathers, departs from the body, and is with Christ. It does this as a rational, thinking, conscious entity. Any other idea makes nonsense of these important Scriptures. If so, this idea alone can be true. Again, remember the query is not what spirit means in other passages. Its meaning in other passages has nothing to do with its meaning in these passages. What does it mean in these passages? Can it mean anything else than what we say it means, and what common sense says it means? If spirit means breath or disposition, as God is spirit also, an Almighty breath or disposition, is to receive breath or disposition.

Now to conclude, we ask: What returns to God? What did Christ commend to God? What did Stephen commend to Christ? What did Paul speak of as departing in death and being with Christ? What did Peter say would lay off the tabernacle in death? As man has body and spirit, and the body goes to the tomb, the spirit departs and returns to God. As this would be mere nonsense unless the spirit returns as a rational, conscious entity, it so returns. As God, angels, the Logos and the Holy Spirit are spirits, and rational, conscious entities, so man's spirit that is like them in kind or nature, returns to God a rational entity. With this meaning these Scriptures have incalculable import—unutterable meaning. With any other they are utter nonsense. Hence the spirit returns to God a rational, conscious entity

CLARK BRADEN.

NOTE BY ELD. HIMES TO ELD. BRADEN'S SIXTH LETTER.

I do not wish this debate to degenerate into personalities, but feel that I must say a word in reference to Eld. Braden's remarks upon our private correspondence. *He has misrepresented me.* If he denies this, let his letter and my reply called out by it, be published together, and the public be left to decide concerning our respective claims to "*manliness*," and let *the debate* be devoted to argument.

ommunications.

Opinions Concerning the State of the Dead.

ACTS FROM J. PRIESTLY, LL. D., F. R. S., ETC.

think that I have sufficiently ed, in my *Disquisitions relating to er and Spirit*, that, in the Script- the state of *death* is represented as e of absolute insensibility, being sed to *life*. The doctrine of the ection between *soul* and *body*, the aterial and the other immaterial, o independent of one another, that atter may die and even perish, and ormer, instead of losing anything, ther a gainer by the catastrophe, riginally a doctrine of the orient- losophy, which afterwards spread he western part of the world. does not appear that it was ever ed by the generality of the Jews, erhaps not even by the more d and philosophical of them, such sephus, till after the time of our r; though Philo, and some others, resided in Egypt, might have ed that tenet in an earlier period.

ough a distinction is made in the tures between the principle, or of thought in man, and the parts are destined to other functions; the New Testament that princi- ay sometimes be signified by the *soul;* yet there is no instance, in the Old or New Testament, soul being supposed to be in one and the body in another. They ways conceived to go together, at the perceptive and thinking could not, in fact be considered sacred writers as any other than *erty* of a living man, and there- s what ceased of course when the as dead, and could not be revived th the revival of the body.

ccordingly we have no promise reward, or any threatening of me at, after death, but that which esented as taking place at the l resurrection. And it is observ- that this is never, in the Script- called, as with us, the res- ion of the *body* (as if the *soul*, in antime, was in some other place), ways the resurrection *of the dead*, , of the man. If, therefore, there *y intermediate state*, in which the alone exists, conscious of any- there is an absolute silence con- g it in the Scriptures; death be- ways spoken of there as a state , of silence, and of darkness, a where *the wicked cease from ing*, but where the righteous *can- aise God.*

is is the sum of the argument he Scriptures, and comes in aid arguments from reason and the of things, which show the utter city of any connection between nces so totally foreign to each as the *material* and *immaterial* ples are always described to be; that have no common property ver, and therefore must be inca- of all mutual action. I think shown that, let the immateri- defined in whatever manner it ible to define it, the supposition plains no one phenomenon in ; there being no conceivable tion between the powers of ht, and this *immaterial*, than be- the same powers and a *material* ple; and for anything that ap- our ignorance concerning the- of this principle should lead us pose that it *may*, just as well as *may not* be compatible with

l that can be said is, that we can *relation* between the principle sation and thought, and any sys- matter; but neither do we per- any relation which matter bears city, and various other proper- ith which we see that it is, in ndued. The same great Being, ore, that has endued matter with iety of powers, with which it seems to have no natural connection may have endued the living human brain with this power of *sensation* and *thought*, though we are not able to perceive *how* this power should result from matter so modified. And since, judging by experience, these powers always *do* accompany a certain state of the brain, and are never found except accompanying that state, there is just the same reason why we should say that they necessarily *inhere in*, and *belong to*, the brain in that state, as that electricity is the necessary property of glass, and magnetism of the loadstone. It is *constant concomitancy*, and nothing else, that is the foundation of our conclusions in both cases, alike.

"There is not, in fact, any one phenomenon in favor of the opinion of the soul being a separate substance from the body. During life and health, the sentient powers always accompany the body, and in a temporary cessation of thought, as in a swoon, apparent drowning, etc., there never was an instance in which it was pretended that the soul had been in another place, and came back again when the body was revived. In all these cases, the powers of *sensation* and *thought* are, to all appearance, as much suspended as those of *breathing* and *moving;* and we might just as well inquire where the latter had been in the interval of apparent death, as where the the former had been at the same time.

"There is indeed, an imperfect mental process going on during sleep; but this seems to be in proportion to the imperfection of the sleep; for when it is perfectly sound, and the brain probably completely at rest, there is no more sensation or thought than during a swoon or apparent drowning. Or, if there had been sufficient evidence of uninterrupted thought during the soundest sleep, still it might be supposed to depend upon the *powers of life*, which were still in the body, and might keep up some motion in the brain.

"The only proof of the power power of thought not depending on the body, in this case, would be the soul being afterwards conscious to itself, that it had been in one place, while the body had been in another. Whereas, in dreams we never have any idea but that of our whole-selves having been in some different place, and in some very different state, from that in which we really are. Upon the whole, therefore, there can be no more reason to think that the *principle of thought* belongs to substance distinct from the body, than that the *principle of breathing* and of *moving* belongs to another distinct substance, or than that the principle of sound in a bell belongs to a substance distinct from the bell itself, and that it is not a *power* or *property*, depending upon the state into which the parts of it are occasionally put.

"How men came to imagine that the case was otherwise, is not easy to say, any more than how they came to imagine that the sun, moon, and stars were animated, and the proper objects of adoration. But when once, in consequence of any train of thinking, they could suppose that the effects of the heavenly bodies, and of the other inanimate parts of nature, were owing to invisible powers residing in them, or to something that was not the object of their external senses, they might easily imagine man to have a principle of a similar kind; and then it was easy enough to advance one step farther, and to suppose that this invisible principle was a thing independent of the body, and might subsist when that was laid in the grave.

"It was a long time, however, before men got quite clear of the idea of the necessary connection between the corporeal and the spiritual part of man. For it was long imagined that this invisible part of man accompanied the body in the place of interment, whence came the idea of the *descent of the soul*, shade, or ghost, into some subterraneous place; though afterwards by attending to the subject, and refining upon it, philosophers began to think that this invisible part of man, having nothing gross or heavy in its composition, might *ascend* rather than *descend*, and so hover in some higher region of the atmosphere. And Christians, having an idea of a *local heaven*, somewhere above the clouds, and of God and Christ residing there, they came in time to think that the souls of good men, and especially of martyrs, might be taken up thither, or into some place adjoining to it, and where they might remain until the resurrection." (*Corruptions of Christianity; pp.* 132–134.) *Copied by F. H. Burbank.*

Corrupt Marriages.

Marriage is ordained of God. Its nature, conditions and obligations are all of his arranging even down to the minutest details. "It is honorable in all," as the word of Inspiration tells us. It is not honorable, however, to corrupt it. Dr. Holland, in the lecture recently delivered in Music Hall, Boston, tells us that the social evil never flourished in community so rankly as at present; and we add that never did it claim protection under the marriage contract as at present, and never did it therefore so debase and degrade that relation as now. Its influence on the marriage tie has corrupted it, and hence our caption, "corrupt marriages." It has changed its laws to suit its own convenience, and so dressed it over that it is scarcely recognizable by the original pattern. Certainly it cannot change marriage abstractly. It cannot make true marriage other than God made it. Its changes are therefore nominal on the basis of the change made in Christianity.

When one

"Steals the livery of heaven,
And wears it to serve the Devil in,"

in the change in either case, the genuine thing remains what it was originally, while the counterfeit is what it claims to be *only in name.*

True marriage, according to the Bible, our only authority in the matter, is the union of one man and one woman during the lifetime of both, with but one possible exception to the duration of it as long as both shall live, one possible interruption, *to wit:* the cause of fornication. Hence we hear Jesus say in Mat. 5:32—"Whosoever shall put away his wife, except for the cause of fornication, *causeth her to commit* adultery." The effect of adultery is as clearly apparent, we think, were the case reversed, and the wife were the party "putting away." Paul in 1 Cor. 7:8, gives us additional light, when having said in v. 2—"Let every man have his own wife, and let every woman have her own husband," he declares, "And unto the married I command [yet *not I but the Lord*], Let not the wife depart from her husband: but if he depart, *let her remain* unmarried." A husband may, being the head, put the wife away: a wife may go away and leave the husband; in either case a putting away or separation would be effected. Hence Jesus by his own mouth and by the mouth of Paul forbids a separation, except for fornication. Paul explains the matter further in the same chapter (vv. 12–16). "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away." The reason is evident. She is his wife; else the virtue would be in putting away, and the vice in retaining her.

For, he continues, "the unbelieving husband is sanctified by the wife, and the unbelieving wife sanctified by the husband, else were your children unclean, but now are they holy." But if the unbelieving depart, let him depart. A brother and sister is not under bondage in such cases. But God hath called us to peace. We have therefore a very plain, clear exposition of the matter, and yet the text has often been misapprehended, especially the expression—"Is sanctified by," &c. It is supposed to refer to conversion, and to teach that the Christian companion converts the other. If that were true, there would be no unconverted ones to trouble and perplex. Beside what then could be the sense of the expression—"Else were your children unclean, but now they are holy." That the parties who love Christ may be the means of saving the others is admitted in v. 16. "For what knowest thou, Oh, wife, whether thou shalt save thy husband, or how knowest thou, Oh, man, whether thou shalt save thy wife." It is evident by this that the apostle had no reference to this point in the previous verse, and it is evident that in that verse he did mean by "sanctified" that a reference is made to the fact that God recognizes the marriage for the sake or on the account of the believing one, although he has plainly revealed it to be the duty of all Christians to marry "only in the Lord."

If he recognizes the marriage, then the children "are holy," or legitimate, "else were they unclean," or illegitimate. No departure or separation is allowable, then, except for the one "cause," even though one of the parties may be unconverted, that fact neither nullifying the marriage relation nor relieving the parties of their obligations, or making the children unholy (illegitimate), though it might be supposed to do so. "God hath called us to peace," is the apostle's significant, expressive language, and we cannot be guiltless certainly, if we fail to heed that call.

The term peace there is significant. It means harmony, reconciliation, union. Not division nor dismemberment, not quarreling; not leaving the companion and going away, even though abused and ill-treated, but by the grace of God [illegible] verted companion.

Thus much about true marriage for the purpose of coming more understandingly to the discussion of our theme, corrupt marriages. If marriage is thus ordained of God, and if he has restricted it to a relation between one man and one woman only, then any perversion of it, any change in it, or in relation to it, is corrupt; and if it be called marriage, it is corrupt marriage, and nothing else, by whatever smooth, gentle name it may be called, and all such change is under the direct fostering influence of the social evil, which not being satisfied to wear its own polluted garments and go in its own name, seeks to make its garments white and clean, and its name respectable, by donning bridal robes, and being adopted into the family of the marriage covenant.

In the category of such cases is the monstrosity polygamy, which, whether it flourished in the days of David or in modern times, is all the same, vile and polluted in the sight of heaven. It has not one word of excuse. Even Brigham Young and his forces of lecherous apostles, and "seven women" or more, taking hold of one man and saying, let us be called by thy name; have taken it under their protection and thrown the cloak of their religion over it. It is then even doubly worse, doubly hypocritical.

All the after marriages under such circumstances are in their true guise, but that festering, polluted thing adultery. It is also clearly evidence of adultery when one party, either husband or wife, leaves the other, and without so much as a divorce enters into a so-called marriage relation, which is really no better than a *liason.* These latter cases however are more common than the out and out polygamies, though if there could be any show of honor anywhere, they are the least honorable. And yet they are for some pretext or other becoming quite common among even professed Christians. Some paltry excuse leads to a separation by mutual consent, or by the will of only one, the party who leaves; and then after a time there is an apology framed for a new relation when before God and the state it is clearly adulterous; and some minister, who should know his calling and responsibility better, sanctions the affair, and it is winked at as all right. As a people we are as likely to be corrupted by such things as any people under heaven, as the world is getting more and more flooded with the excess of those things, and while we see all the corruptions of lust, we should watch lest we be taken in the snare of the Devil, and especially in this snare. The world will do evil. This evil and others will men practice. This evil and others should we avoid, and when Christ, who is our life, shall appear, we shall appear with him in glory.

L. C. McKinstry.

The God of Abraham.

At the burning bush God said to Moses "I [*am*] the God of thy father, the God of Abraham." (Ex. 3: 6). The careful reader will notice that the word "am" is in italics—being supplied by the translators. It is not in the Hebrew, but, according to the idiom of that language, the verb is left unexpressed, to be supplied by hearer or reader.

Had Moses understood this language to imply the present conscious existence of the dead, while he had no knowledge of, nor faith in such doctrine, he might, and would, have understood the words "I....the God" to mean "I *was* the God."

But the words "I am the God of Abraham" neither affirm, nor imply, the present conscious existence of Abraham; God does not affirm "Abraham is," but, "I am;" nor is Abraham's conscious existence implied. Let me illustrate.—My father died over twenty-five years since, I am his son. He *was* my father. To say "I am the son" of a dead father, is neither using the dialect of divinity, as distinct from that of man, nor insulting common sense, nor does it imply that he is *alive to me* though dead to others. It simply expresses a relationship between me and another,—and, in this case, that other long dead.

So, "I am the God of Abraham," expresses a relationship between the living God and the dead Abraham. But what relationship?—A *covenant-relationship* in virtue of which Abraham must be raised from the dead. God promised, yea *covenanted* (Gen. 17) to give Abraham—Abraham *himself, and* his seed,—"all the land of Canaan." But Abraham died before God gave him "so much as to set his foot on." (Acts 7:5.) Then what has become of this covenant? Is it *repudiated?* Has God ceased to be the covenant-God of Abraham?

God promised to give him land, visible, material land, with length and breadth. (Gen. 13.) "He gave him none inheritance in it" while he lived, —he told him he would die, and "be buried." (Gen. 15.) Yet he promised him this land "for an EVERLASTING POSSESSION." What could Abraham expect—*what did he expect* but a resurrection, "a better resurrection" than to mortal life. (Heb. 11.)

God in promising Canaan to Abraham, for an everlasting possession, after he had told him he would die, plainly implied in that promise a resurrection "to everlasting life."

Then when God says, 330 years after his death, "I am the God of Abraham," it implies, not that Abraham is alive in spirit, but, that the covenant God of Abraham lives, and "remembers his holy promise, and Abraham his servant," and is "able to raise him up, even from the dead," and will in due time do it, and thus perform the truth to Jacob, and the mercy to Abraham, sworn unto our fathers from the days of old."

"Why should it be thought a thing incredible with you that God should raise THE DEAD?" "Ye do err not knowing the Scriptures, nor the POWER OF GOD."

A. Armour.

Meetings in Rochester N.Y.

THE ALMANAC AND YEAR-BOOK.—We sent out by mail and express last week about eight-hundred of the new Almanac and year book.

We made our arrangements to publish this pamphlet by December first. After the fire had destroyed the stereotype foundries of Chicago, we waited for some months upon their promises to resume work, and were finally disappointed after all our waiting, and obliged to print the almanac from the type. The edition, therefore, is limited, and we have not many copies left. While they last they will be sent post paid at the rate of FIFTEEN CENTS A COPY. Those who wish a copy must apply at once.

Besides the usual calendar, it contains a list of the conferences, churches and P. O. addresses of preachers so far as we have been able to obtain them, with some interesting reading matter, and Bible references of value to all.

CONSTABLE. The Nature and Duration of Future Punishment. This able document is affecting our American theology more than it is the English schools. It should be circulated everywhere. Price 40c, post paid.

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Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR

TUESDAY AFTERNOON, March 5, 1872.

THE SOUL.

A SCRIPTURAL COMMENTARY.

Job 11: 20. 'Their hope shall be as the giving up of the ghost'—i. e. of the soul.

Here is one of the phrases that are supposed to prove the ENDURING nature of man, or his spirit, used as an illustration of an exactly opposite idea—that of uncertainty, unreliability. The margin renders it—'as a puff of breath.' The Bible Union—'the breathing out of life.' The sense seems to be an idea of instability, not of continuity. And if we admit the sense that some claim—that death is the only hope the wicked have for relief from sorrows of this life, it shows that the speaker believed that death would end the [illegible] [illegible] is the soul of every living thing, And the breath (RUACH, spirit) of all mankind.'

"Does not the first," says Dr. Adam Clarke, "refer to the immortal soul, the principle of all intellectual life; and the latter to the breath, the grand means, respiration, by which animal existence is continued?" Other immaterialists reverse the order, and make the last the immortal entity. They are not well agreed whether it is spirit or soul that is immortal. Some make sport of the idea that Eccl. 12: 7 refers to the breath: but here we read that God's hand holds 'the breath of all mankind.' There is nothing incongruous in the idea. This passage is a parallelism. Soul and spirit are used synonymously, for the sake of variety in terms. The context is made up of similar parallelisms. Soul here means LIFE, and spirit the breath of life. (Gen. 2: 7.)

Ch. 13: 14. I 'put my life (soul) in my hand.' A proverbial expression for risking the life or soul.

Ch. 14: 22. 'His flesh upon him shall have pain. His soul within him shall mourn.' The Bible Union reads:

"And flesh for itself shall have pain; And his soul for itself shall mourn," and puts "himself" in the margin for itself.

Noyes renders it:

'His flesh shall have pain for himself alone;
For himself alone shall he mourn.'

Mr. Good, as quoted by Clarke:

'But over him his flesh shall grieve. And over him his breath shall mourn. 'In the daring spirit of Oriental poetry,' says he, 'the flesh and the breath are made conscious beings, the former lamenting its putrefaction in the grave; the latter mourning over the mouldering clay it once enlivened.'

The Syriac and Arabic read:

'His body shall grieve over him, and his soul be [illegible] over him.'

Others like Coverdale read:

'Whyle he liveth his flesh must have travail;
And while his soul is in him, he must be in sorrow.'

A certain class of teachers have endeavored to make capital for immaterialism out of this passage. 'His soul within him.' A man mourns in his MIND, which is within him. If it had read his disembodied soul shall mourn, the text might have afforded the coveted argument. As it reads (C. V.) the flesh is 'upon' and the soul (mind) is 'within' the person. Stock's view is no doubt correct. By a bold figure of speech the life and body of the dead man are represented as consciously bewailing his decease. We think this quite clear from the preceding verse, which definitely affirms the unconscious state of the dead:

'His sons come to honor and he knoweth it not.

They are brought low, but he perceiveth it not of them.

Ch. 16: 4. 'If your soul were in my soul's stead.' Lit. if you were in my place: a periphrasis, undisputably.

Ch. 18: 4. 'Teareth himself in his anger' lit. 'Rends his own soul in his anger.' Raving as a maniac, doing injury to HIMSELF or, possibly, destroying his own life.

Ch. 19: 2. 'How long will ye vex my soul.' i. e. me.

Ch. 21: 25. 'Dies in bitterness of soul.' Of mind or feeling. A contrast is drawn between the life and death of two extreme cases, but in the end

'Together THEY lie down in the dust
And the worm covers THEM.'

Ch. 23: 13. 'What his soul [i. e. God] desireth even that he doeth.

Ch. 24: 12.

'For anguish do the dying groan;
And the soul of the wounded cries out.'

i. e. the wounded man cries for aid or vengeance.

Ch. 27: 2. 'Vexed my soul.' i. e. me, my mind.

V. 8. 'When God taketh away his soul.' i. e. the wicked man's life. See Mat. 16: 26. The Restorationist would say his hope is yet good. But this language intimates a more fearful case.

V. 25. 'My soul [i. my feelings] grieved for the poor.'

Ch. 31: 30. 'Wishing a curse to his soul.' i. e. to him.

V. 39. 'Caused the owners thereof to lose their life,' soul. The margin reads: 'Caused the soul of the owner thereof to expire.' Here we have an expiring, dying soul. The undying one has not yet been mentioned.

Ch. 32: 2. 'He justified himself,' his soul.

Ch. 33: 18.

'He keepeth back his soul from the pit,
And his life [ghahy] from perishing by the sword.'

A perishing soul; for soul and life are synonymous here, each being used for the person.

V. 20.

'His life abhorreth bread,
And his soul dainty meat.'

V. 22. 'His soul draweth near to the grave.' i. e. the pit, or corruption.

V. 28. 'Will deliver his soul from going into the pit,' v. 24 says, 'I will deliver HIM from the pit,' or grave.

V. 30. 'Bring back his soul from the pit.' i. e. redeem or save his life.

Ch. 36: 14. 'They [lit. their soul] die in youth.'

Ch. 41: 21. 'His breath [lit. soul] kindleth coals.'

Mr. Darby, the leading mind of the sect known as 'Plymouth Brethren says in 'Hopes of the Church.'

'We would express our conviction, that the idea of the immortality of the soul has no *source in the gospel*; that it comes, on the contrary, from the Platonists, and that it was just when the coming of Christ was denied in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the resurrection. This was the time of Origen. It is hardly needful to say that we do not doubt the immortality of the soul; we only assert that this doctrine has taken the place of the doctrine of the resurrection of the church, as the epoch of its joy and glory.'

What the heathen from whom the dogma came thought of it appears from these extracts;

Immortality is 'that which our wise men promise, but do not prove.'—*Seneca.*

The doctrine of a future life 'is a sort of conjecture, or surmise of future ages.'—*Cicero.*

But the leading Dunkard Journalist of to-day says:

'The [illegible] and quotes these verses:

Ah! why should bitter tears be shed
In sorrow o'er the mounded sod,
When verily there are no dead
Of all the children of our God?

They who are lost to outward sense
Have but flung off their robes of clay,
And clothed in heavenly radiance,
Attend us on our lowly way.

And oft their spirits breathe in ours
The hope and strength and love of theirs,
Which bloom as bloom the early flowers
In breath of summer's viewless airs.

This is simply Spiritism, nothing less.

NOT a little interesting matter—letters etc., is crowded out this week. But we think our readers will find little that they would wish to lose for the sake of other matter.

EDITOR'S JOURNAL.

SABBATH, Feb. 18. Our Hall was crowded to-day. I spoke on the nature of the kingdom of God, from Mat. 25: 34. At the close a conference of half an hour developed a great interest. Many living witnesses testified for God and truth. Then came the Sabbath School and Bible classes, in which a large part of the church participated, which was intensely interesting. Br. Whitmore is throwing life into this department of the society. We were crowded again at night when I spoke from 1 John, 3: 8, on the mission of Christ to "destroy the works of the devil." A dozen or more came out on the Lord's side. We have had a glorious day. The good work of God has been going on among us every day since our meetings began.

MONDAY, Feb. 19. The first tidings that reached us this a. m. was of a shocking calamity to Br. Ambrose Taylor, who was with us yesterday in health. He went to the mill this a. m. and while fixing some gearing to the machinery his clothes were caught and he was whirled around with a frightful velocity, and bruised and mangled in a shocking manner. He was taken to the City Hospital where Brn. Whitmore and McCullock and myself visited and talked with him. He was perfectly rational, and said he had peace, and all was well. It does not seem possible that he can survive. If he does, he will lose both of his feet. It was a sad sight to see a dear friend and brother mangled, suffering, and, we fear, dying. He has a wife and two children. She is almost frantic with grief. God be gracious to them.

Dined to-day with Br. Wells, a member of the church who has given himself to the ministry of the word. He is an intelligent man, and has gifts to feed the flock and bring souls to Christ We have been with the sick, and those who are seeking God, and had a busy day. I spoke at night from various passages of Scripture to show how we become Christians. A goodly number came to Jesus and were blest. The good work goes on. Srs. Jennings and Stoddard were both in, and with others spoke to the people after the sermon, and with much interest.

TUESDAY, Feb. 20. Among the families visited to-day was one where the wife was a Romanist. The husband was deeply convicted, and she attended church with him at our place on the Sabbath, and encouraged him to seek the Lord and become a Christian. She said the head of a family ought to be a Christian and lead others in the right way.

A friend invited me to call with him upon Mr. James Vick, the world renowned seed man and florist, on State Street. I spent an hour most pleasantly. Mr. Vick and son kindly showed me over their establishment, in which they have about one hundred and twenty-five persons busily employed. They have from one to three thousand orders a day from all parts of the world, which they answer by mail or express. This is scattering the seed *world wide.* Here we can get American and Foreign plants and seeds of all kinds. Mr. Vick is a Christian man. He possesses great executive ability, and untiring industry. He deserves success.

At night there was good attendance and continued interest. I spoke from Jer. 7: 20–22. The harvest past and the summer ended and we not saved. Some came to Christ resolving that they would not be left to wail over lost time and opportunities.

WEDNESDAY, Feb. 21. In visiting, found some who determined to go with us to the kingdom. Visited the Penitentiary. Dea. Cooper has charge of the work department, and showed us over the establishment. The principal business is the making of shoes. There are between one and two hundred persons confined here for terms of from three months to seven years. Of these, nineteen-twentieths have come here through the influence of whiskey, out of which another class of our fellow citizens make fortunes and live in luxury, and roll in wealth. These two classes will meet ere long in the judgment, face to face. It will be a solemn and terrible meeting, and "the Judge of all the earth will do right," by each class.

At night I spoke on Ex. 32: 26. "Who is on the Lord's side." It was the most effective service we have had. Many decided to be for Christ, and after a goodly number came to the altar, the people rose in all parts of the house, and took their position on the "Lord's side." For fifteen minutes the meeting took its own course, in which time sixty-one among saints, backsliders and sinners voluntarily took their place on the "Lord's side." I hardly ever witnessed greater solemnity in a public meeting. It was good to be there.

THURSDAY, Feb. 22. Brn. Whitmore, Wells, and McMillan spent a part of the day with me among the merchants in raising a fund for Br. Taylor, who has lately lost both his feet, and still lies in a critical state at the City Hospital. He is poor, with a wife and two children. About two hundred dollars were raised and more will be added. The citizens are very kind and liberal. We visited an aged sister of four score and three years. For five years she has been an invalid. She is joyful in hope, and was one of the early believers, coming into the faith in 1842. She sent for me, and spoke of those time with great interest, and now looks for the Savior soon to come. Br. Whitmore and I prayed with her, and read the word of God, in the presence of many relatives and friends, some of whom were touched, and we hope may be brought to Christ. We preach as we go, from house to house. None escape our vigilance, and out of the many we see and speak with, we hope to "save some." And indeed, we see some every day who are coming to Christ through these labors.

Our audience was deeply affected to-night. My subject was, "Why will you die?" (Ezk. 33: 9–12.) One man rose and said he was resolved to live forever. I felt a deep interest in his case, being well acquainted with his father, Eld. Stephen Lovell, when he was but a child. It was in 1834 I think, when he was pastor of the North Christian Church of New Bedford, Mass. His mother was a Christian woman, and gave her children to God, in the hope they might live forever. His father was a popular and effective speaker, and greatly enlarged the church in New Bedford. It was under his influence they built their large and beautiful house, which has ever been an ornament to the city. It was indeed, a pleasant thing to me, after so long a time, to become the happy instrument in connection with Br. Whitmore, of bringing this son of theirs, with his wife, to Christ. Many were blessed to-night.

FRIDAY, Feb. 23. To-day we find Br. Taylor, who was so badly crushed on Monday, better, and there is hope of his recovery. The loss of both feet will be a terrible thing, yet with a strong constitution and good health, he will be able to turn his hand to some useful employment, and sustain himself and family. To-day as on other days we meet new families who have been more or less convicted by the word preached and they are earnestly seeking God. Our work is growing upon us. We now have a horse and buggy and with this there is more than we can do to visit all. The sick, those in affliction, and others under conviction, all have their claims upon the ministers and elders of the church. I do not know how the people do, where the ministers only preach on the Sabbath, and never visit or look after the flock. It is no wonder that so many churches are weakly and sickly, and that some die out altogether. There is something to be done besides preaching the word.

We made a pleasant call upon Br. H. O. Barnum, who resides a few miles out of the city. He is one of the stirring business men of the city, and an earnest Christian.

I wish to note one case here of deep interest. A member of the Advent Church here that formerly devoted much time in prayer, both in secret and public, and had great power with God, said in conversation on the subject, I have given up these forms. I found that I was in bondage to them, and so I discontinued them. I do not give up my religion, and I pray mentally, and do not now feel in bondage to *forms.* At one period of my life I embraced the same view. But I soon found myself in error. I would not be placed in such a position again for any consideration. It leads directly to backsliding, weakness, and inefficiency, in the cause of Christ. Those who pray most in secret, and otherwise have always been the most holy, and useful in the church. And the person referred to above has said or done nothing to help in the work of God since our meeting began. This comes from the neglect of prayer and communion with God. A prayerless ministry and membership, will be a fruitless one. No prayer, no rain!

We met again at 7 p. m. Br. Whitmore spoke on the words of Pilate, "What shall I do with Christ?" He told us what Pilate did, and what the Jews did: they crucified him. But said he, to his hearers what will *you* do with him. It was a touching and able discourse. Quite a number resolved to love and honor Jesus. The good work goes on.

SATURDAY, Feb. 24. Preached the funeral sermon of Br. Luther Haskins, one of the oldest and best members of of the church. He died in faith and sleeps in Jesus. Services by Br. Whitmore at his residence, after which we went to Mt. Hope Chapel, and held the public service. The church attended largely, and the house was filled. I spoke from Ps. 37: 37. "Mark the perfect man, and behold the upright, for the end of that man is peace." At the close we laid him away to sleep till Jesus comes. His widow and children are comforted with the blessed hope.

I spoke at night from Mal. 3: 16, on the people of God speaking often to each other, with the approbation and blessing of the Lord. Many testified to the goodness of the Lord, and some who spoke for the first time. Our two weeks' labor results some fifty or more reclaimed, and twenty or more real conversions, with a new and lively interest in the whole church. Many feel that the work is just begun, and insist that I shall remain over another week. But with so much other work I do not know how to stay.

SABBATH, Feb. 25. This afternoon I preached the funeral sermon of Br. Abram L. Jones, the oldest member of the Adventist Church in this city. He was one of the first who embraced the truth on my first visit here about thirty years ago. He has ever been faithful and true. He was eighty-one years old, and till within a week of his death he was out to meeting quite regularly. He dies in peace, and in faith. He requested me to preach his funeral sermon in the Second Baptist Church, of which he was a respected member until he joined the Adventists. The Baptists opened the house, and showed us every attention. The audience was large, and I had the best attention, while I dwelt half an hour on the resurrection, Second Advent, and the new earth.

After the evening sermon several come out for prayer, and some spoke of deliverance from sin. The work is going on. Br. Whitmore and the church decided that I must not leave this week. We have had a good work in Rochester, I trust a deep and reliable one, and I hope to see greater things.

California.

The longer I remain in this country the more I witness the *unrest* and *dissatisfaction* of the great mass of the rushing humanity of the age. The evidences are in the East, but more manifest upon this coast. Here is the meeting place of the rushing currents of two hemispheres. Here humanity in the different nationalities dash against each other continuously, causing eddying currents and a whirlpool of tumultuous waters. Mankind are seeking rest but finding none. They sigh and cry—

"Oh! where shall rest be found?
Rest for the weary soul.
'T were vain the ocean's depth to sound
Or pierce to either pole.

The world can never give
The rest for which we sigh."

Thousands come to this land from both the East and the Interior, hoping to find a Paradise, or something next to it; or for certain conceived advantages far superior to the places they have left. The mass have come here for gain, and desired pecuniary interests or advantages in business. Some to accumulate treasures from the mines containing the precious metals; others to engage in speculations, business enterprises, and employments of various kinds to gain riches. Many have succeeded to their satisfaction; but the majority have been disappointed. We intend not to speak dispargaingly of the the advantages peculiar to this country to afford success and happiness to the adventurous, wise, and diligent. But after all that can be said in its favor as a country to give fortunes, and comfort, and happiness to men, it must be written, that if the history of this land was unveiled and brought to light, it would reveal an amount of discontent and ill-success comparable to few localities on this continent.

There have been more wrecked fortunes and hopes, sad and broken hearts; and consequent physical and mental derangements followed by despair, insanity, or death, than in other parts of our favored land. There are mental wrecks constantly occuring filling the "Hospital for the Insane;" and the burying places for the dead are crowded with the silent sleepers gone to rest in their beds side by side, though these cemeteries are comparatively of but recent occupation; while lone graves are scattered here and there through the country, of unknown persons who have fallen victims to death through sickness, or blighted hopes, and await the trump of resurrection which will summon them to judgment.

Hundreds when once here have found themselves so far transplanted from their former homes, associations, habits and surroundings, that before they uld take root in this distant soil they ve withered and died. Home-sick- s, and ill-fortune, and climatic anges have made sad havoc with usands who have come from different ts of the world hopeful here to find t to their weary souls.

CLIMATE.

lany wish to know about the climate this coast, and for their information end the following from the *San ncisco Chronicle.* "While our nds in the East are shivering, with thermometer below zero, and shovel- snow and subscribing for ice boats, ay interest them to know that in Francisco, during the months of uary, the thermometer never fell w 46° nor rose above 64° and t we had for the months a rain-fall 4.68 inches, making a total for the son of 18.70 inches. If any other erican city can parade so mild and able a winter climate, we should be l to know it."

nd this from another city paper of w days previous:

north wind comes with its cold, dry
blast,
rches the earth and it bends the mast;
n the mountain's top it wrests the rock,
flings it down with an earthquake shock;
cks the rain from the trembling ground,
istles through rigging with doleful sound,
ricks at sea, it howls o'er plain,
nds the forest, it tosses the main.
ists the oak from its sturdy stem,
ks the ship with her sailor men.
uel wind, I hate thy rage!
urfeited with wrecks and woes;
ack and sleep to endless age
d thy northern snows!"

RELIGION.

he religious community is stirred this whole coast. The "Methodist trict meeting" which was to held etaluma, Feb. 13, advertised among subjects to be preached and discuss- the following: 1 "Prophecy." Heresies of Adventism." I made ny mind to attend, take notes and ew on the spot. I appeared to- er with Br. Reed, and Wilson, some brethren from Vallejo. But two first subjects were withdrawn, were found left out of "the daily rnal" for some reason unknown. the reason appears manifest to us. as a victory in our favor.

e following notice appeared in our papers during the time Eld. Grant with us:

Eternity!"—"Where will your soul hen your body goes to Lone Mount- " An address by Thomas Welton ch at the Hall, corner of New tgomery, St., etc.

one Mountain" is the name of city cemetery. I attended to take s; but it was a sell, designed to off from our meetings, evidently. subject pertained to the "New h" in which the speaker maintain- hat it "consisted in conversion, n the believer received eternal It was a feeble, unscriptural, t, undeserving of notice. He berat- Annihilationists" terribly in his opinion, but did not tell us "where soul would be when the body goes ne Mountain." The speaker said, was born into the world —— ago, and was born into eternal n years ago." And maintained very believer "hath everlasting already, and received it on con- n. And yet also claimed "im- lity" for every sinner living! It a jumble of nonsense. I should that addresses, and sermons of character, so filled with con- tions would fill any community infidels.

he mysteries of St. John's Rev- ns in nine Sunday evening lectures New Jerusalem church" appears rd circulated throughout the city. Spiritists of every phase and are considerably excited at this These, with the self-styled, "self- rists" of "Dashaway Hall" ety have gained an influence on oast as nowhere else on this con- , and having become a positive and agressive against Christian- it here exists, now are aroused et, if possible, the new faith of ntism. We fear them not. I rd the following item as a nity:

SABBATH SPARRING.

xhibition of the Manly Art at Lyceum of Self-Culture.—The um for Self-culture met in Dasha- Hall on Sunday afternoon, to ate the birth-day of Tom Paine, ceased infidel. A large attend- of ladies and gentlemen were nt. Socrates Pickett delivered logy, and after the address was ded, a young man took the m, and proceeded to attack in terms the manner in which some mediums in the Spiritual branch association advertised them- by the assistance of the spirits. as called to order, but he ignored ing of the Chair, and continued speaking, amid the yells and clamor of the audience. A general melee than took place, in the course of which the orator was knocked down, the women screamed and the Secretary ran for a policeman. In the midst of the confusion the Chair declared the meeting adjourned, and the Self-culturists dispersed.

THE CHINESE.

It is well known that the Chinese are numerous on this coast. They have just celebrated their New Year (Feb.) which is passed much after the manner of our Fourth of July, only the celebration lasts a week or ten days. I forward the following extracts from "*The Call*" printed in this city, that the readers of "THE TIMES" may gain some knowledge of its observance.

THE CHINESE NEW YEAR.

Here and there in our study of this strange people, we catch glimpses in the chain of Paganism that resemble the observances of our Christianity. We begin our New Year with kindly greetings and the renewal and extension of social relations. The Chinaman throws his house open to his friends at the commencement of his New Year, and his hospitality is extended to all. Business is suspended, and feasting and good wishes to friends and the worship of the gods reign in every household. We strolled through the Chinese quarter yesterday—the Celestial New Year's Day. Each moon-eyed resident was arrayed in a wedding garment, the very perfection of Chinese finery.

THE DRIZZLING RAIN

Did not mar in the least the festivities, which were divided into five parts: First.—The sacrifice to heaven and earth; second—The worship of gods and idols; third—The worship of deceased ancestors (the California Celestials have a proxy arrangement similar to that adopted by the members of political conventions;) fourth—Prostration before living parents; fifth—The making of New Year's calls. There are 11,817 Chinese—9,777 males and 2,040 females—in this city, representing $1,880,000 in personal property, and $74,800 in real estate. And this number was engaged yesterday in doing honor to their great national festival. The Chinese reckon by cycles of sixty years, and at 12 o'clock on Wednesday night the eighth year of the seventy-seventh cycle terminated.

THE HOUSES.

On every door a red slip of paper is set bearing the inscription in Chinese characters, which, being translated mean—"Happy New Year; Health and Prosperity; and may the coming year bring you plenty of rice and fat pork"—or something to that effect. The tables bear plates of fruit and candies, tea, wine and cigars. In one establishment—that of a leading merchant—we observed the table draped in embroidered cloth, the peacock—the Chinese Imperial bird—occupying the center of the tapestry. Every few minutes a party of vistors called, and, clasping hands, made a low bow to the host, repeating the salution, "Health and prosperity—a Happy New Year," etc., and exchanged cards. Then they partook of a few candies or a glass of wine, smoked a cigar, paid a few compliments and passed on to the next house. The wives of these merchants, who are kept closely secluded during the year, were out yesterday visiting their female acquaintances.

On the evening of Wednesday last the Chinese began the celebration of their nine millionth New Year's anniversary with an infernal combination of diabolical noises. These cheerful idolaters kept up the horrid din of fire-crackers, bombs, gongs and catterwaulings the livelong night. The next day the disgusted citizens of that side of town appealed to the authorities for relief and demanded that the Chinese celebration be immediately squelched as an intolerable nuisance. The City Marshal told John to "dry up" and John "dried." This sort of restraint upon the religious and political exercises of this class of inhabitants in this country may give the Mongolian that same idea of our boasted charter of rights which the Irish immigrant had when he was attacked by savage dogs, and found the stones all frozen to the ground. Said Pat, "This is a grate country for fraydom; yer dogs all turned loose on a man, and the stones tied fast?"

I visited the two temples of their gods in this city on one of the days above mentioned. On entering into the door of the main temple, at the right is a god named "The Guardian of the Temple." Directly in front are three gods. The supreme or middle god, is the "supreme god over Canton District." At his right the God over the Northern regions." And at his left "The god of war." Some distance from these on the right and left are placed, "The god of riches," and "The god of medicine." I observed that most of the Chinaman hold to the trinity of gods, yet not all, and nearly every one as they come in bowed to "The god of riches," after passing by without noticing the trinity. And I saw none revere "The god of medicine," while I stood there, save the sexton or servant who kept the lamps and torches of incense burning before these idols. In another apartment at the left, are two goddesses: "The goddess of the seas," and "The goddess of harvests." In another apartment at the right is "The goddess of mercy" with attending spirits. She is often reverenced. And then still further on in another department stands "The god of happiness," with attending spirits;—one black imp which stirred up family broils, and causes divorces. A poor Chinaman came in while I was observing, and bowed before this idol in the utmost trouble of soul. Just as we enter the door of this department there stands in front a ghost of a man coming up out of a dark sepulchre, the picture of despair. He is "a man who has lost his soul!"

Alas! what superstition is all this. I feel sad and grieved at heart to see men, women, and children worship these dumb idols, as though they were living beings who held their destinies in their power! And to think that Satan had such control over so large a part of the human family as to teach them his doctrine of "the soul's immortality." There are small idols, and images innumerable, almost, of brass, and wood, in different parts of this temple. Every hero who has died among them, or great man, has been no doubt, deified and has an idol to represent him.

These Chinese feed their dead. They visit the graves, and set before the spirits of their dead provisions of pork, rice, cheese, etc., etc.; and also burn tissue paper of gold or silver to furnish them with gold and silver in the spirit world! These superstitions notions are too numerous to mention. Their dead are buried for a time with substance to rot the flesh, and then they are dug up and the flesh scraped from the bones, and these bones are transported by ship loads back to their native country. This is a regular business. This is done so that the spirits of these departed friends will not turn fiends to inflict judgments upon the living!

Well may we be thankful that our birth and education was in this land illuminated by the Scriptures; and that we have seen the falsity of the doctrine of the immortality of the soul of man, and that while the body is in the grave the spirit is somewhere alive! But how much of this heathen superstition prevails throughout Christendom, and among intelligent men who should know better. The Lord open the eyes of the people to see that "immortality is the gift of God" to those "who by patient continuance in well doing seek for it."

INTEMPERANCE

prevails on this coast to an alarming extent. I have just visited a town numbering about 3,000 inhabitants, and I was informed by a citizen who knew the facts, that "three-fourth's of the inhabitants of that town were habitual drinkers of intoxicating liquors!" Many of the principal citizens on this coast are engaged in the grape culture for the purpose of its manufacture into wines and brandy. Plum orchards bearing that most delicious fruit, are cultivated for the manufacture of the fruit into brandy! This sin is justified by those engaged in both fruit raising and in its sale, and to denounce it is like touching the sin of slavery at the South before the great rebellion. What can be done in such communities in the preparation of a people for the coming of the Lord? All classes, both young and old, are addicted to the drinking of intoxicating liquors more or less. There are some noble exceptions of firm and uncompromising temperance men and women, who stand up fearlessly against this increasing sin. But if matters go on as they now are, and this evil increases as rapidly as it now has within a few years, if time should continue, we shall soon become a nation of drunkards.

This is a land the Lord has blessed with many peculiar advantages, but the people are given up to sensual pleasures, and to covetousness. The type of Christianity is worldly and formal, and of a negative power, while infidelity and irreligion is positive and triumphant. A few there are who are stemming this mighty current downward to the cataract of ruin; and some are willing to hear, believe, and embrace the doctrine of the coming of the Lord, and look for "the better country." Pray for us while we labor to save souls from the burning day.

O. R. FASSETT.

REAL WANT.

We are credibly informed that our brethren in Huron Co. Mich. who suffered by the fires last fall are discriminated against by the agents who distribute relief goods, and that some of them must suffer severely if not aided soon. A word in such case should be sufficient. Aid for them sent to this office will be carefully dispensed.

QUERIES.

J. A. S. If you have the back numbers of the *Quarterly* you will find a good article on "the spirits in prison." They are in the prison-house of death. They were preached to while alive, in the days of Noah, before the flood, while the mercy of God lingered.

W. S. To your first and second questions we respond, we have no means of knowing—the Bible says nothing at all on the subject.

The reason why God did not show respect to Cain's offering was because he did not bring such an offering as God demanded. "Without shedding of blood is no remission." It is the blood that makes the atonement both in the figure and the fact, for the reason that the life or soul is in the blood. See Lev. 17: 10–15. Abel recognized this principle by offering a lamb, showing faith in a Lamb of God yet to be revealed. Cain brought the fruit of his own labor—a kind of self-righteousness.

M. G. K. The word translated world in Mat. 24: 3 is *aion* (in English letters) and sometimes means age or dispensation. But your Universalist friend cannot make much out of that unless he can prove that the Jewish dispensation extended beyond the limits Christ assigned to it. "The law and the prophets were *until* John." Besides the coming there referred to is the *parousia*—always a *personal* coming; literally—*presence.*

T. W. R. We cannot understand Mat. 12: 21, 22 as you do. We think the words "more tolerable" refer to the fact that their benighted condition will be taken into the account in making decision in their case. That is some of them may be saved who would not have been had they done the same things with such light as Chorazin and Bethsaida enjoyed. If you were blind, said Jesus on one occasion, ye should not have sin in this matter; but you have light, claim that you see: therefore your sin remaineth. The trite saying—"As is light, so is responsibility," is here applicable. The many and few stripes refer probably to temporal chastisements.

The question of conflict between the account of Elijah's translation and Jno. 1: 13 is easily solved. Heaven is not an arbitrary term, but sometimes means the atmosphere, sometimes the starry heavens, sometimes the place where God manifests his presence in a special manner—the present locality of our Savior. Now Elijah was taken up into heaven—into the atmosphere above the earth. If there are only two localities in the universe, the immediate presence of God, and this earth, then Elijah has gone to "heaven" spite of Pro. 3: 13. But inasmuch as there are thousands of worlds, it is not difficult to be convince that Elijah could have a home without being in "heaven itself." Rev. 19: 10, and 22: 8, 9, should read "*a fellow servant* of thy brethren the prophets," as all immaterialists not committed to the theory of spirit communications frankly admit. The idea is, he was simply a fellow servant with John of the only being to whom *worship* was due—not that he was a translated prophet, much less the ghost of one. However, if it could have been Elijah or Enoch, the question has bearing upon immaterialism.

We will answer any question we can, but may not always give answers at once.

G. G. The term "promise" is sometimes applied to *the word given,* and sometimes to *the thing* pledged. In Heb. 11: 17 the word "promise" refers to God's *engagement* to do certain things. In vv. 13 and 39 the *fulfillment* is meant. In ch. 6: 15 the promise obtained is that pledged which was assured by a solemn ratification, recorded in Gen. ch. 15. Some have claimed, however that it refers to the promise of a son, and the fulfillment in the birth of Isaac.

D. H. J. The "mustard-seed parable" refers to the progress of the visible church; "the fowls of the air" mean the corrupt influences introduced within its borders by human instrumentalities.

CORRESPONDENCE.

From A. E. Babcock, Nevada, O.

In God's providence I was on hand to fill my appointment at Millville, Hocking Co. O. Found the church in readiness for labor in the cause of God, and notwithstanding there had been a long series of meetings by the Baptists and then the United Brethren the meeting began with interest, and was continued for three weeks amid some of the most determined opposition by those who ought to know and do better. The Lord blessed the effort. I baptized two. Fifteen were added to the church, and quite a number of others will soon, I trust, obey the Lord. Among the number added this time is a man that has formerly been a Lutheran minister. He had fallen away by the underhanded work of his former brethren, and went into Universalism. He has come out firm on Bible ground, and I trust will make an efficient laborer in defense of the truth. He says the Bible is a new book to him. He meets with much persecution from the so-called orthodox; but the brethren will stand by him and hold up his hands. His name is J. G. Baughman.

The truth is spreading in that region and had they a sufficient laborers there, a large interest might be raised up. I met with much opposition from a Baptist man of much influence; but his entire family, that are of mature years, are with us heart and hand—the mother two sons and two daughters at home; and they are among the first and most intelligent people in that country. To God be the glory. I hope the father will also give up his opposition and join with his family, so that they may all be as one. The church now numbers fifty-five members.

After leaving them I came to Columbus where I hunted up Dr. C. S. Hyde, the only believer in the city. He has the faith so deeply rooted in him that the combined efforts of the churches cannot move him. His amiable companion is with him in all things. He loves to have the brethren call upon him. At some future time, if the Lord will, I shall by his help and influence try and get some of our faith before the people of that city.

On my way home I met with Br. H. A. King, and by his earnest request I am here, and last evening spoke to a few that gathered in at short notice, who prevailed on me to tarry with them over next Lord's day.

EDITORIAL GLEANIGS.

The Conference at Hornellsville, N. Y. is postponed one week. See appointment.——Br. J. H. Paton has been rejected by the Baptist church, without trial. At the Q. M. at Lapeer, our brethren heartily extended to him the "right hand of fellowship." We trust he will be a great help in Eastern Michigan, and elsewhere——Br. J. M. Snook has been very sick at Lapeer, but is recovering.——Br. D. S. Clark is still in Iowa. 17 were baptised at Earlham, and the church has now about 30 members. He is now in Greenfield, having a good hearing. Hopes to be in Lewis March 15.——Br. Irish's late discussion in Chetopa, Kas. seems to have resulted favorably, although prematurely closed by the sickness of his opponent. The *Crisis* has an interesting report of the late Special Conference at Worcester on the time question, which we hope to give soon.——Eld. Grant gives a favorable account of the meetings in San Francisco. He is engaged for three discussions, one with Saturday keepers.——The Hoosick Valley Conference had a fine session at Hebron, in January. They are to have a tent in the field this season.——Over fifty have been converted and reclaimed in Rochester N. Y. at the late meetings. Br. Whitmore and the church are greatly encouraged.——Br. M. R. Miles is in Tennessee. A letter from him next week.——As we go to press we get the following, the latest news from the California Mission: Eld. Grant has just left here after 12 days sojourn and successful preaching. Dr. Truesdale will conduct devotional exercises until he returns, week after next, to stay and preach one month, if he can get a hall. All the churches have been closed against him. He did great *arousing* work here, while preaching during the past fortnight.

The Christian Life.

An Awkward Excuse.

Five Yoke of Oxen. The old-fashioned pretense that one duty interferes with another is worn out, Mr. Sluggard. We have nothing to say against your taking proper care of your cattle; against your plowing, harvesting, and other worldly enterprises; but why will you insist that these shall be an excuse for neglecting Christian labor? Why can't you make those oxen—five yoke—draw stone for the new church, or wood for that poor widow, or a load of provisions for those starving wretches whom you drove away from your door last week?

It is because you are covetous, Mr. Sluggard; and not because you have not had time or money to spare. It is because the more you have the less you are willing to do for Jesus; because five yoke of oxen, instead of drawing you nearer to your true work, as all the advantages of wealth should, have drawn you away from it.

Five yoke of oxen an excuse for not feeding the hungry, for not clothing the naked, for not visiting the sick, for not attending church, for dodging the minister, the superintendent, and the collector; for prayerless week days and sleepy Sundays; for evading every Christian responsibility, and lying down in luxurious selfishnes while sin works everywhere, and misery with forty-oxen power is drawing your neighbor into overwhelming temptation! Out on so paltry an excuse! You don't believe it yourself, Mr. Sluggard—*Christian at Work.*

The Glory of Drudgery.

Persistent plodding is one of the fixed conditions of permanent success. Neither genius nor any other advantage can supplant it. For the "lucky" man is not he into whose lap drops a fortune or a windfall of what his fellows call glory, but rather he whom God leads step by step, through darkness, to light, from rough places to smooth, up the long hill of discipline to the hights of peace.

Christian work is eminently of the sort which tests and toughens the soul by drafts upon its endurance. To persevere in the face of delays, discouragements and reverses is one of God's foremost requirements. To be contented with his promise; to find in that sufficient return to sustain us in long watching and diligent working; to feel that dignity and preciousness are conferred upon the meanest details by the consecration of all to him—this is the glory of drudgery, and it is a real and lasting one—*Sel.*

Be Sober.

It is not merely against "exc ss of wine" that the apostle warns us, but excess in every thing;—against all extremes, excitements, feverishness—fruits of an unbalanced mind and an uncontrolled unregulated spirit. self-restraint, self-denial, moderation in all things, calmness,—these may well be included under the words "be sober." Non-conformity to the world,—rejection of its vanities, follies, feasts, pleasures, revellings, these are also included. Be temperate in all things. Mortify your members which are upon the earth. Beware of any temptation that would betray you into an unsteady, feverish state of mind, and throw you off your balance and your guard. For the Lord is at hand!

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in torrent, noise, and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions, and imprudences, little foibles, little indulgences of self and of the flesh; the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.—*Bonar.*

Unless a minister gets the general love and goodwill of his parishioners, he may preach his own heart out, before he preacheth anything into theirs. Yet he must humor them not in his doctrine to get their love; for such a spaniel is worse than a dumb dog.—*Old English Proverb.*

Correspondence.

From N. Wilson, Adair Co. Mo.

We have a few names here of those true and tried in the faith, who are looking for the blessed hope. We can realize the fact that we are in perilous times. We are beset, but not cast down. How we do hunger and thirst for the truth as revealed in the Bible. We want teachers who are able to instruct and build up. For the last three years we have been fed as it were on the husks of sectarianism. Those of us who preach the truth have had our hands tied by those with whom we are associated; and our influence destroyed. We were members of the Christian or Disciple church. We accept their teachings on what are called the first principles of the gospel, but they can't get any farther. As a brother remarked two days since, "They got on board the train of reformation, got as far as Campbell Station, and got off: and when the train started on further reform, they refused to get on board, and consequently were left behind." And he might have well added, that they are trying to throw it off the track!

But, thank God, men will investigate, and truth will rise. There is an active spirit of investigation here, and people are reading. We need some strong teacher to hold the truth before the people. I see by your "Journal" that you are in the missionary work. Can you not lay out a field in Missouri, so that you can visit us? The ears and hearts of the people are opening to receive the truth, and we can be strengthened and built up. I will urge this upon you. We send as it were a Macedonian cry unto you, and pray you not pass it by.

The brethren do not propose to remain any longer as they have been, but are going to organize for themselves, and take the Bible [illegible] it teaches in all things. The lig[illegible]t shine under a screen; so they [illegible]ose to remove the screen, and let [illegible] rays shine forth. Let us know wh[illegible] you can come to us, and may the God of all bless you with us in our noble work, Amen.

[We will try to visit you hereafter. But cannot now say when. Ed.]

From Jas. Ferriss.

Knowing that our friends will be anxious to hear how I get along with the meeting in Porter Center, I will give a little history so far as I have gone with them.

I reached Lawton Tuesday afternoon. Found Br. Churchill, formerly of Buchanan, the only man I knew in the place. He went out and found me a conveyance to the Center, four miles. It was very cold riding on a wood rack. However I was glad of this opportunity. He carried me as far as he went, and directed me the rest of the way. I went to a house near the place of meeting, not knowing where the friends lived who invited me. The man of the house asked me to stay and take supper with them. I left my things there and went to the school-house, gave out the appointment for that evening and returned to supper. The man of the house neither returned thanks nor asked me to. I saw that things were not altogether easy, so when the time arrived I took my things down to the school-house. I learned afterwards that this man and wife who showed me hospitality were members of the M. E. church. He said he did not know but the church would find fault with him for harboring me. When I arrived at the school-house I found the friends who invited me there, all strangers: two or three I had seen before. Soon Br. Carver came in from Marcellus, to tell the congregation that I had not come—as I was expected on the Peninsula Road instead of the Central. We had a blessed meeting. From that the interest increased. I commenced to preach plain, practical truth. But the second or third night a member of the M. E. church arose and commenced without ceremony on the spirit question: said he believed a man had a spirit that lived after he was dead, for the New Testament said it should go to God. From that the battle began in their midst. Steps were taken immediately by a very few to close the house against us. We did not resist. The Town Clerk being present, offered us the Town Hall, a much better place and more convenient. Cold and storm did not prevent the people from coming from far and near to hear the last message to a dying world. A number of our Methodist friends are receiving the truth in the love of it, as well as many others, old and young, and the tide still rises. Thank God. Some have already made an open confession of their faith, and are going forward in baptism. The people tell me that there never were so great congregations gathered in that place. I have closed the meeting for a short time, until I can recruit a little, as I am alone, and worked down.

God be praised that even here, where for many years they have had regular preaching, the people are hungering and thirsting for the word of God; and not only here, but for miles around, requests have been sent in for me to come and break the bread of life. God speed the truth, is my earnest prayer.

From Br. G. W. Hurd.

I have just returned home from holding a meeting in the Howell S. H. Brown Co. Ill. At the time that I went there I was so hoarse that I could hardly talk, but the Lord helped me so that after the second evening I could begin to sing as well as speak to the praise of God. Two other meetings were in progress within a few miles, but the Lord heard our prayers. The people turned out to hear, and the little band are quickened; their hearts made to glow with love to God. Sinners were converted and brought near to Jesus. Eight souls were added to the church.

A very good interest is felt in this vicinity to hear our faith. I find that ours is a *practical*, vivifying faith, and one, if presented in a proper manner, eminently calculated to reach both the mind and heart. But I am satisfied that much is lost by not making these glorious truths *practical*—enlightening the *mind* without reaching the *heart*. All around wherever I go I find men and women holding truth in unrighteousness. The reason for this is apparent in the fact that everywhere we go we meet with opposition, harsh and relentless, and often forget patience and meekness and partake of the spirit of opposition and lose the spirit of labor for the perishing. I think we should, first of all, endeavor to show that we wish above all things to save the perishing.

From F. A. Childs, Anna, Ill.

The Times comes to us regularly, and as we receive several other papers on that day, we lay them all aside until the subject matter of The Times is pretty well digested. Wife selects "Editor's Journal," first, and I must confess I have a kind of weakness to know what the old veteran is doing. God bless him in his work of winning souls to Christ, as well as the strengthening of the church at large.

Next in order comes the "Gleanings." They show at a glance the spiritual thermometer of the Advent cause. Our hearts are made to rejoice and feel sad as the cause advances or is hindered.

Then the Extracts and Letters from brethren and sisters far and near cheer and comfort us as we drink in the spirit of the writers. And lastly, the "Discussion," and solid food, for future review. News we usually take from secular papers, but much that is omitted there, you have. Every page of your sheet to us is fresh and interesting. We feel from the bottom of our hearts to bid you God's speed.

The Advent family in this isolated part of the great field is still alive, and though our growth is slow, we feel that it is hearty. We have made some progress since you were here, occasionally an addition to the little circle. We are looking with pleasing anticipation for Br. W. McCullock next week. May God bless his labors is our prayers.

I have been filling appointments in the country and looking after our little church here during the past few months I find the people are very ready and anxious to know more about the good way. But for the past few weeks I have been called to the bedside of those near and dear to me by the ties of blood. George, my youngest brother, now sleeps in yonder church yard. Wife is better, and I propose to enter the field again. We can well sympathize with each other in our afflictions. I have watched with deep interest the progress your Edwin was making in the cause of Jesus. I had learned to love him from what he was doing. I entertained high hopes of his future usefulness. Let us pray that God may raise up his like to carry forward the work he so bravely entered upon.

From S. K. Gibson.

After five weeks labor I have closed meeting at the Chester S. H., Wayne Co., Iowa, with good results. The Lord blessed with health and strength beyond our expectation. And what was still better, he blessed by his spirit, and sinners were led to repentance and to confess Christ. Truly it was a most blessed time in the Lord. About fifty expressed their desire to become Christians, and thirty-nine united with the church. Fifteen of these were heads of families. Six men with their wives came forward and agreed to walk together in Christ the rest of the journey of life. Some of them were past the meridian of the days of man, and we hope and trust will be as true to Christ as they have been to the world. Most of the young people in the neighborhood confessed Christ. The church asked largely of the Lord and he gave largely. Praise his name! Others are still coming into the truth and we trust will cast their lot with us before long. The cause is onward in these parts. I cannot fill half the calls for labor. There is room for two or three good efficient workmen here, and they are needed. May the good Lord send them. The brethren of the north part of the county have written for Br. D. S. Clark and are looking for him.

From J. W. Farrow.

I commenced a series of meetings at the Washington S. H., Stonington, Ill., Jan. 22. As the nature of man had never been discussed here I concluded to show the people what man was in his creation and probation; in death and judgment. Throughout the week I had a full attendance, and also undivided attention. My first sermon on the text, "What is man?" made a strong impression upon the minds of my hearers, and many of them began at once to search the Scriptures to see if it was possible these things could be so. Others applied to me, that I might refer them to chapter and verse, for the doctrine I advanced. I cheerfully referred them to some sixty passages upon man's mortality, state in death, and that none will be rewarded or punished until after the resurrection and judgment. Others are coming for references of the same sort, and get a full supply.

How it gives joy to my heart when I can adopt chapter-and-verse theology and say, "There, my brother, is the word of the Master! Read for yourself!" And I learn there has been more talk about Bible and God since the night of Jan. 22, than ever before in this place. The minds of the people are awake and much Bible reading being done. I pray God that the investigation began may continue until every Bible reader in the place shall take the high ground and say I will not believe what any man preaches unless he shall give me a "thus saith the Lord" for it. I feel although alone (and yet not alone for God is with me,) that I am entering upon a reformation here that will give glory and honor to God, and in its results shall last until our glorious God and King shall descend from heaven to gather his ransomed ones to himself. My Baptist brethren here with whom I have labored for years in the ministry, and whom I yet love, have refused me a place in their pulpit to preach among them. I complain not. The field here is fully open, and on every suitable occasion I shall occupy, using only chapter-and-verse theology before the people. I have been misrepresented by some, and that in part even by ministers of Christ.

From P. Holler, Nashville Mich.

I have just returned from a two weeks meeting. Had a good time. The Lord blessed my labors. Some fifteen came out and confessed the Savior. Quite a number will be baptised in a few weeks, and more are expected to follow. A number will send for The Times. I expect to organize a church. Those that have come out are the most prominent men. Two M. E. ministers were present at one of my meetings. One interrupted in time of my discourse. He manifested an envious spirit. I gave him time to speak, and then went on with the subject in hand. As soon as I was done the other minister requested ten minutes, which was granted, and he used more than his time, and got himself tangled, and his brother told him to stop, his "time was up and more too." They were both old ministers. The entire audience, even their own members, were disgusted. I have never witnessed such an interest as there is here at the present. Remember us in your prayer.

From Jonas Wendell.

I have been holding a series of meetings at Sutton's Corners in Crawford Co. Pa., with glorious results. Quite a number hav[illegible]mbraced the truth. Methodists, [illegible]yterians and United Brethren; an[illegible]ome sinners were induced to enter the army of the Lord. One minister attended all our meetings, and took an active part in the services, and on the last evening endorsed as truth what I had preached. I shall return and continue as long as it shall seem to be duty. Our Methodist brethren there appear to be as much troubled as all Jerusalem was at the announcement of the birth of Christ. They talk of sending for their presiding Elder (Br. Burgess) who held the discussion with Br. Fenn and which was reported in The Times last year. I hope they will succeed in getting him, for the truth always shines the brighter when contrasted with error.

The Future.

This subject ought to be approached with the greatest reverence and with a simple desire to know what is revealed in the Holy Scripture. Thus approached, and with implicit trust in the God of Truth, the study of "the Future" will not, cannot be unprofitable.

At the outset of another year, and having just reached, as it were, a milestone in our journey towards the consummation of all things, it seems not inappropriate that we should calmly, quietly survey the prospect before us, and see wherein our hopes for the future of the world and of the church rest. 1871, like its predecessor 1870, passes away from our view, deeply dyed in human blood. During the last five months of the latter, and the first five months of the former year, fearful were the scenes presented on the carnage fields of France. Heart-rending were the shrieks of the wounded and dying; piteous was the wailing of widows and orphans, the homeless and the starving. Well might the compassionate and the thoughtful stand appalled and ask, When will these horrors cease? For eighteen hundred years has the gospel been preached north and south, east and west, and yet two of the nations who have been lifted up to heaven with privileges, two professedly religious, each claiming the title Christian, are intoxicated with a savage thirst for blood, and tens of thousands of human beings are sacrificed to that horrid thirst. Is Satan always to gloat with malignity over the hells enkindled on the beauteous vales of earth? Shall he always triumph so? Is this the boasted millennium which civilization, science and art were to bring in? Was the preaching of the gospel designed to convert the world? If so, is it a failure? These are questions that arise at every outbreak of the fierce demon of war. For answers to which where shall we turn but to the pilgrim's guide and chart, the sure word of God? We read there of a joyous time coming when "swords shall be beaten into plow-shares, and spears into pruning hooks." This gives us clear assurance that the Evil One shall not always feast on the horrors of war. If we are trusting in civilization to usher in the reign of peace, events have clearly shown that we are leaning on a broken reed. And as the preaching of the gospel of our Lord Jesus Christ having failed in its design, we must first, with reverence, inquire what that design is, knowing full well that the purpose of the Most High will never result in failure. Failure is only known to human and Satanic schemes.

From my investigation of the subject I think ample proof will be adduced to show that there is nothing in the Bible to warrant the belief that evil and sorrow are to be driven out of this sin-stricken and sorrow-burdened world by the spreading abroad of the truths of his love and his salvation for men.

I. To simplify the subject, I here advance the first argument, viz.: That the return in person of Christ is the event pointed to by the finger of revelation, which shall bring about the cessation of evil and the triumph of good; that his coming ough[illegible] of the church; and [illegible]ear evil will exist with good—nay, even preponderate over good—in the world.

In proof of this, listen to Paul's words to Timothy:—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, ... despisers of those that are good, ... lovers of pleasure more than lovers of God. . . . . Evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 3.) St. Peter says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (2 Pet. 3: 3.)

Our Lord himself has said, "There shall be . . . . upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming with power and great glory. And when these things begin to come to pass, then look up, lift up your heads, for your redemption draweth nigh. . . . . And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Lk. 21: 25.) Other passages might be quoted, but time will not allow. Let it be noticed however, that in the parables of our Lord, this truth, that sin and sorrow are to abound till he come, is plainly taught. In the parable of the wheat and the tares (Mat. 13: 30), when the husbandman has sown good seed, and his enemy, tares, the servants ask whether it is their lord's will that the tares be plucked up; but he answers, "Let both grow together until the harvest." The parable of the wise and foolish virgins distinctly implies that when the marriage of the Lamb has come, and the Bridegroom claims the Bride, some, prepared, go into the marriage feast; others, unprepared, are shut out.

The frequency with which the apostles speak of the return of him they loved, shows that the hope of his return ought to be the hope of all believers. What was to be the attitude of the followers of the Crucified? "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." (Tit. 2: 13.) "Coming behind in no gift, waiting for the coming of our Lord Jesus Christ." (1 Cor. 1: 7.) "Who shall confirm you unto the end that ye may be blameless in the day of our Lord Jesus Christ," so that "when Christ who is our life shall appear, then shall ye also appear with him in glory." (Col. 3: 4.) Paul rejoices that the Thessalonians had been induced "to turn from dumb idols to serve the living God, and to wait for his Son from heaven." (1 Thes. 1: 9.) And his aim was "*to* the end that he might establish their hearts in holiness before God, even the Father, at the coming of the Lord Jesus Christ with all his saints." (1 Thes. 3: 13.) To the Hebrews, St. Paul says, "For yet a little while, and he that shall come, will come, and will not tarry." (Heb. 10: 37.) And when that Christian warrior draws near to the end of his earthly conflict, looking back he can exclaim, with humble thankfulness for the strength made perfect in his weakness, "I have fought a good fight; I have finished my course; I have kept the faith," and looking forward to the day of Christ's appearing, that day upon which his hopes were ever so firmly fixed, he rejoices in the assurance, "henceforward there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in THAT DAY: and not to me only, but to *all* them also that *love his appearing.*" (2 Tim. 4: 8.) On this matter the other apostles are just as earnest. Peter encourages them in heaviness under manifold trials so to bear them by the grace of God that their faith "might be found unto praise and honor and glory at the *appearing of Jesus Christ.*" (1 Pet. 1: 7.) James gives the consolation, "Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. (James 5: 8.) The tender and loving John writes: "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed at his coming." (1 John 2: 28.) One or two more quotations on this head will suffice. "The Lord direct your hearts into the patient waiting for Christ." (2 Thes. 3: 5.) "The Lord is at hand." (Phil. 4: 5.) "Behold the Lord cometh with ten thousand of his saints." (Jude 14.) Again and again is this chord touched by the faithful apostles, and fondly do their fingers linger over the strain. Alas! that the church so soon left her first love!

In answer to the inquiry, "Has the preaching of the gospel failed to accomplish its design?" and bearing in mind the inquiries into divine teaching just made—an emphatic No can be given. It remains to be proved by reason, for there is nothing in Revelation to warrant the popular belief that the world is to be Christenized by gospel preaching. Scripture plainly teaches that until the return of him who shall "destroy the works of the devil," evil is to flourish in this sin-blighted world. The promised advent of the Prince of Peace. Until Christ himself appear in person to drive out Satan and sin we may expect no less than wars and rumors of wars, no abatement in that vast flood of sin and crime, which, to angelic eyes, dyes with a sadder, darker stain than ever flowed from sabre cut or bayonet thrust, those countries which the newspapers say, "enjoy peace and prosperity." Civilization may do much, but regenerate a ruined world it cannot. Every institution the mind of man can suggest may be tried, but all will result in failure. Mortal man here only proves his weakness. The only true hope of the world is the coming of Christ, the Prince of Life. All other hopes bloom but to wither and die.

Here I may be misunderstood. Not for one moment would I disapprove of the spreading of the gospel. Christian missions at home and abroad have my heartiest sympathy. They were originated by our Divine Master, and his words, "Go ye unto all the world," are conclusive. It is ours to do his will, and leave results with him. The "gospel of the Kingdom," is to be preached "amongst all nations for a witness." The nations are to have the truth presented to prove the "savor of life unto life, or of death unto death." If every creature is to be converted and become his child before his return, how is it that when he shall appear, "one shall be taken and another left?" How is it that there are to be in the last days, "scoffers, blasphemers, traitors, despisers of those that are good?" If we cannot promulgate the glorious gospel of the grace of God without an inducement arising from expected results, where need a higher motive be sought than that when our blessed Lord returns he may have his joy increased by having the more faithful watching servants of all kindreds and nations and peoples and tongues ready to welcome him with gladness?

II. The second position is that some day the coming of Christ, earth's king, will startle the whole world, and that, save to his faithful servants, it will be a time of dire dismay to mankind.

St. Paul writes: "The day of the Lord so cometh as a thief in the night." Peter expresses himself in very nearly the same words: "The day of the Lord will come as a thief in the night." (2 Pet. 3: 10.) The highest authority in the universe has said (Mark 13: 34), "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or at morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." Again, "And as it was in the days of Noe, so shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be when the Son of man is revealed. In that day, he which shall be on the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife." (Luke 17: 26.) Solemn words are these, demanding the most serious attention. How was it in the days of Noah? The favored righteous few were placed in security, and then darkest despair seized upon the sons of men. How was it in the days of Lot? No sooner were the godly out of the reach of harm than the flood of divine retribution swept down in a fiery cataract upon the cities of the plain. So, says our Lord, shall it be in the day of his coming. His words plainly imply that, as with Noah as with Lot, his elect shall be tenderly taken care of by their heavenly Father, and then upon the impenitent will descend those terrible judgments exemplified by the deluge and the fire.

The startling suddenness of that coming is again and again repeated in the teachings of our Divine Master. Without warning will he appear. "Watch, therefore; for ye know not what hour your Lord doth come." (Mat. 17.) "Be ye also ready; for in such an hour as ye think not the Son of man cometh." "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Mat. 25: 13.) "As a snare shall it come on all them that dwell on the face of the whole earth." (Luke 21: 35.) Watching——watching——watching! This revelation asserts to be the clearest duty of the church of Christ during her Lord's absence in the far country. However deeply engaged in doing his work, her ear ought always to be ready to catch the reverberations of that trumpet-note which shall summon to swell the hosts of the Royal Conqueror, his elect from the four winds. Watching! where is her love if she watch not? Oh! that the church would awake to this her privilege and glory.

Concluded next week.

The Penalty of God's Law is Death.

The sacrifice of Christ could never have satisfied the demands of the law, if those demands had been *endless misery.* We understand that Christ *did* pay the debt. He bore our sins on the tree! He became a curse for us! (Gal. 3: 13.) This could never have been if to meet the requirements of the broken law, is to suffer endless torture. But he "redeemed us from the curse of the law," by pouring out his soul unto death (Is. 53: 12) by dying on the cross. This, if we had no other evidence, would settle the fact that death is the result of sin, and the thing from which man is to be redeemed by the atonement. To corroborate this, Paul says (Rom. 6: 23), "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." In this passage we have in beautiful contrast the reward of the righteous and the result of sin. One is affirmed to be, not "happiness" but "*eternal life;*" the other is its opposite—"*death!*" The proposition appears to be "life" or "death;" existence, or non-existence. An inventive and accommodating theology, however, has very materially changed this proposition. By this latter we are expected to believe that the result of sin is pain and misery, while the consequence of well doing is happiness and peace. No such proposition can be found in the word of God. Happiness will be a characteristic of the life that God has offered to the righteous; while pain will no doubt precede and accompany the infliction of the death penalty.

James says (ch. 1: 15): "Then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth *death.*" In Rom. 1: 32, we read, "they which commit such things are worthy of *death.*" Why should the apostles so state the matter, if endless conscious misery awaits the finally unsaved? Paul also states that the "end" of a sinful course is "death." Death produces unconsciousness. It destroys conscious being. It therefore follows that the condition to which the sinner will be subjected is non-existence. He is to die a literal death. That death will be eternal, because there is no release from it. It will be the second death from which there will be no resurrection to life.

We are told in Ezk. 18, no less than eight times that the penalty awaiting the sinner is *death.* "Saith the Lord God," "the soul that sinneth, it shall die." No one in the face of this declaration can believe that the soul is immortal! If it were it could not die! But the God of heaven says if it *sins* it will die. In perfect harmony with this we read in Ezk. 33: 13, "for his iniquity that he hath committed, he shall *die* for it." The prophet does not understand that the sinner is to suffer eternal pain on account of his sins; but he is to lose his life—he is to die. This agrees with God's declaration to the children of Israel through Moses: "I have set before thee this day, *life* and good, and *death* and evil." (Deut. 30: 15.)

Ministers and others, who are laboring for the salvation of sinners, are not laboring to save them from endless misery, as many teach. "He that converteth a sinner from the error of his way shall *save a soul from death* and hide a multitude of sins." (Jas. 5: 20.) This is the object of the gospel to save souls from death. The gospel is the power of God unto salvation; this salvation is deliverence from death. "A never dying soul," "the death that never dies," "endless misery," etc., are phrases peculiar to orthodox poetry and theology, but never so much as once found in the "Scriptures of truth."

C. C. MARSTON.

Our Young Folks.

The Broken Saw.

A STORY FOR BOYS.

A boy went to live with a man who was accounted a hard master. He never kept his boys; they ran away, or gave notice that they meant to quit, so he was half the time without and in search of a boy. The work was not very hard—opening and sweeping out the shop, chopping wood, going errands, and helping round. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy now-a-days that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man who has no confidence in you; because, do your best, you are likely to have little credit for it. However, Sam had been there but three days, before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age. Nevertheless the saw broke in his hands.

"And Mr. Jones will thrash you for it," said another boy who was in the woodhouse with him.

"Why of course I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes any allowances," said the other boy, "I never saw anything like him. That Bill might have stayed, only that he jumped into a hen's nest and broke her eggs. He darn't tell it; but Mr. Jones kept suspecting, and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it, and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy; "he was 'fraid; Mr. Jones has got such a temper."

"I think he'd better owned just at once," said Sam.

"I suspect you'll find it better to preach than practice," said the boy.

"I'd run away before I'd tell him;" and soon he turned on his heel and left poor Sam alone with his broken saw.

The poor boy did not feel very comfortable or happy. He shut up the woodhouse, walked out into the garden, and then went up to his little chamber under the eaves. He wished he could tell Mrs. Jones; but she wasn't sociable, and he had rather not. "Oh! my God," said Sam, falling on his knees, "help me to do the thing that is right."

I do not know what time it was, but when Mr. Jones came into the house the boy heard him. He got up crept down stairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you 'fore you saw it in the morning."

"I should think morning soon enough to tell of your carelessness. Why do you come down to-night?"

"Because," said Sam, "I was afraid if I put it off I might be tempted to tell a lie about it. I'm sorry I broke it; but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand, "There, Sam," he said heartily, "give me your hand. Shake hands; I'll trust you, Sam. That's right; that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice has not been done Mr. Jones. If the boys had treated him honestly and "above board" he would have been a good man to live with. It was their conduct which soured and made him suspicious. I do not know how this is; I only know that Sam Fisher finds in Mr. Jones a kind and faithful master. —*Sel.*

Rap! Rap!

Hattie and Donald were looking one day at some silk-worms, which were feeding on some mulberry leaves in a little box which they called "Silkie's work room." Their mother told them that as the pretty golden-winged butterflies came from the crawling caterpillars, so their new bodies would, one day, be made over bright and beautiful from their dead ones, which would first molder in the grave. They, therefore, felt quite solemn, and Donald said:

"It's very wonderful Hattie, and oh! I do wish I were a Christian!"

Dear Hattie! How earnestly she gazed into his eyes as she replied:

"Donald, it is very easy to become a Christian. A great many little children come to Christ. All you have to do is to rap and the door opens."

Hattie was right. It is easy for a child who really wishes to be a Christian to be one. Jesus says to such, "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you."

Wasn't Hattie right, therefore, when she said, "All you have to do is to *rap, and the door opens?*"

Try it, my dear child. Rap! Jesus listens, and waits to open the door—that is to make you his disciple.—*S. S. Advocate.*

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, March 5, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: Two Dollars a Year. One Dollar for Six Months.

THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The officers of the Association are a Board of Trustees, as follows:

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JOSHUA V. HIMES, Business Agent,
To whom all communications should be addressed

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 15c; 20 copies for $1. Don't fail to read and lend it.

"Good Tidings."

This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 60c. in paper.

Harps Etc.

We are out of *Harps*, and of Eld. Grant's works bound in one volume. New editions are preparing. When copies of them are received we will fill orders immediately. Our friends will be patient until then.

Field's Discussion.

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced, some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready, because they thought it would help their side—that Mr. Connolly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocia. The book has not yet made any converts to immaterialism that we have heard of; but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp 218), and will be sent post-paid for 50c. We hope for liberal orders.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success.

John S. Lawver, M. B. Oyer, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Hink, I. C. Wellcome, J. F. Huber, Grand St. (N. Y.) church, Auburn (Ill.) church, C. Libby (pd.), H. R. York, Wm. M. Hall, J. C. Stone, W. E. Brown, M F Wistrom, R. W. Wilson, R. M. Lampard, Clinton (Io) Church, Lapeer Church.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $130. See advertisement.

To Correspondents.

R. HULEATT. You do not state where D. Huleatt takes his paper....J. PROSSER. Please give your P. O. Address to S. Halroyd, Genoa, Ill....W. R. HOWE. Mr. Chapman died some two years ago....A. W. AVERILL. It was a misunderstanding. We think we have it straight now ...J. YOUNGS. Will continue....G. WRIGHT, Jr. We had sent 50 by express.

Letters Received,

TO SATURDAY, MARCH 2.

All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

G G Downs
E Drew
A Scolley
L Radell
W J Lewis
J W Wilkinson
J Hogue
J Stiles
P Allyn
J Youngs
E Napier
J Mechem
A J Palmer
M Brown
T Moon
M C Miller
W P Shockey
A W Averill
L Mansfield
C Collins
D Huleatt
E S Levi
L March
J Langley
J Bottomley
J Piggot
J G Smith
S Cronce
J M Weston
G M C Roberts
T W Raymond
M A Kance
E Lister
M W Bride
C W Stephens
E L Scott
E G Hobbs
J G Baughman
J S Deegin
B Palmer
M Staffenbeurgh
W M Hall
G W Franklin
G Wright
J S Deming
C W Thomas
N Wilson
R B Williams
F D Stephens
C H Hoffman
M Beck
J P Russell
T E Cummings
J Mitchell
L Bacon
B Tilley
G B Congdon
N P Shephard
J P Smith
J P Parish
A Larzalese
A S Barber
A A Pinchin
M C Tice
E M Kent
D Doan
W N Low
D V Burroughs
F A DeWolf
O D Gibson
E W Huson
A Wilbur
H Frank
E N Bliss
E Udell
P Holler
W M Buell
T J Giddings
A Padden
J W Taylor
J E Andrus
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S Hale
W I Mann
W Whitney
J Watkins
E H Durand
E McNatt
W Imerson
J C Stoddard
J Hamilton
G C Meigs
R M Lampard
J M Iedan
M S Annis
Job Brown
M Nichols
A F Thomas
P Holler
F Udell
W Page
H Wayers
J H Fairbell
W Hobbs
C C Marston
W N Pile
J Wendall
P W Hough 2
J N Porter
H G McCulloch
N Field
W C Irish
F Reynolds
M B Hubbell
B Matthias
A C Green
L C Collins
W Gorges
W J Cumins
J W Meadows
S Rosebraugh
M R Miles
Delta
G W Green
H Pink
P Wezell
M Stockwell
J D Simons
W W Cate
H Kendall
T S Thomasson
M McMillen
D Bosworth
M Jeans
S Bjorklund
J Echer
A W Bowen
P S Back
J W Farrow
F Miller
J F Bishop
E Gower
E C Jones
J Prosser
J Hubbell
F A Shaw
S H Darlington
C Crawshaw
E Huff
W L Winslow
P McGarr
P Wezell
E Haff
E L Delano
C S Sherman
J H Whitmore
J G Holland

Books and Tracts by Mail.

W H Lewis
A W Averill
C Collins
J Bottomley
S Cronce 2
J Piggot
T W Raymond
James Jeans
W W Cate
B Palmer
G T Adams
R L Scott
R B Williams
C Hoffman
J Lowrey
A Robinson
E A Marsh
E Chandler
M B Hubbell
J D Simons
E W Huson
E C Jones
F A Shaw
M Walton
M Paxton 2
A A Bowen
J R Preston 2
B F Brownell
J S Deming
J G Baughman
D O Hink
W H Mosley
E A Miller
S Martz
B H Hall 2
J Condway
L A Handley
F E Davis
T Vandervoort
W C Hicks
E Temple
C L Jones
J M Hoffman
E Gower
J Searce
J W Cowles 2
W C Irish
A M B Graham
A M Gladding
J W Weltner
S E Mabey
G A Brenner
C M Kerr
E Kennedy
I E Andrus
J A Smith
A M Lemon
W Kile 2
J Martin 2
E Lloyd
J H Fairhill
M Nichols
A Larzalese
D V Burroughs
F E Davis
T J Giddings

BY EXPRESS.

John Bower
C C Marston
P Holler

Communications.

P W Hough 2
M Beck
C C Marston
W Hobbs
A P Moore
M Field
W Foster
W McCulloch
O D Gibson
G W Crosby
O R Fassett
S Morett
C H Case
G W Hurd
A Armour

RESPONSES.

Previously acknowledged..........................$666.64
A S Barber.... ....$1 00 | J Watkins............ 50

Pledges—Paid.

James Langley.......$2 00 | D V Burroughs......$1 00
A A Pinchen......... 50 | J A Peterson......... 1 00

New Press.

A Huleatt. $1 00

Book Notices, Etc.

THE subscription lists of the *Family Circle*, and also of the *Bright Side*, were totally consumed in the great fire; but they have now united, and are published monthly at 50c. per annum, under the name of the *Bright Side and Family Circle*. Old subscribers should send in their address at once. Address, Bright Side Co., Chicago, Ill.

THE *Child's Friend* is a taking little illustrated monthly paper for the little folks, published by the Bright Side Company at Chicago, Ill. Only 25c. a year. Sunday-schools can get ten or more copies at the rate of 12c. each.

Obituary.

WINN. In Jericho, Kane Co. Ill., Feb. 14, 1872, Eliza Winn: aged 54 years.

Sermon by the writer from 1 Cor. 15:26—"The last enemy *that* shall be destroyed *is* death."

C. W. SMITH.

CARR. Henry H. Carr fell asleep at his residence, near Blue Lick, Clark Co. Ind., Dec. 26, 1871: in his 33d year.

Br. Carr leaves a wife, a little son, and many friends to mourn. We sorrow not as those who have no hope, as we believe he sleeps in Jesus, who will raise him up at the last day.

Sermon by the writer, from Hos. 13:14.

G. W. GREEN.

VAN METER. Died at Holton, Ind., James William, son of Br. and Sr. T. G. Van Meter: aged 1 year, 1 month, and 20 days.

May the God of all grace comfort our brother and Sr. in this deep affliction; and while they mourn their loss may they rejoice that "the last enemy," death, will soon be destroyed.

Sermon by the writer, from 1 Cor. 15:26.

G. W. GREEN.

FULLER. In DeKalb, Ill., Feb. 6, 1872, Sr. Hannah Fuller: aged 26 years.

She was the wife of Br. A. S. Fuller, whom many will remember as the kind and obliging Station Agent at DeKalb. She was known and loved by a large circle of friends. She fell quietly asleep in Jesus, in the blessed hope of life and immortality at the resurrection morning.

A short service was held in the Lutheran chapel in DeKalb, where a large congregation gathered to bid farewell to one beloved by all. Through the kindness of the Railroad Company free passes were given all who wished to attend the funeral at Blackberry. About forty silently and sadly went aboard the train and followed our dear sister to her last resting place. In the meantime a large congregation had assembled at the Christian church, and awaited our coming. I addressed them from the words—"Death is swallowed up in victory."

May the Lord bless and keep our brother in his deep affliction, and may he look forward with abiding faith to that bright morning when the lost jewels shall be gathered to shine in the deathless kingdom of God.

H. G. McCULLOCH.

Notices, Etc.

Discussion.

I purpose, the Lord willing, to hold a discussion with Eld. S. K. Hallam (Disciple), in his church at Farmer City, Ill., commencing March 18, and continuing three days, upon three propositions, involving the nature of man, the kingdom of God, and the destiny of the wicked.

C. C. MARSTON.

Br. Peter Milson has arranged to devote most of his time to the work of the ministry. Churches and brethren desiring his labors should correspond with him at once. We recommend him as a faithful minister of the word, one that will not shun to declare the whole counsel of God.

GEO. W. MILLER.

Minnesota Tent.

Notice is hereby given to those brethren and sisters of the State of Minn. who have subscribed for the purchasing of a new tent for the State, that the business of collecting and purchasing the tent in time for the summer campaign, has been committed to the undersigned, by a vote of the Annual Conference at its last session. All such as have not paid their subscriptions will please remit to me as soon as possible, that I may have time to make the purchase, before it will be actually needed. ADDRESS: GEO. W. MILLER, Millersburg, Rice Co, Minn.

The Times.

AT HOME.

-- -- -- Last year twenty-seven persons, and sixty horses, were killed while crossing R. R. tracks at train-time.

-- -- -- Seven hundred and twenty-one square feet of land on Wall St. New York was recently sold for $250,000, or at the rate of $14,000,000 an acre.

-- -- -- The immigration from Europe is likely to be heavier than ever the present year. Passages are said to be secured six or eight weeks in advance, by all the sailing and steamship lines.

-- -- -- Some of the boxes sent to help relieve Chicago, exhibited the peculiar tastes of the donors. The contents of one box were thirty changes of under garments, six packs of playing cards, three Testaments, and a box of jewelry.

-- -- -- The latest sensational story is of a comet *en route* from "beyond time and space" perhaps which is to arrive at our borders Aug. 12, next, unless Jupiter interferes with his attractive force. So goes the story. But one needs only a smattering of astronomy to know that the path of newly discovered comets is not so easily marked out.

-- -- -- There has been seen lately what probably was never seen before, wine peddled on the side-walks in New York city. All the favorite brands were put up in the most attractive style in five cent bottles for the children—first step to ruin! Who will save them from the snare of the evil one? Who will teach them what a poison lurks under this cunning guise? Nothing else will save them; for if they believe it is good, they will have it. There is nothing to hinder them.—*Temperance Advocate.*

ABROAD.

-- -- -- Snow and ice have been seen in Asia this winter, in places never before visited.

-- -- -- Judging from the latest advices affairs in France and Rome are rapidly approaching a crisis.

-- -- -- Three more men-of-war have been fitted out to cruise in the British Channel to guard the French coast against Bonapartist expeditions.

-- -- -- The *Patrie* asserts that the mission of Prince Frederick Charles of Prussia, who is now in Rome, is to bring about an alliance between Germany, Austria, and Italy.

-- -- -- The great jubilee in London as an expression of Thanksgiving for the recovery of the Prince of Wales was attended by 4,000,000 of people. So far as heard from, five were killed and over 200 injured in accidents of various kinds.

-- -- -- The day after the jubilee, a crazy young Irishman made an attempt upon the Queen's life. However his only weapon was an unloaded and unserviceable pistol. He seems to have become insane on Fenianism.

-- -- -- The Alabama Claims-Treaty discussion drags its slow length along. Whether England will repudiate the arbitration agreed upon remains to be seen. It is probable she will.

-- -- -- The German Government has notified the French Minister of Finance that it will accept the anticipatory payment of 400,000,000 francs of the war indemnity with a discount of five per cent. M. Pouyer Quertier will immediately pay the amount, thereby saving 20,000,000 francs.

-- -- -- The valley of the Tay, from Dundee, at the mouth of the Frith, to beyond Perth, is under water, owing to the overflow of the river and the wathers of the Frith. The damage to property in Dundee, and to the railway between that city and Perth, cannot be estimated. Portions of Dundee were rendered uninhabitable.

-- -- -- Vesuvius is lively again, after a long period of inaction. A month ago the smoke was very delicate, but soon began to get denser, and laden at times with puffs of ashes. These more recently have been followed by other projectiles, and the Naples *Purgato* of Feb. 3 says fire could then be seen from the crater every night. The movement appears at three distinct points. Fears are entertained of a serious outbreak.

-- -- -- There are fresh rumors that the Pope will leave Rome, and that France and Austria have both offered him a home. All three rumors are no doubt false. The Chicago *Tribune* says: "The nations of Europe have all witnessed the destruction of his political power without a protest, and all have substantially advised him to submit, telling him that he was better off without politital power than with it, which he cannot "see." A transfer of the Papacy at this time will have little or no political effect, though it may, and probably will, as before, end in breaking up the exclusively Italian organization of the 'Sacred College.'

-- -- -- The Medical Commission sent by the Sultan in Persia, near the Turkish borders, to decide on the character of the pestilence raging there, have reported that it is the regular Eastern plague. The malady takes the form of slow fever, with typhus symptoms with bubos under the arms, in groin and neck, carbuncles, and general eruption over the whole body. It carries the sufferer off quietly, attacking neighborhoods and entire families, and is transmitted from town to town. In the region of Persia infected there has been no famine or unusual scarcity of food. The mortality of the scourge up to the last accounts, had reached nearly 500.

-- -- -- From the announced intention of the Pope to call another Ecumenical Council, it would seem that the Powers above have not been fully convinced of the Papal Infallibility by the Council of 1870 and need to be reassured. Certainly, if the blessing of the Pope is sure to be of avail, as anything infallibly done ought to be, the benefits conferred by it come in peculiar ways. The Emperor of Austria was blessed and marched happily on to Sadowa; the Queen of Spain received the Golden Rose, and fled from her misrule over the Pyrenees; Maximilian was blessed and went across the ocean to Mexico and to death. On the other hand, Victor Emanuel has been cursed with great vigor and persistency, yet to-day he is king of United Italy, and has made his daughter Queen of Portugal and his son King of Spain. Evidently, Infallibility needs to be re-affirmed.

Appointments.

MICHIGAN.

Marietta. Presbyterian chapel, Monday and Tuesday evenings, March 11, 12.
North Branch Union S. H. Wednesday eve. March 13.
Speaker Gray S. H. Thursday eve. March 14.
Brockway Center, Friday eve. March 15.
Advent chapel, Lake Shore, three miles north of Lexington, Sunday, 10½ a. m. March 17.
Lexington Ridge, White S. H. 2½ p. m.
Port Sanilac, Good Templar's Hall, 7½ p. m.
GEO. WRIGHT, Jr.

The third Q. M. for the Southren District of Mich. will be held at the Munger S. H. five miles north of Eaton Rapids, Eaton Co. commencing Wednesday eve. March 20, and hold over Lord's day. Teams will be at the station at Eaton Rapids on the arrival of the p. m. train from Grand Rapids and Jackson. Eaton Rapids is on the Grand River Valley R. R. Let there be a full attendance.

J. M. SHOOK, Sec'y. pro tem.

ILLINOIS.

Amboy, Lee Co. Sabbath, March 10. Subject in the eve: Authenticity of the N. T.
Dalton, Moultrie Co, March 12 to 15, as Br. W. M. Reeder may arrange
Blue Ridge, Piatt Co. March 16.
Sheelsville, Piatt Co. March 17.
Farmer City, Dewitt Co. March 18 to 21, in debate with Eld. S. K. Hallam.
C. C. MARSTON.

Clinton, Colton's S. H. Saturday eve. March 16.
Afton, Sabbath, March 17. C. W. SMITH.

Milroy, Sat. eve, March 9, and on Sabbath at 11 a. m. and 7 p. m. At the Town House at 3 p. m.
C. W. SMITH.

IOWA.

The S. W. Iowa First District Q. M. is to be held at Lewis, Cass Co. March 15–17. Brethren and sisters, let us have general rally.

WM. MORPHY, Sec'y.

MISSOURI.

Milan, March 21, and over Sunday.
South Milan, April 7.
West Unionville, 3 miles, May 4, 5.
N. C. MILLER

MINNESOTA.

Vowles S. H. St. Charles, 2 p. m. March 9, covenant meeting. All the members of Utica church are invited.
Utica Station, 10½ a. m. and eve, March 10.
Vowles S. H. 3 p. m. and regular appointments thereafter at the last named place.
S. C. WELLCOME.

Havanna Station, Steele Co. Friday eve. 7 o'clock, March 15.
Medo, Blue Earth Co. Saturday eve. and Sunday, March 16 and 17, where the brethren may arrange. Meet me at Janesville, Saturday, at 4 p. m.
Kasota, Monday eve. March 18.
New Ulm, Thursday eve. March 21, where the friends may arrange. S. C. WELLCOME.

Cottage Grove, near Br. Fullerton's, March 17.
Independence, March 24. J. RAYMOND.

WISCONSIN.

The third Q. M. for Eastern District, Wis. will be held with the church at Cassel's Prairie, Sauk Co. Friday March 22, and over the Lord's day. Come at the commencement of the meeting, and bring the holy fire with you. GEO. THOMSON.

Near Prescott, as Br. Shepard may arrange, March 10. J. RAYMOND.

NEW YORK.

The next Q. M. of the A. C. Conference of No. Penn. and So. New York, will be held with the church in Hornellsville, New York, commencing March 26, and continuing over Sunday. All are invited.

J. W. TAYLOR, Pres't.
A. H. BRIGGS, Sec'y.

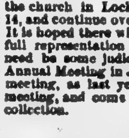
Regular meetings are held by the church at 126 West 24th St., New York city: three times on Sunday, and Monday, Wednesday, and Friday evenings. T. J. COX.

The Lord willing, the next Q. M. of the N. Y. Advent Christian Conference will convene with the church in Lockport, Thursday eve. March 14, and continue over Sunday. All are invited. It is hoped there will be a large attendance and a full representation by delegates, as there will need be some judicious planning for the next Annual Meeting in June. Shall there be a camp-meeting, as last year? Where? Pray for this meeting, and come praying. Don't forget the collection.

D. COGSWELL, Pres't.
WM. E. BROWN, Sec'y.

There will be a Q. M. held with the church at Fremont, Steuben Co. Saturday and Sunday, March 2 and 3. J. W. TAYLOR.

Advertisements.



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"Many shall run to and fro, and knowledge shall be increased."

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Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, March 12, 1872.

A man walking through the deep snow, heard his oldest son saying, "I'll step in father's tracks." He was trying to do it, and two younger brothers were at the same thing. The father went to the house of prayer that evening thinking, "If I lead my sons thus, I'll make tracks for heaven."

Special Conference Report.

In accordance with the published invitation of the A. C. church of Worcester, Mass., a special conference was held in their chapel, beginning on Tuesday, Feb. 6th, and continuing over the following Sunday. The object of this meeting was to examine the evidences relating to the *time* of the Lord's return to earth, and from the large attendance from abroad, particularly of preachers, it was very evident there was a great interest felt in the subject. Besides Massachusetts, Maine, New Hampshire and Connecticut were represented.

First Day. The afternoon of Tuesday was spent in prayer and exhortation, and by the spirit manifested in this first meeting, it became evident that this special gathering of saints was to be of more than special interest. In in the evening Br. Simpson occupied the pulpit, and briefly dwelt upon the various chronological and prophetic periods which would be likely to come before the meeting for discussion. The effort seemed designed not so much to confirm any special theory, as it was to show the relation the periods had to the *time* of the Lord's coming, and also their relation to one another.

Second Day. On Wednesday morning, at ten o'clock, Dr. H. W. Buxton, in behalf of the Worcester brethren, formally welcomed those present, assuring them that their coming together as they had was an event that gave great pleasure to the church, and that their hearts and homes were open to welcome them. The conference was then formally opened by appointing C. F Horn Chairman, and C. E. Barnes Secretary. The rule relating to the addresses was, that those desiring to address the meeting should hand their names to the Chairman, and speak in the order said names were presented, each address not to exceed an hour and a half. Br. L. T. Cunningham was the first to take the floor, and occupied about forty minutes. The "points" in his speech were (1) that the definite time regarding the time of the Lord's second coming is in the Bible; namely, the several prophetic periods; and (2) that they are to be understood, inasmuch as that all inspiration is profitable (2 Tim. 3: 16), and these *cannot* be profitable except they be understood. (3) He argued that the taking away of the "daily," and the setting up of the "abomination" (Dan. 12: 11), was fulfilled in the taking away of paganism, and establishment of papacy; (4) that the 1290 days are to be reckoned from 508 A. D., when paganism was removed from Rome, and the 1260 days from 538 A. D., when the papacy was established, thus terminating both periods in 1798 A. D. (5) The 1335 days are to be reckoned from the establishment of papacy, and extend to 1873 A. D., at which time Christ will redeem his people.

After a short time spent in general comment on the forgoing, Br. A. Simpson addressed the meeting. He did not differ materially from Br. C. and spent thirty-five minutes in confirming him in his applications of the prophetic numbers. He advanced, in addition to Br. C., the following: (1) "The holy city," (Rev. 11: 2) is the church of God: (2) the "two witnesses," represent the Bible during the treading under foot of the holy city; (3) Rev. 13: 10 was fulfilled when the pope was taken captive in 1798 A. D.; (4) Rev. 13: 2 has its fulfillment as follows: the "power" was given to the pope in 533 by Justinian, but the "seat" not until 538. From this period the papacy was supreme just 1260 years. In proving the correctness of the foregoing positions, he read quite copiously from a number of historians, such as Gibbon, Allison, Thiers, King, Marsh, and others.

A rule controling those who wish to question the speakers was, that questions should be written and handed to the Chairman. In the P. M. Br. C. answered a number, among which were the following; (1) What event marked the taking away of the "daily?" Answer: The conversion of the ten kings of divided Rome to Christianity. (2) What constitutes the "little horn" of Dan. 8? Answer: It refers to Rome. The "little horn" is synonymous with the fourth beast of Dan. 7.

Br. Henry Pratt next took the stand for an hour, and gave an exposition of Dan. 8: 13, 14. His object was to prove that the 2300 days end with the 1335 days. Once his brethren had seven years intervene, and now bu two, and he hoped ere long to see them agreeing that they end simultaneously. In proving that they end in 1873, he located the termination of the seventy weeks in A. D. 63, at which time the Jewish war began. To prove this Josephus was read by the speaker quite extensively. This claim brought on quite an animated discussion as to the beginning of the Jewish war, some claiming that it began in 65 A. D., and others in 63. To prove their respective points, both parties appealed to Josephus, and both sides ceased very confident of having gained their respective positions.

Before adjourning, it was voted to spend two hours each day during the meeting in a general Bible class; namely, from nine to ten o'clock A. M., and from four to five o'clock P. M., each speaker to be limited to five minutes. Adjourned to ten o'clock A. M.

Third Day. After the meeting was called to order and opened with prayer Br. Orion Green addressed the meeting fifty minutes. This speaker differed from those of the day before, in that he terminated the seventy weeks of Dan. 9 at the *end* of the Jewish war, which he located in A. D. 70. He claimed that the remaining 1810 days (during which Jerusalem was to be trodden down by the Gentiles) begin at this point, thus ending them in 1880.

The next speaker was Br. Edward Daniels, who occupied about fifteen minutes. His claims were (1), that the 1260 years of papal supremacy ended in 1871, when Victor Emmanuel entered Rome. He referred to no event to mark the commencement of them. (2) He also claimed that the "two-horned beast" of Rev. 13 is Victor Emmanuel, though he made no effort to identify the two horns.

Br. N. H. Barbour next took the stand, and gave a brief exposition of Rev. 13. His positions were as follows; (1) The "beast," (v. 2) is the papacy. (2) The "image of the beast" is papacy restored, which restoration was brought about by the first Napoleon. (3) The "two-horned beast" is the two Napoleons. Napoleon I. gave life to the "image," or restored papacy, and Napoleon III. sustained it until he fell, and then the "image" fell also. In establishing the above, he argued that the allied powers, or Holy Alliance, could not be the "image," as some claimed. Time, fifteen minutes.

The foregoing elicited considerable discussion, after which Br. S. S. Brewer took the floor, and gave his views of the chapter. (1) The phrase, "he exerciseth all the power of the first beast before him" was explained: "before" does not mean priority in point of time, but *in presence of.* (2) The "two-horned beast" is papacy; the "image" is its system of worship. The features attributed to this power from v. 12 to v. 18 are exactly fulfilled in papacy. At the request of one of the brethren, Br. B. then read the paraphrase of Father Miller on this chapter, after which the meeting adjourned to two o'clock, P. M.

In the afternoon, after some promiscuous discussion, Br. G. W. Brown occupied the pulpit and presented his ideas in the form of a sermon on Rev. 11; 1, 2, as follows: (1) The "angel" is identical with the one of the preceding chapter, and also with the one in chapter 24: 6. It is the Advent angel, or people who are proclaiming the advent. (2) The "temple of God" mentioned in the text, is the Christian church. (3) The "man of sin" was to sit in this temple. He did obtain this seat in the church of Rome, 538 A. D. (4) The "forty-two months" reach to 1798 and the 1335 days, beginning at the same point, reach to 1873, at which time Christ will return to earth. Time sixty minutes. Adjourned to ten o'clock, A. M.

Fourth Day. Met according to adjournment. After prayer, Br. Barbour addressed the meeting for the purpose of showing that the six thousand years of the world's history since the creation of man, will end with the year 1872 A. D. His measurements were as follows:—

From	creation to end of flood	1656	yrs.
"	flood to death of Terah	427	"
"	Abrahamic cov. to giving of law	430	"
"	exodus to sending of spies	1	"
"	sending of spies to division of land	45	"
"	division of land to Samuel	450	"
"	Samuel (under kings) to Zedekiah	513	"
"	Zedekiah to end of captivity	70	"
"	end of captivity to first year of Cyrus (536 B. C.) to Anno Domini	536	"
"	A. D. to 1872	1872	"
		6000	"

Having thus presented his chronology, Br. B. next presented an argument concerning the punishment of Israel, "double," founded on of Jer. 16: 13–18. He claimed that the "double" punishment would extend beyond their rejection eighteen hundred years ago, a period of time equal to what they had existed *at that time.* At the time of their rejection (A. D. 30) they had existed as a nation eighteen hundred and forty-three years; to be punished "double" would be to extend their desolation an equal period beyond, which would accomplish their punishment in 1873. In proving the foregoing, Br. B. argued that the Jewish nationality began at the death of Jacob, from which event the coming of Shiloh (which was when Christ entered upon his ministry, in A. D. 30, according to Br. B.), there were eighteen hundred and forty-three years, which he reckoned as follows:—

From	Jacob's death to giving of law	198	yrs.
"	giving of law to sending of spies	1	"
"	sending of spies to division of land	45	"
"	division of land to Samuel	450	"
"	Samuel (under kings) to Zedekiah	513	"
"	Zedekiah to end of captivity	70	"
"	end of captivity to first year of Cyrus (536 B. C.) to Anno Domini	536	"
"	A. D. to coming of Shiloh	30	"
		1843	"

This is the period of their existence as a nation up to their rejection, from which the "double" is to be reckoned bringing us to 1873, at which time Israel will be gathered. Following this the speaker gave an exposition of the parable of the ten virgins (Mat. 25), in which he claimed that the Advent people since '43 had fulfilled it exactly.

The preceeding expositions gave rise to a general discussion, which was terminated by voting, on motion of Br. W. N. Pile, that the afternoon session from one to three o'clock be spent in a discussion between Brn. Simpson and Cunningham, and Br. Barbour (the latter to have half the time), in order to learn wherein the variation of two years occurred between their respective chronologies, that of Br. B. ending the six thousand years in 1873, while Brn. S. and C.'s extended to '75. Adjourned to one o'clock P. M.

Met according to adjournment. Br. Simpson took the stand, and gave the following as being his system of chronology:—

From	creation of man to flood	1656	yrs.
"	beginning to end of flood	1	"
"	flood to end of Noah's age	427	"
"	Noachic age to giving of law	430	"
Sojourn in wilderness		40	"
Under Joshua		26	"
Anarchy		18	"
Judges		450	"
Samuel		12	"
Kings		[illegible]	"
From	captivity to first of Cyrus	70	"
"	Cyrus to Christ	[illegible]	"
"	Christ to A. D.	5	"
		4126	"

From the expiration of Br. S.'s time (each speaker being allowed ten minutes), until four o'clock, the time was spent in discussion between Br. Barbour on one side, and Brn. Simpson and Cunningham on the other. Br. Barbor claimed their chronology was wrong in the addition of one year for the duration of the flood, whereas he claimed the sixteen hundred and fifty-six years from creation included the year of the flood. The discussion of this point consumed the greater portion of the time, in which discussion Br. B. showed plainly and unmistakably that in this place his opponents had inserted a year which did not belong there. His proof was in Gen. 7; 11; 8: 13; and 9: 28, 29. By referring to the tables above, the reader will perceive wherein the variation occurs. His opponents did not acknowledge the mistake, although the feeling was almost universal among the listeners that they should have done so, as Br. Barbour, on *this* point at least, was decidedly in the right.

Br. Cunningham's speeches during this discussion were mainly for the object of proving Br. B.'s reckoning wrong in dating the first year of Cyrus in 536 B. C. He argued that at the birth of the Messiah was to be sixty-nine weeks or four hundred and eighty-three years from the going forth of the commandment to restore and rebuild Jerusalem; and as Christ was born five years before A. D., the years would extend backward to 488 B. C. Now as Cyrus issued this decree in the first year of his reign (Ezra 1), it follows that 488 B. C., is the correct date. Although the two chronologies differ but two years in their termination, it must be evident to all that there is really a much greater difference between them, as at the first year of Cyrus they are forty-eight years apart. Query. This being so, how is it they can be made to come out so near together? Surely there must be a gross error somewhere.

[We do not learn from the "Report" to which day the following notes belong.—ED.]

On motion of E. G. Higgins, E. P. Woodward was appointed Secretary in absence of C. E. Barnes.

Barbour—Br. Cunningham said that these events might go beyond the seventy weeks. It seems to me that when the events are finished the weeks must be.

Cunningham—I did not mean that they were specific events which commenced at a definite point, and ended at a definite point. There was nothing to specify when he should be born in the seventy weeks.

Pratt—In his prayer, Daniel refers to his covenant by Moses, and says he has confirmed his word. If the covenant is to be blessing, to confirm it is to bring blessings, and *vice versa.* The leader is to be the man of fierce countenance, who is to destroy the city. Titus comes, and does he do these things? The Savior says these be the days of vengeance. The transgression is to be restrained four hundred and ninety years, and then the Romans come. When the time is out, they come, confirm the covenant, destroy the city, and take away the sacrifices.

Pile—A covenant is an agreement between two parties. It always has its sanctions, that is, penalties attached to it, in case of breach. If the people broke it then the curses came upon them. What covenant was this, the old or the new? If one ends with Christ, how could it relate to the Jews? And about the seven weeks, and the sixty-two weeks, are they separate or joined?

Ewell—The question looks clear to me. How much of the time belongs to the Jews? Seventy weeks. If I lease a house for five years, it is not for four years and eleven months, but for five years. If I do not comply with the terms of the lease, when the time has expired the owner has control of of the house. It will take him some time to get possession, perhaps seven days.

Brown—There were two covenants made with the Jews. The one referred to by Daniel is in Deut. 29: 28. Gabriel comes along and says, I have come forth to give thee skill; therefore understand the matter. What matter? The matter you have been praying about. In regard to the "new covenant" it is not spoken of at all in Dan. 9. There are seventy weeks to restrain the evil that is to come upon you. When they are run out, the people of the Prince shall confirm the covenant for one week, and cause the sacrifice to cease, and cease forever. They will take away all you have. We do not

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

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Advent Christian Times.

BUCHANAN, - - - - - - MICHIGAN

TUESDAY AFTERNOON, March 12, 1872.

A man walking through the deep snow, hea.d his oldest son saying, "I'll step in father's tracks." He was trying to do it, and two younger brothers were at the same thing. The father went to the house of prayer that evening thinking, "If I lead my sons thus, I'll make tracks for heaven."

Special Conference Report.

In accordance with the published invitation of the A. C. church of Worcester, Mass., a special conference was held in their chapel, beginning on Tuesday, Feb. 6th, and continuing over the following Sunday. The object of this meeting was to examine the evidences relating to the *time* of the Lord's return to earth, and from the large attendance from abroad, particularly of preachers, it was very evident there was a great interest felt in the subject. Besides Massachusetts, Maine, New Hampshire and Connecticut were represented.

First Day. The afternoon of Tuesday was spent in prayer and exhortation, and by the spirit manifested in this first meeting, it became evident that this special gathering of saints was to be of more than special interest. In in the evening Br. Simpson occupied the pulpit, and briefly dwelt upon the various chronological and prophetic periods which would be likely to come before the meeting for discussion. The effort seemed designed not so much to confirm any special theory, as it was to show the relation the periods had to the *time* of the Lord's coming, and also their relation to one another.

Second Day. On Wednesday morning, at ten o'clock, Dr. H. W. Buxton, in behalf of the Worcester brethren, formally welcomed those present, assuring them that their coming together as they had was an event that gave great pleasure to the church, and that their hearts and homes were open to welcome them. The conference was then formally opened by appointing C. F Horn Chairman, and C. E. Barnes Secretary. The rule relating to the addresses was, that those desiring to address the meeting should hand their names to the Chairman, and speak in the order said names were presented, each address not to exceed an hour and a half. Br. L. T. Cunningham was the first to take the floor, and occupied about forty minutes. The "points" in his speech were (1) that the definite time regarding the time of the Lord's second coming is in the Bible; namely, the several prophetic periods; and (2) that they are to be understood, inasmuch as that all inspiration is profitable (2 Tim. 3: 16), and these *cannot* be profitable except they be understood. (3) He argued that the taking away of the "daily," and the setting up of the "abomination" (Dan. 12: 11), was fulfilled in the taking away of paganism, and establishment of papacy; (4) that the 1290 days are to be reckoned from 508 A. D., when paganism was removed from Rome, and the 1260 days from 538 A. D., when the papacy was established, thus terminating both periods in 1798 A. D. (5) The 1335 days are to be reckoned from the establishment of papacy, and extend to 1873 A. D., at which time Christ will redeem his people.

After a short time spent in general comment on the forgoing, Br. A. Simpson addressed the meeting. He did not differ materially from Br. C. and spent thirty-five minutes in confirming him in his applications of the prophetic numbers. He advanced, in addition to Br. C., the following: (1) "The holy city," (Rev. 11: 2) is the church of God: (2) the "two witnesses," represent the Bible during the treading under foot of the holy city; (3) Rev. 13: 10 was fulfilled when the pope was taken captive in 1798 A. D.; (4) Rev. 13: 2 has its fulfillment as follows: the "power" was given to the pope in 533 by Justinian, but the "seat" not until 538. From this period the papacy was supreme just 1260 years. In proving the correctness of the foregoing positions, he read quite copiously from a number of historians, such as Gibbon, Allison, Thiers, King, Marsh, and others.

A rule controling those who wish to question the speakers was, that questions should be written and handed to the Chairman. In the P. M. Br. C. answered a number, among which were the following; (1) What event marked the taking away of the "daily?" Answer: The conversion of the ten kings of divided Rome to Christianity. (2) What constitutes the "little horn" of Dan. 8? Answer: It refers to Rome. The "little horn" is synonymous with the fourth beast of Dan. 7.

Br. Henry Pratt next took the stand for an hour, and gave an exposition of Dan. 8: 13, 14. His object was to prove that the 2300 days end with the 1335 days. Once his brethren had seven years intervene, and now bu two, and he hoped ere long to see them agreeing that they end simultaneously. In proving that they end in 1873, he located the termination of the seventy weeks in A. D. 63, at which time the Jewish war began. To prove this Josephus was read by the speaker quite extensively. This claim brought on quite an animated discussion as to the beginning of the Jewish war, some claiming that it began in 65 A. D., and others in 63. To prove their respective points, both parties appealed to Josephus, and both sides ceased very confident of having gained their respective positions.

Before adjourning, it was voted to spend two hours each day during the meeting in a general Bible class; namely, from nine to ten o'clock A. M., and from four to five o'clock P. M., each speaker to be limited to five minutes. Adjourned to ten o'clock A. M.

Third Day. After the meeting was called to order and opened with prayer Br. Orion Green addressed the meeting fifty minutes. This speaker differed from those of the day before, in that he terminated the seventy weeks of Dan. 9 at the *end* of the Jewish war, which he located in A. D. 70. He claimed that the remaining 1810 days (during which Jerusalem was to be trodden down by the Gentiles) begin at this point, thus ending them in 1880.

The next speaker was Br. Edward Daniels, who occupied about fifteen minutes. His claims were (1), that the 1260 years of papal supremacy ended in 1871, when Victor Emmanuel entered Rome. He referred to no event to mark the commencement of them. (2) He also claimed that the "two-horned beast" of Rev. 13 is Victor Emmanuel, though he made no effort to identify the two horns.

Br. N. H. Barbour next took the stand, and gave a brief exposition of Rev. 13. His positions were as follows; (1) The "beast," (v. 2) is the papacy. (2) The "image of the beast" is papacy restored, which restoration was brought about by the first Napoleon. (3) The "two-horned beast" is the two Napoleons. Napoleon I. gave life to the "image," or restored papacy, and Napoleon III. sustained it until he fell, and then the "image" fell also. In establishing the above, he argued that the allied powers, or Holy Alliance, could not be the "image," as some claimed. Time, fifteen minutes.

The foregoing elicited considerable discussion, after which Br. S. S. Brewer took the floor, and gave his views of the chapter. (1) The phrase, "he exerciseth all the power of the first beast before him" was explained: "before" does not mean priority in point of time, but *in presence of.* (2) The "two-horned beast" is papacy; the "image" is its system of worship. The features attributed to this power from v. 12 to v. 18 are exactly fulfilled in papacy. At the request of one of the brethren, Br. B. then read the paraphrase of Father Miller on this chapter, after which the meeting adjourned to two o'clock, P. M.

In the afternoon, after some promiscuous discussion, Br. G. W. Brown occupied the pulpit and presented his ideas in the form of a sermon on Rev. 11: 1, 2, as follows: (1) The "angel" is identical with the one of the preceding chapter, and also with the one in chapter 24: 6. It is the Advent angel, or people who are proclaiming the advent. (2) The "temple of God" mentioned in the text, is the Christian church. (3) The "man of sin" was to sit in this temple. He did obtain this seat in the church of Rome, 538 A. D. (4) The "forty-two months" reach to 1798 and the 1335 days, beginning at the same point, reach to 1873, at which time Christ will return to earth. Time sixty minutes. Adjourned to ten o'clock, A. M.

Fourth Day. Met according to adjournment. After prayer, Br. Barbour addressed the meeting for the purpose of showing that the six thousand years of the world's history since the creation of man, will end with the year 1872 A. D. His measurements were as follows:—

From	creation to end of flood	1656	yrs.
"	flood to death of Terah	427	"
"	Abrahamic cov. to giving of law	430	"
"	exodus to sending of spies	1	"
"	sending of spies to division of land	45	"
"	division of land to Samuel	450	"
"	Samuel (under kings) to Zedekiah	512	"
"	Zedekiah to end of captivity	70	"
"	end of captivity to first year of Cyrus (536 B. C.) to Anno Domini	536	"
"	A. D. to 1873	1873	"
		6000	"

Having thus presented his chronology, Br. B. next presented an argument concerning the punishment of Israel, "double," founded on of Jer. 16: 13–18. He claimed that the "double" punishment would extend beyond their rejection eighteen hundred years ago, a period of time equal to what they had existed *at that time.* At the time of their rejection (A. D. 30) they had existed as a nation eighteen hundred and forty-three years; to be punished "double" would be to extend their desolation an equal period beyond, which would accomplish their punishment in 1873. In proving the foregoing, Br. B. argued that the Jewish nationality began at the death of Jacob, from which event the coming of Shiloh (which was when Christ entered upon his ministry, in A. D. 30, according to Br. B.), there were eighteen hundred and forty-three years, which he reckoned as follows:—

From	Jacob's death to giving of law	198	yrs.
"	giving of law to sending of spies	1	"
"	sending of spies to division of land	46	"
"	division of land to Samuel	450	"
"	Samuel (under kings) to Zedekiah	512	"
"	Zedekiah to end of captivity	70	"
"	end of captivity to first year of Cyrus (536 B. C.) to Anno Domini	536	"
"	A. D. to coming of Shiloh	30	"
		1843	"

This is the period of their existence as a nation up to their rejection, from which the "double" is to be reckoned bringing us to 1873, at which time Israel will be gathered. Following this the speaker gave an exposition of the parable of the ten virgins (Mat. 25), in which he claimed that the Advent people since '43 had fulfilled it exactly.

The proceeding expositions gave rise to a general discussion, which was terminated by voting, on motion of Br. W. N. Pile, that the afternoon session from one to three o'clock be spent in a discussion between Brn. Simpson and Cunningham, and Br. Barbour (the latter to have half the time), in order to learn wherein the variation of two years occurred between their respective chronologies, that of Br. B. ending the six thousand years in 1873, while Brn. S. and C.'s extended to '75. Adjourned to one o'clock P. M.

Met according to adjournment. Br. Simpson took the stand, and gave the following as being his system of chronology:—

From	creation of man to flood	1656	yrs.
"	beginning to end of flood	1	"
"	flood to end of Noah's age	427	"
"	Noachic age to giving of law	430	"
Sojourn in wilderness		40	"
Under Joshua		25	"
Anarchy		18	"
Judges		450	"
Samuel		12	"
Kings		509	"
From	captivity to first of Cyrus	70	"
"	Cyrus to Christ	483	"
"	Christ to A. D.	5	"
		4126	"

From the expiration of Br. S.'s time (each speaker being allowed ten minutes), until four o'clock, the time was spent in discussion between Br. Barbour on one side, and Brn. Simpson and Cunningham on the other. Br. Barbor claimed their chronology was wrong in the addition of one year for the duration of the flood, whereas he claimed the sixteen hundred and fifty-six years from creation included the year of the flood. The discussion of this point consumed the greater portion of the time, in which discussion Br. B. showed plainly and unmistakably that in this place his opponents had inserted a year which did not belong there. His proof was in Gen. 7: 11; 8: 13; and 9: 28, 29. By referring to the tables above, the reader will perceive wherein the variation occurs. His opponents did not acknowledge the mistake, although the feeling was almost universal among the listeners that they should have done so, as Br. Barbour, on *this* point at least, was decidedly in the right.

Br. Cunningham's speeches during this discussion were mainly for the object of proving Br. B.'s reckoning wrong in dating the first year of Cyrus in 536 B. C. He argued that at the birth of the Messiah was to be sixty-nine weeks or four hundred and eighty-three years from the going forth of the commandment to restore and rebuild Jerusalem; and as Christ was born five years before A. D., the years would extend backward to 488 B. C. Now as Cyrus issued this decree in the first year of his reign (Ezra 1), it follows that 488 B. C., is the correct date. Although the two chronologies differ but two years in their termination, it must be evident to all that there is really a much greater difference between them, as at the first year of Cyrus they are forty-eight years apart. Query. This being so, how is it they can be made to come out so near together? Surely there must be a gross error somewhere.

[We do not learn from the "Report" to which day the following notes belong.—ED.]

On motion of E. G. Higgins, E. P. Woodward was appointed Secretary in absence of C. E. Barnes.

Barbour—Br. Cunningham said that these events might go beyond the seventy weeks. It seems to me that when the events are finished the weeks must be.

Cunningham—I did not mean that they were specific events which commenced at a definite point, and ended at a definite point. There was nothing to specify when he should be born in the seventy weeks.

Pratt—In his prayer, Daniel refers to his covenant by Moses, and says he has confirmed his word. If the covenant is to be blessing, to confirm it is to bring blessings, and *vice versa.* The leader is to be the man of fierce countenance, who is to destroy the city. Titus comes, and does he do these things? The Savior says these be the days of vengeance. The transgression is to be restrained four hundred and ninety years, and then the Romans come. When the time is out, they come, confirm the covenant, destroy the city, and take away the sacrifices.

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Ewell—The question looks clear to me. How much of the time belongs to the Jews? Seventy weeks. If I lease a house for five years, it is not for four years and eleven months, but for five years. If I do not comply with the terms of the lease, when the time has expired the owner has control of of the house. It will take him some time to get possession, perhaps seven days.

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(*Continued on page 263.*)

Lines.

Dedicated to Br. A. S. Fuller, in his deep affliction, caused by the death of his companion.

Dear Brother: Thou art weeping
For the loved of other days,
Torn from your embrace, and sleeping
In the cold and silent grave.

Treasures that to you were precious,
Treasured jewels of your heart,
Passed away to sleep in Jesus
Till you meet no more to part.

Courage, brother, cease your mourning;
Soon will come the glorious day;
Soon will break the eternal morning,
Chasing sin and death away.

Through thy blinding tears of sorrow,
Brother, see the day star rise:
Sweetly dawns the happy morrow
That drives the tears from weeping eyes.

Soon in that bright world of gladness
Where no tear-drop dims the eye,
Where no heart is grieved with sadness,
Where no mourner heaves a sigh,

You may meet in Eden's bowers
In that happy deathless land,
Where shall bloom unfading flowers;
Where is seen no broken band;

Meet beyond the world's commotion;
Meet where death is known no more;
Meet beyond life's surging ocean;
Meet where parting comes no more.

H. G. McCULLOCK.

Communications.

Bible vs. Wesley.

In his sermon on "Hell," Wesley (vol. 2, p. 151.) tries to prove the wicked will not necessarily be consumed by the fires of hell because there are some things *now* existing that fire will not consume. In illustration he refers to a species of flax called *Linum Asbestum*, which may be put into the hottest fire and yet will come out unhurt by the flames. Then he says here is a substance which is "as it were an emblem of things to come."

Now if this or any other incombustible material were truly an emblem of things to come, the indestructibility of of the wicked would be fairly proved; indeed, it would be proved beyond all controversy that as far as being consumed is concerned, the fires of the judgment day would not affect the unsaved at all; but when we turn to the Scriptures we find that incombustible material is *not* an emblem of the wicked in hell. Not in a single instance is such a figure used to illustrate their punishment. John the Baptist, James, Peter, Paul and John the evangelist all mention the subject many times, and whenever they illustrate their sayings on this subject they invariably allude to perishable and combustible objects.

John the Baptist compares the wicked to "chaff," which will be "*burned up* in unquenchable fire (Mat. 3: 12)." James alludes to the grass and the flower which wither and fade, and perish beneath the burning heat of the sun, and then says "*so* shall the rich man fade away in his ways." (Jas. 1: 11.) Peter speaks of certain ones that as natural brute beasts made to be taken and destroyed "shall *utterly perish* in their own corruption." (2 Pet. 2: 12.)

Mr. Wesley, believing the wicked will abide forever, is consistent in using that for an emblem which fire will not burn; had he chosen as an emblem that which fire wholly consumes and burns up, to illustrate what will never be consumed nor burned up, he surely would have been inconsistent, and it certainly follows that if the New Testament writers above alluded to believed with Wesley and others, that the wicked would *neve* be consumed, they made choice of very poor figures to illustrate that doctrine; but instead of charging them with inconsistency in making such a selection of emblems, I believe their figures were aptly chosen to illustrate the words and phrases they made use of, when speaking of this solemn subject.

In this connection it may be well to notice how Mr. Wesley comes into direct conflict with the express declarations of Scripture. He argues that it will be possible for the wicked to be burned in the fires of hell without being consumed. He here evidently uses the word *consume* in its common obvious sense, and in this same sense it is unquestionably used in the Scriptures, only with this difference: Wesley says the wicked *will not* be consumed, while the Bible declares they *shall* be consumed. (Ps. 37: 20; 104: 35.)

Of course Mr. Wesley did not intend to thus come in contact with the teachings of the Book he loved. It is owing to the doctrine he advocated. To illustrate it, the figures and phrases of Scripture are insufficient. Suppose in preaching the advocates of the doctrine of eternal misery were to confine themselves to Scripture expressions, how could they declare such a doctrine by saying the wicked shall perish, shall be destroyed, shall be consumed, shall be burned up, shall be as though they had not been? And yet these are the express words of Scripture used to denote the final condition of the lost. It therefore follows that the doctrine is not true.

In Ex. 3: 2, in speaking of Moses, the record says, "The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked and behold the bush burned with fire, and the bush was not consumed." Here is a wondrous miracle: combustible material wrapped in flames and yet unconsumed! As long as the bush remained unconsumed while the fire was in the midst of it, so long must God have interposed by a special miracle.

Now all must admit that if men's bodies as now constituted were subjected to fire, they would soon be consumed; and it must be also admitted that when cast into *gehenna* (Mat. 5: 20), the body will *then* be consumed, unless God interposes by a special miracle, as he did in the case of the burning bush. But where in the Bible is it intimated that the bodies of wicked men will be made incorruptible, that they may thus be unconsumed? Such a passage cannot be found.

Our Savior was aware of the miracle wrought at the burning bush, as he alluded to it in his talk with the Sadducees. (Lk. 20: 37.) Now what an excellent figure to illustrate the indestructibility of the lost this would be—much superior to Wesley's *Linum Asbestum*—if they are indestructible. Why then did not our Savior compare them to it? Further, why did he, instead of so doing, use figures which can *only* symbolize destructibility? Said he, "If a man abide not in me he is cast forth *an dis withered*, and men gather them, and cast them into the fire and they are burned." (John 15: 6.) In the world's harvest he will say to the reapers, "Gather ye together first the tares and bind them in bundles to burn them." (Mat. 13: 30.)

Candor must confess that abiding forever is not prefigured by such illustrations; hence we may conclude Jesus did not intend to prefigure it. All his illustrations drawn from nature are found to be very apt. How correctly and truthfully does his allusion to the shepherd searching for the lost sheep illustrate his own mission to save a lost world. How apt is the lesson drawn from the parable of the barren fig tree in showing the unfruitfulness of many in the Lord's moral vineyard. And how beautifully does the parable of the vine and its branches illustrate the dependence of disciples upon their Master In these and all his parables we see the truth illustrated by the figure most exactly; we see no defect, and if it be admitted that his figures to illustrate the final punishment of the wicked are apt, then it must be conceded that as they do not at all symbolize eternal duration, but rather a total consumption, therefore *total consumption* is what he meant to teach.

What a contrast between the figure used by our Savior and the one by Mr. Wesley! One compares the wicked to tares *which the flames devour and consume*, the other to a material *which the hottest fire will not even scorch!* Can it be possible that two such opposite figures illustrate one and the same effect? No! such opposite figures represent widely different effects; one suggests the idea of eternal duration, the other that of destruction. Which shall we adopt?

C. E. BARNES.

The Power of Long Cherished Opinions.

There are perhaps [illegible] experiences more disagreeable [illegible] journey through life than to be forced to seriously doubt the correctness of long and fondly cherished religious opinions. When our minds were young and plastic those impressions were communicated, and fixed themselves almost indelibly there, and they cannot be effaced even when discovered to be wrong without the most painful mental exercise; I still remember the severe mental struggles which for months I sustained, when the faith which my fathers bequeathed to me was questioned. And with how much confidence I appealed to my English Bible, to sustain the almost universal belief in the natural immortality of man, and with what keen disappointment I discovered that the evidence which I had expected to find written on every page of Scripture, clear as a sunbeam, and majestic, and convincing as truth itself, was completely wanting. The Scriptures which I had hitherto believed to testify so frequently and with so much authority concerning man's immortal soul, I found on careful examination, did not *once* mention it; and after that discovery, whatever others might do, I at least, could not appeal to hymn book or catechism. And hymn book and catechism it must be remembered, mould the youthful mind in all the Christian denominations, both of our own and foreign lands; and we come to the study of the Bible with minds full of ideas which may have no source in the gospel, and boast of no higher authority than creed or catechism. This circumstance had its influence upon me, and for a time prevented me from seeing how clearly, by the plainest and most direct statement, by the clearest and most logical inference, by figures and parables, and in every way in which language could establish any truth did heaven-inspired language establish that *sin must come to an end* and *evil be destroyed forever.* The discovery at first perplexed me. How could a truth have lain so plainly on the pages of inspiration and generations of good men have passed away without seeing it? And how do thousands of professed Christians of our own time, live and die without seeing it now? These facts (and facts are stubborn things) looked me fairly in the face and demanded a satisfactory solution. They admitted neither of suppression nor of evasion, but called for an honest and reasonable explanation. I looked back on the history of the *past*, and found that it was altogether in *accordance with fact* for an overwhelming majority to be wrong, and a feeble minority to be right. Not only did the cases of Noah and Lot rise up before me and bear very emphatic testimony to this truth, but the still more important and convincing case of the almost entire Jewish people, especially the educated and religious classes, rejecting the Messiah, whilst a mere handful of the "poor people heard him gladly," conclusively proved that even religious majorities, no matter how numerous or educated, are no guarantee for purity of doctrine. And the same truth has received additional illustration nearer our own times, in the necessity which existed for Protestant reformation, in which Luther bore such an honorable part.

Rome, though believing herself Christian nay even the divinely appointed custodian and exponent of God's truth, had, nevertheless, even in a greater degree than the Pharisees of old, "made void the law of God through her traditions;" and having herself dimmed the lustre of every cardinal truth from Genesis to Revelation, she was not slow to brand with heresy the audacious inquirer, whose only crime consisted in seeking to sweep away the priestly rubbish of her invention, which for centuries had supplanted the divine glories of God's revelation. And less pretentious errorists have manifested a strange disposition to imitate, at least in this respect, the great apostasy, and denounce as heretics, infidels, materialists, etc., opponents who profess very energetically to cherish, even as did Saul of Tarsus, "the hope of the gospel," but who nevertheless pay a strange disregard to epithet, however terrible, calmly inviting an appeal to reason and Scripture instead.

The reformers of the sixteenth century were similarly assailed; still their work, toilsome and difficult though it was, was too important to be abandoned because of the opposition which ignorance and prejudice everywhere aroused. They continued to bring, one by one to the light of day, the long hidden truths of the gospel, and rejoiced to know that their long seclusion had in no degree diminished their value, though Rome's adherents, educated and ignorant alike (and millions of professed Christians were Rome's adherents then), branded them as *new* and *strange* doctrine, discovered but yesterday, whilst her traditions could boast of a history of centuries. The Reformers, however, found them in God's word and knew that though for centuries they had been *hidden* and *neglected*, that circumstance had no power to diminish their value to them, now that they were discovered, any more than the circumstance that so many honest, educated and good men had passed away without seeing them. Prophet and apostle had each delivered his heaven-inspired message, so divinely adapted to soothe and sanctify the human heart; and though Satan had contrived to neutralize the blessing, by prompting the apostate church to misrepresent and pervert them, still there they stood indelibly fixed on the pages of inspiration, ready to communicate, as of old, their message of life and love to perishing man the moment that the misrepresentation was removed, or the perversion detected. And this work Luther and his associates effected, so far as they had light and opportunity. And although theirs, like all human efforts, were far from perfect, we must not fail to remember that their education and early training had been received amid all the intoxicating influences of Rome's apostasy; that their natural prejudices were, perhaps, as strong as those of their fellows, that they had to grope their way to the light of truth amid all the bewilderment that false teaching so long imbibed, is so well calculated to produce, and therefore if they have left some *great error untouched*, or apprehended its deformity so faintly as to give it at least some place in that reformed faith which Protestantism has accepted at their hands, so far from this being a matter of wonder, it is exactly what we might naturally expect; and whether this has been so or not, the only infallible judge—God's word—must decide. So that the question is not what majorities believe, or creeds teach, but "What saith the Lord?"

And if the natural immortality of man, and the eternal torment of the wicked are not sustained by that authority, they may and should be rejected in the nineteenth century, as were transubstantiation, purgatory, prayers to the dead, etc., in the sixteenth. If doctrines so momentous and terrible are sanctioned by the Scriptures of truth, we bow our heads in submission, and say, Amen. But if the supreme authority declares that "God only hath immortality;" that the righteous only will *live for ever;* that the "devil and all his works will be destroyed;" then, with lighter hearts, and clearer heads, we still say, Amen and Amen.

THOS. DAVIDSON.

A Piece of New Cloth put into an Old Garment.

It has been for some time considered a very strong argument against our views of the nearness of the judgment by the ministry who do not relish the doctrine, that the end cannot be near from the fact of the vast improvements brought about by science in all departments of mechanical and productive labor; and, second, that this earth could not be designed by God as the future home of the saints, because it was not large enough to contain one third of the saved, and consequently no such doctrine as we teach is true. This is the old garment. But a Baptist elder, of Augusta, has lately put a new piece into it. A sister who was a member of the church visited him not long since, and he, being aware that she was fond of meeting in church with the believers in the speedy coming of the Savior thought it a good time to set her right and bring her back from the low grounds of "materialism," (as he called it). So he commenced and showed her the old argument (or garment), and then introduced the new piece.

"Dear sister, if God had ever intended any material home for his people he would not select this little planet, where they would be piled up in heaps, but he would have chosen Jupiter, which is 1,280 times larger than the earth. But as God had said nothing about any planet but the earth, *it was evident we must understand him spiritually.*"

P. W. HOUGH.

The God of Abraham.

Continued from p. 256.

III. Scripture is equally conclusive as to the truth of the third argument, that at the time of the glorious appearing of our Redeemer, he will call up to meet him in the heavens his sleeping saints, then resting in their graves—this being the first resurrection—and likewise his faithful living disciples changing their mortal bodies like unto his most glorious body.

The mourning Thessalonians are comforted by the following sublime words of the apostle whose glory it was to preach "Jesus and the resurrection;" "For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and *so* shall we ever be with the Lord." (1 Thes. 4: 14.) In another place the same apostle lifts the veil from the same glory which shall be revealed.

In a paragraph (1 Cor. 15: 51) relating exclusively to believers, he dwells with rapture upon the scene. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—(*i. e.* "we who are alive and remain"). "For this corruptible must put on incorruption, and this mortal must put on immortality." Sublime words are these, with meaning so distinct and emphatic that further comment is useless. And with what earnest longing does the writer himself press toward the prize—the first resurrection. Throwing to the winds all ideas of earthly honor, or worldly gain, or temporal enjoyment, this, *this* is the object of his most strenuous exertions. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection (from among) the dead." (Phil. 3: 10.)

The Savior's words prove that his living disciples will be caught up to meet their Lord in the heavens. "I tell you in that night there shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken and the other left."

Lines.

Dedicated to Br. A. S. Fuller, in his deep affliction, caused by the death of his companion.

Dear Brother: Thou art weeping
For the loved of other days,
Torn from your embrace, and sleeping
In the cold and silent grave.

Treasures that to you were precious,
Treasured jewels of your heart,
Passed away to sleep in Jesus
Till you meet no more to part.

Courage, brother, cease your mourning;
Soon will come the glorious day;
Soon will break the eternal morning,
Chasing sin and death away.

Through thy blinding tears of sorrow,
Brother, see the day star rise:
Sweetly dawns the happy morrow
That drives the tears from weeping eyes.

Soon in that bright world of gladness
Where no tear-drop dims the eye,
Where no heart is grieved with sadness,
Where no mourner heaves a sigh,

You may meet in Eden's bowers
In that happy deathless land,
Where shall bloom unfading flowers;
Where is seen no broken hand;

Meet beyond the world's commotion;
Meet where death is known no more;
Meet beyond life's surging ocean;
Meet where parting comes no more.

H. G. McCULLOCK.

Communications.

Bible vs. Wesley.

In his sermon on "Hell," Wesley (vol. 2, p. 151.) tries to prove the wicked will not necessarily be consumed by the fires of hell because there are some things *now* existing that fire will not consume. In illustration he refers to a species of flax called *Linum Asbestum*, which may be put into the hottest fire and yet will come out unhurt by the flames. Then he says here is a substance which is "as it were an emblem of things to come."

Now if this or any other incombustible material were truly an emblem of things to come, the indestructibility of of the wicked would be fairly proved; indeed, it would be proved beyond all controversy that as far as being consumed is concerned, the fires of the judgment day would not affect the unsaved at all; but when we turn to the Scriptures we find that incombustible material is *not* an emblem of the wicked in hell. Not in a single instance is such a figure used to illustrate their punishment. John the Baptist, James Peter, Paul and John the evangelist all mention the subject many times, and whenever they illustrate their sayings on this subject they invariably allude to perishable and combustible objects.

John the Baptist compares the wicked to "chaff," which will be "*burned up* in unquenchable fire (Mat. 3: 12)." James alludes to the grass and the flower which wither and fade, and perish beneath the burning heat of the sun, and then says "*so* shall the rich man fade away in his ways." (Jas. 1: 11.) Peter speaks of certain ones that as natural brute beasts made to be taken and destroyed "shall *utterly perish* in their own corruption." (2 Pet. 2: 12.)

Mr. Wesley, believing the wicked will abide forever, is consistent in using that for an emblem which fire will not burn; had he chosen as an emblem that which fire wholly consumes and burns up, to illustrate what will never be consumed nor burned up, he surely would have been inconsistent, and it certainly follows that if the New Testament writers above alluded to believed with Wesley and others, that the wicked would *neve* be consumed, they made choice of very poor figures to illustrate that doctrine; but instead of charging them with inconsistency in making such a selection of emblems, I believe their figures were aptly chosen to illustrate the words and phrases they made use of, when speaking of this solemn subject.

In this connection it may be well to notice how Mr. Wesley comes into direct conflict with the express declarations of Scripture. He argues that it will be possible for the wicked to be burned in the fires of hell without being consumed. He here evidently uses the word *consume* in its common obvious sense, and in this same sense it is unquestionably used in the Scriptures, only with this difference: Wesley says the wicked *will not* be consumed, while the Bible declares they *shall* be consumed. (Ps. 37: 20; 104: 35.)

Of course Mr. Wesley did not intend to thus come in contact with the teachings of the Book he loved. It is owing to the doctrine he advocated. To illustrate it, the figures and phrases of Scripture are insufficient. Suppose in preaching the advocates of the doctrine of eternal misery were to confine themselves to Scripture expressions, how could they declare such a doctrine by saying the wicked shall perish, shall be destroyed, shall be consumed, shall be burned up, shall be as though they had not been? And yet these are the express words of Scripture used to denote the final condition of the lost. It therefore follows that the doctrine is not true.

In Ex. 3: 2, in speaking of Moses, the record says, "The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked and behold the bush burned with fire, and the bush was not consumed." Here is a wondrous miracle: combustible material wrapped in flames and yet unconsumed! As long as the bush remained unconsumed while the fire was in the midst of it, so long must God have interposed by a special miracle.

Now all must admit that if men's bodies as now constituted were subjected to fire, they would soon be consumed; and it must be also admitted that when cast into *gehenna* (Mat. 5: 20), the body will *then* be consumed, unless God interposes by a special miracle, as he did in the case of the burning bush. But where in the Bible is it intimated that the bodies of wicked men will be made incorruptible, that they may thus be unconsumed? Such a passage cannot be found.

Our Savior was aware of the miracle wrought at the burning bush, as he alluded to it in his talk with the Sadducees. (Lk. 20: 37.) Now what an excellent figure to illustrate the indestructibility of the lost this would be—much superior to Wesley's *Linum Asbestum*—if they are indestructible. Why then did not our Savior compare them to it? Further, why did he, instead of so doing, use figures which can *only* symbolize destructibility? Said he, "If a man abide not in me he is cast forth *an dis withered*, and men gather them, and cast them into the fire and they are burned." (John 15: 6.) In the world's harvest he will say to the reapers, "Gather ye together first the tares and bind them in bundles to burn them." (Mat. 13: 30.)

Candor must confess that abiding forever is not prefigured by such illustrations; hence we may conclude Jesus did not intend to prefigure it. All his illustrations drawn from nature are found to be very apt. How correctly and truthfully does his allusion to the shepherd searching for the lost sheep illustrate his own mission to save a lost world. How apt is the lesson drawn from the parable of the barren fig tree in showing the unfruitfulness of many in the Lord's moral vineyard. And how beautifully does the parable of the vine and its branches illustrate the dependence of disciples upon their Master In these and all his parables we see the truth illustrated by the figure most exactly; we see no defect, and if it be admitted that his figures to illustrate the final punishment of the wicked are apt, then it must be conceded that as they do not at all symbolize eternal duration, but rather a total consumption, therefore *total consumption* is what he meant to teach.

What a contrast between the figure used by our Savior and the one by Mr. Wesley! One compares the wicked to tares *which the flames devour and consume*, the other to a material *which the hottest fire will not even scorch!* Can it be possible that two such opposite figures illustrate one and the same effect? No! such opposite figures represent widely different effects; one suggests the idea of eternal duration, the other that of destruction. Which shall we adopt? C. E. BARNES.

The Power of Long Ch[illegible] Opinions.

There are perhaps [illegible] experiences more disagreeable [illegible] journey through life than to be forced to seriously doubt the correctness of long and fondly cherished religious opinions. When our minds were young and plastic those impressions were communicated, and fixed themselves almost indelibly there, and they cannot be effaced even when discovered to be wrong without the most painful mental exercise; I still remember the severe mental struggles which for months I sustained, when the faith which my fathers bequeathed to me was questioned. And with how much confidence I appealed to my English Bible, to sustain the almost universal belief in the natural immortality of man, and with what keen disappointment I discovered that the evidence which I had expected to find written on every page of Scripture, clear as a sunbeam, and majestic, and convincing as truth itself, was completely wanting. The Scriptures which I had hitherto believed to testify so frequently and with so much authority concerning man's immortal soul, I found on careful examination, did not *once* mention it; and after that discovery, whatever others might do, I at least, could not appeal to hymn book or catechism. And hymn book and catechism it must be remembered, mould the youthful mind in all the Christian denominations, both of our own and foreign lands; and we come to the study of the Bible with minds full of ideas which may have no source in the gospel, and boast of no higher authority than creed or catechism. This circumstance had its influence upon me, and for a time prevented me from seeing how clearly, by the plainest and most direct statement, by the clearest and most logical inference, by figures and parables, and in every way in which language could establish any truth did heaven-inspired language establish that *sin must come to an end* and *evil be destroyed forever.* The discovery at first perplexed me. How could a truth have lain so plainly on the pages of inspiration and generations of good men have passed away without seeing it? And how do thousands of professed Christians of our own time, live and die without seeing it now? These facts (and facts are stubborn things) looked me fairly in the face and demanded a satisfactory solution. They admitted neither of suppression nor of evasion, but called for an honest and reasonable explanation. I looked back on the history of the past, and found that it was altogether in *accordance with fact* for an overwhelming majority to be wrong, and a feeble minority to be right. Not only did the cases of Noah and Lot rise up before me and bear very emphatic testimony to this truth, but the still more important and convincing case of the almost entire Jewish people, especially the educated and religious classes, rejecting the Messiah, whilst a mere handful of the "poor people heard him gladly," conclusively proved that even religious majorities, no matter how numerous or educated, are no guarantee for purity of doctrine. And the same truth has received additional illustration nearer our own times, in the necessity which existed for Protestant reformation, in which Luther bore such an honorable part.

Rome, though believing herself Christian nay even the divinely appointed custodian and exponent of God's truth, had, nevertheless, even in a greater degree than the Pharisees of old, "made void the law of God through her traditions;" and having herself dimmed the lustre of every cardinal truth from Genesis to Revelation, she was not slow to brand with heresy the audacious inquirer, whose only crime consisted in seeking to sweep away the priestly rubbish of her invention, which for centuries had supplanted the divine glories of God's revelation. And less pretentious errorists have manifested a strange disposition to imitate, at least in this respect, the great apostasy, and denounce as heretics, infidels, materialists, etc., opponents who profess very energetically to cherish, even as did Saul of Tarsus, "the hope of the gospel," but who nevertheless pay a strange disregard to epithet, however terrible, calmly inviting an appeal to reason and Scripture instead.

The reformers of the sixteenth century were similarly assailed; still their work, toilsome and difficult though it was, was too important to be abandoned because of the opposition which ignorance and prejudice everywhere aroused. They continued to bring, one by one to the light of day, the long hidden truths of the gospel, and rejoiced to know that their long seclusion had in no degree diminished their value, though Rome's adherents, educated and ignorant alike (and millions of professed Christians were Rome's adherents then), branded them as *new* and *strange* doctrine, discovered but yesterday, whilst her traditions could boast of a history of centuries. The Reformers, however, found them in God's word and knew that though for centuries they had been *hidden* and *neglected*, that circumstance had no power to diminish their value to them, now that they were discovered, any more than the circumstance that so many honest, educated and good men had passed away without seeing them. Prophet and apostle had each delivered his heaven-inspired message, so divinely adapted to soothe and sanctify the human heart; and though Satan had contrived to neutralize the blessing, by prompting the apostate church to misrepresent and pervert them, still there they stood indelibly fixed on the pages of inspiration, ready to communicate, as of old, their message of life and love to perishing man the moment that the misrepresentation was removed, or the perversion detected. And this work Luther and his associates effected, so far as they had light and opportunity. And although theirs, like all human efforts, were far from perfect, we must not fail to remember that their education and early training had been received amid all the intoxicating influences of Rome's apostasy; that their natural prejudices were, perhaps, as strong as those of their fellows, that they had to grope their way to the light of truth amid all the bewilderment that false teaching so long imbibed, is so well calculated to produce, and therefore if they have left some *great error untouched*, or apprehended its deformity so faintly as to give it at least some place in that reformed faith which Protestantism has accepted at their hands, so far from this being a matter of wonder, it is exactly what we might naturally expect; and whether this has been so or not, the only infallible judge—God's word—must decide. So that the question is not what majorities believe, or creeds teach, but "What saith the Lord?"

And if the natural immortality of man, and the eternal torment of the wicked are not sustained by that authority, they may and should be rejected in the nineteenth century, as were transubstantiation, purgatory, prayers to the dead, etc., in the sixteenth. If doctrines so momentous and terrible are sanctioned by the Scriptures of truth, we bow our heads in submission, and say, Amen. But if the supreme authority declares that "God only hath immortality;" that the righteous only will *live for ever;* that the "devil and all his works will be destroyed;" then, with lighter hearts, and clearer heads, we still say, Amen and Amen. THOS. DAVIDSON.

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It has been for some time considered a very strong argument against our views of the nearness of the judgment by the ministry who do not relish the doctrine, that the end cannot be near from the fact of the vast improvements brought about by science in all departments of mechanical and productive labor; and, second, that this earth could not be designed by God as the future home of the saints, because it was not large enough to contain one third of the saved, and consequently no such doctrine as we teach is true. This is the old garment. But a Baptist elder, of Augusta, has lately put a new piece into it. A sister who was a member of the church visited him not long since, and he, being aware that she was fond of meeting in church with the believers in the speedy coming of the Savior thought it a good time to set her right and bring her back from the low grounds of "materialism," (as he called it). So he commenced and showed her the old argument (or garment), and then introduced the new piece.

"Dear sister, if God had ever intended any material home for his people he would not select this little planet, where they would be piled up in heaps, but he would have chosen Jupiter, which is 1,280 times larger than the earth. But as God had said nothing about any planet but the earth, *it was evident we must understand him spiritually.*" P. W. HOUGH.

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Continued from p. 253.

III. Scripture is equally conclusive as to the truth of the third argument, that at the time of the glorious appearing of our Redeemer, he will call up to meet him in the heavens his sleeping saints, then resting in their graves—this being the first resurrection—and likewise his faithful living disciples changing their mortal bodies like unto his most glorious body.

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The Savior's words prove that his living disciples will be caught up to meet their Lord in the heavens. "I tell you in that night there shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken and the other left."

And in another place he says: "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the the four winds, from one end of heaven to the other." (Mat. 24: 31.)

Without warning will that summons to the marriage supper of the Lamb ring throughout the world, and joyfully shall the waiting servants of the Lord hear the message of his love, and like dazzling dew-drops on a summer morn shall vanish in the bright rays of the rising Sun of Righteousness. What blank amazement will then seize upon the unprepared—the left—when they find their companions parted from them. Bitter lamentation and self-reproach will be theirs, and they must needs face the terrors of "the great tribulation."

IV. The beloved of the Father having destroyed "the works of the devil," and having made "all things new," "the restitution of all things" (Acts 3: 21) is accomplished. The "new heavens and a new earth," have by his creative word appeared. "He has reconciled all things to himself," and he "is all in all," and forever more there there shall be no more curse, neither sorrow nor death, neither shall there be any more pain, for the former things have passed away. Throughout the ages of the coming eternity does the eternal life possessed by the Father and the Son animate the redeemed, and they are like their Savior and Elder Brother, for they see him as he is, face to face, and his name is in their foreheads.

Here we are to pause. The main subject of this paper has been the return of Christ, the Savior of men. That is the *great event of the future.* To that the apostles and the whole primitive church looked forward with rapturous expectancy as the time when they should receive "the redemption of their bodies," and their full adoption into the royal family of God. The hope was formed by his promise, and confirmed at the moment of their Lord's departure, when, from angelic lips the words of consolation fell,—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." Since then eighteen hundred years have passed away, and his coming draweth nigh. To that event the world is hurrying on with lightning-like rapidity. The time is short. In all parts of the earth devout Christians have become convinced that their King is near, and are earnestly watching for his arrival. The majority of prophetical students are agreed that the various dates given in Holy Writ for the accomplishment of the gathering in of the Gentiles, and the commencement of the "times of the end" expire about the present time. The state of the papal power is remarkable. To whatever part of the physical, political or religious world we may direct our eyes, nought but unrest, turbulence and upheaving is visible. It has been well said:

"The testimony of the Word of God has been verified to the letter, both as it respects the world and the church, *up to a certain point*: and that point will not be forgotten. Men, good and bad; churches, false and true; angels, fallen and faithful, have been traveling unrestingly towards it. War and peace; pestilence and health; famine and plenty, have with prophetic finger steadily pointed *there. That point is* 'The coming of the Son of man in the clouds of heaven and with power and great glory.'"

As to the views advanced I have no desire to dogmatise. I quietly await the future. This is but an attempt at the clearer understanding of some important portions of God's word, putting the simplest possible meaning upon the expressions used therein. That Word we know never has failed, never will fail. It is truth. If we attempt to interpret it in the light of our own intellects and this world's philosophy, we shall find it but clouds and darkness; but if we study the Word confessing our own ignorance and trusting only in the light which emanates from him who is "the light of the world," then ray after ray of divine truth will fall upon us, and so shall we be enabled to walk more gladly in the way which leads to that city of mansions where shall be no night of ignorance, no night of uncertainty, but where shall reign in bright effulgence the light of God's own glory.

My chief desire has been to direct your thoughts to the return of the anointed Savior, and if by this paper any shall be led to live in constant expectation of the glorious appearing of Christ, the King of the Jews; Christ, the Redeemer; Christ who has brought life and immortality to light; Christ, the King of kings, and Lord of lords, then my labor will not have been in vain.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." A. H. G. *in Rainbow.*

The Lord's Day.

How we love it! What sweet memories cluster around this day. John received the Revelation on this day. We love to think of him, banished by men, but blessed of God. How the Christian enjoys this weekly feast. His thoughts go back to Calvary, where the loving Savior gave his life for fallen man. To the Christian, Lord's day morning is the happiest of the week; for the hour soon draws the loving band of disciples together; sometimes but very few, other times many more. Then after songs of praise, the reading of the word, and a fervent prayer we commune together, each for himself. We must eat the bread, discerning the Lord's body, and not as a reveling feast. "As often as you do this, ye do show forth the Lord's death till he come." What a thought! We preach and talk so much about the coming of our Savior, and then to think that once a week we can show to the world that we believe he died, and also that *he is coming back.* Show it by an action, by an earnest obedience to the command. "Do this till I come again!" Could that little band, who were with him on that memorable night, have had even a thought of how long this institution would be kept? So many followers of the Lamb, have so faithfully attended to this feast. If he should come at the usual hour of communing, some Lord's day, what member of his body would want to be found away from the house of God. It is good to be there, among the meek and lowly disciples, keeping his commandments till he comes. How can any stay away, if they can possibly be there. Let us keep this "Holy day" in the Lord's appointed way. It is the day he arose! Let us honor it! MARY.

An Era of Crime.

If it rained all the time probably we would soon take no notice whatever of the fact. The steady drizzle and patter would be as the unvaried din and sights of the city's street—all unobserved by us. Or if at any time we became conscious of the raining it would be because of some sudden change which had come in the way of its increased or lessened violence. Now and then, as a great sheet of water flung itself against our window and swept over the fields outside among the waving grass and trees, we might look up, exclaiming, "How it rains!" It is about like this in respect to the notice which men take of the social violences which so ceaselessly break upon them. Bank-robberies, ring-despotisms, official corruptions, domestic tragedies, garrotings, burglaries, suicides, these come in upon us like tidal waves,—so constant and regular in their visitations that we are no longer startled by them. But of late there seems to have been a change. The sea of crime, always beating, and surging, and roaring around us, has suddenly lifted itself into an unusual hight, and is deepening its thunderings. Men are beginning to look up exclaiming, "What new era of crime is this?" Go back only a few short weeks. Begin with the Fisk tragedy. It seems as if the flood-gate of sin and violence was just then hoisted a dozen notches, to let in upon us atrocities which revolt not only by their number, but by their singular nature. Some of these start up among the most commonplace and trivial incidents. Out West a sister in sheer sportiveness threw snow-balls at her brother, and the brother forthwith seized a gun and shot her. Here at the East, in Lowell, a boy, not yet out of his jacket, walked home with a young miss, and was shot down by another boy, a rival in jacket. Out West a man shot his wife and then blew his brains out. Here in the East, up in New Hampshire, a like tragedy was enacted. Up in Vermont there was as bloody a fight on the floor of a saloon as ever occurred on a pirate's deck. Over in Chelsea there was another Fisk-Mansfield-Stokes affair. In New York, on Thursday last, a man was murdered while defending his wife from brutality. On the same day a man hung himself, in a western town in Massachusetts. The next day there was another suicide in Canterbury, N. H. No doubt the next daily paper which the readers of this column take up will contain an account of at least one murder, a suicide or two, as many incendiary fires, a railroad assassination, a bank-robbery, two or three cases of defalcation, a street-garroting—the record of crime for the last twenty-four hours. If the reader does not find all that we have thus catalogued, it must be that he patronizes a journal of no great enterprise. We stop while writing this article, and glance through our Boston daily, and we find yesterday's record of crime summed up in one murder, three suicides, two incendiary fires, a cruel beating of a little deformed girl by her father, half a dozen house-robberies, the shooting of a young girl, a steamboat explosion and a hundred and more dead passengers. What longer chapter of horrors a New York paper would unfold we do not know, nor do we care to know. It is evident enough that great and constant as is this current of crime at all times, it is now greater than ever before.

How is this to be accounted for? There can be no doubt that much of this revolting wickedness is but the outgrowth of the low moral sentiment which pervades our entire communities. The great public conscience is dull, and blind, and inoperative. Law has lost a vast deal of its sanctity and awfulness in men's minds. Law-makers and law-executors are held in little reverence and less fear. The great principles which are the foundations of government and all society, and which carry in them a sort of divine sovereignty, are now challenged and assailed by men who would rule God out of all human interests and relationships. But there is a way for accounting for this low sentiment as respects the law and order of society. The administrators of the law through every rank of office have been working during the last few years to strip the law of its true function. Lawyers have given their legal skill and learning and their brilliant talents to clear their guilty clients; judges and juries have in innumerable instances sided with the culprit in their decisions; Governors and Legislatures have too often thrust in their executive clemency to save the condemned. So Law has been the shuttle-cock for the play of lawyers and judges; justice has been denied her dues; the great public looking on has become numbed in conscience. Crime of every kind has of course followed, until now it is breaking out in every grade of society, and in more and yet more startling forms. There is only one way of recovery, only one way of gaining back the public sense of right, reverence of it, obedience to it. *Crime must be punished.* Talk about it as we may, talk of the beauty of mercy and all that, it is *justice* that we must have. The law that pronounces crime to be crime must strike it as a guilty and dangerous thing. It must strike quickly and remorselessly. The whole majesty of law is found in this fact. Human nature can be made to feel it and reverence it in no other way. The child respects the fire and yields to it the entire reverence and obedience of its nature. It has found out, despite all smiles and frowns, all its screaming agony, that fire will burn, always burn. Give us such an administration of any human law, and the public conscience would leap up to salute it, nay, to bow before it as something awful and divine. Then crime would shrink away from its presence in fear if not otherwise. Every pillar of society would be strengthened. Then righteousness would dwell in the streets, and the "effect of righteousness, quietness and assurance forever."
—*Watchman and Reflector.*

My Experience. No. 2.

In my last I promised to tell you how I came to change my views on the subject of life, death, and future punishment. I was holding a protracted meeting in a neighborhood, six miles north-west of Wooster, in the winter of 1867, when Br. Rittenhouse came there and distributed a number of tracts. After services in the forenoon, we both went to dinner at the same house. While there he asked me the following question: "Do you believe in *eternal torment?*" I replied, "Yes, if I can find a plain thus saith the Lord for it." I did not, like many confound eternal punishment with eternal life in torment." I said to myself, "Such a dreadful threatening as this must be plainly revealed in God's Word. Certainly he would not deceive or leave us in doubt in this matter." You may rest assured I was much surprised when I did not find it. I found "everlasting punishment," "everlasting destruction," and the "second death," etc.; but not eternal torment, or life in torment. I also found "eternal salvation," "eternal redemption," and "eternal life;" in other words that whatever salvation and redemption secured for us was eternal in the consequences.

This view of man's destiny, led me to examine the Scriptures impartially in relation to the nature of man. I found that God made him of the *dust of the ground,* breathed into him the *breath of life,* and man became a *living* soul, and when he died he was a dead soul. And, "the soul that sinneth it shall die." Of course the Bible was to me a new book. I could then understand it without the help of commentators, for it explained itself. Cowper is correct when he says—

"God is his own Interpreter,
And he will make it plain."

M. BECK.

Angels.

Before the Ecclesiastical Senate, Amsterdam, May 27 1592, Arminius was charged with false doctrine. There were three heads, of which the third was: "He had affirmed that 'angels are not immortal.'" He "acknowledged that he had given vent to that opinion, and defended it with solid arguments, never indeed in public, but privately on one occasion in the house of Plancius, (a brother minister); adding, that it was still his opinion that immortality was the peculiar attribute of God alone—this being evident from the testimony of Paul in 1 Tim 6: 16. The angels, indeed, were, and would continue to be, happy and undying spirits, not however by virtue of their nature, but by the external sustentation of God, eternally preserving them in being—just as human bodies before the fall were mortal, and susceptible of dissolution, but yet would never have been subjected to death had not sin supervened."

The court decided "there was no necessity for any further dealing with Arminius in regard to this matter" (the three heads.)—*Brandt's Life of Arminius.*

Our Young Folks.

Two And One.

Two ears and only *one mouth* have you!
The reason, I think, is clear:
It teaches, my child, that it will not do
To *talk* about all you *hear.*

Two eyes and only *one mouth* have you!
The reason of this must be
That you should learn that it will not do
To *talk* about all you *see.*

Two hands and only *one mouth* have you!
It is worth while repeating,
The *two* are for *work* you will have to do,
The *one* is enough for *eating.*
—*Guiding Star.*

RARE PRAISE.—"My son is now twenty-five years old," said a mother to her friend, at the same time wiping tears of gratitude from her face, "and he has always remembered what I taught him in childhood. He has been a good boy. *He has never brought a tear to his mother's eye.*"

Boys, of how many of you can mothers say the same? And if any of you feel that it could not with truth be said, who will resolve to-day, "From this time I will do nothing which shall bring tears to my mother's eyes."

Be Industrious.

You must learn to be industrious; you must always try to be helpful to your parents. We say *learn* to be industrious; for there are many lazy boys and girls who are unwilling to do anything for their parents, or any one else. Many of the wicked men and women who are in our prisons and houses of correction are there because they were lazy when they were young. They were then unwilling to work. They would not learn to be industrious; they would not learn some useful trade, as they grew older, so that they could earn their living in a respectable manner, and soon we hear that they are living lives of wickedness, have learned to drink, have stolen, lost their character, and are in prison.

The Difference.

"Willie, why were you gone so long for water?" asked the teacher of a little boy.

"We spilled it and had to go back and fill the bucket again," was the prompt reply; but the bright, noble face was a shade less bright, less noble than usual, and the eyes dropped beneath the teacher's gaze.

The teacher crossed the room and stood by another, who had been Willie's companion.

"Freddy, were you not gone for the water longer than was necessary?"

For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for an instant—he looked frankly up to his teacher's face.

"Yes ma'am," he bravely answered: "we met little Harry Braden and stopped to play with him, and then we spilled the water and had to go back."

Little friends, what was the difference in the answers of the two boys? Neither of them told anything that was not strictly true. Which one of them do you think the teacher trusted more fully after that? And which was the happier of the two?

A Rack o' Bones.

Little things tell a good deal sometimes to a sharp observer. Do you ever think of it, boys? You, who like to get a poor frightened cat into a corner, and stone her, who like to tie a tin pail to a dog's tail to see him run himself almost or quite to death, you who like to get a poor old "rack-o'-bones" of a horse and draw up the reins, and put on the whip, to see how fast you can make him go, do you ever think you are showing your character in pretty black colors to whoever may chance to be watching? What is a "rack-o'-bones" but a once nice, plump, sleek horse, worn out with hard work, pain, too little food and water, and cruel abuse from unthinking boys and hard-hearted men? He has done his best for you. Is this a good reason why you should abuse him?

Suppose somebody should call your mother a "rack-o'-bones" because she is pale, and thin, and sad faced. She once had a sweet, rosy face, and bright eyes, and has lost them in suffering, and working, and caring for you. She has spent the best of her strength, and the best of her life for you, and wouldn't you quickly resent it if any boy should speak slightingly of her?

Can you give me any better reasons why you should maltreat a poor, limping, shaky, worn-out horse, whose every rib you can count, and that hangs his head almost to the ground because he is too weak and tired to hold it up? Do you feel manly after you have tormented him? Are you proud to tell of it?—*Family Visitor.*

THE ALMANAC AND YEAR-BOOK.—We sent out by mail and express last week about eight-hundred of the new Almanac and year book.

We made our arrangements to publish this pamphlet by December first. After the fire had destroyed the stereotype foundries of Chicago, we waited for some months upon their promises to resume work, and were finally disappointed after all our waiting, and obliged to print the almanac from the type. The edition, therefore, is limited, and we have not many copies left. While they last they will be sent post paid at the rate of FIFTEEN CENTS A COPY. Those who wish a copy must apply at once.

Besides the usual calendar, it contains a list of the conferences, churches and P. O. addresses of preachers so far as we have been able to obtain them, with some interesting reading matter, and Bible references of value to all.

CONSTABLE. The Nature and Duration of Future Punishment. This able document is affecting our American theology more than it is the English schools. It should be circulated everywhere. Price 40c, post paid.

TAYLOR'S Science and the Resurrection. These articles, which were first published in THE TIMES, have now been issued in tract form. 2 for 10 cents. 25 for 50 cents. It silences objections.

FASSETT, on Paul's Desire to Depart Paul's earnest Expectation and Hope. A new tract, and pronounced by all who read it as "Just the thing!" 2 for 10 cents. 30 copies for $1

FIELD'S Discussion on the State of the Dead. A standard document. The first cheap edition published. Over 300 pp. 30c. Every one should have a copy.

Good Tidings. By Couch, Sheldon, Grant and Himes. Prophecy and theology. A valuable book. Paper, 50c. Cloth, $1.

Advent Christian Times.

JOSHUA V. HIMES, - - - - - EDITOR

TUESDAY AFTERNOON, March 12, 1872.

OUR REMOVAL.

We expect to publish the next number of THE TIMES from our office in Chicago. We had hoped to effect this change without losing a single issue, but the circumstances are such that we cannot do this without involving considerable extra expense. However, we promise our subscribers that we will speedily make up to them, either by extra numbers or by supplements, whatever they may lose by the suspension of an issue or two.

The announcement of this change may be a surprise to many of our readers, yet it is by no means a hasty move. The general subject of our removal has been agitated for a long time. The change now about to be effected has been the subject of negotiations commencing some time in November last, and brought to what we consider a favorable conclusion last week.

Our presses are to be located at Norwood Park, six miles from the city limits, on the Wisconsin Division of the North Western Railway. We shall have the use of a very fine building, close by the depot, free of rent for a term of years.

Our Business Office and Book and Tract Depot will be in the city. We have not yet selected a location, but may be able to announce it in our next issue. When once settled we shall be happy to receive calls from every Adventist, and all other friends who may pass through the city.

We look upon the change as a highly important and exceedingly advantageous one for the cause we represent; and have high hopes of the future prosperity and usefulness of the Western Publishing Office. We shall be able to serve our patrons more promptly, besides being more accessible to them. We shall be nearer to them and they nearer to us; which will, we trust, result, if possible, in even closer and more cordial relations than those already existing.

As to our personal affairs, the change seems to call for renewed sacrifices on our part. We must again go out as if into a new country, and among strangers, submitting to many discomforts and trials we might avoid by remaining here. But the hand of Providence has been so clearly indicated in this change, that we cannot doubt that he whom we serve will give us homes and friends and food and clothing, and a full sufficiency of each.

Our printing office will be located, as we have said, at Norwood Park. This is one of those beautiful suburban villages of which so many are springing up on the line of the railroads leading into Chicago. For all practical business purposes they are *in the city.* And none of them are more favorably located as to health or convenience than Norwood. It is growing rapidly and real estate is fast rising in value.

And let us here say to our friends that parties who wish to place from $300 to $500, or even $1,000 where it will help the Association, and at the same time be a safe and profitable investment for themselves, can correspond with us. One can help the Publishing Association, and at the same time help themselves. Let any thus interested write to us at once.

Many have been exceedingly interested in the subject of our removal, and have promised to aid liberally whenever the change should be made. We need not say more to remind them of their pledges. And will not all who are owing the office, on any account, make an extra effort to remit all that is due. We do not anticipate any serious increase in our expenditures except as our business shall increase. But the expense of removal will be considerable.

Nearly all the persons now employed in the office will go with us. Br. and Sr. Mansfield will also make their home at Norwood. Brn. Whipple and Sayles and others reside there, and we shall doubtless soon have a little church.

POST OFFICE ADDRESS.

Hereafter address all communications for THE TIMES, and all letters on business relating to the paper, or books or tracts to Joshua V. Himes, Chicago, Ill.

Br. and Sr. D. R. and M. S. Mansfield's P. O. address will be Norwood Park, Cook Co., Ill. Personal letters to any member of the families, or the office hands should be addressed to Norwood Park.

Hereafter we will speak more fully upon the objects and advantages and disadvantages of this change. Our time and space are limited now. We shall use every effort to miss but one paper during our removal. If we succeed, the next number of THE TIMES will be mailed from Chicago Tuesday evening, March twenty-first.

THE REPORT OF THE WORCESTER CONFERENCE.

We found this report in the columns of the *Crisis*, and copied it in good faith, supposing it to be "official." Since it was in type we learn it was inaccurate in some particulars. These errors have been corrected so far as we have learned them.

In an exchange we find the following bit of correct theology from the pen of the author of *The Bible vs. Materi*[illegible]

"Many of us who now ple[illegible] a glorious Redeemer, realize [illegible] our earthly pilgrimage will soon [illegible] and we shall rest with our fathers.

A few more years shall roll,
A few more seasons come,
And we shall be with those who rest,
Asleep within the tomb."

—We are glad to note even an inadvertant admission by so staunch an immaterialist that "we rest with our fathers," "within th tomb."

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

Upon Four Propositions, Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

ELD. HIMES' SIXTH REPLY.

In treating of *sheol* and *hades* my brother sketches some heathen traditions and notions concerning the state of the dead and the future life. He then cites certain passages of Scripture which neither affirm nor deny anything as to the nature of man or his condition in death, and by use of the synecdoche and other violent means he fits these texts to the heathen traditions, and then makes his conclusions therefrom the standard of interpretation. He first assumes that the traditions were essentially true. A few passages of Scripture can be harmonized with them. Those which cannot be, or which definitely deny his assumptions, are set aside as *accommodations to the ignorance of those ages.* I think there is a more excellent way. "God is his own interpreter, and he will make it plain." As my brother said in another connection: 'I accept the Scriptures as the Christian's perfect, only and all-sufficient rule of faith and practice; and I believe that what cannot be read therein nor be proved thereby, should not be required of any man." And again, "Our doctrine must be in the words of the Spirit; or we must take the Scriptures." I am happy to endorse these sentiments. Plainly litteral statements in regard to are the standard of interpretation. The indefinite and doubtful passages must be explained by, and in harmony with them; and if traditions contradict them, why so much the worse for the 'traditions. As Adventists and as Disciples we make our boast that "we choose to speak of Bible things in Bible words, because we are always suspicious that if the word is not in the Bible, the idea that it represents is not there." What, then, are the plain declarations of *the Bible* concerning *sheol?* What say those Scriptures which make direct assertions concerning *sheol*, its locality, and the condition of its inhabitants? I remark further that *sheol* is a specific term. It has no secondary senses like soul and spirit, though sometimes used figuratively. My brother is mistaken, therefore when he says that I affirm that it means grave in the sense of a burying place. It does mean grave in the *general* sense of that term, which is equivalent to the state or condition of death. Parkhurst says, "*Sheol*—the universal grave." The definition "underworld," is a subterfuge, and not a definition, as any can see by reference to an English lexicon. *Keber* is the Hebrew term for burying place. A buried dead person is in *kebor*; but *all the dead*, whether buried, drowned, devoured or burned are alike in *sheol.*

As Albert Barnes says, *sheol* is always represented as under our feet, beneath. Eld. Braden admits this. Hence, I need not cite proof texts. He also admits that it was a subject of dread. David utters the universal sentiment when he says: "Great is thy *mercy* toward me; thou hast *rescued* my soul from *sheol* beneath." My brother affirms that "sheol was a place of *imperfect* knowledge.' What say the Scriptures? The life goes to *sheol.* "My life draws near to *sheol*" (he was in danger of death. Ps. 89:3.) Is the life there conscious? v. 12 says is the "land of forgetfulness." In Ps. 146:2 we read: "I will sing praises to my God while I have my being." Ps. 6:5 declares: "In death there is no remembrance of thee; in *sheol* who shall give thee thanks!" "The dead praise not the Lord, neither any that go down into silence." Hence, the inhabitants of *sheol* have no conscious being. Hezekiah asserts unqualifiedly: "*Sheol* cannot praise thee, death cannot celebrate thee." There is no equivocation here: whatever goes to *sheol*, it cannot praise God. "The living" can do the thing the dead *cannot do.* (Is. 38:18.) The wise man use unmistakable language; "There is no work, nor device, nor wisdom, nor knowledge in *sheol.*" This language is evidently intensive as well as comprehensive. It is a repetition of a previous assertion—"THE DEAD KNOW NOT ANYTHING." My brother says the body never possessed consciousness; hence, it is not referred to, but the soul in the spirit world. My brother cannot avoid the force of this passage by styling it an accommodation to the ignorance [illegible] the writer or the age; for ch. 12:7, of this same book is one of the pillars of his house. I believe that it is a maxim in criticism "that an honest and capable writer will not contradict himself." Yet Br. Braden's position makes Solomon teach that at death the human spirit goes to God "a rational, conscious, intelligent entity," and to *sheol* in an *unconscious* condition! For "there is no knowledge in *sheol.*" "*The dead know not any thing!*"

It is a favorite assertion with my brother, that his exegesis of a passage must be correct, because any other would be "nonsense." This is a cheap substitute for logic. Let us try it. Jacob must have meant that his soul would go to *sheol*; because Joseph (in his mind) was devoured. He was not buried, hence, it was *the soul* that went to *sheol.* But *sheol* does not mean a burial place in any instance of its use. As Dr. Eadie remarks, *all* corpses are in *sheol*, whatever disposition is made of them. Turning to Gen. 42:38 we find Jacob saying, "Ye will bring down my gray hairs to"—"the spirit world!" says Eld. Braden. Do ghosts *really* wear gray hair?

Sheol is never represented as a place of consciousness except in a parable, as in Is. 14 and Ezk. 31. In the same connection the earth sings; trees talk, as also do the stones. Coming to the N. T. where *hades* is used not in its philosophical sense, but as an equivalent of the Hebrew *sheol*, bearing the Scriptural sense of that term, we find the first use of *hades* is in evident a[illegible] one of these parables. (Mat. 11:[illegible]:15.) In Is. 14:15 we read of B[illegible] personified in her king—for this prophec[illegible] to the city, not to a person—"Thou shalt be brought down to *sheol.*" Christ says of Capernaum: "Thou shalt be brought down to *hades.*" In Is. 14:21–27 we have an interpretation of this parable. To be brought down to *sheol*" is to be 'swept with the besom of destruction." And just as proud Babylon was overthrown and lost, so Capernaum fell, and its very site is not known with certainty. But my brother affirms unqualifiedly that Jesus meant—"Thou Capernaum shalt be brought down to"—"the world of spirits," conscious rational spirits. Does not my brother's latest epithet—"nonsense"—fit well here? As in the O. T. so in the N. T. *hades* is a place of consciousness only in parable. But my brother once recommended "an examination of a word in all the passages where it occurs," as one decisive test of its meaning. I will give a list of these passages, and trust that every reader will search them thoroughly to learn the "mind of the Spirit." *Sheol* occurs 64 times. It is rendered grave in the following passages:

Gen. 37:35; 42:38; 44:29, 31; 1 Sam. 2:6; 1 Kings, 2:6, 9; Job 7:9; 14:13; 17 13; 21; 13; 24:19; Ps. 6:5; 30:3; 31:17; 49:14, 15; 88:3; 89:48; 141:7; Prov. 1:12 30:16; Eccl. 9:10; Cant. 8:6; Is. 14:9, 11; 38:18; Ezk. 31:15; Hos. 13:14.

It is rendered *pit.* Num. 16:30, 33; Job 17:16.

It is rendered *hell.* Deut. 32:22; 2 Sam. 22:6; Job 11:8; 26:6; Ps. 9:17; 16:10; 18:5; 55:15; 86:13; 116:3; 139:8; Prov. 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; Is. 5:14; 14:15; 28:15, 18; 57:9; Ezk. 31:16, 17; 32:21, 27; Amos 9:2; Jonah 2:2; Hab. 2:5.

Hades occurs eleven times. Mat. 11:23; 16:18; Lk. 10:15; 16:23; Acts. 2:27, 31; 1 Cor. 15:55 (some critics omit); Rev. 1:18; 6:8; 20:13, 14.

Upon the phrase "gathered to his fathers," my brother argues, that Abraham's people were in Chaldea, and he was buried in Canaan; hence the expression cannot refer to the body, and *must* refer to the soul, as to be gathered with the souls of his fathers in "the spirit world." Now my brother affirmed in his second letter that the idea of the separate existence of the spirit was not comprehended until Jacob's day. But this argument by necessary implication teaches that Abraham comprehended it; for nearly a hundred years before his death God said to him, "Thou shalt *go to thy fathers.*" If it be true that "gathered to thy fathers" cannot refer to the physical organization, unless it is buried in the same sepulcher with the fathers, it is equally true that it cannot refer to the spirit unless all the spirits go to the same place. Turning to Josh. 24:2, 14 we learn that Abraham's father's were *idolators!* If my brother is right, Abraham went at death where idolaters go! The faithful generation that occupied Palestine all went to the same place as their stiffnecked, rebellious fathers. (Jud. 2:10.) The good and bad kings all went to the same place. I think my brother has remarked that a position involving an absurdity is manifestly false. Let his own words condemn his argument. Of the pretended appearance of Samuel at Endor, he says that if Samuel was really there, the language "would prove that the apostate suicide Saul went to the abode of the good spirits—to the spirit of Samuel; for he declared, you shall be with me to-morrow." Now by a parity of resoning from his own premises Abraham's spirit went to the abode of the spirits of idolaters. He cannot escape this conclusion. Better be consistent, and admit that Abraham "*slept* with his fathers."

David makes no reference to the spirit in 2 Sam. 12:23. While his son lived he had hope. After he died it was useless to pray longer for him; he must turn again to the duties of life and prepare himself for the same event. In the story of Elisha's miracle (2 Ki. 4), neither soul or spirit are mentioned. Elijah prayed, "Let this child's soul come into him again." (1 Ki. 17:21.) Soul here is simply the life, as in hundreds of instances. The child was dead, because "there was no breath [or *life*] left in him:" but at Elijah's prayer—returned again.

I am glad my brother endorses Peter's view of Ps. 16:10, which is this: "David is both dead and buried." But he, "being a prophet, and knowing that God....would raise up Christ to sit on his throne, HE SEEING THIS before, spake of *the resurrection* of Christ, that his soul was not left in *hades*, neither did his flesh see corruption." Now for Eld. Braden's view: "The Psalms are not to be relied on [for teaching concerning man's nature and the spirit's destiny], because man had *no knowledge scarcely* of the future world, and *such knowledge was not the subject of its revelation.*" I know not which to admire most: the coolness with which my brother ruled half the Bible out of the debate, or the *naivete* with which he quotes from these '*unreliable*' sources any isolated passage he thinks he can press into service. After pronouncing that the Psalms cannot be relied upon on this question, he claims that Ps. 16:10 teaches the survival of a conscious spirit, and the resurrection of Christ, and that David *saw*, undermood this. My brother denied that "my soul" in this passage is a periphrasis, as I claimed. The authorities are all against him. The Alexandrian Vatican, Sinaitic, and all the best MSS.; the Syriac and all the oldest versions, Campbell, Griesbach, Tischendorf, and Alford, all read "he" instead of "my soul" in Acts 2:31. So I have the Holy Spirit's comment to sustain my assertion. David said, "my soul:" Peter says "he" instead of "my soul," hence my soul *is* a periphrasis. The assertion that the use of the words "nor" and "not" makes it impossible that this passage should be a parallelism is simply absurd. In the preceding Psalm (v. 3) we have an indisputable parallelism employing these very terms. As in the other case they render the parallelism more emphatic:

"He has *not* slandered with his tongue,
Has *not* done evil to his fellow,
Nor taken up a reproach against his neighbor."

Questions are usually considered a doubtful kind of argument; but they seem to be my brother's *forte.* He has tried to force me into an affirmative upon the question of Christology. Now the proposition I deny, is, that man has a spirit that will endlessly exist in a state of consciousness. Now if the spirit of Christ was the pre-existent Logos, there is no analogy between it and the spirits of men, unless they are pre-existent entities; and even then no real analogy, because the difference between a divine and human spirit must be immense; and the disparity in the effects of any given cause must be equally great. Now I affirm that the spirit that Christ committed to his Father was not the pre-existent Logos, but just such a spirit as men have. It was simply the spirit of life of Eccl. 12:7; Acts 7:59; Eccl. 3:19; Gen. 2:7. My brother says this is absurd; but it is easier to make assertions than to prove them. Will my brother give us chapter and verse for his assertion that the "conscious, rational, intelligent, moral part of" Christ, that "increased in knowledge," was the pre-existent Logos? My brother seems to think that if he repeats a bare assertion times enough it will become true. In one letter he repeats some seventeen times that the spirit is "a rational, conscious, intelligent, moral entity" in man. But he strangely omits to give chapter and verse. Yet he affirms "our doctrine must be in the words of the Spirit." The fact is he cannot state his doctrine in the words of the Spirit. I know he again evades the force of this remark by reference to the language of my proposition, quietly ignoring the fact that I challenged him to show either the language of his proposition, *or equivalent terms*, in God's Book. Does any reader believe if the *equivalent terms* were there he would have written six articles without reproducing them?

He again asserts that the inward man is the spirit; it must be so, because only a few deny it! Time was when Alexander Campbell's followers were fewer than materialists are now: did that prove them in error? Do they get nearer right as they increase in numbers? Are we to settle the meaning of Scripture by "counting noses," and the exegesis that has most votes to be received? I am sure my brother would not twit me of being in the minority except to excite prejudice. And persistent attempts to excite prejudice are never the resort of one who feels confident of the strength of his logic. Now let any candid reader peruse carefully Rom. 7 and 8. They will see there is but *one personality;* and the contest for control of that personality is not between the "conscious, intelligent," etc., "part of man," and his "flesh" (Ch. 7:23) which has neither intelligence nor consciousness, but between the higher and lower faculties and passions of the *one mind.* With the aid of the Holy Spirit, through Christ, the former prevails: and those who receive the Spirit, though not disembodied, are "no longer in the flesh," but "in the spirit," and fit subjects for the resurrection and kingdom of glory.

My brother says "soul-extinctionists" make nonsense of 2 Cor. 4:16; 5:1–10, to "save a pet hobby." Why not tell our readers what my view of this passage is before so summarily disposing of it? I am sure I should be sorry if it is any more inconsistent and self-contradictory than the exegesis he gives. Now it is clear that the daily renewal prevents the inward man from suffering the same fate as the outer man, *i. e.*, gradual decay, ultimating in death. Are the souls of the wicked thus strengthened day by day? If not they must perish soul and body. Again, he makes Paul flatly contradict himself. He makes him say in v. 4 that he WOULD NOT BE UNCLOTHED from his mortal body, and v. 8 that he is "confident AND WILLING, RATHER *to be absent from*" this mortal body. How a man can wish to be clothed and yet desire at the same time to be unclothed, I cannot perceive. The fact is Paul makes no reference to the intermediate state in this passage, except the assertion that he has no wish to enter it, but is discussing solely of the resurrection.

This is so evident that many immaterialists admit it; while others take the ground that it teaches that the resurrection occurs at death: which is the truth, if immaterialism be true. We shall be present with the Lord by being caught up to meet him, not by dying. (1 Cor. 15:52; 1 Thes. 4:17, etc.)

Paul's "desire" is treated in the same way. He is even made to flatly contradict himself in the same breath. He will not choose either life or death, and yet he has the ardent desire for death, "which is *far better!*" My brother falls into the common error of supposing that death would be "gain" to Paul; but *he* had no such idea. He says (ch. 2:27) that "God had mercy on Epaphroditus" in keeping him alive. Strange "mercy" if it were "far better" to die. And why should Paul be so glad that his brother had missed the best thing that could have happened to him? See also 1 Cor. 15:26; 2 Cor. 1:8–10. Why make Paul blow hot and cold on this subject? *He* does not say death will be gain to him, but "*Christ shall be magnified in my body whether* by life or by death." When *he* says the gain is in magnifying Christ, why deny it?

V. 23 evidently contains three propositions. Paul is in a strait between two things or events with no choice between them; but *has* a desire for a *third* thing or event. That his strait was between life and death no one disputes. It follows therefore that the thing he did desire was *neither* life nor death, but something else. What was it? "To be with Christ." Again all are agreed. But *how?* "By death," says my brother. But Paul says he did *not* choose to die. He cannot contradict himself, hence death is not the means of being with Christ. The word *analuo*, here rendered depart, not unfrequently means return. It occurs only once more in the N. T. Lk. 12:36, and all translators there render it *return*. "Men wait for their Lord when he will *return*." Even if it has the sense of *depart* in Phil. 1:23 it is not grammatically rendered in the common version by the infinitive. Dean Alford translates it "desire for the departing." Now I have no doubt that the word has the same sense here that it has in Lk. 12:36, and that Paul's "*fervent* desire" (for so the Greek implies) was "for *the returning*, which is far better than either life or death." I cannot avoid the conviction that he here alludes to the same event he elsewhere describes as his "hope." (Tit. 2:13; 2 Tim. 4:8; 8:1; Acts 26:6–8; 1 Cor. 15:32; Phil. 3:11, 20, 21, etc.)

My brother's arbitrary assertions concerning the use of the synecdoche amount to nothing. Figures of speech are subject to law, and are never allowable when the primary meaning makes good sense, and does not contradict the author. But my brother makes the Scriptures flatly contradict themselves by his arbitrary "injection" of the synecdoche in which he is subject to no law, save the necessities of his theory. He ought to know that the heathen who had no faith in the survival of the soul, called death a "departure," as well as those who hoped the spirit might survive. But very few of the heathen in Paul's day had any faith whatever in the survival of the soul. See Merrivale and others. Webster says, "departure means to *take leave of life*." So Peter's expression about laying off his tabernacle is merely a figure of speech for death or decease. When his tent was struck, he as a person, not as a ghost, would descend into *sheol* and sleep unconscious of time and events until the Lord's return.

My brother thinks that I dare not deny that the soul in Gen. 2:7 is used by synecdoche. I do deny it most emphatically. There is no figure here. Soul is used in precisely the same sense it occurs in ch. 1:20, 21, 24, and Rev. 16:3, etc.—a living creature. It is not a figure of speech, but one of the commonest meanings of the word.

I will not here discuss the point whether the Persians believed the doctrine of the resurrection, nor where they obtained the idea. The evidence that they held it is far from decisive, and it is a disputed question. My brother proceeds upon the assumption that I do not believe the Hebrews understood or believed in a resurrection. I know he says there is not a promise in the Pentateuch, nor indeed in any of the earlier books of the O. T. that reaches beyond this life. But in Heb. 11:13 we read that "these all *died in faith*, not having received the promises," though "persuaded of them." Perhaps my brother can tell how one can die without any expectation of a future existence, and at the same time have faith that certain promises will be fulfilled to them personally; hoping to obtain a "better resurrection," and yet looking for no resurrection. See Heb. 11.

The difference between the Persian and the Hebrew theology is this: The former definitely asserts the immortality of the soul, and the idea of the resurrection is possibly hinted at. The latter neither declares the immortality nor the survival of the soul (every judicious immaterialist scholar admits that it is only *inferred*, not *taught*), but plainly asserts a future existence by means of a resurrection. I ask the candid reader's attention to these indisputable facts. The Scriptures nowhere directly assert a future life by means of a surviving spirit, while they again and again directly affirm it by the resurrection of the dead. Shall our "doctrine be in the words of the Spirit?" My brother appeals to Heathen, and Pharisaic, and Essenic usage as a standard of interpretation of apostolic language. I demur. The apostle's own language is the standard of interpretation; and no person has the right to inject into an *indefinite* term or phrase a sense that contradicts direct and definite assertions of Scripture.

I do not deem it necessary to refer to my brother's frequent repetitions of assertions that he has proved or shown so and so—as that (1) "There is a spirit. (2) This spirit is an entity," etc. etc. etc There is no logic in this, and only the thinnest minds can be impressed by it. But when he asserts that "in many places" the spirit of man is enumerated with "God, the Logos, the Holy Spirit, and angels," "as the *same in* nature with them," he is going a step too far. He cannot show *one* instance of such enumeration.

My brother's story, like all his illustrations, is strikingly inapt. His trouble is not that I shoot the deer so as to miss it if it should prove a calf, but he is worried that he cannot make me believe his calf *is a deer*, and so spend my ammunition upon it. I presume not one of my readers has been imposed upon by his subterfuge in substituting a question for argument in reply to my remarks on Eccl. 12:7. As says on this point: "I will affirm that when WE use spirit in the sense WE do when WE say man has body, soul and spirit, the brute has no spirit. Dare you *affirm* that it has?" Here is a direct challenge to take the affirmative. But who is the "we"? Plainly *Eld. Braden*. But he words his sentence in such a way as to imply that I agree with him in his notion of the meaning of 1 Thes. 4:23, only I dare not own it. Now I have repeatedly affirmed that the word spirit (of man) *never* has that sense in Scripture. He has known from the first that I deny that the spirit is an entity at all. Why then ask me to affirm that the beast has a spirit that is a "rational conscious moral entity"? Plainly to raise a false issue in the reader's mind. I stand squarely on what I affirmed in my exposition of Eccl. 12:7. I meant just what I said. If the position involves "monstrosities" my brother would have shown them long ago instead of attempting to raise a false issue. He has attempted no answer to that argument except to cry "zoology!"

He has a string of passages in which he declares "spirit *can have* but one meaning." He no doubt thinks it unkind in me not to accept his *ipse dixit;* but I cannot. He is in error. In Dan. 7:15 spirit means mind. In Acts 17:16 it is the feelings. In Rom. 7:22; 2 Cor. 4:16, etc., the spirit is not named or alluded to. In Eccl. 12:7 the spirit is the spirit of life that God gave; *it* goes back. He did not give an "intelligent entity." Acts 7:59; Lk. 23:46 have the same sense. Acts 2:27 refers to soul, and is a periphrasis. Mat. 10:28 has no allusion to spirit.

On the image of God—my brother affirms that it pertains to the Spirit. The Book itself says—"Let us make *man* in our image;" and in the image of God made he *him*." Upon the "organization" of God I remark in my brother's own language. "It is an untaught question." He has affirmed or directly implied that God and all spirits have an organization. See his first letter. Perhaps he will tell us whether they are "conditioned in time and space." I shall not deny that this image was imprinted upon the moral and intellectual faculties of man; but his physical organization is essential to these; they cannot exist without it.

My acknowledgement of the college illustration is perverted. I never said the college illustrated the nature of man. If my brother and his pupils and co-laborers in the Southern Illinois College should all unite with the Michigan University, would that institution be "the Southern Illinois College?" He might call it so; but it would not be so. The Illinois Institution has ceased to exist!

He says I claim that the spirit of man becomes extinct. I said God will destroy *soul* and *body* in *gehenna:* I never said the spirit becomes "extinct" in "the death all men die:" It "returns to God." And, by the way, will my brother please tell us where the spirit *does* go. He says it goes to God, to *sheol* under the earth, a hollow chamber inside the globe, and to Christ. Which is right?

I had too good an opinion of my brother's intellect to anticipate that he would fall into the weakness of substitution of definitions of a generic term. But he is not ashamed to say—"If spirit means breath or disposition [in Eccl. 12:7] *as God is spirit* also, an Almighty breath or disposition is to receive breath or disposition." Is he willing to risk his reputation as a logician upon this palpable *non sequitur?* I hope for his credit it was but a slip of the pen.

My brother is mistaken in supposing I complained of his severity. I never thought him "*severe*." I only showed the application of the lawyer's adage—"that when a man has no case he attacks his opponent personally."

The reader is aware that by a misunderstanding I gained an advantage in space over my brother. He, as he has a perfect right to do, insists that the equilibrium shall be restored; hence in my fourth fifth and *this* response, I have not had room to refer to all the points of my brother's affirmative argument. I have made it a point to give the main and direct argument the preference, and then attend to as much of the less relleevant matter as my space would allow. I do not speak of this to complain, but simply to explain my silence upon certain points.

Not long since we were asked whether Mrs. H. B. Stowe was a Spiritualist. Let the following verses of her composition answer. She says of the dead:

Sweet hearts around us throb and beat,
  Sweet helping hands are stirred;
And palpitates the veil between
  With breathings almost heard.

And in the hush of rest they bring
  'Tis easy now to see
How lovely and how sweet a pass
  The hour of death may be.

To close the eye and close the ear,
  Wrapped in a trance of bliss,
And gently laid in loving arms,
  To swoon to that—from this.

Scarce knowing if we wake or sleep,
  Scarce asking where we are,
To feel all evil sink away,
  All sorrow and all care.

Sweet souls around us watch us still,
  Pass nearer to our side;
Into our thoughts, into our prayers,
  With gentle helpings glide.

Let death between us be as naught—
  A dried and vanished stream;
Your joy be the reality,
  Our suffering life the dream.

OUR LETTER BOX.

From Wm. McCullock, Cobden, Ill.

Through the invitation of Brn. Lawver and Childs, I came to this place to hold up the glorious truths of the Bible to the gaze of any and all who would come but to hear. The first meeting was at Lamar's Hall, Feb. 17. A goodly number were in attendance, including two Baptist ministers. The interest was good, but the mud was very deep and traveling very bad. For Sunday at 11 a. m. Lawver had given out an appointment for me at the Hare S. H. four miles east of Cobden. So through mud and timber, up bluff and down again, we plodded our way till we arrived at our appointment in time. Found a house filled to overflowing with attentive listeners. Many expressed a strong desire for us to remain or come again. Returning to Cobden at night we found the Hall again well filled—four Baptist ministers out to hear on the subject of Man in Death. The best of attention was given to the sermon, but it appeared to disturb the the quiet of one of the good parsons in attendance, who concluded to follow me on the next evening by way of reply. But his own definition of the soul was fatal to his argument; for, said he, "the *soul* is that which thinks!" to which we said, Amen. But on he went from one conclusion to another, without logic, or argument, or Bible proof, telling us that death was separation from the body, and separation from God, etc., etc. Finally man died to get to God, but yet did not die after all.

The following evening I replied, or *applied*, the word of the Lord, which showed the fallacy of his reasoning. For the next evening I concluded to show from Bible testimony that *man* though *dead*, would live *again*, and found the problem solved in the same book where the problem is stated. *If a man die shall he live again?* But the venerable Elder could not think or believe that man really dies, notwithstanding Job 14:10 says he does. Well, that we have to leave to him and his God.

Next I showed him *when* man would get his reward. This the Elder found to be off the same piece; and he could not consent to wait till Jesus comes, and the resurrection for his reward; so he said Paul wanted to die, and go and be with the Lord. One can see to what extremities men are pushed by theory, viz: Death, is to be separated from the body; to go and be with the Lord; then, by some sharp or mysterious turn (but not of logic) death is separation from God; and lastly there is no such thing as death; it is all separation. And I firmly believe in some kind of separation, even without death. *i. e.* separation from *Scripture, logic* or *reason*, all to bolster up a favorite theory.

Next I showed the destiny of the wicked. This brought another rejoinder from the venerable Dr. Ives, who has been the principal speaker in opposition. The truth of God stands firm as the everlasting hills. Yea, more. Though the mountains fall, and the earth move like a cottage, God's word will abide forever.

I next reviewed the doctor's arguments (if arguments they could be called). This brought out another speaker in defence of the immortal soul theory, and speaking or hallooing, it was, for all reviewing my arguments. His first effort was to misrepresent what I said, and then insist and continue to affirm, what I did not say. His whole effort was to befog and no elucidate the the truth; to turn away the mind from what I had preached. My opponent remarks that a wounded flutters; and I responded that we had just had an example of that truth. I trust some seed has been sown here in "Egypt" that will spring up and bear fruit. Many, heretofore, uninterested ones, are now anxious to hear more. I hope to visit this field again soon; it is all ripe for the harvest. Who will be the laborers? Brn. Lawver and Childs are doing what they can, but they cannot do it all. Who will help?

The Times.

AT HOME.

" " " March 7 saw one of the severest snow storms of the winter.

" " " The comet-to-strike-the-earth-next-August hoax still attracts some attention.

" " " Be careful in the use of kerosene. It is dangerous at best. You can't be too careful.

" " " There is a persistent attempt to create an excitement concerning the "Black Hills Gold Fields," and it is feared that many frantic fortune-seekers will be deluded into expensive searches for their imaginary treasures, the profits of which will pass into the speculators' pockets.

" " " Perhaps the course of no political body in our day has caused such popular disappointment as that of the present so-called "Reform" legislature of New York. The *Witness* relates the details of the latest system of bribery, and adds: "All these things show how we are advancing, and how refined our very baseness may become—even so near like an honest business transaction, that a member of a Reform Legislature can fill his pockets without a qualm of his honorable conscience. Bribery is becoming one of the 'fine arts.'"

" " " The *Journal* tells the story of distressing shipwrecks on the New England coast in a late storm. The Gloucester *Advertiser* thus bears testimony to the value of the reports of the Signal Service Bureau.

"Not long since, on a perfectly calm day, with a clear sky, about fifty vessels were seen lying at anchor in one of our harbors, on account of a coming storm predicted by the weather bureau. How many lives were saved by this single prediction it is impossible to say, but one such occurrence alone is sufficient to justify all the expense the Government has incurred in establishing and maintaining the service. It has been clearly shown that if we had had cable communication with the Island of St. Thomas, and a signal station there, we should have known of the cyclone's recent visit to the Florida coast three days in advance of its coming, and most of the vessels which encountered it would have taken refuge in time in some harbor. The service, as it is already organized, is of incalculable advantage to farmers and seafarers."

" " " The revelations of the man Garvey, who has turned States' evidence, during the trial of Mayor Hall, are confirmatory of the worst charges that have been made against the villainous ring that formerly ruled the city of New York. They show, in substance, that the officers of the city and county told him how much money they wanted for certain purposes, and that he, as a contractor for jobs of plastering on public buildings, thereupon drew up bills to cover the sum, which were promptly paid, and the proceeds divided. It is to be hoped that his evidence will send all those unconscionable scoundrels to the State prison, and there will be a general regret that Garvey cannot be made to accompany them. Among other things, he testified that his claim of $412,600, which has been allowed, "for work done," was in great part fraudulent; that he actually received only thirty-five per cent. of the amount thus drawn from the city treasury—the rest being divided between Tweed and his Tammany ring thieves.

ABROAD.

" " " The *Sclavonic World* of Prague says the Prince of Servia is about to marry a Russian princess, and it predicts from this alliance a no less important result than the driving of the Turks from Europe.

" " " One hundred persons were suddenly drowned recently by the caving in of a portion of the bank of the Han River, in China. The jilty, houses, boats and people all found a watery grave together.

" " " The payment of two millards of the of the war indemnity, together with the interest to date on the remaining three millards, was completed at Strasbourg on the 7th. This gives France the entire control of six departments, in which she is allowed to maintain as large a military force as she desires. Is this a privilege?

" " " Bohemian affairs excite some attention in Europe, as her people are agitating the idea of independence. It is feared that Prussia may seek a pretext in this agitation for interference in Austrian affairs, pleading the interests of the large German population in Bohemia. The Daily *Witness* (N. Y.) says: It is no wonder that European statesmen who are interested in the maintenance of the *status quo*, see in this agitation a possible future danger. They do not wish the balance of power to be rudely disturbed. It might be difficult to restore the equilibrium. The Great Powers are all preparing for war; and there is much feverish anxiety lest a spark should prematurely explode the magazine. The European situation is certainly not by any means assuring. The very cry of "Peace, peace," shows that there is no real peace.

" " " Accounts come from Persia that the famine still exists in all its intensity, especially in the two chief towns—Teheran and Ispahan. The world's generosity seems to be only for those who are in the world of telegraph wires and railroad lines. The magnificent charity showered upon Chicago shows how great that generosity is, and the pitiful story of the Persian plague shows that one nation really sympathizes with another only when they are linked together by common interests. Persia is emphatically outside the charmed circle, and the Persians are dying at the rate of three thousand a day, with scarcely a hand lifted to succor them. If they were in Europe, Europe would long since have checked the famine that produced the plague. There is a glamour about Asia that makes everything there seem unreal, so that the ghastly pictures that reach us now and then, of women and children fighting for morsels of food and dropping dead from disease along the roadside, seem but a fiction instead of a fearful fact.

RELIGIOUS ITEMS.

" " " Rome forgets nothing, and as evidently learns nothing. One would think the most ignorant and bigoted priest would know better than to throw in the face of the world at this day such utterances as these, made in a late sermon by Herr Kinzleman of Gestross, reported in the Kempton (Bavaria) *Gazette*.

"We priests," he says, "are above the governments, above the emperor, kings, and princes, as much as the heavens are above the earth. The kings and princes of the earth are as far behind us priests as lead is distant from the purest gold. The angels and archangels are much below priests; for we can, in the face of God, pardon sins, what angels and archangels have never been able to do. We are above the Mother of God, for Mary never gave birth to Christ but once, whilst we priests, we create and produce Him every day. Again, to a certain degree, the priests are above God himself; for God must be, at any time, and in every place, at our disposal; he must, on being ordered, descend from heaven at the consecration of the Mass. God, it is true, has created the world by using these words, 'Be it;' but we, with these words, we create God himself. Therefore, at those times when faith and Christianity were still flourishing, the clergy were held in great honor. The people, the emperor himself, the kings, used to kneel before the priests; they kissed the soil trodden by their feet, whilst, in our days, governments dare to persecute the sacerdoce, and make laws which threaten with the punishment of confinement in a fortress, the priests devoted to their faith, and eager for its defense."

EDITORIAL GLEANINGS.

We are sorry to learn that Br. R. P. Hoge has been compelled by ill health to resign his charge at Sparland, Ill., and indeed give up preaching altogether. At his last protracted meeting he preached three times sitting in his chair. All will see he held on to the gospel plow to the last moment. He requests the prayers of the church that he may be healed. ——The interest at Greenfield, Iowa, is good. The people never heard, until Br. Clark came there, the glorious gospel of the kingdom. The true light is now shining.——A little church has been organized by T. S. Giddings and others, at Intermediate Lake, Mich.——Br. J. A. Newton is about removing from Minnesota to Pennsylvania, near Edenboro.——Br. Vance Porter has located with the Volga, Ind. church, as their pastor. A good church and good shepherd.——Br. Barnes baptised three souls in Salem, Mass., the last Sunday in February.——Lavalle, Wis., now has the advantages of a railroad, and the brethren wish passing preachers to call.——Br. E. McCullock writes that Br. Babcock's visit at Nevada, O., was much blessed to the church. Three souls were baptised, five added to the church, a nine in all for the month.——Br. P. S. Buck will settle with the church at Iron Hill and Bridgeport, Iowa. He recently held a debate at North Bend, Jackson Co., with good results.——The late meetings at Genoa, were productive of much good, and Br. Burington is much encouraged.——Br. Jacob Wilbor has just been "out west," but apologizes for neglecting us by saying "the express train would not stop." We trust soon to be located where our friends will no longer have this excuse for passing us by.——A friend in Brooklyn, Iowa, sends us a programme of a recent church theatrical performance in that place "to raise money for church purposes." The "great historical drama, Deborah," was succeeded by "the farce, Betsey Baker." As if the whole thing were not a farce in the name of religion. Shame! shame on the churches that thus lower the standard of piety and administer pleasure to the world for a few paltry dollars.——Br. A. F. Dugger writes that he is unwell, and unable to come to the Lewis Conference. He is in a new field, where the people are giving up singing "a *never-dying* soul to save." Naturally they have sent for some *Minstrels*.——Br. Jonas Wendell has been holding meetings not far from Edenboro Pa. Eight have been converted, and it is said one of the churches there expects to deal with about thirty of its members as *heretics!* The United Brethren preacher took hold in earnest and helped Br. W.——Br. P. S. W. Deyo has baptised 12 at Little Cedar Creek, Iowa. 23 more have pledged themselves to be the Lord's, and the work is still onward. Br. Wilber is with him.——Br. Deyo expects to visit Pine Island, Minn., soon. Any wishing a call from him can address him at Charles City, Iowa.——Br. J. M. Snook is recovering, but says his physician forbids his thinking of preaching any more for at least a year. Sad news.——Calling at Br. Burr's the other day we found Sr. B. at home and quite well again, but with three sick children. However all are now convalescent.

The Christian Life.

It takes good people to have good meetings. Christians who serve God at home have little difficulty in worshiping him when assembled. But men who live in sin at home are not changed by going to church. A man who would rather talk, and joke, and smoke, than pray; or one who prefers a newspaper or a novel to his Bible when at home, is not changed in heart or nature by stepping into a prayer meeting, or mingling with people who love the Lord. He was dead out of meeting, and he is dead when in it.

Christian Resignation.

There is a resignation with which, it may be feared, most of us deceive ourselves. To bear what must be borne, and submit to what cannot be resisted, is no more than what the unregenerate heart is taught by the instinct of animal nature. But to acquiesce in the afflictive dispensations of Providence; to make one's own will conform in all things to that of our heavenly Father; to say to him in the sincerity of faith, when we drink of the bitter cup, "Thy will be done;" to bless the name of the Lord as much from the heart when he takes away as when he gives, and with a depth of feeling which perhaps, none but the afflicted heart is capable—this is the resignation which religion teaches, this the sacrifice which it requires.—*Southey in "The Doctor."*

Sunshiny Christians.

Theodore L. Cuyler gives, through the *Independent*, four "recipes" for securing sunshine in the soul.

1. Look at your mercies with *both* eyes; at your troubles and trials with only one.

2. Study contentment. In these days of inordinate greed and self-indulgence keep down the accursed spirit of grasping. What they *don't have* makes thousands wretched.

3. Keep at some work of usefulness. Active Christians are seldom troubled with the blues. Work for Christ brings heart-health.

4. Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in; It will turn tears into rainbows. The author of "Nearer, my God, to thee," has sweetly sung,—

> "He sendeth sun, he sendeth shower;
> Alike they're needful to the flower;
> And joys and tears alike are sent
> To give the soul fit nourishment.
> As comes to me or cloud, or sun,
> Father! thy will, not mine, be done."

"Giving is Love's Only Sign."

Let us begin in the nursery, and there teach our children the pleasure of giving. Let it be to them as much a matter of course, each in his small way, to *give* as to receive. How much simpler and more natural, as well as more Christian like, is this training than its converse. Even from a mere outside-world view, how lovely and attractive is this grace of giving; how it adorns and enriches the character! Then, how much more is it, from the Christian stand-point, both a duty and a privilege.

The family mission-box, in which the *children*, as well as the elders, have an interest, is one good way of developing the love of giving; and a little hearty ingenuity on the part of fathers and mothers will be sufficient to vary and amplify this means. But it must be made a *live* interest to them, with some tangible meaning and result; something that shall take hold of, them, and that they can take hold of too. Then they will not be likely to think of the mission-box as something that only swallows up th ir grudgingly given pennies, without ever making a return which they can appreciate.

"Who loved me and gave himself for me"—this is the key-note of all true giving, whether of money, of personal effort, or of the heart's love. If Jesus loved, and *therefore* gave, can we do aught else? There is an old saying, that the child that is born on a Friday will be "loving and giving." It is a good putting of the doctrine; the two go always together as root and branch; and it is from the one great giving on the cross, upon the world's Good Friday, that all true "loving and giving" is learnt. Let us prayerfully cultivate the spirit of our Master; giving, and teaching our children to give, the service of grateful, self-denying hearts and lives, "until we come into his everlasting kingdom."

> Love ever lives beneath the cross,
> Ready for sacrifice and loss,—
> Still proving by this seal divine,
> That giving is love's only sign.

—*Witness.*

EDITOR'S JOURNAL.

Monday, Feb. 26. Went to Dansville, N. Y., and was met at the depot of the new railroad by Brn. Cogswell and N. Withington. I had but little time to see my friends, and get to my appointment at Springwater at night, and so made the most of it. First I enjoyed a pleasant call with Br. Cogswell and family, with whom I used to visit when at "Our Home," some eleven years ago. They have ever been kind friends to me and mine. Br. C. is President of the New York Conference. He told me that they were never more appreciated by the public than now. Doors are opening everywhere, and the harvest is plentiful and the laborers few. "What," said he, "shall we do for laborers?" I replied that it was the same all over the West. A wide and effectual door is open. The cry from all quarters is, "Come over and help us!"

I next called upon Mrs. Niles, whose kindness to me and mine in afflictions of bygone years will never be forgotten. Her excellent husband now sleeps, and she is left to toil and care. She is hopeful and cheerful, realizing that God is truly "the widow's God."

Next I made my way to "Our Home on the Hillside." Eleven years ago this month I came here sick, and expected to die. I remained five months under the care of Dr. James C. Jackson, in which time I regained my health, and have done as much or more work since that time as in any ten years of my life. The "Home" is a great success. When I arrived I inqired for Dr. Jackson. "He is lecturing to the patients in the Hall," was the reply. And I found him in the midst of one of his instructive and cheering lectures. As I entered I saw before me about one hundred patients. I was greeted by name by the Doctor, and my case was referred to as one of encouragement for them. He remarked, "That [illegible] is not dying. No, he is not dying, look at him." And when he closed his lecture, he told the patients that I would tell them after dinner how I got my health. I said my engagement would not allow that: it must be now or not at all. The dinner gong rang, but, said the Doctor, "never mind the dinner—Br. Himes, take the stand, and tell my patients something about your sickness and recovery." I then stated the main facts in the case, briefly, and spoke words of comfort and encouragement to the congregation of invalids. At the close I was warmly greeted by Drs. Austin, Whiteker, and the rest of the physicians, with many others, both of the family, guests, and patients. We had a splendid "Graham" dinner. It looked and tasted old-fashioned. Dinner disposed of, Br. Withington took me to Springwater. We had a cold ride over the hills, arriving just in season to get warm before meeting. Br. Warren J. Hobbs, the pastor, gave me a cordial welcome, and introduced me to a fine audience, to whom I spoke on the first and second advents of Christ. At the close many old and dear friends gathered around, who spoke of their sorrow in relation to my son Edwin's death. He lived here for a considerable time, and was greatly beloved.

The Advent church in Springwater, having no place of worship, and being shut out from other churches, were brought to a stand. "Shall we disorganize and die, or rise, build and live." Br. Hobbs, like Nehemiah, encouraged them to "rise and build." They did so, and now have the best house in town, and the largest audience. Better than all, God is with them. I would be glad to remain for a time, and help them, as they desire, but it is impossible.

Tuesday, Feb. 27. Visited quite a number to-day, both sick and well. Among them, Br. A. Wiley and family. He is now seventy-five years old, but active and smart. He has done much towards building the new chapel, and perhaps been more active than any other man to put the matter through. He with others showed me over the chapel, and spoke of their plans for sheds and other conveniences, with their lecture and conference rooms. It is really altogether a splendid affair. And, with unity, I see no reason why they may not prosper in the Lord.

Wednesday, Feb. 28. Took leave of friends in Springwater, and returned to Rochester. Br. Whitmore was called away to see the sick, so I worked alone. I spoke from 2 Cor. 5:13-17. "If one died for all, then were all dead, and they which live should not live to themselves, but unto him who died for them." A good number resolved to live for Christ henceforth.

Thursday, Feb. 29. This is the last day of the last winter month; and the cold is severe. It does not look much like the time of the singing of birds, or the trees putting forth their buds. Still spring is at hand, and one-sixth part of 1872 is gone. How swiftly our time flies away. Soon eternity will be here. The coming of Jesus draws nigh. Let us be ready.

Among the many I have visited today from house to house, I called upon Br. Taylor, in the Hospital. Strange to say, he is doing well. His limbs are healing up, and his general health improving. I read and prayed with him. He enjoys the hope of eternal life. He has had a hair-breadth escape.

In the evening I spoke from Col. 1:21-23, on reconciliation.

For many years whenever I have preached in Rochester, I have had Lindley Moore, a distinguished member of the Society of Friends, among my best hearers. He did not embrace our views fully, but was greatly interested, and fully endorsed some of them. In this visit I do not meet him. He died just before I came. I learn that the speaker at his funeral referred to his views pertaining to the Advent and future life, which made a profound impression upon the enlightened audience. It is said that some of his brethren sympathized with him in his ideas: but I do not know to what extent. In connection with these facts my attention was called to the recent movement in the Society of Friends in holding "revival meetings." They commenced a meeting in the First Methodist church to-day. I turned aside to worship with them in the forenoon service. The audience was made up of all classes, and all denominations. There were eight or ten of their preachers, male and female, present.

First an aged sister made an earnest prayer. Then a brother and leading man set forth the order and object of their meetings, and invited all to unite with them to seek the blessing of the higher life. He then read from Mat. 3:11 and 12, and gave an exposition of it, in accordance with the views of George Fox, their great leader. The baptism of the Spirit, he said, superceded that of water; and, dispensing with forms, men must in quiet and faith seek the Spirit, and seek its full baptism. A sister followed in a stirring appeal for all to come to Christ, and receive his blessing. Many were moved to tears, and the general impression was good. In the p. m. they gave notice that they would open the doors to all who were seeking entire sanctification. In this they agree with the Methodists, only they seek in silence, rather than noisy demonstrations of prayer. The true idea with them is to get near to God. They all feel a *want;* something is lacking. The old Quaker spirit is dying, or has died out, and they are making an effort at resuscitation. Some of their leading spirits have planned this demonstration, and are uniting with others to seek the higher life. The Methodists, having lost the power enjoyed in the days of the Wesleys, are happy to unite in this movement in order to get a better state of things. In all this we see the strugglings of dissatisfied souls, seeking God, and desiring to be filled with his love and power. But they will not find what they wish in attempts to revive Quakerism, or old-fashioned Methodism, but would find it *in the truth!* "Sanctify them through thy *truth:* thy word is truth."

I however deeply sympathize in this good work of getting nearer to God. "Nearer my God to thee," is my constant prayer, and I have felt the blessedness of the privilege of a greater nearness of late than ever in my long life. My closet seasons have never been more sweet, nor the family prayer, and the conference and prayer meeting, and public worship. My prayer still is—

> "Nearer my God to thee,
> E'en though it be a cross,
> That raiseth me."

Friday, March 1. Attended the Friend's meeting this a. m. The theme was sanctification, to get ready to die, and go to Jesus. One brother spoke of readiness to die and go to Jesus, but added that there was yet another view of this matter. The dead would be raised and have victory over death and the grave, when Christ would say, "Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." But the next speaker, a lady, after making a thrilling appeal to get ready to die, closed with the words of Pope,

> "Vital spark of heavenly flame,
> Quit, oh, quit this mortal frame."

—"O grave where is thy victory! O death where is thy sting," ignoring the resurrection.

I called to-day upon a Romanist family. They heard that Christ was coming soon. It startled them. They had no Bible, but purchased one at once, and read it to find out the truth of the matter. The result was conversion, and a union with the Advent church. They are a truly happy and faithful family.

We have worked hard to-day looking up the wandering ones, and cheering the faithful. At night spoke on the "blessed hope." (Tit. 2:13.) This subject has a peculiar ring. It wakes, it cheers, and brings us nigh to God.

Saturday, March 2. I spent the day in Lockport, with the relatives of my son Edwin's widow, Mrs. Vincent, and children. They feel deeply, and are very sorrowful at the death of Edwin. The church here, also, deeply sympathize with us. Edwin gathered the scattered elements here some years ago, and organized them into a church. And before Sr. Stoddard came, they had thought of inviting him to become their pastor.

I visited Brn. Reed, Riggs, Mormon, and others. Sr. Stoddard was absent, but I find they are doing well here. Br. Stoddard was one of my earliest fellow-helpers at the Tent Meeting on Arbor Hill, Albany, N. Y., in 1842.

In the p. m. I returned to Rochester, and spoke in the Hall from Jer. 50:3-4. It was a sweet and precious hour. All seemed to feel a deep and fixed purpose, not only to make a covenant with the Lord, but to make it so as never to *forget it.* The trouble with us is not that we do not make promises, or covenants, but we do not *keep them.* Oh! that we may all be faithful, and never backslide any more.

CLOSE OF MY WORK AT ROCHESTER.

Sabbath, March 3. We had communion this morning instead of evening, to accommodate some from the country. The season was marked with solemnity and power. The Lord truly made himself known to us in the breaking of the *loaf.* The Sabbath-school and Bible classes were full of life and interest. The late converts are taking part in them, and they will be profited, as the subjects discussed are of a character to give them both light and growth in the great practical questions of the Bible.

I conversed with a number of friends between services, that are becoming interested again in the truth. How many snares Satan has to entrap the unwary and lead them from God. We should guard against the first acts of departure from God, and hold with a firm hand the promises, and continue in unceasing prayer. We are safe *only* when near to God.

We had also a sweet season of worship with Sr. Arnold, who has been so long confined to her bed. The Lord was with us, and while we read the 84th Psalm—"How amiable are thy tabernacles," etc., and then sung the hymn, "Jesus lover of my soul," the Lord manifested his love and power to all the little group who gathered in the sick room. These scenes in the sick chamber will not continue always. Jesus is coming, and when he comes the "shadows will flee," and the kingdom will come.

The Friend's general meeting here has continued with unabated interest. The Holy Spirit has been earnestly sought, and its power has been manifested in this community. Many of the slumbering church members have been aroused to life, and a profound impression has been made.

Churches of all denominations are opened to them to-day, and they divided their speakers, so as to hold a number of meetings. All the places are crowded. Miss Smiley, who lately spoke in Dr. Cuyler's church in Brooklyn, N. Y., producing such an excitement in the Presbytery, is here. No house will hold the people when it is known that she is to speak. She is an earnest, pious lady, and speaks with simplicity and power. I do not know what is to come of this new and singular movement. Jesus is to come soon, and this may lead to a preparation on the part of some, especially as some of these speakers speak of the event as *literal.*

We had a crowd at night in our Hall. It being my last meeting with this dear people, I commended them to God and the word of his grace, from Paul's address to the Elders of Ephesus. (Acts 20.) I could not preach, but *talked.* I had freedom in doing so. The power of God was upon us. Some were delivered, and some new converts came out. I see no good reason why the good work should not go on. Br. Whitmore and Sr. Jennings are to continue the meetings.

I have spent the best part of a month with this dear people. Their past history has been a story of trial, but the Lord is greatly blessing them. They are a noble, liberal people. They deserve to succeed, and under the faithful and judicious labors of Br. Whitmore, their young pastor, they will not fail to prosper.

The parting from kind and sympathising hearts was attended with sadness, as well as with the joyous hope of soon meeting again. With us there should be no *absence.* We meet daily in our *closets,* and at the family altar, and in the assemblies of the saints, and always in the presence of him who has promised never to leave or forsake us; who has said, "I am with you always, even to the end of the world."

Monday, March 4. Took leave of Br. Whitmore, with whom I had labored so constantly in public, and from house to house, for near a month. We were united in the work, and the church also gave us their hearty sympathy. Parted with Br. Brownell and family, with whom I enjoyed a good home while in Rochester. They have my thanks, with all the rest, for their generous hospitality.

Tuesday, March 5. I met my son William, and Brn. Mansfield and Burr in Chicago, on special business. We have long felt that this was the place for the Publishing Office, and just now an opportunity for the change is offered under circumstances sufficiently favorable to command our serious attention. We have waited upon God for the leadings of his providence. If he shall make the way plain for the change at this time, we shall rejoice to move forward. Otherwise we shall contentedly await *his* time.

Correspondence.

From Mary A. Tibbets.

In language of the poet, "'Tis done, the great transaction's done." Yes, it is now a matter of fact that an Advent Christian chapel exists at Volga, Ind. Our new and commodious house of worship was dedicated to the worship of God on the eighteenth. Three ministers beside our own present. Dr. D. N. Field, G. W. Green, and Dr. C. H. Cass, all of whom contributed in a most able and interesting manner to the progress of the meeting. And what seemed a special manifestation of the divine favor and that God was pleased to accept our offering to his service, was the gift of one whole week of pleasant cheerful weather in which the people could turn out day and night to hear the gospel preached by "workmen who needed not to be ashamed," but were able to give each their portion in due season. I can scarcely tell you in words the preciousness of our meetings. The many testimonies from loving hearts during the days we were permitted to sit together in heavenly places in Christ Jesus." The congregations were large and attentive, and listened with eager attention to the glorious truths of the gospel. The great Prophetic Chart, as it hung on the wall in front of the audience, with its Bible imagery pointing down to the close of time, showing that the next great event in order, is the coming of our blessed Lord to set up his everlasting kingdom, gave an interest to our meeting unknown before, as but few had ever seen one or heard it explained. I rejoice to tell you that our labor in the Lord was not in vain. Thirteen were received and added to the church, and one more yesterday at the close of Br. Porter's sermon, who with his bride united with us, and was also ordained to the ministry of the word. We trust he will prove a blessing to the church and neighborhood.

We have had some things to mar our peace, as is the case where the work of the Lord is in a prosperous condition. But when we look at our general prosperity, the steady and rapid progress of the work during the severity of the winter, and that in four months from the time the timber was growing in the woods, we had our house complete, nicely painted inside and out, with everything requisite for comfort in its place, and ready for the worship of grateful hearts to the Giver of all our blessings, we feel to exclaim, "What hath God wrought?" And what is also a source of comfort, we do not owe a single dollar to any workman, and only a few dollars to one brother who kindly paid the debts, and will wait until he can be compensated, and would not fret much if he were not paid at all. Thus the Lord has blessed us, and we wish here to record our grateful thanks to our friends who have so kindly aided us in this our struggle to promulgate Bible truth, and also to God who has blessed all our labors with success. We ask the prayers of our brethren and sisters that God would still bless and prosper us.

Dedication at Volga, Ind.

Many of the readers of THE TIMES have heard of Volga, the residence of Br. and Sr. Tibbets, whose contributions to your excellent paper, are always read with interest, especially by all who have had the pleasure of making the acquaintance of these devoted pioneers of the faith in that county. Some four months since, finding themselves disfellowshipped by the sects around them, and driven from the common school-house as a place of peaceable meeting, they said "Let us build a house for the Lord!" At it they went. Your humble servant had the pleasure of seeing their work completed, and of participating with Brn. Field and Green in the dedicatory services, Feb. 16. The house cost $600, and is a standing argument that determined hearts and willing hands can accomplish wonders.

The community is well-to-do in the world, respectable, educated, highly intelligent, an example of good behavior in the Lord's house. How easy to preach to such a congregation, promptly grasping the meaning of your words and the full force of ideas.

Saturday eve Br. Green led the exercises in an able discourse on the Hope of the Gospel. Sunday, a. m., Br. Field spread out Dan. ch. 2 lucidly to the mental eye, enforcing the lesson to the natural eye by reference to the chart—a new method in this locality, which carried the truth concerning the kingdom of God home to many hearts whose minds had hitherto been blinded by guides, who put darkness for light, error for truth, spiritualizing all the vitality out of the gospel, and the kingdom as well. Sunday night I discoursed from 1 John 5: 10, and Luke 23: 43; the themes being the record God gave of his Son, and the contrast between God's word and the common faith. Up to this time ten were added to the church. Monday morning we met in covenant meeting, which was abundantly blessed; we then repaired to the romantic pool prepared by the Master Builder, the mighty Architect of nature, where Br. Field buried an aged sister and young brother in the likeness of their Lord.

Monday night Br. Green gave us one of his best efforts from Rom. 1: 16. Tuesday morning, prompted by imperious necessity, Br. G. and myself with deep regret bade adieu to this dear people and returned to our homes, leaving Br. Field to continue a good work begun by his labors and God's blessing only some eight months ago, the aggregate results of which are some thirty members, a nice church and a standing invitation to all worthy Advent preachers to "come over and help" them. Such examples as this of the Volga church are eminently useful in these selfish times. May God bless all the waiting ones at Volga, and elsewhere. C. H. CASS.

Special Conference Report.

(Continued from First Page.)

want to put the new covenant where it does not belong. Pile quoted from Deut. 26: 27—"He that confirmeth not," etc.

Hemenway—What does Br. Brown mean by "confirm?"

Brown—I suppose it means to *make sure;* so that it will never fail.

Pratt—God makes the covenant himself. He says, if you do so and so, blessings will follow; if not, curses. What will it be to confirm the covenant? To bring these blessings or curses. Who will confirm it? Somebody else has got to do that. I say to my child, if you are a good boy I will bring you something; otherwise I will punish you. To confirm that is to do what he did to the Jews. The Savior *says,* these be the days of vengeance, etc. Nobody had confirmed the latter part of that covenant. It was not confirmed to that people, but "to you and *to your seed.*" We go down a great many generations, and it is the Jewish people still. The leader that came did destroy the city, did confirm the covenant in beleiging the city, did take away the daily, and so it is fulfilled.

Barbour. Br. Pratt confuses the idea of *word* and *covenant.* Is it necessarily the same thing?

Pratt—I will read one verse. Dan. 9: 11. (Here quoted)———hath confirmed his words." It refers to the covenant.

Cunningham—The word covenant in Deut. and the word covenant in Daniel, come from the same Hebrew word. It must be the same in both instances. It cannot apply to Christ. God used the Roman army as his scourge. The seventy weeks are for the restraining of the transgression that length of time. *Kah-lah* is to restrain,—always rendered with the sense of restraint. They should be afflicted, but not destroyed till the seventy weeks were ended. After sixty-two weeks from the completion of the wall, Messiah should be cut off.

Pratt—Gabriel comes to instruct about that vision. He says there are seventy weeks allotted to the people and the city. The remainder, or 1810 years, was "the times of the Gentiles."

Pile—The question is whether they are really cut off from the 2300 days. Br. Cunningham said the Romans were simply the scourge in the hands of the Lord. If that be so, the Lord confirmed the covenant. As to the sixty-two weeks, it seems to me the last clause of the twenty-sixth verse is simply an explanation; and that the only commencement of any period is from the going forth of the commandment to restore and build Jerusalem.

Hemenway—In the phrase "confirm the covenant," it is not *the* covenant, but *a* covenant. I have no question but what it is the covenant God made with his people. The seventy weeks spanned the whole thing. Then to make the matter clear, the prophet touches events to transpire in the seventy weeks. Who shall confirm the covenant? You apply it to Titus. You chastise a boy with a stick. *You* chastise him, not the stick. I think God would not apply the word confirm to the *stick* he used. He would not say the *stick,* but *himself* did it.

Green—It is evident that a mistake has been made in this prophecy, and that is in the little word "he." There is only one place to begin; that is, the birth of Christ.

Hobbs—There are five points in the seventy weeks that are fulfilled in Christ. Reference has been made to the sixty-two weeks, that (it?) is translated by some, after the weeks, and that it is identical with the other threescore and two weeks. That would prove conclusively that the last week of the seventy was to bring in everlasting righteousness, etc. This is seen by the connection. He shall cause the——— to *cease,* not *destroy* it.

Cunningham—The attempt to make a distinction where there is no difference seems unnecessary;—*make* to cease, and *cause* to cease. I have quoted from the Hebrew in order to show that "cut off" is the only correct translation.

Pile—Br. Cunningham is coming to the point. If these sixty-nine weeks are an integral part of the seventy, then it follows that the sixty-nine could not have ended at Christ. The word "determine" does not express what the angel meant to express. It is either *cut off,* or *cut in pieces.* The word is generally used in the sense of "cutting off," or divided. The form here is unusual, showing there is a triple division of the seventy weeks. But what evidence have we that the sixty-two weeks commence with the completion of the walls?

Brown—I think we are advancing a little. We must place ourselves a little in the place of Daniel. Gabriel said, Make this man to understand the vision; and he told him what the ram and the goat were, and "then I fainted, and was sick certain days, and was astonished at the vision." The next you hear of Daniel he was praying to God. What about? About the time. Then he is told about the 2300 days. The first thing was the seventy weeks cut off, to restrain transgression, to make reconciliation for iniquity. etc. This was God's time when the Messiah should be cut off.

Pile—Does Br. Brown commence the sixty-nine weeks with the thirty-second year of Artaxerxes?

Brown—Messiah will be cut off in sixty-nine weeks from the first of Cyrus.

Cunningham—The apostle says, "If any man lack wisdom, let him ask of God." I think we had better apply ourselves as Daniel did. We read that seventy weeks are to be cut off upon his people: there will be an attempt made, at a point when it will not do to have that people destroyed. The "restraint" shall commence at this point. If Gabriel had not ceased in his explanation of the vision at *that point, i. e.,* after having explained all the points in the vision except the time, but had continued and explained the time, the 2300 days, with the rest, at his *first* visit, there would have been no seal on the vision.

Barbour—I believe the coming of the Lord is what we want to learn about; but we do not seem to be coming any nearer together. Suppose this theory, or that, is true; I would rather talk about the coming of the Lord. What interest have we in that? Paul and the apostles did not look any further.

Brown—I do not want to be identified with those who believe that the 2300 days go beyond the end. And I expect that the 1335 days end at the same place. The war commenced with the end of the seventy weeks. There was a seven years' war commencing with A. D. 63. 1810 years will carry us to 1873.

Pile—Have been profited by this meeting. Prophetic time is a proper subject for investigation. The more we keep the Lord's coming before us, the nearer we can live to him.

Brown—When the "restraint" is off, the war will commence. The war will be for seven years, and in the midst of this time the sacrifices should cease. Where do the weeks commence? We can tell by running back from the time the war commenced.

Pile—The trouble is, it does not hit any time. There must be a commencement for the 2300 days, as well as for the 1810. If we run back, it brings us to 428 B. C.

Brown—What of it? Is it anything wonderful that there is a difference of two years? Here we have to depend upon Josephus; but when I get down to A. D. 70, I am at home.

Barbour—If we can make the end in 1873, I would be willing to let it go *so;* but our other brethren run the 2300 years to 1875, so that they run two years beyond the end.

Cunningham—Br. Brown must show us some event in 428.

Brown—I think there is nothing wonderful if there should be a mistake somewhere.

F. W. Higgins—The question is in reference to the seventy weeks; what portion of the sixty-two, or sixty-nine, or seventy, extend from the death of Christ to the war?

Cunningham—He says in the first place that seventy weeks are cut off upon thy people. Then there is Christ's coming introduced, and the reconciliation for iniquity to be made. Then he says the walls shall be built, and after sixty-two weeks Messiah shall be cut off. There is a distinct work to be accomplished at the termination. When we come to the one week, we have not the Messiah introduced, but the people of the Prince that shall come.

E. G. Higgins—Which part of the seventy weeks reaches to Christ?

Cunningham—They do not terminate at the birth of Christ. The sixty-two and sixty-nine weeks are distinct from each other.

Pile—The transgression was not restrained after 63 A. D. Does it not follow that the four hundred and ninety years must commence with the seventy (?) weeks? How shall we make the four hundred and ninety years reach from Cyrus to Christ?

Brown—I do not believe that four hundred and ninety years commence with the first year of Cyrus. But I believe the sixty-nine weeks do. If they commence together, they end forty-nine years before he was born.

E. G. Higgins. It says first that seventy weeks are cut off, and then that is divided up into sixty-two and seven, which make sixty-nine.

Brown—I don't believe a word of it.

Pratt—If the seventy weeks end with the crucifixion, the 2300 days run out in 1843 somewhere, and we are all afloat. It must have ended when the desolation of Jerusalem commenced. If the Jews' *time* ended in 63, we have the end in 1873; if in 65, the end is in 1875; if in 70, 1880.

Cunningham—The brother admits the meaning of the word "restrain." When the restraint is taken off, the 490 years end. Josephus was in the war, and it seems that he might settle the matter. (Extract read respecting the last act of the war in 72, when nine hundred slew each other.) The war *ended* 72 A. D.

AFTERNOON BIBLE CLASS.

Letter read from D. Clow, Janesville, Wis. Sisters invited to speak by Br. Higgins. Br. Barbour spoke on the *Commune,* as foretold in Revelations. He understood the beast of Rev. 11, Rev. 12 and 7, to be the Roman beast, tracing its various developments to the beast that was, is not, and yet is, which *is of* (not *one* of) the seven, being the general uprising of the *people* for power," or *Commune,* as the *last* form.

Br. Pratt spoke of the designs of the Pope to repossess himself of kingly power, and the societies which oppose his plans, and the consequent certainty that those who look for "peace and safety" will be mistaken.

Barbour—When Israel came out of Egypt, the last seven plagues were poured out on the Egyptians alone. So in the last seven plagues, the Lord will hide his people. And the world knows something is coming, yet they know not what.

Pile—Read extract from the Report of the Troy Convention of American Spiritualists, showing the chances of union between Communists and Spiritualists to be consummated soon. Considers the *Commune* the last form of the Dragon. They aim at a Universal Republic, and Spiritualists aim at the same object.

Br. Brittan thought property would not be worth much in this world soon. It was a good time to draw out what we had. Had nothing himself invested there. It is a great deal better to be burned *out* than to be burned *up.* Brethren say they cannot go into the churches, as they cannot get anything there; then go and *carry something.* Feed my sheep.

THE BIBLE CLASS.

As already mentioned, two hours each day were spent in a general Bible class, each speaker being allowed five minutes, and not to speak more than three times in a session without permission of the class. The hours thus spent were very profitable and interesting. The following are a few of the topics which occasioned considerable discussion:—(1) Did Noah enter the ark seven days prior to, or on the day of the flood? Gen. 7: 11–13 were quoted at proving the latter supposition. (2) Were the words in Mat. 24: 15–22 fulfilled in part at the destruction of Jerusalem, and in part at the papal persecution, or is their fulfillment *wholly* in the latter? On this, it was clearly proved that the entire passage referred to but *one* event, and that that was the papal persecution. (3) Are the weeks in Dan. 9: 25, reaching to Messiah the Prince, to be computed from the birth of Christ, or when he entered upon his public ministry, or from his resurrection and ascension? This question elicited a variety of opinions, and its discussion was very animated. (4) Are the "weeks" in Dan. 9: 25 to be considered as wholly distinct from the "seventy weeks" of the preceeding verse; or does v. 25 enumerate the *divisions* of time into which the seventy weeks are to be divided? In proving this latter, the words "know therefore and understand" were appealed to as being proof that the periods in v. 25 were intimately connected with that of v. 24.

In their rejoinders one to another, as a general thing, kindness and brotherly love were very prominent. A word, however, concerning the general feature of the discussions may not be out of place here. In trying to prove certain positions, after reading portions of Scripture and advancing certain deductions therefrom, the speaker would sometimes close with an appeal something like this: "Now which are you going to believe, the word of God, or men? Let us believe God!" and in a short time one on the other side would close *his* argument and deductions with the triumphant appeal, "Thus you see what the Bible says on this point. For my part, I choose to believe God!"

Would it not be well for brethren to remember that Christians may differ greatly from one another, and yet each have an abiding faith in the teachings of the Bible? When different views of the same passage are presented, the difference of opinion is not because one believes the Bible and the other does not, but merely because they differ in their *interpretation and application* of a text which they both firmly believe.

THE PREACHING.

The discussions were confined to the sessions during the day, the evenings being devoted to preaching. Br. Simpson preached the first evening (see *supra*), and Br. Carpenter the second, who gave a very interesting exposition of the seventh chapter of Daniel. In his remarks he considered France as the Euphrates of mystic Babylon, which was "dried up." (Rev. 16: 12.) On Thursday evening Br. Simpson gave an exposition of Matt. 24, and on Friday evening Br. Pile preached on "The Coming Reign of Terror," in which discourse he argued that the same agencies that produce the French Revolution in the last century; namely, Spiritualism, Infidelity, Socialism, Free-Love, etc., are now working in the world and tending to a similar result. (☞ This discourse is printed in a tract of twenty-four pages, which can be had of the author, Springfield, Mass.)

As a whole, the meeting was undoubtedly profitable; new ideas were developed, and some old ones, supposed indisputable, were found to be unwarranted. So far as a united agreement upon the prophet periods is concerned, no conclusion is reached. The point on which there seemed to be any general unanimity was the ending of the thirteen hundred and thirty-five days in 1873. If any did not endorse this conclusion, they made no public statement to that effect. Harmony prevailed, and the meeting assured all that brethen *can* dwell together in unity, even though not agreed in all their opinions. C. E. BARNES, Sec'y.

Two boys were conversing about Elijah's ascent in the chariot of fire. Said one: "Wouldn't you be afraid to ride in such a chariot?" "No," was the reply, "not if God drove."

Advent Christian Times.

BUCHANAN, ... MICHIGAN

TUESDAY AFTERNOON, March 5, 1878.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Buchanan, Mich.

TERMS: { Two Dollars a Year. One Dollar for Six Months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The officers of the Association are a Board of Trustees, as follows:

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JOSHUA V. HIMES, Business Agent,
To whom all communications should be addressed

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 18c; 20 copies for $1. Don't fail to read and lend it.

"Good Tidings."

This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 80c. in paper.

Harps Etc.

We are out of *Harps*, and of Eld. Grant's works bound in one volume. New editions are preparing. When copies of them are received we will fill orders immediately. Our friends will be patient until then.

Field's Discussion.

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced, some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready, because they thought it would help their side—that Mr. Connolly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocio. The book has not yet made any converts to immaterialism that we have heard of; but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp 315), and will be sent post-paid for 50c. We hope for liberal orders.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success.

John S. Lawver, M. S. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Hink, "I. C. Wellcome. J. F. Huber, Grand St. (N. Y.) church, Auburn (Ill.) church, C. Libby (pd.), R. R. York, Wm. M. Hall, J. C. Stone, W. E. Brown, M F Wistrom, R. W. Wilson, R. M. Lampard, Clinton (Io) Church, Lapeer Church.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $130. See advertisement.

To Correspondents.

M. A. TIBBETTS. Will send *Harps* for that am't.. L. J. PALMER. Please give us your P. O. ADDRESS.. Will J. R. D who sent three dollars for LIMNS and *Almanac*, give us his P. O. Address, and name plainly written.....E. H. BURINGTON. Had none of the last mentioned. Sent the rest.....J. M. CHAPPEL. Will reply as soon as we can get time. .....J. LOWREY. *Many* thanks for your cheering letter....H. G. McCULLOCK. Do as you say....R. AUSTIN. You forgot to give any Post Office Address. Please forward it.

RESPONSES.

Previously acknowledged....................$000.14

E Williamson	20	J Rupley	75
D H Allen	50	L Dickenson	25
D D Cooper	1 00	Sarah Floyd	10 00
E S Votaw	25		

Pledges—Paid.

G K Merrill		A C Manning	3 00
C G White	1 00	Mary Briggs	50
T T Stone	3 00	D McNabb	1 00

Letters Received,

TO SATURDAY, MARCH 9.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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P B Livingston
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A F Dugger
R P Hoge
J M Chappell
J S Lawver
H A King
I Adrian
S D Gibson
W S Wimbish
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Books and Tracts by Mail.

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M E Green
N N Davis
J Wendall
Wm Denton 2
J W Ellis
A B Loe
W S Wimbish 2
S M Hayden
R T Gregory
J A Smith
J Allen
J Raymond 4
C K Barnes
E S Votaw
H Zaremba
L F Bower
E E Sturgeon 2
M J Stearns
E C Andrus 2
M A Tibbetts
C Fitzsimmons
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D M Harvis
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V Hunt
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J Marin
L Scott
E Wedding
F Adell
E A Marsh
J W Farrow
A Farrow 2
J Bower
W C Hicks 2
G W Hurd
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C C Stambro
D H Allen
R H Evans
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Tract Fund.

S P Whitney.................50c

Fifty Cents Extra.

P W Matts.................1 00

Dutch Tract Fund.

J Lowrie.................50c

Book Notices, Etc.

OUR musical friends will be glad to see the beautifully executed portrait of the venerable Lowell Mason, now in his eighty-first year, which is given in the *Illustrated Christian Weekly* of March 9th. It accompanies an interesting sketch, recounting his labors in the cause of church music during the last fifty years. We gladly commend this paper to all our readers, knowing that no thing which can corrupt, either through the eye or the heart, will be ever found in its columns.

THE Publishers of the *Christian Standard* (R. W. Carroll & Co., Cincinnati, O.) have published a splendid chromo of Alexander Campbell, which they sell at $6. All admirers of that great leader will wish to have one of them.

Notices, Etc.

Discussion.

I purpose, the Lord willing, to hold a discussion with Eld. S. K. Hallam (Disciple), in his church at Farmer City, Ill., commencing March 18, and continuing three days, upon three propositions, involving the nature of man, the kingdom of God, and the destiny of the wicked. C. C. MARSTON.

BR. Peter Mitson has arranged to devote most of his time to the work of the ministry. Churches and brethren desiring his labors should correspond with him at once. We recommend him as a faithful minister of the word, one that will not shun to declare the whole counsel of God. GEO. W. MILLER.

Minnesota Tent.

Notice is hereby given to those brethren and sisters of the State of Minn. who have subscribed for the purchasing of a new tent for the State, that the business of collecting and purchasing the tent in time for the summer campaign, has been committed to the undersigned, by a vote of the Annual Conference at its last session. All such as have not paid their subscriptions will please remit to me as soon as possible, that I may have time to make the purchase, before it will be actually needed. ADDRESS: GEO. W. MILLER, Millersburg, Rice Co. Minn.

Luther's Two Miracles.

On the 5th of August, 1530, an awful crisis for the Reformation, when the firmest seemed to swerve, and the boldest to tremble, Luther wrote thus to Chancellor Bruce: "I have recently witnessed two miracles. This is the first: As I was at my window, I saw the stars and the sky, and that vast magnificent firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported this immense vault, and yet the heavens did not fall.

"And here is the second: I beheld thick clouds hanging above us like a vast sea. I could neither perceive ground on which they reposed, nor cords by which they were suspended; and yet they did not fall upon us, but saluted us rapidly, and fled away."

These Miracles, as Luther called them, filled him with unconquerable trust and joy in God. Well they might. So may they us. We see them wrought before us every night and every day.

Appointments.

MICHIGAN.

Brockway Center, Friday eve. March 15.
Advent chapel, Lake Shore, three miles north of Lexington, Sunday, 10½ a. m. March 17.
Lexington Ridge, White S. H. 2½ p. m.
Port Sanilac, Good Templar's Hall, 7½ p. m.
GEO. WRIGHT, Jr.

The third Q. M. for the Southren District of Mich. will be held at the Munger S. H. five miles north of Eaton Rapids, Eaton Co. commencing Wednesday eve. March 20, and hold over Lord's day. Teams will be at the station at Eaton Rapids on the arrival of the p. m. trains from Grand Rapids and Jackson. Eaton Rapids is on the Grand River Valley R. R. Let there be a full attendance.
J. M. SNOOK, Sec'y. pro tem.

INDIANA.

PROTRACTED MEETING.

Stingley, S. H., four miles east of Linden, Montgomery Co. April 12, to continue over two Sundays. E. C. ANDRUS.

ILLINOIS.

M. Reeder may arrange
Blue Ridge, Piatt Co. March 16.
Skeeleville, Piatt Co. March 17.
Farmer City, Dewitt Co. March 18 to 21, in debate with Eld. S. K. Hallam.
C. C. MARSTON.

Clinton, Colton's S. H. Saturday eve. March 16.
Afton, Sabbath, March 17. C. W. SMITH.

IOWA.

The S. W. Iowa First District Q. M. is to be held at Lewis, Cass Co. March 15-17. Brethren and sisters, let us have general rally.
WM. MURPHY, Sec'y.

MISSOURI.

Milan, March 21, and over Sunday.
South Milan, April 7.
West Unionville, 3 miles, May 4, 5.
N. C MILLER

MINNESOTA.

Havanna Station, Steele Co. Friday eve. 7 o'clock, March 15.
Medo, Blue Earth Co. Saturday eve. and Sunday, March 16 and 17, where the brethren may arrange. Meet me at Janesville, Saturday, at 4 p. m.
Kasota, Monday eve. March 18.
New Ulm, Thursday eve. March 21, where the friends may arrange. S. C. WELLCOME.

Cottage Grove, near Br. Fullerton's, March 17.
Independence, March 24. J. RAYMOND.

WISCONSIN.

The third Q. M. for Eastern District, Wis. will be held with the church at Cassel's Prarie, Sauk Co. Friday March 22, and over the Lord's day. Come at the commencement of the meeting, and bring the holy fire with you. GEO. THOMSON.

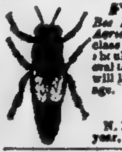
NEW YORK.

The next Q. M. of the A. C. Conference of No. Penn. and So. New York, will be held with the church in Hornellsville, New York, commencing March 26, and continuing over Sunday. All are invited.
J. W. TAYLOR, Pres't.
A. H. BRIGGS, Sec'y.

Regular meetings are held by the church at 136 West 24th St., New York city; three times on Sunday, and Monday, Wednesday, and Friday evenings. T. J. COX.

The Lord willing, the next Q. M. of the N. Y. Advent Christian Conference will convene with the church in Lockport, Thursday eve. March 14, and continue over Sunday. All are invited. It is hoped there will be a large attendance and a full representation by delegates, as there will need be some judicious planning for the next Annual Meeting in June. Shall there be a camp-meeting, as last year? Where? Pray for this meeting, and come praying. Don't forget the collection.
D. COGSWELL, Pres't.
WM. E. BROWN, Sec'y.

Advertisements.



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Published by the Woman's Christian Association. $1.00 a year. Mrs. E. S. Jennings editor. Address: 14 Williams St., Rochester, N. Y.

The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 50c. a year. Ten copies, $4. Fifty copies, $35.

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

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FOR SALE. A first-class Threshing Machine. Good as new—never used. Cost over $400. Will be sold, in an emergency, for $250. Warranted as represented. N. B. Must be sold soon, if sold at the above figure. (tf) Address, A. J. Evans, Hesperia, Mich.

FANNING MILL. I make an excellent machine for cleaning wheat. It will take out all cheat and oats, and leave the wheat clean and fit for seed. I will ship one of these machines to the first brother who will send $20 to the office of THE TIMES. They are well worth $25. H. M. Wheeler, Birmingham, Schuyler Co. Ill.

THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

HOW TO GO WEST.

Forty years ago, Illinois was as far West as most people wished to go, and journeys were made in the legendary "Prairie schooner," but in these days of Progress and Improvement, the word West has come to mean Iowa, Nebraska, Kansas, Colorado, California and the Territories, and the traveler reaches almost any point therein by a splendid Line of Railroad.

This Line of Railroad is the Burlington Route, which starts from Chicago by the Chicago, Burlington and Quincy Railroad, and, running through Burlington, reaches Omaha, Lincoln, Nebraska City, St. Joseph, Atchison, Leavenworth and Kansas City, connecting with the Union Pacific, Kansas Pacific, and other railroads running from those cities.

People going to Iowa, Nebraska, Kansas, California, or any point in the Territories, will study their own interests by going "By way of Burlington," for the rates of that Line are always as low as any other, and it is the best Route in the West, therefore you are more sure of your safety and comfort.

The Burlington Route has admirably answered the question "How to go West?" by the publication of an excellent pamphlet, containing a large, truthful map of the Great West, and much interesting and valuable information, which can be obtained free of charge, by addressing General Passenger Agent B. & M. R. R., Burlington, Iowa.

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HUDSON RIVER CHAMPION
Turbine Water Wheel.

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It has no complication of gates, with their multitude of Levers no cranks, pin, segments nor pinions to get out of order. No series of leaky joints; no rubbing surface to wear away, to waste the water; nothing touches the wheel but water; hence it will never wear out. There is no latteral motion, nor do their steps wear out like other wheels.

The Jonval Turbine has given the highest percentage of power ever attained in any public test. Several of these Jonvals have been taken out which were in perfect order (having run but a short time), and the Champion placed in the same curbs, venting the same amount of water, and have obtained from six to eight per cent. more power in every instance than the Jonvals gave.

These wheels are perfectly proof against injury from flood-wood. Should any pieces get into the curb which could not pass through the wheel, you have simply to open a door (like a safe or cupboard), enter the curb, and remove the obstruction, and it is all ready for work again. This can be done in five minutes.

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LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. J. S. Brower, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 50c. The three in one volume are now offered for 15c.

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Advent Christian Times.

"Many shall run to and fro, and knowledge sha.. be increased."

VOL. IX.—NO. 34. CHICAGO, APRIL 2, 1872 WHOLE NO. 414.

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR

TUESDAY AFTERNOON, April 2, 1872.

Ancient Predictions Concerning the Events of 1872.

To the Editor of the New York World:

SIR: When two months ago, M. Villemessant, editor of the Paris *Figaro*, called on the Comte de Chambord at at the Schweitzer Hot, Lucerne, with the view of inducing that personage to make a fusion with the Orleanists, he was answered by a magnificent wave of the hand and a royally emphatic denial. "Mine is the white flag forever, and the lillies will bloom forever on my escutcheon," proudly exclaimed the last of the Bourbons. Really M. Villemessant ought to have known better than to expose himself to such a rebuff. For once the Parisian barber was not so shrewd as his namesake from Seville. He must have forgotten that Henri, Comte de Chambord is the man of destiny; that to him all the prophecies of the last 500 years point as the great King, and that he cannot compromise his cause by allying it in any way with the revolution. It must have escaped him, more especially, as this year is the holy year of fulfillment, and that, at length, after forty years of weary waiting, the grandson of Charles X. is to be rewarded for his fidelity to principle by entering on the enjoyment of his crowd. Yes, the year 1872 is to be the glorious year of the modern world.

IT IS DESTINED

to open a new era, or rather to be the beginning of the end of times. To be convinced of this we have only to sum up the incredible marvels of which it is to be the witness.

I. A frightful civil war will be waged between the three great parties of France—legitimists, republicans and Bonapartists. This war will certainly take place within the year 1872.

II. Paris will be destroyed after terrible struggles wherein blood will flow in streams.

III. The Comte de Chambord will be declared king of France under the title of Henry V.

IV. There will be civil war in England, Italy, and other states of Europe.

V. The civil war in Europe will be quelled by Henry V.

VII. Alsace and Lorraine will be restored to France.

VIII. The French under the command of Henry V. will march through Europe as conquerors and even penetrate into a portion of Asia.

IX. Ireland and Poland will be freed; England and Germany will return to orthodoxy, and Islamism will be destroyed.

X. A great battle, called "the battle of the binch tree," will be fought, in which Henry V. will annihilate the the armies of Russia and Prussia.

It is not ascertained at what precise date some of the latter events will take place, but it cannot be very long after the ascension of Henry V. because that Prince is now fifty-two years of age, and, although the prophets give him multitudinous victory, they do not seem to have accorded to him unusual longevity. We shall examine now a little in detail the grounds on which all these wonderful events are thus clearly and boldly foretold. For this purpose it is not necessary to enter into dry archæological researches.

THE GREAT KING AND THE GREAT PONTIFF.

Clear vaticinations about the advent of a great king and a great Pope at the end of the ages are constantly met with in early mediæval literature, and fragmentary traditions of the same are to be found among all European nations, and stranger still, among all the peoples of the far East. About this fact there is no doubt among scholars. The trouble among commentators has been to determine who the great king is and when he is to make his appearance. Now, however, the point seems be happily decided to to the satisfaction of all patriotic Frenchmen. He is to be a Gaul or Frank, and behold the proofs.

REMIGIUS TO CLOVIS.

So far back as the sixth century St. Remigius said to Clovis: "Learn, my son, that the kingdom of France is predestined of God to defend the Roman Church, which is the sole true Church of Christ. That kingdom will one day be great among the kingdoms of the earth, will embrace all the limits of the Roman Empire; it will submit all other kingdoms to the sway; it will last to the end of time."

The Venerable Bede, in the seventh century, commending this prophecy, sought to corroborate it by the ancient Sybilline oracles. Raban Maurus, abbot of Falda, wrote in 828: "Our Doctors say that one of the kings of France will reign over the whole of the Roman empire. This will be at the end of time, and he will be greatest and the last of all kings." He then adds that after a glorious reign, the great king will go to Jerusalem and lay down his crown and his sceptre on Mount Olivet. "This will be the end and consummation of the Holy Roman and Christian empire."

The monk Adson repeated this tradition in the tenth century, and it gradually became so popularly known that Tasso celebrated it in his "Ottave." Cæsarius, whose prophecy is found entire in the "Liber Mirabilis," printed in 1524, wrote these remarkable words: "After the entire universe, and particularly France, and in France the provinces of the North and East, especially Lorraine and Champagne, shall have fallen a prey to gigantic miseries and the greatest tribulations, these provinces will be succored by a prince, banished in his youth, who will recover the crown of lillies. This prince will extend his dominions everywhere, and will rule the whole earth. At the same time there will be a great pontiff, very holy and very perfect. He will have with him that great king belonging to the remains of the most saintly blood of the kings of France. This great king will help the great Pope to reform the world." Jerome Botin wrote in 1410: "After a little more than four centuries shall have elapsed, the earth will be desolated and the church reduced to mourning; the shepherd will be struck and the flock dispersed, but the dew of heaven will fall and the altars of Beelzebub be overturned and the workers of iniquity will be scattered and perish. *There will be a child of the blood of the kings produced by the people of Artois* (Henry V. is grandson of Charles X. Count of Artois), and he will govern France with prudence and honor."

THE PROPHECY OF THE LILLIES.

This ancient prophecy is preserved by David Parcus in his commentary on the Apocalypse, printed at Heidelberg, 1616. The following is the most striking passage: "Toward the end of time there will appear a great monarch of the nation of the most illustrious lily; he will have a large forehead, high brows, great eyes and a beaked nose. He will gather a powerful army and will crush all the enemies of his kingdom. He will subdue the Turks and the barbarians and none will be able to resist him, for the arm of the Lord will be ever with him and he will rule the whole earth. His reign will be called the paradise of good Christians." Through Jacob Boehme and others it seems evident that the same prophecy was current in Germany, where the era of lillies or *lilienzeit* is well known. A similar remark may be made with regard to Italy. I need quote only from the Placentian prophecy, so called because found in a manuscript of the Placenza library. The following verses are certainly worthy of attention, as making distinct mention of the tricolor:

Post decimis jam labentibus annis
Bella, fames, pestis, francos * * *
* * * Gallorum terna colorum (Rex magnus)
Sternet humi, reduces statuet pen propria regna.
* * * In terra * * * Sanctus et æquus—Pastor erit.

EASTERN PROPHECIES.

All the people of the East, without exception—Abyssinians, Armenians, Arabs, Turks, Syrians, Indians, Cochin Chinese—have traditions dated from the most remote times, perfectly analogous to these of the West. The Turkish traditions are naturally the most curious of these, inasmuch as their invariable burden is this: The destruction of the Ottoman Empire by the Christians or Franks, and these Franks are to be led by a great King, who will submit the whole Orient to the religion of the Christ. These Oriental traditions have always been so popularly credited that the Arabs and Turks of Jerusalem walled up the gate by which the prophecy indicated the great King of the Franks is to enter when he comes to subjugate the East.

An English chronicler of the twelfth century relates that the golden gate of Stamboul bore this inscription: "When cometh the blonde king of the West, I will open of myself." The Greeks had walled it up, and the Latins did not pass through it in 1204, but set up an equestrian statue representing the future great King, with all the minute facial features described in the prophecies.

THE GREAT BATTLE OF THE WORLD.

Strange to say, it is in the German prophecies that we find the details of the first victory which the great King of the French is to win over the Germans. These prophecies were collected and published at Cologne by the monks of Woerl. The points in which they all agree are: A general war in Europe, preceded by political convulsions and particular wars—the heterodox East and North fighting against the orthodox West and South. The definitive victory of the latter under the great King, who rises all at once and triumphs in a great battle delivered in autumn, at the Birch-tree Crossroads, between Woerl and Cologne, in Westphalia, that is on the banks of the Rhine. Here German prophecies repeat that the color of the conquering King and of his army will be white. They add, however, that he will be lame of the right leg, and will mount his horse by the left foot. Unfortunately, we believe, the Comte de Chambord has not yet seen fit to fulfill this condition.

IS IT THE KING OF PRUSSIA?

Some presumptuous German has thrown out the suspicion that it is, perhaps, Wilhelm, king of Prussia, who is pointed out by the seers as the hero of such triumphs. Has he not been saluted in the German Walhalla as Wilhelm der Siegreich? But let the Germans beware and tremble, for so far from enjoying such honor, Prussia has risen high only to fall to the lowest depths. The versified predictions of Friar Hermann on the destinies of Prussia have not even the oracular merit of a double meaning. They are plain, blunt, ferocious. They announce the greatest misfortunes for King William, who will be the "last of his race," and for the kingdom of Prussia, "which will melt away like snow before the sun." Contemporaneo..y with the great King liberator, the same prophecies declare "that there will be a great pontiff who will recover his flock; that the wolf will cease to lay snares before the Lord's fold; that the ancient abbeys will rise from their ruins, and that the clergy will be re-established in all their virtues and former glories."

BATTALIONS IN THE PLAIN.

In Poland there is any number of traditions similar to the above. The one predominating over the others is that of a great battle which is to decide the fate of Europe and the resurrection of Poland, and in which France, under a great King, is to take a decisive part. The date of this battle will be synchronous with the canonization of the holy Bobola, a Polish martyr, who, in a vision, painted an immense plain covered with innumerable battalions, where all nations were combatting, with the French at the head. Then explained Bobola: "When the war will be over, Poland will be re-established, and I will be recognized as its principal patron. Confidence! You will soon see these marvels." Now the blessed Bobola, as it happens, was canonized at the last Petrine Centennial, in 1866. From the foregoing, therefore, it appears that those who love the emotional will have plenty of it in this eventful year. They need not go in search of it; it will come readily to their hand. Let them watch the march of events in Europe; especially let them not take their eye off the Comte de Chambord. Events perfectly unintelligible hitherto will become relatively plain in the light of these prophecies. A special recommendation I venture to make is, to indulge in no irreverent nineteenth century skepticism. If there be a little delay in the work of fulfillment, let us have patience. If there is a hitch somewhere in the combination of circumstances, then a little charity will be necessary. But in any case don't be too hard on the venerable seers. Take a lesson from the following example: There was a prophecy about the last French-German war that the Prussians would not enter Blois, whatever they might do with Tours, Orleans, Chateaudun, and other adjacent towns. But the impudent Prussians did enter Blois! Ah, then, what about the prophecy? Only—a mistaken interpretation; it did not apply to the last war, but will apply to the next. However, we must not scoff altogether. There have been prophets before to-day, and their predictions have been terribly fulfilled. To say nothing of older events, there is not the shadow of a doubt that the great cataclysm of the French revolution was distinctly foretold by different seers centuries before it took place. It is well known that Nostradamus foreold that event with wonderful precision. Johann Muller, Bishop of Regensburg, who died in 1476, also left a prophecy in Latin verse.

This is the most remarkable prophecy which I know of, because it points to the very year of the event foretold. If one prophet could thus speak true, why might not others speak true also?

SI NON E VERO.

MONTREAL, February 25.

Work and Win.

The above heading is taken from a political article; and I thought on perusing the stirring enthusiastic appeal for party interest and policy, that if we as a people who believe we are the generation on whom the "ends of the world are to come," had half the zeal and practical working of the political parties of the present day, we truly should see different results for strength, union, power and victory.

And this has set me to wondering whether, "the children of this world are not wiser in their generation than the children of light," or in other words are they not in systematic work and earnest efforts and activity in their course far ahead of the church?

I will quote a few sentences from the article: "We have the requisite strength to elect our candidate. What we have the ability to do we are resolved we will do. To make our work effective beyond every contingency, there must be every where organization and work. Strong as our party is; strong in its principles and in the confidence of the people, it cannot afford to underrate the strength of the enemy, and the elements arrayed against it."

Of the side issues and some small organizations it remarked, "They both have one tendency, if not one purpose. They are both, whatever some honest men may think to the contrary, parties of decoy scouts; for party interests and the building up of a few men. But the mask is off. We are not to be deceived, as a people we have honest, competent and patriotic men who will not be drawn away by any side issues, in the Quixotic hope of effecting any moral reform."

The final appeal was for one and all to work. "Work with your neighbors. Talk with your neighbors. See that no lie finds lodgment in any honest man's heart. Watch the enemy at all points, and at all hours; he is desperate in a desperate cause, and will not stop at any trick or falsehood that can serve his purpose. Follow him up with a vigilance equal to his own, and wherever he sows a falsehood, there plant the truth. We repeat it, we are working and prepared to work with a will. Let this be the pass-word, and the word of salutation from this till the day of election, and we guarantee that the word to follow shall be victory."

There are a few sentences in the article "Work and Win" which I have long felt down deep in my heart were needed to be carried out practically among us as a people. Such appeals from our leading men, with the action, would tell,—but for me to make them I have had a shrinking timidity, as though I should be presuming and out of my place. When I have read the leaders in our political journals, I have often heaved a sigh and said, Oh! if our people only had this action and zeal in the cause of Christ!

Our strength is requisite, Jesus is at the helm. Our trust is in one whose promises never fail. The enemy is strong, but if we obey our Captain's orders there is no such word as fail. And if we "work with a will," we can "guarantee our word to follow will be VICTORY."

Let us remember that union is strength, an army divided soon falls into the enemy's power. Nothing pleases the adversary more than these divisions and subdivisions in our ranks. We want *loyal men and women*, who will act on *true* principles. Men and women filled with the Spirit and power, who will work for the cause of God in this age when his judgments are abroad in the land and infidelity is overpowering the church.

Concord N. H. T. F. SARGENT.

Eld. Joshua V. Himes' Late Visit to Rochester.

Recently, for three weeks the church at Rochester have been favored with the ministrations of Eld. J. V. Himes, and a glorious revival has been the result. His capacity for labor is something wonderful. In the three weeks from Feb. 11 to March 5 he preached in Rochester twenty-five times, in Springwater twice, visited friends in Lockport and Brockport, made about sixty pastoral visits in Rochester, and conducted his department of THE TIMES besides faithfully attending to a large private correspondence. In his stirring and intensely active life he finds abundant material for his Journal, which has long been a most attractive feature of THE TIMES. Eld. Himes is 66 years old; but in vitality, industry and force of will he surpasses most young men of thirty. The church at Rochester feel profoundly grateful to him for his valuable services. His sermons were for the most part devoted to practical subjects calculated to encourage the faithful, awaken the unconverted and convince the unbelieving. Those on "The Ministry of Christ," "The Efficacy of Prayer," and "The Saints' Inheritance" will not soon be forgotten.

JAMES H. WHITMORE.

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Ti

Upon Four Propositions, Invol[illegible] of Man, the State of the Dea[illegible] Rewards and Punis[illegible]

ELD. CLARK BRADEN'S SEV[illegible] LETTER.

We have now presented to [illegible] aders two articles without noticing our opponent's objections to them. We did so to lift the discussion out of the ruts into which it had fallen. We will now reply to all that we deem worthy of notice. Our opponent's attempts to array our second letter against our succeeding letters is futile, and not really honest. Our arguments from the Old Scriptures are not based on man's declarations, or his ideas or knowledge, but on the declarations of God himself concerning his relation to the patriarchs, and against necromancy. Man's ignorance does not affect God's declarations one way or the other. If my opponent is conversant with classic literature, he knows that Homer and subsequent classic writers, even down to Virgil, who wrote almost in the days of our Savior, speak of the shades of the departed just as the Hebrews did, as being in a dreamy phantom state, and yet they believed in necromancy.

The imposture and deception involved in astrology and divination no more affect the reality of necromancy than they do the reality of consulting familiar spirits. Consulting existing intelligences, such as evil spirits, was possible, and my opponent admits a reality; and so was consulting the spirits of the dead mentioned with it. Men could and did consult spirits, both of devils, wicked and departed men. God in Is. 8:19 declares the reality of consulting the spirits of the dead. We place the law prohibiting necromancy with the one forbidding consulting familiar spirits, where it belongs, and one was as real as the other. Hence the spirits of the wicked dead had as real and as conscious existence as had evil spirits or demons.

The attempt to evade the force of the argument on Ex. 3:6, by stating that the verb *am* is not expressed in the original, is certainly the weakest dodge I ever knew a man to resort to by way of evasion. The relation is the same, whether the copulative verb be there or not. It is now agreed by both parties that the purpose of God in Ex. 3:6 was to declare to Moses his relation to the patriarchs. Our argument is this. He affirmed or declared an existing relation. He affirmed a present fact. He was not prophesying or making a promise, hence there can be no prolepsis. My opponent dare not say that this language is either prophecy or promise. He knows it is an affirmation of an existing fact. It affirms the relation between God and the patriarchs as an existing fact. We objected also that as man then knew nothing of the resurrection, the use of prolepsis would be deceptive. We then say that when God declared, as an existing, present fact, "I am the God of Abraham, Isaac and Jacob," the patriarchs had an actual living existence when he so spoke.

We now propose to rail this fact beyond all cavil, and forever, by one of my opponent's own quotations. In Gen. 28:13, God says to Jacob, 'I am the God of Abraham and Isaac.' Abraham was then dead, and Isaac was alive, hence he sustained the same relation to the dead Abraham that he did to the living Isaac. The departed Abraham had as real an existence as Isaac. There can be no prolepsis here. The copula of this sentence is not used in different senses in relation to the qualifying phrases, 'of Isaac,' and 'of Abraham.' Abraham had as real an existence as had Isaac. So had Abraham, Isaac and Jacob a real living existence when God spoke to Moses, though they had been dead for five hundred years. Our Savior's language, "He is not the God of the dead (such dead as you Sadducees make them) but of the living" (present existing), settles this beyond cavil.

Then Abraham was conscious and alive when God spoke to Jacob, and so were the patriarchs when God spoke to Moses. The relation could not exist unless the parties both existed, one as much as the other. All live to him, does not mean all will live to him, but live to him now. Therefore God can quicken our bodies, by the re-entrance of our spirits, and raise them from the grave. I *will* stake my reputation as a scholar that the sentence, "I am teaching a Normal Class," does not affirm the existence of a Normal Class, but the fact that I am teaching. It necessarily implies that a Normal Class exists. The sentence, "I am the God of Abraham, Isaac and Jacob," does not affirm that Abraham, Isaac and Jacob exist, but the relation existing between them and God when God spoke. But it as necessarily implies the existence of the patriarchs, as *am teaching, am teacher*, implies the existence of the Normal Class. The relation of teacher, the act of teaching, could not exist unless the class existed, any more than it could if the teacher did not exist. Just as the fact of Godship—the relation of Godship to the patriarchs could not exist unless the patriarchs actually existed, any more than it could without God's existence. The use of the expression in Gen. 28:13, in reference to the departed Abraham and the living Isaac, shows that the relation is real, and the same in one case as in the other. Now I hope all caviling on that is ended.

The difference between an affirmation and a necessary implication is this: The affirmation is what is declared in the sentence to be a truth, or what is predicated of the subject of the sentence. A necessary implication is *another* idea or thought, that must be true, or the predicate cannot be truthfully affirmed of the subject. The affirmation in Ex. 3:6 is the relation that God then sustained to the patriarchs. The necessary implication is that the patriarchs had then an actual living existence, for the relation could not be truthfully affirmed unless they had such existence. So our Savior declares: He is not the God of such dead as you Sadducees (and modern soul-sleepers) make the dead, but of the living, consciously existing, for all live, all the dead consciously exist unto him.

The attempt to set aside the appearance of the spirit of Moses to our Savior and his disciples on the mount, is very weak. It is urged that it was a *vision*. Granted. But angels appeared and talked to men in vision scores of times. The sight and hearing was as real on the mount, as was the sight of the angels around Samaria real to Elisha's servant. Daniel saw and heard Gabriel in vision; but he heard and saw him. Gabriel was there for nearly all the prophetic part of the book is what he said, when Daniel saw and heard him. Zachariah saw and heard the angel in the temple, in a vision. The angel was there and was seen and heard. In like manner, on the mount, Jesus was seen and heard. So was Elias. So did the disciples see and hear each other. God, Christ, Elias, and the disciples were heard. The disciples as certainly heard Moses in vision as they heard each other, Jesus, Elias, or God, in vision. They as certainly saw him as they saw each other, Elias, and Christ in vision. Why does my opponent make that part of the vision that does not contradict his theory real, and make that part that contradicts it, a phantom, a delusion? Why does he play, "Now you see it, and now you don't," in this style wit[illegible]he word of God?

Observ[illegible]he thimble-rigging resorted to here. The di[illegible]s saw Jesus and each other in vision. Th[illegible]eard the spirit of God in vision. Zachar[illegible]aw and heard the spirit angel in vision. Daniel saw and heard the spirit Gabriel in vision. So in scores of cases men saw and heard spirits in vision. They did so in all cases when it does not affect my opponent's theory. But the appearance of the translated Elijah is not real. He was not there. It was a cunningly devised fable, an imaginary scene, a delusion. So the appearance of Moses was not real. He was not there. It was a cunningly devised fable, a delusion. All this in the face of Peter's declaration that they were eye-witnesses; that they saw and heard; and the inspiredratciahof ldete on writers that they saw and heard; also in flat contradiction of all consistency and common sense. It makes a reality of just what will not contradict soul-sleeping, and a fable, a delusion of the rest.

Moses was not resurrected, for Christ, the Scriptures say, in four places, is the first one resurrected. Our opponent's appeal to the persons raised in miracles is worthy of an infidel. Make the Scriptures flatly contradict, rather than give up *my* hobby. These raisings from the dead are not resurrections with a glorified body. Moses, body had decayed thirteen hundred years. It was not raised up. I remarked that Moses died as a brute dies. We have a characteristic dodge in our opponent's query, "Why not the soul of the brute survive death as well as that of Moses?" The dissolution was the same in each case, but the soul of the brute does not survive death, unless the soul of the brute and the spirit of man are the same. The spirit of Moses returned to God a rational, conscious entity. If the brute has body, soul, and spirit as man has, the event of death might be the same to each. But my opponent dare not affirm one of these positions. Language is not susceptible of being arrayed to characterize with sufficient severity the duplicity and cowardice of such questions.

We have at last a suggestion of what our opponent means by spirit in man. We can not tell, however, whether he regards it as a material part of the body, for he says that soul or spirit, apart from the body, has no more consciousness than the heart or reins. Or whether he makes it a phenomenon of our material organization, like our thoughts, (for he so regards our thoughts,) for he appeals to Paul's language concerning our thoughts excusing and accusing, to set aside our reasoning for the conscious existence of the spirit. Or whether he regards it as a function of the material organization, like sight, or tase, or smell. He rather seems to affirm the latter. When Paul prays for the sanctification of body soul and spirit what does he mean? When he declares that the spirit in man knows what is in him, what does he mean? What does dividing soul and spirit mean?

Does Paul in 1 Thes. 5:23 mean sanctify your body and parts of your body—soul and spirit? Does he mean sanctify your bodies and your hopes, fears, thoughts, pains, and aches, and other phenomena of your natural organization? Or does he mean sanctify your bodies and the functions of your bodies, such as sight, smell and taste, or soul and spirit? What does my opponent mean by man's faculty for knowledge? A faculty of what? Matter? Or mind? He speaks of man's body being animated by a spirit. What is it that animates the body? A phenomenon of the body like thirst or pain? Or a function of the body like smell or taste? I defy the gentleman to give a definition of man's spirit that will accord with his theory and not make utter nonsense of every passage of Scripture where man's spirit is mentioned. I say that, as God, the Holy Spirit and angels are spirits, and rational, thinking, conscious, moral entities, or beings, or persons, so man has in him a spirit of like nature, a rational, thinking, conscious, moral entity, which resides in the body. This alone agrees with and makes sense of the Scriptures where man's spirit is spoken of, and hence it is true.

I need only call the attention of my readers to the trickery of quoting Paul's language: "Their thoughts excusing and accusing," and then asking me if thoughts are entities. asking me if life is an entity. My opponent knows, if he possesses ordinary intelligence, that the language is personification, or rather an ellipsis. It means, "they in their thoughts, or their minds, or spirits in their thoughts accusing and excusing." Suppose I were to deny that man has life. My opponent quotes Scriptures where it says that man speaks, talks, reasons, etc. I then turn to places where by personification, stones are said to talk and cry out, and ask him if stones have life. Would he not regard it as nonsense or paltry trifling? In the name of common sense and honesty, I protest against such nonsense or duplicity. I quote passages where *spirit, soul, sheol* and *hades* are used in certain connections, and show that they have and can have but one meaning in these passages. My opponent then quotes a multitude of passages where they have an entirely different meaning, and triumphantly asks me if they have the meaning I have given to them in the passages he cites, and then denies that they have the meaning I have assigned to them in my quotations. And he must be aware of his duplicity, for when I asked him to state whether these words have the same meaning in both classes of quotations, he will not and dare not say they have.

We have challenged and disproved his assertion that it is taught in Mat. 10:28, that God will do the very thing that man can not do—extinguish the conscious being of the wicked. I want the gentleman to fairly answer these queries. Is death an utter extinction of all conscious being, or is man subjected to an utter extinction of all conscious being in death? If so, what difference can there be between death, as inflicted by the persecutors, and what God can do after death? The spirit must exist after death, or our Savior's warning is a farce. Our opponent attempts to make death an utter extinction of conscious being, by force of *destroy*. Unfortunately for him the destruction is inflicted after death, and hence has nothing to do with determining the character of death. And again Luke in narrating the same discourse gives "*casting into gehenna*" as the equivalent of "*destroy*," in Mat. Hence destroy does not mean to extinguish conscious being. In Thessalonians, distress or tribulation, and recompensing tribulation and anguish, are the equivalents of everlasting destruction. Hence our argument on Mat. 10:28 and Luke 12:4 stands impregnable, that death does not extinguish the conscious being of the spirit, but it survives death.

I am sorry to have to commence my review of his sixth reply by charging him with wilfully misrepresenting me. He states that in speaking of *sheol* and *hades* I gave certain heathen traditions. I did not, and he knowo better. I gave the ideas of the Hebrews concerning these states of the dead, and he dare not deny it. If he is familiar with Rabbineal literature, he knows that a vast majority of the Hebrew people entertained these ideas in our Savior's day. If he has read the Apocrypha and contemporaneous literature, he knows that the Hebrews entertained these ideas between the Captivity and our Savior's day. I showed from Scriptural references that the early Hebrews entertained the basis of these ideas. I gave the common usage of these terms among the Hebrews, and as the writers and speakers of the Scriptures used these terms in their established meaning, they have these meanings in the Scriptures. My opponent knows this, and knows how fatal it is to his theory, hence he attempts to evade it by misrepresenting me, and calling these well-established Hebrew meanings heathen traditions.

An attempt is often made to evade this argument by asserting that the Hebrews borrowed these ideas and meanings from the heathen during or after the Captivity, or that they are relics of Platonism. Now I most emphatically deny it. Materialists have prated that baseless charge long enough. I demand clear proof of this borrowing. Again, as we have said, even if they were borrowed, it makes no matter, provided our Savior quoted and used these ideas and terms, and sanctions them. Just as my opponent accepts the resurrection, so I accept the rest. He, like all theologians of his class, makes great use of what might be called the democratic argument. When he wants to dispose of an argument based on the meaning a word has in certain passages, instead of examining the passages and showing from an examination of these passages it has no such meaning, and then triumphantly asks if it has such meaning there, and claims to have outvoted his opponent's passages.

He reminds me of the Irishman who protested against the sentence of the Judge, who condemned him on the testimony of six witnesses, who saw him commit the crime, because he could bring ten thousand who would swear they did *not* see him do it. Suppose I were in a chemistry to find it said that a certain man was of a gentle spirit. My opponent says spirit means disposition. I find in scores of places spirit used as the result of fermentation, and claim that means he had a gentle principle of fermentation! Such a course would be no more illogical, unfair or absurd than the course *our* opponent pursues when he attempts a reply to our arguments on spirit, soul, *sheol* and *hades*. If the reader will ask in such cases, "Does the word mean the same thing in all these passages?" he will see in a moment the absurdity and duplicity of the subterfuge

My opponent asserts that *sheol* is a specific word, and has no secondary meanings, and then gives *grave*, a specific term, as one meaning, and then *receptacle, or abode of the dead*, a generic term, as a meaning, or a secondary meaning. It may mean grave in some places, but in others, and in a majority of places, it means underworld, or abode of departed spirits. Where did Korah and his companions go? Numbers 16:30 and 33. His perversions of my language concerning *hades* is characteristic. I never said it *literally* referred to the abode of spirits in every place in the New Testament. I said it never meant grave. His dodge in quoting the figurative use of *hades* in our Savior's address to Capernaum, is also characteristic. Our Savior says, "And thou Capernaum which art exalted to heaven, shalt be brought down to *hades*." He asks with seeming triumph, "Does *hades* mean abode of departed spirits here? Was Capernaum to be brought down to the abode of departed spirits?" Suppose I retort, "Was Capernaum exalted to the abode of angels and God?" Then I have shown that heaven never means abode of angels and God, just as he proves that *hades* does not mean the abode of departed spirits. But *hades* does mean here what it does elsewhere—the abode of departed spirits; and heaven means the abode of God and angels; and the words are used figuratively. This dodge is characteristic of all this class of writers. They attempt to set aside the clear teachings of plain passages by quoting figurative language and obscure passages.

He misrepresents me when he says I said Jacob had *no* idea of a future state. Also when he says I said the early writers had no knowledge of a future state. I said their knowledge was imperfect. That they could not be relied on for *full* or *accurate* teaching. That we must not dwarf the full teachings of the New Testament down to their alphabetic ideas. I repeat this assertion and challenge him to deny it. But if I did not allow him to misrepresent my second letter he would have nothing to say. Abraham went to his fathers in *sheol*, for all go to *sheol*, but not to the same place in *sheol*. He quotes the gospel of soul-sleeping as found in Eccl. 9 and 3. These chapters are the Alpha and Omega of revelation with them;—the beginning and the end, and all that lies between. "With holy rapture" they sonorously iterate and reiterate, "The dead know not anything," and "Man hath no pre-eminence above the brute." Query. Why will God raise Br. Himes rather than his dog, if he has no pre-eminence over his dog?"

His attempts to set to one side our argument based on Rom. 6; 2 Cor. 4; 5; Phil. 1; and 2 Pet. 1 is scarcely worthy of notice. The alternative in Corinthians and Philippians has no reference to a resurrection thousands of years to come. What alternative could there be between living a few years in the flesh, and a resurrection thousands of years hence, after thousands of years of non-existence? How would his living a few years affect that event? The attempt to present a resurrection after thousands of years of non-existence, as an alternative to living in the body, or as a third alternative, is nonsense. How Paul could be in a strait between two things with no choice between them, I cannot see. The resurrection is not hinted at or referred to in Philippians. He speaks of two alternatives—life and death. He says again that life is presence in the body and absence from the soul, and death will be absence from the body and presence with the Lord.

Our opponent's absurd notion that he refers to the resurrection thousands of years hence, would be no alternative to either life or death, or both combined. It is nonsense. No; Paul calls presence in the body, or life, an absence, a present absence from the Lord; and absence from the body, or death, presence, immediate presence with the Lord. His reasoning on Peter's language, and Paul's declaration that his departure is at hand, is also not worthy of review. *Analudo* in Lk. 12:36 means departure. It never means return. It cannot mean that.

Our opponent's charge of subterfuge in the use of *we*, is very unjust. If he will look over my articles he will find I use it as a general subject of the sentence, and not in reference to me and himself. I *will* risk my reputation in saying that God is spirit. Man has a spirit like him in nature. Then if man's spirit be breath, God is breath. If "the spirit returns to God who gave it," man's breath returns, then Almighty breath receives breath. My opponent will have expositions of his absurd materialistic evasions until he will be heartily tired of them before this discussion closes.

We will now proceed to advance our next argument based on the narrative or parable of the Rich Man and Lazarus. To get before our readers the full force of this Scripture, some preliminary observations are necessary. Our readers will remember that our Savior was talking to the Jewish people, and he must have used words in the same sense as his hearers used them, or he was a deceiver. But a small portion of the Jewish people held with the Sadducees. A vast majority believed concerning the future state as the Pharisees and Essenes taught. They believed that at death the spirit of the dead went to *sheol* or *hades*, or the underworld. The good went to Paradise or Abraham's bosom, a place where they were under the leadership of Abraham. The wicked went to *tartarus*. Some believed the good would be redeemed from *hades* by the Messiah. Others thought they would stay there until the general judgment, when good and bad would come forth and enter their bodies that would be resurrected, and after judgment the good entered heaven forever, and the wicked were cast into *gehenna*, and punished in conscious misery forever.

With this prevailing understanding our Savior used these terms and ideas. He used them in the sense that his hearers used them, or he was a deceiver. The next query is, what was the subject of our Savior's discourse when he spoke this parable. If we will take the fifteenth and sixteenth chapters as one connected discourse on the same topic, it will all be clear. The fifteenth chapter tells us that the publicans and sinners came to our Savior gladly. The rich, self righteous, selfish Pharisees murmured. Our Savior, in the parables of the lost sheep and the lost piece of money, sets forth the truth that he came to save sinners, and not just persons who need no repentance. That men seek that which is lost, and not that which is not lost. If these despised people were such sinners, it was just his mission to save them, and heaven would rejoice over it. In the parable of the prodigal son, he administers a keen rebuke to the selfish, self-righteous, unfeeling Pharisees. The younger son was the despised publicans and sinners, and the Pharisees were the selfish, unfilial, unfeeling elder brother. In the sixteenth chapter he continues the same thought. From the first to the ninth verses we have the parable of the unjust steward. The Pharisees had, just as did the unjust steward, wasted the things entrusted to them. Like him, they were attempting by dishonesty to avoid detection and punishment. Their unprincipled course toward our Savior is set forth in the dishonesty of the steward.

The lord of the steward commended his dishonest course, but our Savior condemns it, and enjoins a proper use of riches from the ninth to the twelfth verses, and speaks of so using them that we will be received into everlasting habitations; thus introducing the future world and its rewards. He then rebukes the covetousness of the Pharisees in the thirteenth verse, for we are told that the Pharisees who were covetous derided him. They understood all that this was aimed at them. He then, in the fifteenth verse, rebukes their self-righteousness and hypocrisy. In the sixteenth he speaks of the eagerness of the publicans and sinners to receive his preaching. In the seventeenth verse he affirms the inviolability of the law of Moses, and rebukes the hypocrisy of the Pharisees who pretended to esteem this law so highly and to obey it so carefully, and yet violated it so grossly in the important matter of divorce.

Thus all his discourse has ever running through it these two classes—the Pharisees, and the publicans and sinners. He then continues the same thought in the parable of the Rich Man and Lazarus, removing the scene again to the future state, as he did in his admonition to his disciples in the ninth verse. The selfish, covetous Pharisees are set forth in the selfish rich man. The publicans who heard Jesus gladly are the poor despised Lazarus. Our Savior now sets forth the rewards and punishments of these classes in the future state. Except such portions as are used figuratively for illustrations, the account teaches clearly the nature of that state.

The rich man died and was buried. This part of the account is just what happens to men. Lazarus died and his spirit was carried by the angels to the abode of the good in *hades*, or to Abraham's bosom. This is also what happens to the good. In *hades*, in the abode of the wicked spirits, the spirit of the rich man was in torments. This is also what happens to the wicked, as we are told in other Scriptures. Now with the ideas prevailing among the Jews who were listening to our Savior, and with the character of the Pharisees set forth in the rich man, and of the publicans and sinners set forth in Lazarus, how would the hearers of Christ understand his use of *hades, Abraham's bosom* and the events that transpired there? They would understand him as referring to the abode of spirits, and that the persons spoken of were spirits, and that he sanctioned their ideas of the future state.

The Pharisees would understand him to teach that after death they, like the rich man, would be punished in Tartarus; and that the publicans and sinners who heard and obeyed him, like Lazarus, would be comforted in Abraham's bosom, the abode of the spirits of the good. Such would be the understanding of the persons listening to the parable, no matter what might be their views, and such, taken in connection with the context, must be its teaching. What a few soul-sleepers may torture it into teaching, makes no figure in the case. What did these terms and ideas mean then, and what would it teach to the hearers then, is the question.

The parable clearly teaches then retribution after death, and retribution immediately after death. The rich man died and was buried, and in *hades*, the abode of spirits before resurrection and judgment, was tormented. Death is not an extinction of conscious being then. The punishment of the wicked is not extinction of conscious being, but conscious suffering, "I am tormented." "Thou art tormented." "This place of torment." This prevailing idea of conscious suffering runs through the whole narration. It is its frame work. Mr. Hudson, the Magnus Apollo of soul sleeping, admits all this when he says, "We therefore freely say that the parable, whatever it may or may not teach, assumes or implies a judgment or some kind of retribution after death. Also the torment of the rich man here described is not that of *gehenna* but of *hades*.

And the plain reader will doubtless say, "If it teaches these things, it as clearly teaches that they commence immediately after death, and it is a retribution of conscious." Such is the plain teaching of our Savior in this parable. The reader will observe also that flame is here used as the symbol of conscious suffering, and not of extinction, as our soul sleeping friends claim, when they quote passages in which flame and fire are spoken of as the doom of the wicked. This parable teaches that this conscious suffering commences immediately after death. The obvious connection of the transaction in the narrative teaches it. One died, was buried, and in torments, in the abode of the spirits, spoke, etc. The other died and was carried by the angels to the abode of good spirits—Abraham's bosom.

The suffering was transpiring while the sufferer's brethren were alive on earth. Again, they were yet under Moses and the prophets. It was before the death of Christ, before these were abrogated. Mr. Hudson very strongly urges that "the representations of the passage belong to the intermediate state—to the state of the dead previous to the resurrection of the body." Then we have in this parable most conclusively our Savior's sanction of the prevailing Jewish opinions to this extent. (1) The dead are conscious immediately after death. Mr. Hudson says, "The rich man is there in torments, as if it were his own place; while Lazarus is carried to Abraham's bosom, as if it were his proper home. This would be the just inference if the Scriptures taught us nothing elsewhere concerning *hades*."

We have already established what the Scriptures teach concerning *hades*. (2) We have our Savior's sanction to the Jewish idea that the spirits of the dead are conscious between death and resurrection, and rewarded or punished in this state of resurrection until the day of judgment. I anticipate now a great deal of attempted witticism will be exhibited in trying to break the force of our argument, by burlesquing certain portions of the parable, in literalizing beyond all sense our interpretation of the parable. We shall have a great deal of attempted comedy in substituting soul or spirit for rich man and Lazarus. Also a great deal of merriment over the spirit's fingers, tongue, water, etc. We reply that the conditions of the narrative rule out such literalizing.

The parties were disembodied spirits. The joys of the righteous, the punishment of the wicked, and the employments of the future state must of necessity be set forth by illustration. We have no language nor modes of thought with which to speak of God or spiritual beings, except language, conceptions and illustrations drawn from things of time, earth and sense. The mode is inevitable. In the same way as our opponents set aside the idea that the scene of this parable is in the abode of the spirits, I can destroy all teaching concerning God and heaven. God has fingers, mouth, is a bird, for he has feathers. In heaven we have golden streets, a river, trees. God wipes all tears from their eyes, leads his *sheep* in green pastures. Hence all such attempts to evade the inevitable teaching of this parable by such burlesquing Scriptural imagery, is futile and blasphemous.

We will now close by introducing as explaining and confirming our reasoning on this parable, the following Scriptures: Jude 6—"And the angels who kept not their first estate, but left their own habitations, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities round about them, in like manner giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of an eternal fire." 2 Pet. 2:4—"For if God spared not the angels who sinned, but cast them down to *tartarus*, and delivered them into chains of darkness, to be reserved unto judgment." V. 9—"The Lord knows how to deliver the righteous out of temptation, and to reserve the ungodly unto the day of judgment, to be punished." Properly translated, the last clause reads, "and to reserve the being punished unjust unto the day of judgment."

Combining these Scriptures we have these truths. (1) The angels who kept not their first estate were cast down to *tartarus*—the abode of the wicked in *sheol or hades*. This Jewish idea is true. (2) The inhabitants of the cities of the plain are there with them. Their spirits are in *tartarus*. (3) The ungodly, all ungodly are reserved there with them. (4) They are under punishment now, are being punished now. They are conscious, suffering punishment now. So clearly teaches v. 9 of Peter, language we quoted. "The Lord knows how to reserve the being punished unjust unto the day of judgment." *Kolodsamenous* is the present passive participle of *Koledzeo*—to torment, to punish. It expresses the reception and endurance of the action; it expresses (torment, punishment) during the time expressed by the principle verb. They were enduring punishment as long as reserved. (5) This day of judgment is the general judgment after the last resurrection. Hence the wicked are conscious between death and resurrection, and suffer conscious punishment. With this we close this argument.

NOTE.—The last paragraph of Eld. Himes' sixth response as it appeared in THE TIMES of March 12, should have been omitted. Eld. Braden kindly consented to allow the space for the remarks referred to, upon Christology, etc.

A Curious Narative.

There is a world wide impression that the Restitution is at hand, and the Lord is to come. There is a singular man among the Indians of Nevada, and the appearance of a prophet among them as the following article from the Carson Register will show:

About noon yesterday an ordinary looking but very intelligent Piute walked into our sanctum and said he wished to interview the local editor. He introduced himself as Johnson, brother of the late Captain Charlie and cousin to George Queen, the government interpreter; said he was brought up by Dan Sides, and lived in Yanktown since 1857, until a short time since, when he took up his residence at steamboat springs; that he had been out to the Walker River Reservation to attend a grand fandango, and while there had sat under the eloquence of

WAZ YE WAUB, THE NEW PROPHET,

and had witnessed some strange phenomena, supposed to have been the effect of the prophet's inspiration; that he had heard the particulars (from both sides) of the affair in Churchill County, and that he was here for the purpose of consulting with Captain (Governor) Bradley.

"I'll tell you what is coming to pass," said he, when we had spread our paper and drawn our pencil; "this world is coming to an end; it is to be destroyed by a flood—same as that eighteen hundred and seventy one years ago [mistaking the epoch of the birth of Christ for that of the complection of Noah's boat], for Waz-ze-waub the boy prophet of the Walker River Reservation says so; and whoever believes the word of Waz-ze-waub, will be restored to life eternal on the earth renewed, reborn; but whoever disbelieves his word will be left in the perpetual embrace of death." (This is his exact language.)

The Coming of the Lord.

The is no truth of such *practical* power for communion, walk, and service, as that of the coming of the Lord. Declension of heart in its communion, and consequently—"for out of it are the issues of life,"—of walk and service, flow invariably, where this truth has been once known, from its losing power in the heart. On the other hand, where the truth of the coming of the Lord has not been known or received, communion, walk and service have never reached their normal Christian character, and the testimony as to Christ and his grace, rendered by the believer to the world, has been proportionally imperfect.

It is clear from Scriptures that the Lord taught his followers to expect his quick return, and that the early Christians not only walked in great enjoyment of the grace of God, ministered in all its fullness by the Holy Spirit, exhibiting the oneness of all believers in Christ as the visible united Church of God, but that they were individually looking out with eager anticipation for the immediate return of Christ, so that Paul, when speaking of himself and other Christians, says, "And we which are alive and remain to the coming of the Lord shall not prevent them that are asleep." It is equally certain that the Lord, in the Gospels, himself forecasts the declension of this truth, with its consequences, in those that once professed it. The apostles also predicted the same thing as directly introducing the apostacy of the professing Church. Peter warned the early Christians in such words as these: "Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation?'" The history of professing Church has but proved the correctness of these predictions. For upwards of a thousand years the proper hope of the Lord's return was lost to the Church, and where the idea was at all held in the mind, it was connected with the death of the believer, as ushering him into the blessedness of the Lord's presence in heaven. It is only within the last fifty years that God, in much mercy to his people, has fully given back this truth, and revived the "blessed hope" in the hearts of his children.

This revival of the hope of Christ's personal return was also predicted by the Lord in the Parable of the Virgins in 25th of Matthew.

We will now turn to the 24th and 25th chapters of Matthew to prove the truth of what we have said as to the practical power of this truth in connection with communion, walk and service for the Lord in the world, and amongst his saints.

Without observing the order of Matthew, we will first take up the question of the Lord's return in its relation to the heart, in its communion with himself. For this the parable of the Virgins will afford us blessed instruction. Leaving out the details of the parable we will just bring into relief the main features in it. Virgins went forth to meet the Bridegroom, but while the Bridegroom tarried they slumbered and slept, and had to be aroused to go forth and meet him a second time. They have entered into the interest and joys of the Bridegroom, and in communion with himself they had gone forth to meet and welcome him, to light up the scenes of his delights and share in the blessednes that surround him. The wise Virgins truly loved him, and longed for his return, but while he tarried the power of the hope that had led them forth at the first to meet him, waned a little. The strain of expectation was too great; their eyes became weary with looking for him, they began to slumber and then to sleep. Practically they forgot his coming. They give up the hope of his return, at least for a long time, and go back again into the house, so that at the midnight call they have to go forth a second time. Thus has it been with the Church. While the Lord tarried Christians gave up the practical hope of his return and fell back again into the world, and for a time the knowledge of this blessed hope was lost. The midnight cry has put many on their feet again to go forth to meet him, but there is still the same danger of slumbering and sleeping and of getting back again into the world. The letting slip of the immediate hope of the Lord's return did all the mischief in the past as to the heart's communion with himself, *and so it does still.* To be truly in communion with Christ, and really unworldly, the hope of his speedy return must be *living* in our thoughts and hearts. When the heart is right toward Christ, and it can be only so as waiting eagerly for him, all walk and service will flow along in its happy order and freshness.

In the next parable we have the daily walk and conversation of the Christian. He trades during his Lord's absence, gets the reward of his labor (doing everything in the name of the Lord Jesus) at his Lord's return, and enters into his joys in the kingdom. The wicked and slothful servant does not believe in his Lord's quick return; he hides his talent and amuses himself, and when caught by the sudden return of his Lord, to have the account of his life rendered, he maligns his Master, and attributes his failure to him, and the conditions of his service. Had he expected his Lord's speedy return he would not have thought of hiding his talent, but have gone at once at work on his own individual energy, and found out the faithfulness and goodness of his Lord in every step of his path. So is it now with the believer: if he is waiting in his daily path for the Lord, he hides not his talent, and is neither slothful nor wicked. But does the Christian forget the Lord's return, or put it off, the talent is soon hidden and unused, and he soon becomes both slothful and wicked in the Lord's estimation. Not walking as expecting the return, at any time, of the Lord, is the cause of all failure in the daily walk of the Christian.

We will now take a look at the parable at the end of the 24th of Matthew, and see how, in service in the Gospel, all goes wrong because the servant says in his heart, not "My Lord will never come," but, "My Lord delayeth his coming." This gives time to quarrel with his fellow-servants, and to eat and drink with the drunken, instead of, with single-eyedness, doing his Lord's will, and watching for his return. What a graphic picture is here given of the present state of the professing church! Internal dissension and association with the world characterize it, in place of union and unworldliness. There would be no time to quarrel with fellow servants, and be on good terms with the world, in its pleasures and projects, if Christ's return were looked for as imminent. It is when the heart loses the power of the Lord's return that the eye ceases to be single, and the servant consequently falls, more or less, under the power of Satan and the world. The feet are no longer shod with the preparation of the gospel of peace, and the blessed work of God gives place to strivings after place and power, with every other "evil work." The Lord direct all our hearts "into the love of God, and patient waiting for Christ," so that our communion, walk and service may be according to the full power of the Holy Ghost, our constant watchword being: "BEHOLD, I COME QUICKLY!" Amen.—*Sound Words.*

Pompey's Conscience.

Several years ago, in a New England village, might be found a very flourishing Congregational church, which was served by an elderly pastor of great worth, and of unusual ability as a preacher. It was as common then as it is uncommon now, for the pastoral relation among them to grow stronger with age, and not unfrequently to last a lifetime. "But times change, and we change with them," the Roman poet says, and so our old friend the pastor found. He was not at all disposed to yield up his position; although he knew from cold looks of some, and averted faces of old friends, members of his congregation, that he did not stand so well with the "new set," who had sprung up in the room of their fathers. "Coming events cast their shadows before," and the old man felt in his bones that he was to see trouble ere long.

Matters came to a crisis in the following fashion: The malcontents had for some time been finding fault—now with his doctrines, which were "old fogy," and "out of date;" now with his sermons, which were "too long," "too prosy," "without fire," and "not of a sort to touch the heart;" again with his manner, which was "too cold," "too grave and monotonous" to suit the young people; in fact, they had pretty much overhauled everything they could make a handle of, to get the good parson out of his congregation. And he did not or would not pay any attention to what at last came to his ears, through some of the gossips. Finally they resolved "to bolt." They had borne it as long as they could. They wouldn't endure it any longer. They resolved on the "next Sabbath" to rise in a body and leave "the meeting."

They did so, and took a pretty large proportion of the congregation, not all decidedly opposed to the parson, but several of them of that class who are ready to follow others to good or evil—mere "wax noses." One of these was named Pompey, shortened into Pomp, which, in fact, suited well with his character, for Pomp was a well dressed negro *on Sunday*, and felt himself "as large as any white man." Pomp had heard the conversations of his white brethren, and had determined to bolt with them, if they should leave the congregation. And he did.

As Pomp joined the rebels on the outside, they were greatly taken aback. They did not evidently consider him of as much honor to their movement, as he judged himself. So one of them opened fire upon him:—

"Pomp! what are you doing out here."

"Me, sah? I'se got tired of de parson."

"Tired! what have *you* to say against him?"

"O, nuffin special agin de man, but I dozzent like his teachin's. His sermons is too long; I goes to sleep ye see. I likes somfen more 'citing like; and, de fact is, my conshuns won't let me sit any longer under his preachin'."

"Conscience, Pomp! That's too good!"

"Yes sah! Can't the gemman of color hab conshuns, I'se like to know?"

"Well, I s'pose he can, Pomp; but what do you know about conscience? What is conscience?"

"Conshuns, sah? I tink I knows what conshuns is. Conshuns, sah; conshuns! ahem!" (Pomp here drew himself up, put his hand upon his breast, with his finger pressed in firmly, and with his eyes rolled up in a sanctimonious fashion, said, with great energy,) Conshuns is *dat feelin in* in HERE, what says I WON'T. *Dat's conshuns*, sah!"

There is a great deal in our day which is said and done under the sacred name of conscience: but when reduced to its true meaning, it is nothing more nor less than that feeling of sheer self-will, which says, emphatically, with eyes raised to heaven, hand upon the breast and finger pressed to the heart, "I WON'T." It's Pomp's conscience.—*Church Journal.*

From California.

We are now in the rainy season and cannot travel much, but shall soon be out preaching Christ's near coming, in the highways and hedges, the only place where the truth can be preached in this country.

The orthodox churches are open to us to preach—if we will leave *our* doctrine, as they call it, out doors, or keep them to ourselves. One of our brethren in this place attended the Presbyterian church for a while. The minister invited him to join and labor to save sinners—"but he must keep his doctrines out."

So when you hear of our going into the churches and having great success, remember one thing: the Advent doctrine has not been preached. They will not have it among them. The voice of the church is, Away with it! It is not fit to live.

That very spirit was in the great tent-meeting held on this coast last summer. The cry was, Get sanctification; but you must throw away Second Adventism before receiving it. If we must reject the word of God to get sanctified, I had rather let such sanctification alone, and get *God's* kind, that sanctifies us through the truth.

I am satisfied that nothing will keep us in these perilous times, but a strict adherence to the word of Inspiration. There is no such thing as being sanctified to God, outside of God's great truth. We are in perilous times, and we must run our vessel by God's great chart, or we go on to the reef or into the breakers. We are close into port. And the greatest danger of all the Christian voyage is in going into port.

Old Israel stumbled over Jesus Christ's first advent, so the Gentiles will stumble over the second advent. We have seen the signs of Christ's coming. Let us all awake to duty, and may God pour upon us compelling power, that we may by any and all means save some. D. D. REED.

Santa Clara, Cal.

The June Festival.

We are to have a monstrosity of a concert, ere long, in the great city that reigneth over the State of Massachusetts, styled the "*World's Peace Jubilee.*" As a speculation to bring money to the citizens of Boston, it is a good idea; as a great culmination of musical mania, it is grand; but if a rose would smell as sweet by any other name, would not the *World's Peace Jubilee* flourish equally well by a nomenclature which will not provoke a smile when we look around and see Uncle Sam looking well to his Geneva priming, Bismarck as the French mulctuary, France on the verge of another revolution to put a king upon the throne, England blowing unsuccessful patriots from guns in her British possessions, and torn at home by domestic faction and curses loud and deep; Russia, armed to the teeth, crawling in the rear of Persia, which he means to conquer, now that famine and pestilence have devastated that ancient landmark, this Gog of ancient prophecy, that is to be destroyed on the mountains of Israel at that eventful epoch when the tottering kingdoms of men shall be superseded by the unerring kingdom of God, under the leadership of Messiah, the Prince, the Ancient of Days. We will say nothing of Spain, Cuba, Mexico, Italy, etc., etc., simply asking where perfect peace obtains, save in the "minds and hearts of those who stay themselves upon the world?" Wars, and rumors of wars, and dissensions everywhere do not adorn the name selected for this exhibition of harnessed noise. Now I have some respect for the city of my birth, and for those who project this musical invention, but none for the name they have selected for it. If the cannon accompaniment should be fired by the torch of anger, passion, revolution and battle, which are liable to break forth at any moment, I think we should present a melancholy diplomatic spectacle to both men and angels, with our *World's Peace Jubilee.* Napoleon's motto *was*, "*L' Empire c'est la paix;*" now "*L' Empire c' est desolee.*" "When they say peace and safety, then sudden destruction cometh."—*A Christadelphian, in Boston Advertiser.*

THE ALMANAC AND YEAR-BOOK.—We sent out by mail and express last week about eight-hundred of the new Almanac and year book.

We made our arrangements to publish this pamphlet by December first. After the fire had destroyed the stereotype foundries of Chicago, we waited for some months upon their promises to resume work, and were finally disappointed after all our waiting, and obliged to print the almanac from the type. The edition, therefore, is limited, and we have not many copies left. While they last they will be sent post paid at the rate of FIFTEEN CENTS A COPY. Those who wish a copy must apply at once.

Besides the usual calendar, it contains a list of the conferences, churches and P. O. addresses of preachers so far as we have been able to obtain them, with some interesting reading matter, and Bible references of value to all.

CONSTABLE. The Nature and Duration of Future Punishment. This able document is affecting our American theology more than it is the English schools. It should be circulated everywhere. Price 40c, post paid.

TAYLOR'S Science and the Resurrection. These articles, which were first published in THE TIMES, have now been issued in tract form. 2 for 10 cents. 25 for 50 cents It silences objections.

FASSETT, on Paul's Desire to Depart Paul's earnest Expectation and Hope. A new tract, and pronounced by all who read it as "Just the thing!" 2 for 10 cents. 30 copies for $1

FIELD'S Discussion on the State of the Dead. A standard document. The first cheap edition published. Over 300 pp. 50c. Every one should have a copy.

Good Tidings. By Couch, Sheldon, Grant and Himes. Prophecy and theology. A valuable book. Paper, 50c. Cloth, $1.

Advent Christian Times.

CHICAGO, ... ILLINOIS.

TUESDAY AFTERNOON, April 2, 1872.

A SMALL request: Send us a new subscriber if you please.

THE *Review* attempts to justify the use of the names of Govs. Washburn and Jewell in connection with the late convention at Cincinnati, having for its object "a religious amendment" to the constitution, on the ground that they had signed *previous* calls for a similar purpose. Evidently the *Review* thinks "a poor excuse is better than none."

THE following lines are from a Romanist hymn for children:

> "Oh! Mary! Mother-Maid!
> God made thee Mother of the poor.
> Mary! *to thee we look*
> *To make our souls salvation sure.*
>
> Mary, spouse and servant
> Of the Holy Ghost,
> *Keep for him his creatures,*
> *Who would else be lost.*"

WE call the attention of all to the notice on another page of a new work by Eld. George Thompson. We have no doubt the book will be both interesting and useful. We have little faith however in schemes for supplying *the ministry* with such literature. As a rule the laity are far more easily reached and impressed. Yet we must labor in *every* department. Let each one be faithful in his own, and all the work will be done.

AN exchange remarks: "A 'think' is a much needed invention; not for children so much as for those write to newspaper publishers on business without giving their P. O. Address." We have about twenty letters in our reference file with which we can do nothing, because the writers have not given their P. O. Addresses. A few days since a brother wrote a *third* letter, inquiring why the requests of his first two letters were not attended to, and neither one of the three gave his P. O. Address. Please write names and P. O. Addresses *plainly and in full!*

IN CHICAGO.

The long anticipated removal of our office to its more central, accessible and convenient location is now an accomplished fact. As expected, the removal has been a work involving much labor and personal sacrifice, even more than we anticipated. But we are now quite well settled in our new quarters, and expect no further serious interruption in our publishing work. We have omitted the publication of THE TIMES for two weeks. This loss to our subscribers we shall make up to them either by an extension of their time, or in some other satisfactory manner, at an early day.

As heretofore announced, our printing and binding and publishing operations will be conducted at Norwood Park, ten miles out (*six* miles from the city limits). We have here a fine, large building, containing ample room for any probable increase in our business, and free of rent for five years from Arpil 1st, 1872. The building is close by the station, only a few rods from the Wisconsin Division of the North Western Railway. If we had designed and erected the building ourselves for the office, we could have made but few desirable changes in its plan. We have, practically, all the advantages of the city, without the enormous rents and other disadvantages. We have now four trains a day each way, and the prospect of one or two more within a year.

Our homes (five families in all) are broken up for some months, until we can make arrangements and build houses at the Park. For the present most of us occupy the upper part of the Printing Office building, containing a dozen rooms, while some seek rooms elsewhere. An unfinished stable just north of the Printing Office serves as a kitchen and eating apartment for our family of from twelve to fifteen persons. Our accommodations are not what one would desire for a permanent home; but we are one and all united in putting up with all necessary inconveniences, and making the best of all our surroundings, believing that we thus aid the cause we serve, and advance the interests and progress of our Publishing Association. We are in earnest, and mean that the Western Office shall succeed in its mission. Aid us by your sympathy, your prayers, and the needed means.

Our expenses are not materially increased by this change. The cost of removal, and fitting up new offices is necessarily considerable. To meet this extra expenditure we have already some pledges that will all be redeemed; and others have promised to help us without naming any definite sum, who will, we believe, keep their word, and see that our work is not embarrassed an hour by the charges of this change.

OUR BUSINESS OFFICE will be in Chicago. We have secured a room in the block where the daily *Tribune*, and the *Journal* are published, on Canal street, between Randolph and Washington streets. It will be fitted up now in a few days, and there we shall keep a full supply of Advent publications. We trust no friends of the truths we advocate will fail to call on us when in the city. For years we have been in constant receipt of letters from brethren expressing regrets that they could not call when passing through our former location, "because the express trains did not stop." *All trains stop in Chicago!* Call and see us. See what we are doing, and how we are doing it. Remember the place. Our

BUSINESS OFFICE

is at No. 11 South Canal St., Room 5, Up Stairs.

Direct all correspondence, Room 5, No. 11, South Canal St., to Chicago Ill.

DO NOT SEND BUSINESS LETTERS TO NORWOOD PARK, but to our business office in Chicago.

THE WORLD'S CRISIS.

The managers of this paper have decided to offer the public the most acceptable premium they could have desired—a reduction in the subscription price. From the present date the *Crisis* will be furnished at the rate of TWO DOLLARS a year, in advance, instead of two dollars and fifty cents as heretofore. This is a good move and will be heartily responded to by Adventists in an increase of the already large subscription of that paper. We would rejoice to see its circulation doubled. Let it go into every family.

HOW YOU CAN HELP US.

Any friends who would like to invest from $250 to $1,000 or more in a manner safe and profitable to themselves, and at the same time to aid the office of the Western Association, and those laboring for it, can learn full particulars by writing to this office. An investment through us to the amount above mentioned will aid us at this time quite as much as would a donation or loan of the same sum. We trust none will neglect this opportunity to aid us, and thus help themselves.

TRUMPET BLOWING.

A correspondent thus makes merry of the trumpet-blowing by which some good men proclaim to all the world how many meetings they have held and and how many words they have spoken "for Christ," and every other small and great endeavor they have put forth: "Cut-cut-cut-ca-da-cut! I have dropped another egg! Come and see it! It makes forty-three eggs I have dropped this year! Cut-cut-cut-ca-da-cut! O you miserable hens that don't lay eggs, look at me and be ashamed of yourselves. Forty-three eggs I have laid this year! Cut-cut-cut-ca-da-cut! this was the sound in our barn-yard this morning, Mr. Editor, and a pleasant sound it was. That is a good hen and we are proud of her. I was just then reading my morning paper, and I was pleased to notice that there are some of this same breed of fowls in Boston. But wasn't it noisy in your streets when that inspiring Cut-cut-cut-ca-da-cut! was cackled so vociferously the other evening? Our hens cackle in the daytime. It seems yours go it till late at night. Is it a pleasant sound to sleep on?"—*Congregationalist.*

—There is an essential difference between good news from the ministry and churches, and "trumpet-blowing." Some are so fearful of being classed as "cackling hens" that they withold even the facts the church at large would rejoice to hear. We are sometimes quite as much tried with these as with those who go to the other extreme and are always puffing the "I." Let both extremes be avoided, and the church have the facts of success or otherwise, for her encouragement or learning.

NEW WORKS.

We have several new books and tracts in hand, and shall commence work upon them immediately. Among them are three or four tracts in the Holland Dutch language. We hope also to obtain the plates of several German tracts of great value.

We have a new work from the pen of Eld. L. C. Collins, entitled the *Doctrine of Paul.* He has also prepared a greatly enlarged revision of his exposition of the parable of Dives and Lazarus.

Some propositions have been made for the publication of the debate with Eld. Braden, now being published in the TIMES and the *Christian Standard.* But we do not feel able at present to commence a work of such magnitude. It would be necessary to revise and enlarge the original letters, making them include many points that cannot be crowded into the space a weekly paper can afford. However, there have been such earnest requests that the discussion be put in book form that we may undertake the labor, if others will furnish the material aid necessary for the enterprise. We do not speak of a donation for that purpose; but of an investment, or a loan. Time will develop the course best to be taken.

We have also in preparation a volume upon the subject of prophecy in general, a companion to the projected new chart of the prophecies—which, by the way, we hope to publish this year. Of this more hereafter. The book will be from the pen of an old-fashioned Adventist, and aim to give good wholesome "meat in due season."

It has also been suggested that the publication of *The Quarterly* be resumed at once. We would gladly continue it if we were assured of a hearty cooperation for its support both East and West.

Mr. Constable has a new book in preparation, which we should esteem it a privilege to publish; but we have taken no steps in the matter, hoping that Messrs. Chatfield & Co., of New Haven, would introduce the work to the American public. We understand they may do so. Bearing their imprint it will find ready readers with many who would not touch an Advent publication. Should they, however, neglect to issue this valuable treatise, we shall take hold of it and push it to the best of our ability.

A new edition of Whitmore's *Doctrine of Immortality* will be put to press immediately. And we expect to have other works from the pen of that gifted author ere many months.

As to THE TIMES, our pledge for the future is founded in its past history. That is generally considered to be a record of steady improvement in every department. We shall go into no extravagances of either display or sentiment; but everything that hard work guided by good common sense can effect shall be done. We mean work, and hard work in the Master's cause. May we not hope that *the workers* everywhere will stand with and by us to the end? Let one and all quit themselves like men, and be strong!

MAN OF THE DUST.

The *Missouri Democrat* furnishes the following sketch of a sermon by E. P. Powell, an orthodox preacher, described as "full of originality and force." Recently in preaching from the text "God formed man of the dust of the ground," he said:

It is a scientific fact that man is made, or is daily being made, of the earth. You can analyze a man as you can analyze a cup of water or a mineral—that is, take him in pieces as you do any other compound substance. And if you do so, you find him to be so much silex or sand, so much oxygen, so much carbon, so much salt—indeed, a bit of gold and a bit of silver, and a scrap of almost every element known. The saint, as well as the sinner, has a trace of sulphur. So you have your man in pieces, and you find nothing but what lies under your feet and all around you—dust. The life principle, the God-breath that vivifies this composite being is not so easily brought to the analysis.

Earth is as literally mother of all as God is Father of all. And Mother Earth worked for indefinite ages to get her share of the work done. It is only within the narrowest limitations that a human body is a possibility. A little too much heat and you send it quickly back to the dust; a little too much cold and you destroy its vitality; a little too much hydrogen or oxygen or nitrogen—or too much sulphur, or iron, or carbon—or too little of any of these, and you decompose the whole affair.

Would you like to see the parts and elements as they lie loose, that are to be used in the building of a man? Here are one hundred pounds of water to begin with; tissue, thirteen pounds; fat, ten pounds; salt, three hundred and fifty grains; phosphorus, five hundred grains; chalk, three ounces; lime, five pounds; soda, two ounces; iron, nine ounces, &c. Put the these together under the organizing force of the life principle, and you get the breathing, seeing, moving, wonderful prince of the earth—the dust monarch, man. I do not like to have this wonder of the body so wholly set aside to hear of the mysteries of the soul. I am daily more amazed at this result of the uncounted ages of dust revolutions. Here is an eye—the first of telescopes! Here is a nerve—the first of magnetic telegraphs! A cable lies in the river bed of every artery. Dust, all of us, but dust at its grandest development, as the old English poem says:

> "Dust out of dust is wondrously wrought,
> Dust hath gotten upon dust a dignity of nought.
> Dust upon dust has set all his thought,
> How dust upon dust may be high brought."

Take a bit of dust from beneath your feet—a few grains compacted with water; you wash your finger from the stain of it. But last year it may have shone in the cheek of an apple, or scattered perfume from a lilac blossom. It was possibly a part of the silken skin of a bird, or was in a bright winged butterfly—or, possibly, a part of your own flesh. It may yet again win the kiss of a lover in the lips of a bride. And so God made man from the dust of the ground—a bundle of miracles.

But if matter has undergone such a tremendous transformation, why may it not undergo a still greater? If it can climb to the rose, to the diamond, to the eye, why not to the state of purity and freedom essential to immortality? But there is an irrevocable law that, however high dust may climb, it must go back again to its kin. The diamond, the pearl, the human body, are in no way released from this law. The opal seems to have a caste pride that makes it resist to the utmost all association with plebian dust. Our bodies are Brahmins among the coarser forms of matter; but we must yet nourish the wheat as the wheat has nourished us. The bones of the heroes of Waterloo have been sold by the ton to crop the corn fields of their children.

The soul to a great extent builds its own body. It will doubtless build its more ethereal spiritual body in the same way. It subjects dust to its use as it finds it in corn and meat. There is nothing marvelous in supposing a second and a fairer organism for a higher condition of life. But this grows clear that the spirit can work and be conscious only in some organism. The soul bows to the hand or tongue. You cannot, therefore, despise the body. Degrade or neglect the body, and you leave a corresponding influence on the spirit. Use your body to pander to grossness, and down goes your spirit. Filth without is a signboard of corruption within.

Surely, one of the most charming hopes that lies before a God-child, is that while in this life he can only approximate an ideal of strength and beauty, he may, hereafter develop a body as beautiful as his own thoughts. He who constructs a charming spirit, tells of it largely in his framework. Hereafter the tally between spirit and expression will doubtless be complete. We may safely argue the future from the present. The child is father to the man, and time is father of eternity.

> "So dust on dust! consider thou may
> How dust cometh to dust naked alway;
> Why shall dust upon dust go proud and gay,
> Since dust out of dust so soon shall pass away?"

EDITORIAL GLEANINGS.

Br. Lawver writes that Br. W. McCullock was the means of "much good" during his late visit in Southern Illinois. He not only won the hearts of the people, but set them at work upon the study of their Bibles. A little vine is planted in "Egypt" destined to bear fruit to the end of time.——The church at Fitchburg, Mass. has a chapel nearly ready for meetings. Br. J. H. Piper removed there not long since, and now Br. H. F. Carpenter has settled with them. We trust that glorious unity and success await them.——The Massachusetts Conference holds its annual meeting at Chelsea this week. We are sorry we could not be present.——Br. J. W. Taylor's late discussion with Mr. Underwood at Westfield, Pa., upon the authenticity of the Scriptures, is pronounced a success for the cause of Bible truth.——We have received for and sent to the brethren in Eastern Michigan about $96, which has been distributed to the most needy, who are very thankful.——Br. Marshal McCullock has accepted a unanimous call to settle with the Ionia, Ill., church.——Br. McCullock organized a church at Coral, Henry Co., Ill., March 24. Fifteen members. Preachers are invited to call.——There has been a good interest at Hinesburg, Vt., this winter under the labors of Br. L. C. McKinstry. Among others an intelligent French Romanist was converted. The interest continues.——Br. O. D. Gibson closed a successful debate in Christian Co., Ill., last month. Six have united with the church there since, and more are coming.——Br. G. W. Hurd closed a fine meeting in Oneida, Ill. Early in March two were baptised and a church of 13 members organized.——We have just heard of a queer cause for a church trial. A Pennsylvania sect arraigned a man for writing *Advent letters* in his personal correspondence.

Don't be Hasty.

A work is in circulation called *Hitchcock's Analysis of the Bible.* Advent brethren are eager to get hold of anything that may assist them in the study of the Scriptures, and many have invested EIGHT DOLLARS or more in this work. Almost any who have done so will now sell them for half price. I would caution brethren against buying the book without a thorough practical examination.

ISAAC ADRIAN.

NOTE. We endorse the above caution. We know many who have bought the book, and not one in over twenty is not deeply disappointed as to its practical value.—ED.

CALIFORNIA.

Eld. Grant's Meetings—Opposition Developed in Sacramento—Alleged Suicidal Tendencies of the Doctrine of Destruction, Etc.

From a correspondent at Sacramento—the Capital of California—we learn that Eld. Grant has held a series of meetings in that place, and proposes to return and hold another and longer series, if a suitable hall can be obtained. Our correspondent says the Elder has been ruled out of all the Protestant churches. At a meeting of the "Ministerial Association of Sacramento," it was determined that the Congregational, Methodist, Presbyterian, and Baptist churches should not be opened to him. So it appeared from the excluding concurrent action afterwards taken.

Dr. Dwinnelle, the Congregational minister, stated that he did not believe in "encouraging suicide"—as he said the doctrine of *Destruction* certainly did.

Underneath the Congregational church at Sacramento is a basement hall, which is rented for various secular purposes—(such as "Grace Greenwood's Lectures," "Women's Rights Conventions," etc.), and the trustee in charge of this hall was disposed to rent it to Eld. Grant. But Rev. Mr. Dwinnelle objected; and his objection prevailed.

The chaplain of the Association, Rev. Mr. Cummings, became very much interested in Grant's lectures on Prophecy; but was shocked by the lecture on the "Corner Stone of Spiritualism," the doctrine of inherent immortality. He proposed to assist Eld. Grant to obtain a hearing in Congregational churches at Petaluma, and elsewhere; but the discourses on the Life and Death question turned him away greatly offended. He says he will write to the *Advent Herald* editor, to send out an evangelical, *orthodox* Second Adventist preacher.

Rev. Dr. Stone has recently preached in San Francisco on the "Second Coming of Christ," but our correspondent could not attend the meeting, and has not been able to meet a listener, to gather the general drift of the discourse.

Over forty thousand challenging handbills, in various languages, have been circulated in San Francisco during the past winter.

It is generally conceded by attendants at the late debate between Elds. Grant and Cornell, on the Sabbath question, that Eld. Grant completely overthrew the arguments of his opponent.

Dr. Carpenter, of the Howard St. San Francisco, Presbyterian church, in a late discourse, said: "Soon, oh how soon, this globe will be split in twain, and its rocks ground to fine dust; and then the Lord shall descend and the graves shall be opened." Literal Second Advent views are spreading in California.

Eld. Grant commenced his second series of Sacramento meetings on the evening of March 18.

Is He Smart?

Church committes and deacons are asked this question much oftener than the far more important one, Is he good? Most people seem to think that smartness rather than goodness is the indispensible qualification of a gospel minister. Many of our churches seem chiefly anxious to secure the services of men who "draw" full houses, without any over-nice scruples as to the means employed. They want what Dr. Parker ironically calls "hyper-superintellectualists," in their pulpits. These "smart" men know a little about almost everything. Their sermons abound with rare quotations from from recondite books. They like to inform their hearers that Shakespeare indorses their opinion in the well known lines beginning so and so; that the Zend-avesta in a passage of transcendent beauty supports their conclusions; that Schelling and Hegel and Mill and Spencer have given the warrant of their great names in support of the argument; that etc., etc., *ad nauseum.*

Very much of this ministerial fondness of skipping from the Bible to secular books, from the gospel of John to the dialogues of Plato, is the result of false requirements of the church-goers. Let a minister, however ripe in scholarship and critical ability attempt an elucidation of the seventh of Romans and two-thirds of his audience would vote him a bore and his sermon a failure. If, on the other hand, a minister of inferior scholarship and of little scriptural knowledge should address the same audience, choose one of the texts of the Bible, never mention it or any other text again, but take for his subject some sensational theme, as the Evils of Stock Gambling, Woman's Rights, or the Social Evil, interspersing his address with witty sayings, lively anecdotes, telling allusions, and secular illustrations, he would at once be voted a success. In speaking of the first minister, those who admired "smartness" more than goodness would say—"Yes, Mr. A. is a very good man but,"—If you ask "But what?" they will add as though they were reluctant to say it,—"but he is always so dry." Of Mr. B. they cannot say too much. They are voluble in his praise. "Oh," say they, "he is so smart. He seems to have all history, science and philosophy at his command. Then, too, he is never dry, like Mr. A. He never takes up such old, thread bare subjects as love, faith, hope, patience, repentance and the like. He is continually surprising us with the most apt quotations, and amusing us by the most original illustrations. It is a perfect feast to hear him. Besides, unlike Mr. A., he never says anything to hurt the feelings of the most fastidious of his hearers. He never addresses them as sinners, but on the contrary cheers them by telling of the good time coming."

Another class of hearers—I fear they are a minority—report a very different estimate of these men. After listening to one of Mr. A.'s plain but clear expositions of Scripture one would say—"That sermon did me good. It fed both my head and heart. I never before understood so well the apostle's meaning. It is now perfectly plain. The false division of the chapters, and the erroneous translation of texts, together with my ignorance of the customs and habits of the people the apostle was addressing, all conspired to make the passage one that I could not understand. But Mr. A.'s sensible and straight-forward explanation has thrown a flood of light upon the whole subject. Mr. A. is the kind of a preacher that suits me. He leaves politics to the politicians, philosophy to the philosophers, and science to the scientists. He sticks to the Bible. He understands it; he explains it; he practices its precepts; he is a 'workman that needeth not to be ashamed; rightly dividing the word of truth.'"

The same representative of a class, after hearing Mr. B. would say—"I am greatly disappointed in Mr. B.'s sermon. From the extravagant eulogy of his friends and admirers I was prepared to hear something very different."

"Oh yes! that's just the word. He's *smart*, but that's all."

"Isn't that enough?"

"No, it is not enough. Not every 'smart' man makes a good minister. Something besides mere fluency of speech. and gaudy rhetoric, and classic allusions are necessary in a good sermon. Mr. B.'s discourse would have done very well for a popular lecture; but as a sermon I must pronounce it a failure. He might as well not have taken a 'text,' as he made no attempt to explain it. My stock of information concerning Bible truths has not been increased one iota by what Mr. B.'s friends term his 'brilliant sermon.'"

That minister, whoever he may be, or however gifted, who never stirs the hearts of his hearers, but who deals in "glittering generalities," cold abstractions, and heartless and Christless philosophies, may indeed be a "smart" man, but he is not a *preacher* of the gospel. A devout hearer turns in disgust from listening to the showy efforts of the *hyper-super.* He is hungry for the comforts, the encouragements of the gospel. He follows the crowd into a large and elegant church, and hears a pulpit exquisite *read* a charming little essay on the moral intuitions. But it does not feed him. He wants bread and he is offered painted pebbles.

To sum up what has been written: The first and principal inquiry concerning a person's fitness for the ministry should be, Is he good? That is, does he love his Master with an all-absorbing passion, and govern his life by the precepts of the New Testament. Does he love to preach the gospel? Is his heart in the work? Is it his delight to point sinners to Jesus of Nazareth who died to save them? Does he reach and move the hearts of his hearers? Is he respected as a man, and loved as a Christian? If he is wholly consecrated to his work, and loves God and goodness with a supreme passion, he is a *good* man. For my part, I choose to hear such men preach the gospel. Let us recollect, let us never forget that we cannot bestow higher praise on a man than to say he is good. Tell me that a man is learned and eloquent, and you tell me nothing about the *man*—you have named only his accomplishments. The man himself may be a bad man. Let us then never qualify our highest praise as some do by saying: "He is a good man, but"—. If he is a good man don't try to to belittle him and hurt his influence by adding to the highest praise such a miserable reminder as, "but he is dry." As though *goodness* could be "dry!"

"Howe'er it be, it seems to me,
'Tis only goodness to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood."

JAMES H. WHITMORE.

The Millennium.

Dr. Bronson of the M. E. church held a Q. M. in Henryville, Richland Co., Wis., Feb. 10 and 11, giving previous notice that he would preach on Sunday morning on the Millennium. He stated that Mal. ch. 4, was fulfilled in the destruction of Jerusalem; and their growing up as calves of the stall and treading down the wicked and their becoming ashes under the saints' feet, was duly fulfilled then. He said that after they left the city the Gentiles fed them as we feed calves. And he added that the Millennium would commence in about one hundred years. Then the world would be converted, and at the end of one thousand years Christ would come.

His members were highly delighted with the discourse (I was informed), and some spoke out and said it was the best thing they ever heard, and they wouldgive twenty-five cents as a token of their appreciation of this effort.

Judging from the antecedents and present character of our race what must be the character of the millennium ushered in one hundred years from now?

If the blind lead the blind, what then?

P. W. HOUGH.

Norwegian Tracts.

Can there be a fund raised to publish one or more good tracts on our faith in the Norwegian language? There are many of that class now in this country and many more coming. Some have seen the light on the Lord's soon coming, and the nature of man.

While West last season, several believing Norwegians expressed a wish for tracts in their language and promised to contribute to aid in publishing them. One said he would translate tracts if I would write them. They want such tracts to put into the hands of their countrymen who cannot read English, and also to send home to their friends and relatives in Norway, to tell them of the blessed hope they have obtained, and the glorious light of eternal life in the soon coming kingdom of God.

Shall we extend our mission to them? I think so, and then to the Swedes also. Other denominations are doing this. I will write a tract and raise $25 to begin the work. Who will add as much more or any other sum? Let us raise $100 and I will see that a good tract is in Norwegian type, to circulate free. All interested may send their donations to my address, Yarmouth, Me. or to the *Advent Christian Times* office.

Yarmouth, Me. I. C. WELLCOME.

A REJECTED APPEAL.

We have received the following extract from an Ypsilanti paper:

AN APPEAL TO OUR PASTORS.

We, the undersigned, feeling a deep interest in the investigation of some Bible subjects, which we feel have been only partially discussed by the Ministers of this place, and having listened to sermons on one side only, would respectfully ask of the Pastors of the several churches, and of Mr. Tindall especially, that a full and free discussion of "The natural immortality of man," and "The eternal torment of the wicked," be entered into, either by alternate sermons in some of the churches, or by a regularly constituted debate at a church or some Hall, with Elder James H. Whitmore, of Rochester, who has kindly consented to meet these questions on the Bible ground with any strong, reliable man.

Respectfully,

Ypsilanti, Jan. 1st, 1872.

The above respectful appeal, signed by fifty-two persons has been answered by a volley of sermons, and the opportunity of replying to them is withheld. The quality of the discourses may be judged of from the following extract from one of them:

"The idea of annihilation is degrading to man and an insult to God. Does God mock man's instinctive consciousness of immortality? The capacity for immortality is a prophecy of its fulfillment. Unless humanity is a farce, a deep laid conspiracy to deceive and mock man, the soul is immortal. Where did man get the idea of immortality? *God inwove it into his mechanism*—a primordial truth. Man partakes of *the essence of Divinity.* God wills—man wills. *Plato* saw this truth. The Bible confirms what the whole world, the most intelligent of mankind, believe."

The Ypsilanti pastors need not flatter themselves that this thing will "come to nought." The truth has gotten a deep root in that city, and we expect to see a good society there some day.

The Times.

AT HOME.

·· ·· ·· The damages in Texas from Mexican banditti have been about $1,000,000 a year for the past six years. Possibly another national fracas is brewing there.

·· ·· ·· Chicago has "aid" enough, and is querying what to do with the surplus of half a million or so of money on hand, 10,000 people have been cared for all winter.

·· ·· ·· Israel Kimball, head of the tobacco division of the Internal Revenue Department, has prepared a paper for the use of the Committee of Ways and Means, in which he estimates the number of consumers of manufactured tobacco and cigars in the United States at about 8,000,000, giving to each individual consumer an average of eleven pounds and fourteen ounces of tobacco, and 167 cigars, the basis of calculation being the 95,000,000 pounds of manufactured tobacco, and 1,300,000,000 of cigars on which taxes were collected during the fiscal year ending with June last. The average would be larger if the tobacco manufactured and sold illegally were added.

·· ·· ·· A quite serious earthquake occurred in Nevada, and some parts of California, last Tuesday. Heavy snow and rock slides occurred in the Sierras. This is supposed to have been the severest earthquake ever experienced within the limits of the United States. The Chicago *Post* says: These are stirring times. No sooner are the Three Days of Darkness safely passed, and the tale of the comet repudiated by its alleged author, than mother earth proceeds to punish a race of scoffers by a tremendous shiver of her Rocky mountain bosom. Genoa, Nevada, from which the news comes of a live earthquake, is a little mining town in the southwest corner of the State, west of the Sierra Nevada line, and in the center of a populous mining district. The destruction of property is relatively slight, the town being chiefly of adobe. The only stage line in that section, leading from Carson City to Placerville, in California, seems to have been to thoroughly plowed, if we are to believe the statements of passengers who report immense fissures along the base of the Sierra, the drying of springs and the bursting out of others in new places. Unless these indications are greatly exaggerated, it is probable that we shall hear of an earthquake wave throughout the entire Rocky mountain range.

·· ·· ·· Late dispatches from the volcanic district in Inyo county, 400 miles south-east from San Francisco, give additional details of the earthquake disaster of Tuesday last. The shocks continue, though with decreased violence. It is remarkable that only the slight shock of Tuesday was felt in central and northern California. Cerro Gordo is badly damaged. Some buildings were thrown down, but only one man was killed. Long Pine appears to have been directly over the centre of the disturbance. Among the killed at the latter place was Mr. Gray, aged 42, a native of Texas. The remainder were all Spanish Americans. The first shock is described as like a park of artillery fired directly beneath the town. Col. Whipple, who was in the second story of an adobe house, states that he had just time to jump from bed, and get to the door way when the house appeared to crumble to pieces beneath him. He was buried among the ruins, but succeeded in extricating himself from the debris, suffering from several severe but not dangerous wounds. The scene beggars description. Nearly the whole populace were buried beneath the ruins. Cries for help, and screams of pain from the wounded filled the air, while those who escaped from the ruins were calling for help to rescue fathers, brothers, wives and childre. The first shock was followed in quick succession by three others. Over 300 distinct shocks were felt between half past 2 o'clock and sunrise. In fact, the earth was in a constant shake and tremble for over three hours.

A chasm was opened extending 35 miles down the valley, ranging from three inches to forty feet in width. Rocks were torn from their places and rolled down into the valley. Everywhere through the valley are seen evidences of the terrible convulsion of nature. At Swansea, Col. Tregelles of the smelting works was killed. There is much desolation among the inhabitants. A Long Pine dispatch to-day, from Visalia, says several shocks were felt in the cit last night and are still coming from the southeast. Persons anticipate the finding of large chasms in the mountains east of us as soon as the snow disappears enough to admit of investigation.

Rumors of a volcano in active operation having been seen from the summit of Greenhood mountain, sixty miles south of Visalia, are in circulation, but are considered at least dubious. The Indians in that vicinity have all left, fearing the recurrence of a general convulsion of nature, which, according to tradition, occurred there some hundreds of years ago, and created what is known as Owen's river valley, but what was before a chain of mountains. The section affected by the earthquake is sparsely inhabited mainly by people working silver-bearing lead mines.

Additional advices from Inyo county, place the number of killed by the earthquake of Tuesday, at thirty, and the wounded at one hundred. In Desoto county stretches from Owen's lake to the Mexican line, are craters of innumerable volcanoes not long extinct. Several mud volcanoes are active. It is supposed that these old volcanoes may be irruptive again. The shocks continued, decreasing in force, up to Thursday morning, when over 1,000 had been counted.

At Tibbett's ranche, fifteen miles above Independence, forty acres of land sunk seven feet below the surface of the surrounding country. Big Owen's lake has risen four feet since the first shocks. Owen's river ran over its banks, depositing shoals of fish on the shore, after it receded, for a distance of three or four miles. Through Long Pine the earth cracked, one side remaining stationary, while the other sunk seven or eight feet, leaving a wall of earth extending for three miles in length where formerly was a level plain. Innumerable cracks were made throughout the valley. Kern and Owen's rivers turned and ran upstream for several minutes, leaving their beds dry, and finally returned with largely-increased volume. There has been no parallel to this earthquake since 1812, when the missions of San Juan, Capestrino and La Purissima, in southern California were destroyed.

ABROAD.

·· ·· ·· Hamburg has 10,000 professionally lewd women. Paris 26,000, Berlin 27,000, and Chicago about 1,000.

·· ·· ·· Twenty-eight men were killed near Bolton last Thursday in one of those fearful coal mine explosions only too common in England.

·· ·· ·· An earthquake in the Caucasus converted a large tract into a desert, killed 137 souls, and the rest are reduced to great misery by famine.

·· ·· ·· In London, March 21, a driving snow storm, the first in fourteen months, prevailed all the morning. The city was enveloped in a dense fog, and at 1.30 p. m. the day was as dark as midnight.

·· ·· ·· A treaty of defensive alliance between Italy and Germany, is reported, whereby the possession of Lorraine and Alsace is guaranteed to Germany and Rome to Italy, and both parties are to unite their armies in case of war.

Re Bro. Calkins ✓ & p. 1. Re. Himes -

The Christian Life.

Nearer, My God, to Thee.

Perhaps there is no hymn at present more universally used in our devotional meetings, than that beautiful hymn of Sarah F. Adams', "Nearer, my God, to Thee." Yet we never hear it sung without asking ourselves, do they understand the prayer they are offering?

"Nearer, my God, to thee, nearer to thee;
E'en though it be a cross that raiseth me;
Still all my song shall be,
Nearer, my God, to thee, nearer to thee."

Christian, have you ever had a bitter sorrow, and do you know by experience what a cross means? And has that cross brought with it a joy that you fear not again to take it up and bear it?

Are you not afraid to pray for the nearness of Christ, that comes only through a cross? For nothing brings Christ as near to his children as bearing the cross he bore. But do you not shrink back in trembling from offering such a prayer? You need not fear if you ask it knowing that which you are asking, and are willing to have the prayer answered in God's way: for with the cross comes Christ.

We once said to a young Christian, "Do you realize what you are asking for when you sing that hymn?"

"Yes," was the reply, and raising her hand with a deprecating sort of gesture she said, "But I always feel like adding, 'Not yet, Lord, ah, not yet.'" Since then she has learned what the cross means. Nor is this an unnatural feeling, for though the soul may long to be raised, the poor weak flesh shrinks from the cross and the suffering.

Yet fear not to offer the prayer, ever bearing in mind that if you offer it God will answer it, and answer it perhaps as you little thought or desired; but you will find as well, that you little thought how near he who had borne the cross for you, would come when the cross was laid upon you to bear, nor the joy his coming would bring with it. You will then be enabled to say, "Take all dear Lord Jesus, only give thyself."

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

"The consecrated cross I'll bear,
Till death shall set me free.
And when Jesus comes my crown receive,
For there's a crown for me.

B. K. S.

Getting Comfort.

Says Rev. T. L. Cuyler, in the course of a long article in the *Independent:*

Especially I entreat you not to demand of God the ready pay of "comfort" and "joy." Don't stop to think about happiness. A wounded soldier must not expect any comfort until the bullet has been extracted. When the festering rifle ball is out he will feel better and get well. So, when the festering sin comes out of your heart, and all the wicked enmity to God, you will find true comfort; but not before. Do not be selfishly greedy of enjoyment. Paul was perfectly content to suffer hunger, and weariness, and prisons, and death for Jesus' sake. He was not everlastingly begging to be "happy, happy, happy," like certain watery professors now-a-days. To do Christ's will and save souls was his joy and crown. If Paul were living to-day, I venture to say that he would love those sweet lines of Anna L. Waring:

"Lord, I would have my spirit filled
With grateful love to thee,
More careful not to serve thee much,
But *please thee perfectly.*

"There are briers besetting every path,
That call for patient care;
There is a cross in every lot,
And an hourly need of prayer;
And a lowly heart that leans on thee
Is happy anywhere.

Superficial Discipline.

How hard it is to feel that the power of life is to be found inside, not outside; in the heart and thoughts, not in the visible actions and show; in the living seed, not in the plant which has no root! How often do men cultivate the garden of their souls just in the other way! How often do we try and persevere in trying to make a sort of neat show of outer good qualities, without anything within to correspond, just like children who plant blossoms without any roots in the ground to make a pretty show for the hour! We find faults in our lives and we cut off the weed, but we do not root it up; we find something wanting in ourselves, and we supply it not by sowing divine seed of a heavenly principle, but by copying the the deeds that the principle ought to produce.—*Temple's Rugby Sermons.*

Correspondence.

EDITOR'S JOURNAL.

Friday, March 8. Left home with William for Chicago, and spent the day in duties there connected with the future of The Times office. At night took the cars for Auburn, Ill., where I was welcomed by Br. A. S. Calkins. I found him laid up with a sore throat, with an appointment to speak to-morrow: hence my coming was specially welcome.

I spoke in the new chapel at night. It is one of the best and neatest Advent chapels in the West. Better still, they have a good church and congregation. Only three years ago there was hardly an Adventist in this region, now we have many, and they are increasing. The Lord has greatly blessed Br. Calkins in his labors in this new field.

I had a good audience at short notice, to whom I spoke on the agency of the Holy Spirit in the salvation of the soul. And also the importance of ministers and churches enjoying a full measure of the Spirit in order to usefulness. "Not by might nor by power, but by my Spirit, saith the Lord."

Sabbath, March 10. Spoke in the morning service from Mk. 1:35, on the example of Christ in secret prayer. We must cling to God till we have conquered evil in our hearts, by the power of Christ. This is the great victory. Once gained, we shall be able to contend to the death against sin without. Let us pray to him who conquered the enemy in the wilderness, through fasting and prayer for forty days, to give us victory over the world, the flesh and the devil, and power to do our whole duty.

"Confirm us in each good resolve:
The tempter's envious rage subdue;
Turn each misfortune to our good;
Directing still in all we do."

Br. Calkins was out to-day, but not able to speak. But it must be gratifying to him to see such a fine church, gathered by his faithful labors within the last few years. I trust he will be able to resume his work again speedily. He has calls from all the region around.

We had communion at night. By request I spoke on the Divinity of Christ. Some had said that the church here denied this doctrine. I showed from the prophecies and the epistles of Paul, that Jesus was Divine. I read and explained the following prophecies: Is. 9:6, 7; 25:9; Mic. 5:2, and read from Heb. 4:13–16; 1 Tim. 3:16; Phil. 2:5–11; Heb. 1:6–12; Cor. 5:18–20; Acts 20:28. In these passages the proof of Christ's Divinity clearly appeared. Jesus is an all-sufficient Savior. Let us put our trust in him.

At the close we sat down to the Lord's Supper—a sweet, solemn hour. I was greatly pleased with the perfect arrangements of the chapel for baptism and the supper. They have a baptistry, so that they can immerse believers at any time, and room is left in part of the pulpit for a table, about which all may gather to eat the Lord's supper. It looked like the ancient usage of the church, and brought before us vivid conceptions of the presence of Christ and his apostles in the chamber at Jerusalem eighteen hundred years ago. Though the apostles are dead, Christ, our living Head and our Life, was with us by his Spirit in deed and in truth, according to the promise. It was good to be there.

AUBURN, ILL.

Monday, March 11. Have visited a number of Christian families to-day, and enjoyed seasons of profitable religious worship, and religious conversation. This is more profitable than empty formalities, or common gossip, which is only too prevalent in our times, even among professors of religion. I was introduced to Br. Gardner, the school teacher here, who has lately been converted to the Advent truth. He went to hear it out of curiosity, but Br. Calkins set forth clear, sound Bible truth in such sort that he became deeply interested, and was converted and united with the very people he once held in light esteem. I enjoyed a very pleasant visit with him, and found him bold for the truth.

I spoke at night on the saint's inheritance, and the preparation for it (Mat. 5:5), showing that the *new earth* will be the home of the blessed, and not an aerial region in the firmament.

ST. LOUIS.

Tuesday, March 12. Coming to St. Louis, Mo., and put up with Mr. D. K. Prescott. In connection with other things here I called upon several of the colored people of our late Mission. Elds. Decatur and Macon are still working, and are doing good. In the evening I spent an hour with some of the colored people, to whom I read and expounded the word, with singing and prayer. They drank down the word with a good relish. They have no skepticism. They believe "every word of God." But there are many exceptions to this rule among the Freedmen. At a recent conference meeting among the colored Methodists the time was taken up in giving their experience, and nearly every one said "they had been to hell [in vision] before their conversion." Hell with them is an actual place, located under ground. They *know it!* The devils are there amid fire and brimstone. There, also, are the ghosts of the lost, wailing in torment. They say that they have *seen* them, and have *heard* their groans. It is of no use to dispute with them. They know it! They have been through it in their spiritual travels. There is no end to the superstitions of this people throughout the South. Those that were educated and converted in our late Missions, having embraced the literal view of the word of God, now look upon their past views as heathenish; and thank God for deliverance.

But fanaticism is not confined to the negroes. Sr. Prescott gave me an account of a case which had just transpired in St. Louis. A man by the name of Grow lately introduced himself to some of the people here. He professed to enjoy great spirituality, and have great light for the world. He was an immaterialist. He said that he was *immortal*, and could not die. He had got beyond the Bible. He had compared it to a basket of rotten apples, from which, when poured out, you could pick out the best of them for use. So you could pick out of the Bible some good things. But he had inspiration and revelation upon all religious questions, and all must follow his directions. Sr. Prescott, of course, opposed and rejected his claims. But others fell under Grow's influence. After most extravagant proceedings upon his part, and that of his dupes, responsible parties had Grow arrested. He had shut himself up in a small room, which was without furniture or bed, except filthy rags in one corner. He was, when taken, gnawing a bone, and had a bottle of brandy by his side. It had been his custom to ask his dupes to take a drink with him "for Jesus' sake!" The police took the scoundrel to the calaboose, which ended his mission in this heretofore pious and excellent family. They had been humble and faithful Christians. But within the last year they had heard Mr. Brooks, of the Presbyterian church, on the immortality of the soul, and had embraced those views, with some peculiar notions of sanctification, and thus was prepared an easy prey to the impositions of Grow. Let our brethren everywhere *cling to the Bible.* It is the word of God. Follow *Christ* in all things. It is safe to do so.

Another thing. It is more safe to entertain persons we *know*, than those we do not know. No matter how well they *appear.* Make a rule to ask strangers, who demand your confidence, for references to known and responsible parties. If they are *honest*, they will give them frankly. If not, they will evade, or pretend to be indignant. But accept no evasion. Br. Calkins has just had a case of the most foul deception. A man professed to be a brother, and carried on the most wicked deception and perjury. He subjected him and his family to much expense and trouble, when at length he found out his character. The man was then sick at his house, and had been treated with all the kindness that the Spirit of Christ in our brother and sister could show him. The shocking depravity of this vile man astounded our brother and his family, as well as grieved them to the heart. They were obliged to give him into the hands of the county officers.

True, the apostle directs us not to be forgetful to entertain strangers. Father Hicks, of Dartmouth, Mass., once said to a man who called on him and claimed entertainment, with the argument that "some had entertained angels unawares," "*You* are not an angel, unless you are one of the *fallen* ones! and you can get along." God save our people from these fallen ones, who will not reform, but persist in and live by their practices of imposition.

Wednesday, March 13. Left St. Louis this a. m. for Carlinville. Sr. Prescott came to aid in our meetings here, and in Auburn, where her labors are much prized. We were received and entertained by Br. James Langley and family. Br. L. is a whole-souled believer in the word and a doer of the work of God. The Lord is with him in his work of scattering light and truth by tracts and papers.

Br. Quimby took us out to Br. E. Brailey's at night, and I spoke in the school-house to a good audience; and administered the communion to the waiting ones, who had not enjoyed such a season for some time. It was peculiarly blessed to them. The cause is low here now; but it will come up again. There are many faithful souls here, and they will not die spiritually.

Thursday, March 14. Returned to Auburn, in a blinding snow storm, and resumed my meetings there at night. I expounded 2 Thes. 1 and 2, showing the fulfillment of prophecy respecting the 'Man of sin,' in his rise, progress and fall, and that now we might look at any time for the advent of Christ to destroy him by the "brightness of his coming."

Friday, March 15. How difficult it is for us to believe God. He assures us in his word that "all things shall work together for good to them who love God, to those who are the called according to his purpose." But there are many things occurring every day in which we do not perceive the truth of the divine word. Like Jacob, we are wont to look at events transpiring, and say, "All these things are against us." Isolated events often have this appearance, but take the working of things as a whole, and it appears different. When Jacob heard that his son Joseph was alive, and saw the retinue he had sent up from Egypt to take his family down, "the spirit of Jacob revived." Now he could see that *all* was working together for good. We must look on life as a whole as well as in fragments, and consider eternity, also, if we would realise the truth of the divine promise. We must not be discouraged at adverse circumstances. There are many things in life which are like frost and snow, *kindly to the root*, though hurtful to the flower; fatal to the bloom and fragrance, but friendly to its imperishable life. We sometimes look upon life and feel that if things had taken a different course we should have been happy and useful. But after all, it will be found that God makes things work together for good, just as they *are.*

In looking over my own history for the last ten or fifteen years, I think I can see the hand of God working for good.

From N. Wilson, Adair Co., Mo.

How truly have the people turned from the sound doctrine and heaped to themselves teachers in the itchings of their ears. A man to suit the people must be dressed in *soft raiment*, and not preach the truth, warning the people of the wrath to come, or the glorious appearing of our Savior. Oh no! this won't do. But let him cry, "*peace, peace!*" preach upon some philosophical question, make lofty flights of rhetoric, and he will do, whether there is any gospel in it or not. Indeed the less gospel the better. The world seems not to understand that we are in the last of days, but acts as though it had not been written. The time will come when the angel shall stand with one foot on the land and the other on the sea and declare, "*Time shall be no longer!*" However in this community there is something of a spirit of investigation; and although we are sometimes spoken hard against and misrepresented, the truth can't be kept back; the people will read for themselves.

Let me now represent again the great field there is in this part of Missouri. Great good can be done. Now if it is possible to do so make a tour through this country. The State Normal School is located here, and in the classes of mental and moral philosophy and psychology, the question of mental essence is raised, and The discussions sometimes wax warm. the truth is brought out by students who understand it as it is taught in the Bible, and is made to *stand;* much to the dismay of many students and *some* of the faculty. Let me ask you again to let me know if you can come and when.

From Peter Matson:

I feel that I can say that my colors are nailed to the masthead. I never felt more like standing up and showing myself on the side of truth as it is revealed in God's blessed word, than I do now. The soon coming of the Lord is a reality with me. Glory be to God, I can say "I know my Redemption draweth nigh." I can say I love the truth as it is given to us in the Gospel, and, the Lord helping me, I will not round the corners of the truth to please man. The more we have of the love of God in our hearts the clearer we shall want to preach the word, and not turn to the right hand nor to the left. We shall love our fellow men, and seeing the danger they are in out of Christ, will try to make the word as clear as we can, to let them see their condition, if possible, before the Lord comes to call them to judgment. Be faithful brethren. Deliverance is nigh. Stand up for the truth. Let the winds blow. If the Lord is for us there is safety. The Lord be with you all.

From M. R. Miles, Summitville, Tenn.

I am here on the bench of the Cumberland mountain called the Barrens. The people are poor, generally, as this ground was all fought over by armies in the war. The land is poor, but the climate is delightful; with good water in abundance. The people seem very hospitable. They share their bacon, hominy and corn bread freely with strangers. While I have traveled through here and witnessed how this people live in their log cabins, without a window or a pane of glass, I thought it was too bad to fight such a people. But slavery was the cause. *That* is *dead*, and the most of the people here are glad. Yet they look upon a Yankee with some suspicion until they become fully acquainted with him. I have preached four times, twice at Summitville, and twice at Manchester, the county seat. I had the Methodist house at both places. The Methodist and Presbyterian ministers helped in the meetings and gave the best of attention to the word preached. I have more invitations than I can fill. I speak to-night at the Hickory Grove church; Sunday at the Summitville and Mud Creek churches. They wish me to hold a protracted meeting here. The houses of worship are rude; some without doors, with boards laid on logs for seats. But the Lord is just as willing to bless his word here, as in the most costly church; and I think more so. Pray for me that the Lord may give me wisdom to interest this people in the way of truth and holiness.

Crisis please copy.

Suppose a Case.

A church makes its contributions in gross, designating afterwards how much shall go to pastoral support, how much to foreign missions, etc. The contributions this year are fifty thousand dollars. The pastor is told to take out what is necessary for his support, and give the rest to general causes. He proceeds therefore to consider how much he needs. He must have food for his family, and they like good food. He must provide shelter for them, and a brown stone front and

Mansard roof make a very tolerable helter. His wife's health requires hat she should ride out, so horses and arriage must be provided for. He nust soon grow old, or he may die uddenly; should not something be id aside for that? His daughter is oon to be married, and his son needs apital to start in life with. "Inci- entals" must be provided for. He inks that about forty-five thousand ollars will meet his necessities, and he ands over the remainder ("one-tenth," s it happens) to foreign missions, ome missions, etc. Does he leave too ttle for the last?

SUPPOSE ANOTHER CASE.

A merchant at the end of the year nds that his income is fifty thousand ollars. He reserves forty-five thou- and to provide for his family, and gives s tithe, five thousand, to missions. as he reserved too much for himself? he merchant's income is the Lord's oney, just as much as though it had nce been inside the contribution box. s the preacher must live of the gos- l, so the merchant must live of his siness, but should one be diverted om church building and Bible distri- ution for the support of the one any ore than for the support of the other? *Norman Fox in Nat. Baptist.*

Communications.

The Removal.

What I have long advocated and ged on the part of the Western Pub- hing Office, and Eld. J. V. Himes, the editor of the TIMES, I is now accomplished. Thank God this providential move in the right ection. From that city in the very rt of our land, the banner of the VENT CHRISTIAN TIMES is to be un- led to the breeze, to publish abroad Advent Christian faith uncompro- singly. With the *World's Crisis* at ston, and the *Bible Banner* in New rk city, and now the ADVENT CHRIS- N TIMES in Chicago, we have a nity of power which cannot fail to ct a wonderful amount of good. no jealousies spring up; but each Press speak out the same ngs, in the same spirit of harmony, l they will be a mutual aid to each er, and mark a new era in the suc- s of our noble cause.

et the noble hearts who have aided *one* cause both East and West, re- nd to the needs of the Western As- iation at this hour, that it suffer no barrassment at the outset.

see that Br. and Sr. Mansfield are hand also, to use their influence in ablishing this interest of the West- Association in a new place. This l go far to give confidence to this e. The Lord prosper the TIMES.

O. R. FASSETT.

Sabbatarianism.

USSION BETWEEN GRANT AND COR- NELL IN SAN FRANCISCO, CAL.

his discussion after eight evenings ebate has now come to an end, and h sides, and all listeners are hearti- lad of it, whatever opinion they formed as to the duty of observ- "the seventh day of the week, eably to the letter of the fourth mandment in the decalogue," or ing *the day* as identical with "the d's rest." It was the judgment of Advent Christian Church in this before the discussion, that Eld. nell's challenge to Eld. Grant was eserving of notice. And they for- led to Br. Grant, while at Sacra- to, through an appointed com- ee of three, a resolution passed by o, desiring him to withdraw his ac- ance of the challenge.

here were certain reasons for this on of the church, and among them following:

was well known that Eld. Cor- had lost his influence among own people in this city, and they desiring his departure, and he meditating it soon.

was regarded by the church as an t on his part to recover his position ugh the notoriety of debate with Grant, and to take advantage an adventure might serve him to end, as he had nothing to lose and thing to gain.

Besides the cause he represented was "dying out," as was well understood, and it was hoped that it would soon expire for its want of grace, unless electrified into new temporary and apparent life by favoring it with undeserved notice, and giving it the warmth and vital air it sought by an association with a living body.

Finally it was feared that a discussion between those who claimed to be Adventists, would be regarded as a division in the body of Advent believers, and reported as a quarrel, which would be hailed as evidence we were neither Christians, nor were settled in the truth; and cause our "enemies to laugh among themselves."

But Eld. Grant felt it to be his duty not to withdraw his acceptance of the challenge, but that it was the Lord's will he should discuss with Eld. Cornell. Our place of worship was desired as the most suitable and convenient place in which to hold the discussion; and though it was the duty of Eld. Cornell as the challenging party to furnish a place, he and Br. Grant were both united in a determination to obtain our chapel for this purpose. The church being divided upon the propriety of this, threw the matter upon the committee who had the responsibility of the house upon their hands, to act independently of any further vote of the church, as the best way to preserve harmony among us. The committe kindly released the church, and took the matter upon their own shoulders. After the two first evenings of debate held in the Sabbatarian chapel, which was both unsafe and unsuitable for the audiences, the committee, out of regard to Eld. Grant, and the urgency of many brethren and sisters, gave their consent to open our house for the remainder of the discussion.

RESULTS.

Well, the discussion has closed; and it has done good among ourselves, as it has acquainted the brethren and sisters with the arguments *pro* and *con* on on the Sabbath question, and in a way not soon to be forgotten; besides grounding in the faith of the 'New' and 'better covenant' some wavering ones. But as the same "sun which melts the wax, hardens the clay," so it is discovered in this instance, that some know not when good comes, and harden their hearts, and become petrified and fossilized in error. And the adage too has proved true, "convince a man against his will, and he is of the same opinion still."

MERITS OF THE DISCUSSION.

Eld. Grant had the argument, on the question in debate, with him from the beginning to the end; and instead of Eld. Cornell leading as the disputant on the affirmative should do, Eld. Grant led off after the first speech, and ever afterward kept his antagonist behind him endeavoring to move out of the way the obstructions thrown in his path hindering his advance.

Eld. Grant is a straight-forward scriptural debater, always adhering closely to the sacred text, while Eld. Cornell is a pettifogger, and like every venal pleader of the law endeavors to "make the worse appear the better cause:" and though as he said, (intending to apply it to damage the argument of the negative) "consistency is a jewel," he never fails to condescend to tricks, quibbles, and perversions of the language and arguments of his antagonist to gain his point if possible. If he gives a report of this discussion as he summed up his argument, as he no doubt intends to do, this statement will prove true the character I have given him.

HIS FAILURE.

Eld. Cornell signally failed in the main points of his argument. He endeavored to prove that the seventh-day Sabbath was binding upon all mankind from the beginning to the end of time, by what he was pleased to call "a chain with three links." (1) that the Sabbath was instituted in the beginning, and that Adam was instructed to keep it, and all his posterity. (2) That it was observed from the beginning, as evidenced by the Israelites keeping it before the giving of the law. (Ex. ch. 16.) And (3) by Lk. 23: 56. Thus uniting the three great dispensations. Eld. Grant, however, showed that his illustration completely failed by defective links at both ends! and his chain was gone. So conclusively was this done, after an effort to mend them, that Eld. Cornell had to abandon it, to save himself on some other point. Eld. Grant proved that no commandment was ever given to Adam, or his race at the beginning to keep 'the seventh day.' That none was given to the patriarchs, nor that one of them observed it, or did any man, until it was given to Israel in the wilderness. And that 'the Sabbath day' mentioned in Lk. 23: 56 was not 'the Seventh-day Sabbath,' answering to our Saturday, but was another. (Jno. 19: 31.) If it was, Eld. Cornell must prove that there were three days and three nights' from late Friday evening till early Sunday morning, and thus reconcile the Scriptures with his argument. (Mat. 12: 39, 40.) Br. Grant maintained the invulnerable argument of Christ's crucifixion on Thursday, P. M.

Eld. Grant claimed that the Decalogue was not 'The Law' but the 'first' or 'Old Covenant.' (Ex. 34: 28, 29; Deut. 4: 13, 22; 5: 1-4.) That the law consisted of the statutes and commands outside of and surrounding the covenant, some of which, together with one of their holy feast days, or convocations (Lev. 23) were incorporated in the covenant made with Israel; and that the whole was abolished on the establishment of the New Covenant.

Eld. Cornell denied, point blank, that the Decalogue was the Old Covenant—admitted that that the Old Covenant was abolished—and that if Eld. Grant proved that the Decalogue was the Old Covenant, it was abolished. He maintained that the Decalogue was the law of God, and he shut himself up in this, as he conceived, impregnable fortress as his citadel. Eld. Grant shelled him with a constant pelting of the Scriptures for four successive nights to make him confess what the Old Covenant was if not the Decalogue. Eld. Cornell found it was either death, surrender, or escape by an ignominious retreat, and he chose the latter, feeling no doubt that

"He who fights and runs away
May live to fight another day."

In his escape he felt such a pelting fire—in denying his evident position, from the audience, that he shed a tear or two, (as I was told by those sitting before him) to awaken sympathy. But the audience has advised him that "when he has found out what the Old Covenant is, they wish him to publish it in the city papers, for they desire to know what he thinks it is."

Two evenings after this I was necessarily absent at Vallejo—Saturday and Monday evenings—and did not hear the debate. The argument pertaining to *the definite holy twenty-four hours* on which which God rested at the end of creation came up, and proof was demanded that Saturday in the year 1872 was that 'holy sanctified,' time! O! course it could not be given.

I was present on the last evening of the discussion, and heard the arguments of the two disputants reviewed by each speaker. Br. Grant maintained his Scriptural position firmly and calmly to the end. Eld. Cornell endeavored by dissimulation to cover his antagonist with disgrace. He endeavored to make it appear, that Eld. Grant and the Bible were at variance by a manifest and intended perversion of his position, and quotations; and that both his arguments and words were antagonistic with themselves, thus hoping, by proving Br. Grant's want of ingeniousness, to break the force of his argument upon the audience, and conceal his own discomfiture. But we think he signally failed.

Eld. Grant would be fully justified in refusing to accept another challenge from that quarter, since this is his third debate with Eld. Cornell; and in fact I do not see how he could be justified before God and discuss with him before an audience of people any where again; for certainly a discussion with such a disputant cannot fail to do injury to the cause of Christ, especially when he and his error are not deal with as they deserve in a debate of the kind. And a disputant like Eld. Cornell, can never bring honor to a cause worthy of defence, by any victory his opponent may achieve.

Eld. Cornell has claimed that he has beat Eld. Grant in the two former discussions. Many are curious to know what he will say of this. We shall see.

O. R. FASSETT.

Conventional Morality.

We are every little while astounded by some great crime committed by a person standing high in the confidence of his friends and the community. On the trial of such, unimpeachable witnesses attest their reputation for integrity and general excellence. How is this to be accounted for? Have these men been sheer hypocrites, seeking gain from their seeming goodness? Or have they been persons of real virtue, who have fallen in an hour of weakness? Neither, as a general thing, we think. Our conclusion is that there is a vast deal of virtue which is akin to that godliness which has the form, but lacks the power thereof;—a mere assent of the head to right moral principles; an empty conformity in thought and act to the prevailing [illegible]ards; a loose acceptance of the Chr[illegible]an sentiment of the community. [illegible]comes of a Christian education which has little of real education in it—that is a careful out-drawing and nurture of the inward sense of right and obligation.

Christian homes have had something to do with this condition of things, having allowed the children to float along up to manhood with little of trained resistance to wrong, and with a goodness very amiable but very negative. Our Sabbath schools have had something to do with it, in which the lessons have had all the hardness taken out of them, and the scholars have been lured along by soft words, story prizes, theatricals and picnics. Pulpits have had something to do with it, wherein the preacher, instead of uttering the word from God's mouth, whether men would hear or forbear, have deferred rather to those who said, Prophesy to us smooth things. The tendencies of the age in general have had something to do with it,—its magnifying of sentimentalism above law; its omniverous novel-reading; its craving of sensationalism; its worship of success; its easy forgiveness of crime in men of rank and wealth; its eagerness to be rich; its shame of honest labor. There are, doubtless, other elements at work, but the result of all is a grand respectability from which is ever and anon bursting on us these startling crimes, like thunder-claps from the clear sky.

On the trial of the parties implicated in the State Street "irregularities"—the current euphemism in the case are the growth of the same feeble morality—how much account was made of their excellent personal character! Within the last six months a New York assistant postmaster defrauded the government of over one hundred thousand dollars, and a Washington paymaster of half a million more, both of them, men standing high in the confidence of their associates and employers. Last month, a cashier of fourteen years' service, and a teller of nineteen years' in the Fifth National Bank, Providence, were found to have appropriated between them many thousands of dollars—just how many we do not now recall. The Providence *Press* said of them at the time.

"With the large majority of our citizens we are both astounded and grieved. The ruin of the character of such men is a public calamity. A thunder-clap in a clear sky would have been as soon expected. The fact that both the cashier and the teller were men occupying high moral positions in society; that they were economical livers, and that they spent their hours in the duties at the bank or at home, disarmed the officers, the directors and even the government examiners. Their word was undoubted."

A clerk in the Boston post-office is now in prison awaiting trial for robbing letters which passed through his hands, having carried on the operation for years, and accumulated a snug little fortune. And is it a burlesque on all this, or is it possibly an extreme instance in point, that a young man, a member of the Young Men's Christian Association, and a teacher in a Sabbath school in Chelsea, has been supporting a widowed mother and his sisters by systematic burglary, carrying with him in his pocket a Bible—which Bible, by the way, saved his life from the ball of the police?

Sad as are these cases in themselves, they are far sadder as symptoms. They are but eruptions on the surface that prove the impurity within. Where is the disease to break out next? Whose character is to come down crushing those that had trusted it? The heart of what father, mother, wife, sister or brother is to be agonized at seeing one whom they had looked up to with fond pride borne away to prison?

But it is not in money matters alone that moral weakness is seen. It is in the readiness with which men and women fascinated with free-loveism, in doctrine and practice; in the ease with which young men, from good rural homes, yield to every form of temptation in the city; in the facility with which so many subject their convictions to their interests,—an instance of which is the fact that few of the farmers in the Connecticut valley, however lofty their religious profession, have been able to resist the temptation to devote the best part of their lands to the raising of tobacco; in the small per centage of Christian character that can stand transplanting from the Atlantic to the Pacific coast.

Are we not substantially correct? Then our duty is plain.

First let us face the fact squarely. Let us see and admit that, with all our very nice moral appliances, and all the propriety and decorum and amiability around us, we are failing to rise up for the moral contests of life men and women of hardy, inflexible virtue, but rather such soldiers as we first sent South, who tripped it across the Potomac as to a picnic, only to be routed and slaughtered at Bull Run.

In the next place we must change our methods. We must give vastly more attention to the cultivation of the moral principle,—the sense of right, of justice, of reverence for God and the supreme authority of his Word. It must be ingrained in the very being of our youth, that, as Dr. Wayland has expressed it, nothing better can happen to one than to have done right, and nothing worse than to have done wrong; and that the first question in every thing, always and everywhere, should be "Is it right?"

In the third place, parents and pastors, Sabbath schools and common schools, academies and colleges should unite in this work. We must have trained consciences. We must give as much care to improving the moral stock of our race as our first class farmers do the stock of their horses, cows and sheep. We want men as stern and unyielding in morals as the Spartans were in patriotism. It is a shame if our Christian civilization is to culminate in a feeble negative goodness. Let us have the stuff that heroes are made of. We can have it only by building up character solid from the solid rock.—*Watchman and Reflector.*

Advent Christian Times.

CHICAGO, - - - - - - ILLINOIS.

TUESDAY AFTERNOON, April 2, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Chicago, Illinois.

TERMS { Two Dollars a Year. One Dollar for Six Months.

THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the atonement, the unconscious state of the dead, their literal resurrection, the finite nature of evil; the final destruction of the wicked, personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

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Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price, Two copies, post-paid, 10c, 20 copies for $1. Don't fail to read and lend it.

"Good Tidings."

This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 50c. in paper.

Harps Etc

We are out of *Harps*, and of Eld. Grant's works bound in one volume. New editions are preparing. When copies of them are received we will fill orders immediately. Our friends will be patient until then.

Field's Discussion.

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced, some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready, because they thought it would help their side—that Mr. Connolly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocio. The book has not yet made any converts to immaterialism that we have heard of; but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp 236), and will be sent post paid for 50c. We hope for liberal orders.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success. John S. Lawver, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Hink, H. C. Wellcome, J. F. Huber, Grand St. (N. Y.) church, Auburn (Ill.) church, C. Libby (pd.), H. K. York, Wm. M. Hall, J. C. Stone, W. E. Brown, M. F. Wistrom, R. W. Wilson, R. M. Lampard, Clinton (Io) Church, Lapeer Church.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $130. See advertisement.

Communications.

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Letters Received,

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All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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Book Notices, Etc.

THE *New York Independent*. The largest and one of the finest religious journals in the world. It has a department for almost every branch of religious and general intelligence, conducted by the best talent. Every subscriber receives a beautiful picture as a premium. Send a stamp for a specimen copy, and examine it for yourself. It needs no other commendation.

Obituary.

DUTTON. At Hesperia, Mich., March 22, 1872, David Dutton: aged 66 years.

Sermon by the writer, from Ps. 90: 10.

E. B. SCOTT.

TUTTLE. In Charlotte, Mich., Feb. 28, 1872, Calpharnia, wife of Stephen Tuttle: aged 56 years, 4 months, and 6 days.

Her death was very sudden, and seems hard to bear; but when death comes and claims our loved ones, we can only give them up and wait until Jesus comes and opens the prison house and gives them back to us, made immortal.

ROBY.

BAKER. Emma, died in New Rutland, March 18, 1872, child of Br. William and Sr. Augeline Baker: aged 2 years, 1 month and 3 days.

Death of late has reigned among us, and our brethren and sisters have been led to ask in the deep agonies of sorrow of their heart—How long shall death the tyrant reign?

Our dear brother Trask has been called to part with his wife and two children. Also Br. Hicks has had torn from his embrace his beloved companion, whose loss he feels very deeply.

May these brethren and sisters, as well as all other afflicted ones, find by rich experience the precious promise to be true—Grace shall be equal to thy day!

A. LOVEJOY.

Notices, Etc.

To the Brethren.

I am engaged in preparing a work, designed especially for the ministry, on the importance and necessity of preaching the second coming of Christ, as an event nigh at hand. My object is, in cooperation with the brethren, to have a copy placed in the hands of every minister of the gospel in the United States. All can see the importance of such an enterprise. If one only out of five hundred could be induced to give the trumpet a certain sound, it would pay for the labor and outlay. Of course, it will not be expected that those for whom the work is designed, will purchase it. This will be the work of our brethren all over the country to see that a copy is placed in the hands of every preacher of the gospel.

I propose then to request pledges and subscriptions from the brethren, in order to secure its publication, the amount subscribed to be repaid in books, if required. The nature of the work may be gleaned from the following outline:

The Christian minister—a watchman; the duties of a watchman; Watchman, what of the night? The time of the end; Signs of the times—Fulfillment of Prophecy; Prophecy in relation to the First Advent; Prophecy in relation to the Second Advent; Signs of the Second Advent, Celestial, Terrestial, Moral, National. The Papacy, Spiritism, Time, Tarrying Time, etc., etc.

I would also state that the work will be useful to all for reference, as it will be largely interspersed with Scripture quotations. Any who may feel disposed to aid in this enterprise, may address Miles Grant or G. T. Adams, *Crisis* office, Boston, Mass.; J. V. Himes, TIMES office, Chicago, Ill.; or myself at Arena, Wis.

[m4t4] GEO. THOMSON.

Appointments.

ILLINOIS.

Amboy, April 1-7.
Foreston, April 8-9.
Elida, Winnebago Co. April 10-18.
C. C. MARSTON.

Oneida, as Br. J. C. Shaw may appoint, Saturday eve., and one Sunday April, 6 and 7.
JOSHUA V. HIMES.

MINNESOTA.

Havana Station, Steele Co. 7½ p. m. Friday April 12.

Fitzsimmons S. H. South West of Owatonna, eve. April 13, and over Sunday.
S. C. WELLCOME.

INDIANA.

PROTRACTED MEETING.

Stingley, S. H., four miles east of Linden, Montgomery Co. April 12, to continue over two Sundays.
E. C. ANDRUS.

MISSOURI.

South Milan, April 7.
West Unionville, 3 miles, May 4, 5.
N. C. MILLER.

Regular meetings are held by the church at 128 West 24th St., New York city: three times on Sunday, and Monday, Wednesday, and Friday evenings.
T. J. COX.

Br. Wm. McCulloch was to be at Maryville, March 22. The suspension of the paper during our removal to this city prevented the announcement of the appointment. ED.

OHIO.

The A. C. Church of Ohio will hold its semi-annual Conference at Fairfield, Huron Co. commencing Thursday, April 18, and continuing over Sunday.

We cordially invite ALL that love the appearing of Jesus to be in attendance. We hope all the churches and organizations in the State will send delegates to this meeting. We do not wish to divide, but to become all the more united.

Conveyance from Greenwich Station on the C. C. & I. R. R. will be in attendence.
W. F. JEFFERSON, Sec'y.

Advertisements.

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VOL. IX.—NO. 35. CHICAGO, APRIL 9, 1872. WHOLE NO. 415.

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR

TUESDAY AFTERNOON, April 9, 1872.

Tall Talking.

No greater mistake can be made in the use of language than to suppose that the use of long and unusual words are necessary to correct and dignified expression. As a general rule, the greater the culture the greater the simplicity and plainness of speech. As I use the word "simplicity" I am reminded of the profound wisdom contained in Lord Jeffrey's happy expression: "Simplicity is the last attainment of progressive literature; and men are very long afraid of being natural, from the dread of being taken for ordinary." Public speakers, but especially preachers, who have a mania for big words, are to be greatly pitied. By the use of "words of learned length and thunderous sound" they do not imitate the great Teacher who expressed himself with the greatest simplicity, and of whom it is said "the common people heard him gladly." A learned theologian was once engaged to address a Sunday school. He read a number of verses from the Bible, and then said, Children, I intend to give you a summary of the truth taught in this portion of Scripture. Here the pastor suggested to the professor that he had better explain to the school what "summary" meant. The learned gentleman accordingly turned round and said to the children, "your pastor wants me to explain what summary means; and I will do so. Well, children, summary is an *abbreviated synopsis* of a thing." This of course was "confusion confounded" and the incident well illustrates the fact that men with a passion for big words are not apt teachers.

"Sir," said an old Scotch woman to her minister, "I dinna ken a part of your sermon yesterday." "Indeed what was it?" "You said the apostle used the figure of circumlocution, and I dinna ken what it means." "Is that all? Its very plain. The figure of circumlocution is merely a *periphrastic mode of diction.*" "Oh! Ah! is that all?" said the good woman. "What a puir fool I was not to understand that!"

Tall talkers are not apt to be profound thinkers. They seek to gain currency for their feeble ideas by expressing them in what Horace calls "*Sesquipedalia verba,*" words a foot and a half long. But "pigmies are pigmies still, though perched on Alps. "Magniloquent talkers think it vulgar not to use the language of Shakespeare and Milton and the Bible. They substitute what they are pleased to call "perisphatic euphemisms." These are the folks who never begin, but always commence. They don't live in the country, but "reside in a rural district." They are not so vulgar as to speak of going to bed, but think it quite genteel to express the same thought by saying they would like to "retire." Unlike common people they never eat and drink, but are in the habit of "partaking of refreshments." They are never sick, but are often "quite indisposed;" and finally, instead of dying, they "decease." A man who would call a spade an oblong instrument of manual husbandry, would undoubtedly translate the twenty-third Psalm into general English after this fashion:

"Deity is my pastor; I shall not be indigent. He maketh me to recline on the verdant lawns: He leadeth me beside the unrippled liquidites. He restoreth my physical principle, and conducteth me in the avenues of rectitude for the celebrity of his appellations. Unquestionably, though I perambulate the umbrugeous glen of the monarch of consternations, I will not be perturbed by appalling calamities: for thou art present, thy word and thy crook insinuate delectation. Thou spreadest a reflection before me in the midst of inimical belligerents: Thou perfumest my coronal region with odoriferous unguents, my chalice exuberates. Indubitably benignity and commiseration shall continue all the diuternity of my vitality: and I will eternalize my habitation in the sanctuary of Jehovah." Wouldn't it be better to call a spade a spade, and to read the twenty-third Psalm as we find it in our Bibles? I think it would.

JAMES H. WHITMORE.

Spirit, Soul and Body.

These words are used by Paul toward the close of his first letter to the Thessalonians, when speaking of thinking of their complete and entire sanctification, and were not, I think, intended by the apostle as our orthodox friends regard them, namely as a definition of the constituents of man's being, but to be understood in precisely the same way as Moses' works to Israel, recorded in Deut. 6: 5: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." Israel's leader had doubtless little thought when he uttered those words in the ears of the people, that his language would be afterwards appealed to by religious teachers to prove that *heart* and *soul* and *might*, were each a separate, and distinct, rational and intelligent entity, residing during a man's lifetime in his body, and after his death, being delivered from the body's thralldom, continuing to live as a *disembodied heart*, a *disembodied soul*, a *disembodied might*, for perhaps a thousand years; and Paul, I cannot help thinking, had just such as little idea that the spirit, soul and body, which he mentions as belonging to the Thessalonians, would be similarly treated, and though I do not say that this interpretation has ever yet been put upon Moses' words, yet I do submit that they bear it as fairly as the paragraph from Paul, both being doubtless understood by the people to whom they were addressed in precisely the same sense. Moses, beyond any reasonable doubt, meant neither more nor less, than that his people should love the Lord wholly, and heartily; and Paul, I have as little doubt, desired neither more nor less than complete and entire sanctification for his Thessalonian brethren; and as a natural consequence blamelessness in every department of their being, mental, moral, and physical; and hence his prayer "that your whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ"—as if he had said—"I pray God to preserve each one of you blameless in mind and body, in thought word and deed, wholly and entirely, in life or in death, till Jesus' appearing."

But suppose we look for a moment at the subject from the Orthodox standpoint, and grant our friends all that they can reasonably claim from the peculiar phraseology of the text and something more, namely, that spirit, soul and body, are each separate and distinct entities; the body the covering or house in which the soul and spirit live, and through which they manifest themselves. It follows, therefore, that when this wonderful personage who possesses both an immortal soul, and a deathless spirit within him, dies, death cannot of course affect aught but the body. The immortal soul and deathless spirit both defy his power, and live on in their disembodied state as rational, conscious beings, now singing with melodious voices, redemption's song centuries before the appointed time; then sweeping in strains of matchless melody the strings of their golden harps in the angelic choir, without either throat or finger, or other bodily organs, presenting as shadowy, bodiless spirits, a striking contrast to the *embodied* angels, and even to the resurrected and glorified Redeemer himself, who promised that his children should be *like him when they see him as he is;* concluding, too, no doubt, for the best of reasons, that death commonly regarded as man's enemy, has been their best friend, their glorious deliverer, and looking forward, perhaps, with considerable forboding to the time when their former prison, the body, shall be raised again and a union between them shall be effected for all eternity. Can our orthodox friends deny that this, so far as it goes, is a fair and honest representation of their theory? And if so, the conclusion cannot be avoided that it completely subverts "the hope of the gospel," "the resurrection of the dead."

Our friends, however, may be unwilling to accept both a soul and spirit as surviving the body after the dissolution of the man. Their theory requires but one; and whether called an immortal soul, or a deathless spirit, is a matter of indifference to them. We dare not, however, give them less than Paul, and he says soul and spirit; and if he teaches that the spirit survives the body as a conscious intelligence, he equally teaches that the soul does the same, and hence we have two conscious intelligences escaping from each body at its death.

I am aware how readily my popular friends can substitute spirit for soul, and soul for spirit, when any particular exigency of their theory requires it. But in this, to them, very valuable text, the substitution is wholly inadmissible; Paul makes no wider distinction between body and soul here than he does between soul and spirit, and as well might we conclude that body and spirit were one and the same, as that spirit and soul were identical. Paul has made all three separate, and distinct, and we dare not alter his arrangement. Neither could we venture to prefix to either, the very important terms, deathless and immortal, so constantly supplied by orthodox teachers, though not once mentioned by either prophet or apostle. The most thrilling gospel discourses which ever fell on human ears from the great Teacher himself and his inspired servants contains no such word, and they certainly knew whether man or any part of him could be truthfully described by such terms. Will our orthodox friends explain the omission? And meanwhile we might enquire in what sense Paul uses the terms soul and spirit elswhere, that we may the better understand his meaning here. The noun *psuche*, usually translated soul, means *life, breath, the life-principle*, and its adjective form as used by the apostle in 1 Cor. 15: 44, is placed in opposition to, or in contrast with the spiritual, and in the common version is translated *natural:* "it is sown a natural body (*somd psuchikon*): it is raised a spiritual body (*somd pneumatikon.*") Now Paul certainly knew that the natural had no immortality of any kind about it, but was destined to pass away and give place to the spiritual and incorruptible; and knowing this he described it by the term *psuchikon;* the very term which our popular friends have translated soul; but evidently fearing that we might be perverse enough to follow Paul's understanding of it, and regard it as *perishable*, they introduce deateless and immortal, and sundry other very expressive adjectives to qualify it, though few phrases would have sounded more strangely on apostolic ears than (*psuche athandte*, immortal soul.)

Let us now look at an instance or two ere we close, of the sense in which Paul uses spirit.

In his address to the elders of Miletus, recorded in Acts 20: he says: "I go bound in the spirit to Jerusalem." I never supposed that the apostle meant by this expression that he was imprisioned inside of his spirit, or that the spirit was a conscious separate entity, keeping ward over him as its prisoner, although the strict phraseology would warrant this conclusion quite as readily as that the spirit mentioned in Thessalonians was a prisoner to him; his meaning doubtless was, that he was depressed in spirit, that is, that his mind was painfully exercised with forebodings as to what awaited him in the capital. A somewhat similar expression occurs in the preceding chapter. The record reads: "Paul purposed in the spirit to go to Jerusalem," that is as I understand it, a mental resolve was made to go there, rather than a declaration that he was inside of his spirit and forming purposes there.

These are some and only some of the absurdities fairly deducible from our popular friends' attempts to press such expressions as spirit, soul and body of 1 Thes. into an inspired definition of man's constitution. That important information is given us by the most competant authority, just where we might expect to find it, in the opening pages of the Creator's revelations; and a fearful amount of religious error would have been avoided, if the brief though not very flattering statement of the Divine Architect—"The Lord God formed man out of the dust of the ground"—had been believed and Platonic theories, which were only human fancies, at best, regarded more as pleasing speculations than as certain facts, even by their authors themselves, had been discarded, and the "old paths" resolutely followed. Be it ours still, however, in the Master's spirit to press upon the attention of our erring brethren those "old paths," and to say "this is the way, walk ye in it!"

THOS. DAVIDSON.

Keep it Before the People.

That Jesus is coming. Don't forget to talk about it, preach about it, sing about it, pray about it, in the pulpit or out of it, at home or abroad, wherever you go, that the very same Jesus that those Galileans saw taken up into heaven 1800 years ago is coming again in like manner; "coming in the clouds of heaven with power and great glory;" "coming and all the holy angels with him." How the heart thrills with joy while reading the precious promise given to his sorrowing disciples: "I go to prepare a place for you, and if I go and prepare a place for you *I will come again* and receive you unto myself, that where I am there ye may be also." Praise the Lord. He is coming to receive his weary, waiting bride to himself. Coming to be "glorified in his saints and admired in all them that believe." "To them that look for him will he appear the second time, without sin, unto salvation." Yes, he is coming to restore all things which God hath spoken by the mouth of all his holy prophets since the world began." Coming to change these suffering vile bodies, and fashion them like unto Christ's glorious body." Coming to unlock the charnel house where lie our loved ones and raise them to life and immortality. Coming to destroy death, and him that hath the power of it, which is the devil." He is coming with ten thousand of his saints to execute judgment upon all." "Behold he cometh in the clouds and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him." As the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of man be." "Behold I come quickly and my reward is with me to give to every man according as his work shall be."

Dear Reader: Are you ready for his coming? And can you say from the depths of your heart, as did the venerable seer of Patmos, "Even so, *come Lord Jesus!*" M. E. ORR.

Those Tents

What tents? Why, for the Michigan Advent Christian Camp Meeting. Every church will want one or more of them. Let all commence in time. Don't forget it. And when you make your tents, pray that they may be a source of good to the cause of God. June will soon be here, and we want to be ready to go to camp and spend a week for God in special labor for the salvation of souls. Let the Elders of churches see to this interest, that their churches are ready. Let us make every visitor at our camp this year say: "How beautiful are thy tents, O Israel."

For the Committee,
J. R. PRESTON.

Answers in the Bible. And how often the book has inquiries! I have been amazed in times of difficulty, to see how plain the oracle is. You have asked friends, and they could not advise you; but you have gone to your knees, and God has told you. You have questioned, and you have puzzled, and you have tried to elucidate the problem, and lo! in the chapter read at morning prayer, or in a passage of Scripture that lay open before you, the direction has been given. Have we not seen a text, as it were, plume its wings, and fly from the word like a seraph, and touch our lips like a live altar-coal? It lay like a slumbering angel amidst the beds of spices of the sacred word, but it received a divine mission, and brought consolation and instruction to your heart.—*Spurgeon.*

Watch and Pray.

The watcher stood on Carmel's height
With eager, longing eye,
Gazing across the sobbing sea,
Scanning the burning sky;
While with bowed head between his knees,
Scorched by the sun's fierce glow,
The Prophet, pressed with anguish sore,
Prayed in the vale below;

Watched for the coming of the cloud;
Prayed for the blessed rain
To shade the burning of the sky,
To cheer the earth again—
The cloud with wind, the breath of God,
Among the thick tree-tops,
The rain, like rush of angels' wings,
Murm'rous with pattering drops!

"Nothing! nothing!" the watcher cried;
"No cloud, no sign of rain!
The same fierce sun that burns the earth
Burns o'er the watery main."
Again the Prophet bowed his head
Between his knees and prayed;
Again the watcher's eye looked for
The blessing still delayed.

"Nothing! nothing!" the watcher cried;
"No cloud, no sign of rain!"
The Prophet, laboring in prayer
Bowed 'twixt his knees again:
And thus twice, thrice, seven times they strove,
With faith that cannot fail—
One watching in the mount above,
One wrestling in the vale!

O can it be the God whose breath
Burns like consuming fire,
Scorching the earth and sky and sea
With blast of judgment dire—
O can it be the God whose flame
Consumes the sacrifice,
The wood, stones, water, all ablaze
In incense to the skies—

O can it be this God, whose wrath
Our prostrate souls approve,
So burning in his holiness—
Is not a God of love?
O Heaven, for thy dear mercy's sake,
Accept our sacrifice!
Dissolve this spell of burning wrath!
O melt these brazen skies!"

Seven times the two souls watched and prayed,
Seven times with faith and hope,
When from the sea a little cloud
Pushes its finger up!
A hand! a hand! a cloud formed hand!
The hand of God's chosen find
Always revealed to point before
When God is close behind!

And, swelling in proportions vast,
Reveals an awful form:
God, coming in his majesty,
God, in the blessed storm,
Blackening the heavens with clouds and wind,
Pouring the welcome rain,
Filling the thirsty earth with floods
Of life and joy again!

O watchers on the mountain hight,
Stand with eye steadfast there!
O wrestlers in the vale beneath,
Cease not your sevenfold prayer!
God will not always frown; he will
Accept your sacrifice
Of loving hearts and praying hands;
God will in love arise!

A finger, hand, an arm, a form
Of power and grace divine!
The heavens shall swell with blessed showers,
The earth with rain drops shine!
O dare with loving hearts to bring
The sacrifice of blood!
While Hope stands watching on the mount,
And Faith lays hold on God!

Communications.

What is the Difference Between Man and Beast?

This question is often asked by the opposers of the "no-soul" doctrine, as they term it, and strange to say, when we give them our views on this subject they in general misapprehend us, and see our materialism in no other light than that of "dragging man down to a level with the mere brute creation, making him of no more importance in the scale of being, than a mere beast, with many other misapprehensions too tedious to mention. But the question next comes up, how can this matter be settled? We answer by an appeal to Revelation, mixed with faith enough to receive the testimony of God. Now if the Bible has any special revelation of this or any other subject, no matter what, it is not only our right, but our imperative duty, to know what is revealed, for "revealed things belong unto man." So when we have difficulties or perplexities that belong to us to understand, we have only to appeal to the great standard of eternal truth and receive its testimony in its own light, when our difficulties will vanish and harmony be found, where we once saw only confusion.

But has the Bible any revelation that bears directly upon the question now before us? Does the Bible really show us the difference between man and beast? I think sincerely that if the Bible has an emphatic answer to any question, it is to the one at issue: and I will now appeal to "the law and to the testimony." David says, (Ps. 46: 2): "Man being in honor *abideth* not: he is *like* the beasts that *perish*." Here we have a Bible answer without sophistry. The Psalmist here declares, first, man's nature. He says of man, that he abides or continues not, bp reason of death; and that in this *not abiding*, man is *like* the beasts that perish." Now remember that it is not here said of man, that *his* body, or *his* anything else is "like" a perishing beast, but the *man*, the *whole* man, the very same man that was "formed of the dust of the ground," and became a "living soul" when he received the breath of life, is now by nature "like the beasts that perish."

Now here is certainly a similitude expressed between man and beast, something in the nature of one, which is "like" a kindred nature in the other. The similitude, it is plain, consists either in both perishing, or both not perishing, for the one is *like* the other: which is it? Do beasts perish in death, or is there a spirit beast, that abides or continues after the material beast is dead? If this is the state of the beast in death, it is also the state of man; for one is like the other. But if the beast is wholly a material and mortal being, and is actually "dead when he dies," with nothing left to abide, or continue his existence, the similitude expressed by the sacred text must still obtain here also, and man is just as really "dead when he dies" as the beast that perishes, for he is "like" him. Is not this clear enough for a blind man to see?

But let us have more testimony on this matter, for "in the mouth of two or three witnesses every word shall be established."

Solomon says (Eccl. 3: 18–20): "I said in my heart concerning the state of the sons of men, that God might manifest them, and that they might see that they themselves are beasts; for that which befalleth the sons of men, befalleth beasts, even *one* thing befalleth them; as the one dieth so dieth the other: yea they have all one breath (*ruach*, spirit) so that a man hath no pre-eminence above a beast, for all is vanity, all go into one place, all are of the dust; all turn to dust again." Now is not a likeness or similitude as forcibly expressed here, as in the preceding quotation? And is it not clearly shown further, that the likeness consists in both man and beast being material and mortal to the same extent? Most assuredly it is, in words too plain to be mistaken.

The sacred writer first lays down his premise, thus: "One thing befalleth them. As the one *dieth*, so [in like manner] dieth the other." Then he reasons, "for [because] *all* have *one* breath."

From this, then, we learn, that as mortal material beings, there is no difference between man and beast. They each have the same kind of life—"The breath of life"—which is dependent upon the same organic functions for its maintainance in both, and consequently that state of the creature, known as life, whether of man or beast, must cease when the organization which sustains it is destroyed.

But the main question between us is this: Cannot life exist indepenent of organic function? Immaterialists say that it can. But I must confess my utter ignorance of this kind of metaphysics, this strange reasoning upon "inorganic life," which is, we will take the liberty to claim, "a life that never dies."

But to our text. Solomon says that man and beast *die* alike; both are equally exposed to death, and both are equally destroyed by it; for their condition in death is the same. "All go unto one place. [heaven, hell, or where?] Who goes? Man *and beast*. Where do they go? "All are of the *dust*, all turn to dust again." Now if man's life can, and does exist independently of his body, the spirit or life of the beast, must exist independent of its body; for they both have the *same* spirit or life.

Although these logical deductions drawn from the word of God are very repulsive to some men of very refined feelings, who do not wish to "drag" man down from his "immortal nature" (?) to that of "beastly materialism," yet it must be the conclusion of every man, who will receive the testimony of the Bible.

But has not the New Testament some proof to add to what has already gone before? Please examine carefully, Pet. 2: 12. He says: "But these [who?] *as* natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly *perish* in their own corruption." But we have not got out of the "alphabet" of revelation yet; for here is an apostle of the new dispensation, still giving his testimony to the support of the affirmation of David and Solomon, that he (man) is *like* the beasts that perish. The apostle says, that there is a certain class of individuals which, "like the natural brute beasts," that are "made to be taken and *destroyed*, shall in like manner utterly perish." Now what is the difference, we ask, between utterly perishing and being destroyed? Our opponents sometimes claim, that the Scriptures we have cited, from the Old Testament, can have no practical bearing on the condition of man after death. That they only express a likeness, or similitude, between the common "natural" or "temporal" death of man and beast, but are irrelevant as expressing man's condition in death. Now we admit that the Scriptures alluded to have no practical bearing on the future destiny of man, if this is what is meant by "condition in death," but we claim that they do conclusively show that man is as wholly overcome by death, that is, "natural or temporal" death, as the beasts that perish; else the similitude is lost, and the sacred writers are guilty of a blunder. But if David and Solomon blundered when they said that the first or "natural" death of man was *like* that of a perishing beast, what egregious error did Peter get into, when he made the same similitude between the second or last death of man and the destruction of a perishing beast; which is evidently the very thing that the apostle sets forth in the above quotation. But they have made no such blunders. Therefore we claim that both the natural and the future destiny of man are clearly defined by the Scriptures we have cited.

The definition is this: (1) Man is a material being, else he could not die like a "beast that perishes." (2) He is wholly under the dominion of death when he dies, for he goes to the same place with the beast. "All are of the dust, all turn to dust again." (3) Man's first death is not only said to be like that of a beast, but it is said of him that rejects the offer of eternal Life in Christ, that he shall "utterly perish" in the second death, as the "natural brute beast" now perishes. We then ask if a man *dies* the *first* death like a beast, and *perishes* in the second as a "natural brute beast" is destroyed, what becomes of that "rational, moral, thinking entity" in man that "must endlessly exist?" Or is that "thinking, moral entity," the man proper? Immaterialism is forced to say, yes. But we must not forget the similitude in the death of man and beast, we must keep that in view. So then if immaterialism has given a correct answer, and it is a fact that the man proper does not die, it is equally a fact, that the beast proper does not, for they die alike: "As the one dieth so dieth the other."

But the worst dilemma for immaterialism is yet to be seen if the above answer is true; for when men and beasts die, they "all go unto one place." Now If this "thinking-rational-moral-entity-man" is the man proper, this evidently is the individual who does the "going" after death; and if this goes to heaven or hell at death, the beast proper goes also; for "*all* go unto one place," both man and beast proper. But theology, according to these premises, must give up one of her deposits for these "living dead" men, and make it all heaven, or hell; for *all* go unto ONE place. There cannot be *two* places to be occupied, by these spirit-man-and-beast entities.

I have shown, I think, Bible testimony enough to convince the most incredulous, if they will but receive the "engrafted word," that man and beast alike, are material, earthy, perishing beings.

But let us reason now for a short time upon the manifestations, or phenomena of life, in the light of scientific investigation.

What is life in the light of science? It is the product of organic functions, harmonized by the natural law of development. To explain: if the natural order or harmony of these organic functions of which life is the result, is broken, the result is disease, decay, and death. Hence life, with all of its various phenomenas is not only dependent upon a system of organic functions, but also upon the harmonious development of those functions. The result which follows them is this: If we have a high development of the functions of life, and the corresponding harmony of action remains unbroken, we certainly have a high development of order of life, while on the other hand, we have a weak functionary system, though the harmony of organic functions be yet unbroken, we can have only a weak manifestation of the phenomena of life. Hence we find a gradual increase of organic function from the lowest order of life, to the highest, as developed in our world, and subject to our investigation. We find further, that this great scale of organic life embraces within its range an innumerable host of living beings, each having his own peculiar phenomena of life, or a life "after his kind" of organism.

Occupying a situation at the head of this scale of organic life, though belonging to it, we find man, who, as regards his position in life, is above them all, having dominion over every creature. But what gives him this predominence in life? Manifestly, his organic structure, a proper development, and normal condition of which, produces and sustains that "rational, moral, thinking," man, which places him in the scale of beings a "little lower than the angels," and "crowns him with glory and honor" in this present life. Hence the beast so far below him, in life, or in the state of the living, but becomes his equal, in the state of the dead, as far as a continuation of any of the phenomena of life is concerned, which would not, and could not be the case, if any of the phenomena of man's life were the inherent immortality independent of organization.

My premise then is, that the human mind with all its various phenomena, is the product of organic function, and that the brain is the organ of production. What pathologist will deny the truth of this assertion. Who at all acquainted with Hygenic Physiology, will say, that the state of the brain has nothing to do with the mind? Who has ever seen the phenomena of mind, when the functions of the brain were destroyed, or suspended? No one. Hence, the mind is the result of internal organization, consequently is called by the apostles, the "inner-man" which is renewed day by day. The same apostle tells the Ephesian brethren also to be "renewed in the spirit of their mind," which would be a matter of impossibility, if the spirit of the mind is immortality. But it is not; consequently all the intellectual glory of man is only commensurate with the organic functions that produce it, and must cease to be when the organism that sustains it is destroyed by death. Hence, man's "breath goeth forth, he returneth to his earth, and in that very day his thoughts perish." (Ps. 147: 4.)

G. W. CROSBY.

The Duties of the Hour.

Our special duty is to keep our present whereabouts distinctly before the church and world: and to do this more effectually, it is time that the editors of our Advent papers, and ministers of our churches awake out of sleep on the great question of the immediate coming of Christ to judgment, and turn their attention to a more anxious and earnest study of prophecy, especially the prophetic periods. Our Advent papers have lost ground amazingly in this direction the last few years, notwithstanding the multiplicity of prophetic omens, as harbingers of the near approach of the judgment of the great day: and there is a large number of the most substantial and truth-loving brethren that have long been in the faith, as well as those of this stamp, that have more recently embraced the faith of the immediate coming of Christ, that are not at all satisfied with the character of said papers. A large portion of said papers are not read because the kind of food they want is not there. I speak this plainly, because plain speech is now demanded. Our brethren do not want to start another paper if the tone of our present papers can be elevated to the standard demanded by the light now shining on the prophetic word. "Time" is the head light to everything, and the wise man's heart discerneth both time and judgment. Time is what gives intensity to the pursuit of all worldly objects, much more it should to heavenly things, and it will unless we have become more stupid than the "stork in the heaven" ...."and the turtle, and the crane, and the swallow," which understand appointed times, and "observe the time of their coming." (Jer. 8: 7.)

"But," says one, "you would not have us speak, unless we believe?" Certainly not. But when are you going to believe, when it gets too late to do anything in the right direction? Hear the word of the Lord: "Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come....The Lord which gathereth the outcasts of Israel saith, Yet will I gather others to him beside those that are gathered unto him. All ye beasts of the field come to devour, yea, all the beasts of the forest. His watchmen are blind: they are all ignorant; they are *all dumb* dogs; they *cannot bark; sleeping, lying down, loving to slumber*. Yea, they are greedy dogs; which can never have enough, and they are shepherds that *cannot understand:* they all look to their own way, every one for his *gain* from his *quarter*. Come ye, say they: I will fetch wine, and we will fill ourselves with strong drink; and *to-morrow shall be as this day*, and much more abundant." (Is. ch. 56.) If the spirit of this prophecy is not creeping over us as a people, then I have no discernment. Where is the self-sacrifice that was witnessed years gone by, when men could go anywhere, money or no money, but go with faith in God, and herald the coming of the Bridegroom. Now we are thirty years nearer that day than at that movement.

But there are strong indications of a waking up, as our Conference at Worcester plainly indicated. There has been (as was observed) no meeting of such importance for twenty years. God's approval was very clearly manifest. It has inaugurated a new era in the great Advent proclamation; and the spirit that characterized that meeting is destined to move forward, and it will take all the true lovers of our Lord's appearing with it. This is our firm conviction. The "little book" that has been "eaten" by us, producing sweetness and bitterness, is to prepare us to prophesy *again* before *many peoples*, and *nations*, and *tongues*, and *kings*." "THIS GOSPEL OF THE KINGDOM IS TO BE PREACHED IN ALL THE WORLD, AS A WITNESS TO ALL NATIONS." *And Adventists are under obligation*

1st chapel on Pacific Coast.

to do it, or they will be found recreant to their trust, as stewards of CHRIST. *Our duty now, as never before, is to fulfil the angel message* of Rev. 14:6, 7: "And I saw another angel [or messenger] flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the fountains of waters."

Br. Himes: I think the Lord Jesus wants you to take hold of this work, as you did in '42–4, and scatter this message world-wide. Some of our brethren have determined to sell their worldly possessions, and go out and sound the alarm, and warn the world of the coming judgment. They believe Christ is coming in 1873, and are not afraid to say so.

I believe this work is of God, and no human power can stop it. The Lord has placed before us an "open door, and no man can shut it." See Rev. 3:8. We have been talking as men in a sleep, and like begets like. Now let the time past suffice that we have been in this condition, and now awake to our responsibilities. The "angel" message is a positive message —"The hour of his judgment is come." Here is definite time announced; and, I believe, definite time connected with the proclamation of the judgment message, is to arouse the church and world, to take out and make ready a people for the coming of Christ, to join with the holy dead at the resurrection morn in the celebration of the marriage supper of the Lamb.

Now let all the household of faith awake to earnest prayer and to a solemn consideration as to what is duty; as to what the Lord wants you to do with your worldly possessions, in view of the immediate proximity of the judgment of the great day, when you will be called to give an account of your stewardship. You profess to believe your possessions will soon be consigned to the flames, if not used for Christ. Christ says, "Where your treasure is, there will your heart be also." The first characteristics of the the last days, given by Paul (2 Tim. 3), are, "self-lovers," covetous." Now what are facts in reference to us, as professed believers in the immediate coming of Christ? Let the nice costly houses and equippage, with the extravagant mode of living, in eating and in dress, that are pandering to, or made subservient to our lusts, answer. Facts speak louder than words, is an adage that all admit as true. We are not the people we were twenty-five years ago. "Iniquity has abounded, and the love of many has waxed cold." We know whereof we affirm: and it is time the truth was spoken, and the alarm sounded. God will hold us responsible if we hold our peace. We must speak, "whether men will hear or forbear."

Some have offered to the writer, as an excuse for building costly mansions, &c., that there was no inducement to give money to the several objects presented as claiming our attention, because those objects have been *perverted* from their original design; there fore their money might as well be in costly houses and equipage, as anything else. Will such excuses as these stand in the judgment? Such people should stop mocking God, and repent, and do their first works.

These lines are not written without tears of sorrow and deep anguish of spirit. I tell you my dear brethren it is time to humble ourselves before God in the dust, and repent of our worldliness and backsliding, if we expect to stand before the Master approved. There are millions of surplus property in the possession of professed Adventists that ought to be used in giving the evidences to the world of the immediate coming of Christ. The Advent publishing societies, both in the East and West, have facilities to publish this special message world-wide; and all that is wanting is *money*, and a heart to engage in this work. O Christ, help thy people to take hold of this work in earnest.

L. T. CUNNINGHAM.

Crisis please copy.

NOTE: We have concluded to make no extended remarks upon the above communication from our excellent and zealous brother. We think he is mistaken in applying certain Scriptures to myself and others who believe just as he does, *except* as to the specific date of 1873. *We plead not guilty!* We are building no fine houses. We are not living luxuriously, nor clad in costly array. All is on the altar, consecrated to the spread of the gospel of the Kingdom. We cannot act upon the convictions of others, however much we may respect their opinions.

Let every one be true to God, true to his word, true to themselves and their own convictions. But let us have no *intolerance*, no sweeping accusations based upon the remissness of a few individuals. If '73 shall bring the times of restitution spoken by the mouth of all the holy prophets since the world began, we intend and expect that the event will find us *waiting, watching, and ready!*

We mean to "occupy" fully, to the extent of all our talents, whatever they may be, until he who bestowed them shall return to claim his own with usury.

Crisis please copy.

Argument Does not Consist in Numbers.

In the examination of any theological question, the truth can only be reached by fairly considering the argumentation on both sides, and deciding in favor of the side that has the *most* and *best* evidence. It is often affirmed by disputants in dogmatics, that "*numbers makes argument.*" We are referred for proof of the validity of a theory to the fact that *the whole world believes it!* This, by some, is considered good evidence; but we find by close scrutiny that it is not to be trusted. No argument is more treacherous and unsafe than the numeral argument. If this were the test, which would gain the day: Catholicism or Protestantism? Which religion has the most adherents? Undoubtedly Catholicism is true if argument consists in numbers.

There is a certain theory of the Millennium in which, comparatively speaking, the whole Christian world implicitly believes. I refer to what is known in theology as the Temporal Millennium, or spiritual reign of Christ for a thousand years prior to the Second Advent. This is a tenet of modern theology than which none is more popular and universal. Everybody, so to speak, believes it. If any confidence is to be placed in the numeral argument, certainly we must consider the Temporal Millennium theory an established fact. But upon examination of the facts in the case we find this millennium theory not *three hundred years old!* We find that the theory was concocted in the mind of Daniel Whitby, D. D., and first promulgated by him in his "Essay on the Millennium," in the seventeenth century. No traces of the doctrine can be found among the writings of the early Christian fathers. And when we turn to the New Testament we find it in the clearest terms most explicitly contradicted. "The wheat and tares" are to grow together till the harvest. (Mat. 13.) A state of unprecedented wickedness is to exist in the world at the coming of the Son of Man, and many other like passages, all of whom stand in perfect antagonism with the spirital millennium view, in which the masses at the present day have so much and such implicit confidence. Thus we see the unreliable character of an argument that has only numbers for its foundation.

A doctrine that cannot be established by sound Bible argumentation is not worthy of the confidence of any Christian, though the whole world should believe it. On the other hand, a doctrine that is emphatically of Bible origin should be unhesitatingly endorsed by all Christians, though the whole world beside should reject it. This is the only safe rule for the guidance of earnest seekers after Bible truth.
C. C. MARSTON.

It is not Heresy?

Ashchurch Rectory, Tewksbury, England, February 3d, 1871.

To Rev. William Griffith, Congregational minister, Eastbourne, England,

Dear Sir: Somebody has sent me a reprint of your letter to the *Eastbourne Gazette*. With respect to what the doctrine of the Church of England is on Future Punishment, perhaps you are not aware of two things: (1) In the Articles of 1552, forty-two in number there was one which affirmed the immortality of the soul, and the endlessness of the miseries of the wicked. At each of the three revisions of the Articles afterwards, this *unscriptural* one was *left out*. (2) Then a *lawful* and *authoritative* Court has pronounced that endless pain of the wicked is NOT a doctrine of the church of England.

God prosper you in upholding this truth. The opposite came from heathenism, and was stereotyped by Popery in the dark; for it was found so convenient for purgatory, masses, priestcraft, etc., etc.

The great truth, the extinction of all evil through the cross of Christ, is winning its way. I uphold it in this locality, and while there are many opposers there are many friends. I thought you would like to know the the above facts.

I am, dear sir, yours faithfully, H. S. Wardleigh, Rector of Ashchurch.

Rev. William Griffith of Eastbourne, one of the leading Congregational ministers of England, has recently issued a work entitled, "The entire Evidence of Evangelists and Apostles on Future Punishment." In this work he says: "After more than twenty years of inquiry and pause, re-consideration and prayer, examination of all the orthodox arguments, and study of all the New Testament evidence, I have reached a settled conviction that the popular doctrine of Hell is an error; that there is no more authortiy for it in Scripture than there is for the Romish doctrine of Purgatory, or for the Pope's headship and infallibility. Paul and Peter, John, James, and Jude, all agree in teaching that *destruction* is the last judgment of God upon impenitence."

Says Rev. William Kerr, Rector of Tipton Staff church, England: "The doom of the wicked is everywhere spoken of in Holy Scripture in terms which imply *obliteration* of their entire being and substance."

The final destiny of the wicked man is that he shall be as "if he never had been:" thus say the Scriptures.—*Rev. Mr. Taunton, of London.*

"Search the Scriptures and see if these things be so."

The Time Question.

It is greatly to be lamented that so much is being written and said about definite time, while the New Testament Scriptures teach so positively that the position of the church is one of watching and expectancy, knowing not the day or hour, but that Christ's coming is nigh, even at the door. "Verily I say unto you, this generation shall not pass till all these things be fulfilled."

What generations? "Ye who see these things" [signs].

Is not this near enough to serve all practical purposes, and lead every faithful soul to labor unceasingly with all diligence till called from labor to reward? Past experience ought to have enforced lessons of wisdom, and the cause of Christ not suffer again from the *indiscreet* pushing of a definite point of time when there are other strong points of chronological data that extend to the longest limitations of the generations referred to, by the Savior.

It is twenty-nine years this spring since bidding adieu to family and friends, with simple carpet-bag in hand, I joined my husband in the mission field, believing that a few months would terminate our pilgrimage, and close all mission labor—if chronology was as reliable as inspiration. The months passed away, but not the heavens. Jesus did not come. Many upbraided us for not now giving up our hope; but they did not understand what our hope was or upon what it was based. The prophetic word, and teachings of Christ and his apostles, was anchorage so secure that our frail barks were not stranded. Thank God! And while to-day events are culminating that must soon bring the realization of our "blessed hope," the resurrection of the dead, and the glorious appearing of the great God and our Savior Jesus Christ," let us heed the admonition of the Master, "Watch, therefore, for ye know not what hour your Lord doth come." While 1873. or '75, or even '80 are points of deep interest to the Bible student, yet do not wisdom, prudence and discretion admonish pointing to the past where lies wrecked much that might have been saved had there been less urging of definite time.

The Advent Christian Church in this city, organized by Br. and Sr. Reed, is steadily growing up into Christ, their loving head; and additions are being made to its numbers of such as give good evidence will be saved in the day of the Lord Jesus. The chapel being erected will be ready for dedication next week—the first on this coast.

Vallejo, Cal. L. E. FASSETT.

A young man had better take a venomous viper to his bosom than choose for his companion one of those books that needs to be read *under cover*. The viper can only poison the body. The book will send the deadly virus through the soul.—*Herrick Johnson.*

Our Young Folks.

How to Treat Ghosts.

If we only learn to fear God in the right way, we should learn, at the same time, never to fear anything else. Those who fear God properly are the bravest people in the world. The Bible tells us that "The wicked flee when no man pursueth, but the righteous *is bold as a lion.*"

Let me tell how a little girl once got over a great fright, just by fearing God and having right thoughts about him. She went to pay a visit to her aunt in the country. While there she had to sleep in a room by herself. This was not pleasant to her, for at home she always slept with her sister.

One night during this visit, she awoke suddenly and saw something white at the foot of her bed. Its head which she thought she saw as plainly as could be, was turned a little to one side, and was looking at her. She said to herself, "It is a ghost, I am sure it is!" and she pulled the bed-clothes over her head. Presently she said to herself: "Well, what if there is a ghost here, is not God here too? and does not the Bible say that nothing can harm those who trust in him?" Then she tried to put her trust in God.

This gave her courage, and she resolved to take another look at the white thing. It *did* look very much like a living thing of some kind.

"Well, if it is," she thought to herself, "I'll speak to it;" and she cried out "Who's there?" The figure did not stir nor answer. There it stood as still and white as ever.

"My father says there are no ghosts," she said to herself. "And if there are what harm is it likely they want to do to me? I'll just put my trust in God, and he can take care of me." This thought gave her more courage, and made her feel more comfortable. Still there stood the figure.

"I'll know who or what you are," said the little girl. "Mother says frights are worse in people's fancies than anywhere else."

Then she jumped out of bed and marched straight up to the figure. How many children would have done this? I am afraid some grown persons would hardly have had the courage to do this. But this dear child walked straight up to it. And what do you suppose it proved to be? Why, it was only the moonlight shining on the curtains on the wall.

"How much it did look like a head, with eyes, and nose, and mouth," she said; and then she jumped into bed again. For awhile she lay and looked at it. But it only looked like moonshine now, and no ghost; and she wondered how she could have been so deceived. And that, I dare say, is as much as ghosts ever are—only *moonshine*. She kept her eyes on the soft silver light till she fell into a sweet sleep again.—*Dr. Newton.*

Rats.

The following curious anecdote furnishes another instance of the occasional confidence of animals in others which they are supposed to regard generally as their natural enemies. Some years since, I lived in the village of Ickleton in Cambridgeshire. After my shooting excursions the dogs were fed in their kennels, the food being placed in a long trough. To this duty I generally attended myself. Upon one occasion after feeding the dogs, I looked into a kennel through a hole in the door, and was somewhat astonished, not at perceiving a number of rats there, but to see them in the trough, quietly and fearlessly partaking of the bread and milk with the dogs, who seemed to pay no attention to such 'small deer.' I doomed the rats to destruction; and the next day placed the trough in such a position that a gun pointed through the hole would rake it from one end to the other. At the usual hour the food was placed as a lure—but the dogs were kept out—in vain. I could see the head of more than one sagacious old rat peering out at more than one hole, and from under the manger, for the purpose of reconnoitering; but none descended. Having waited half an hour to no purpose, I let in the dogs, and in a few minutes they were again feeding cheek by jowl. Had I not ascertained this, I might have supposed that altering the position of the trough, or some other trifling disarrangement of the economy of the kennel, had aroused the suspicion of the little creatures. They seemed however, to be aware that their safety was connected with the presence of the dogs.

The Accurate Boy.

There was a young man once in the office of a western railway superintendent. He was occupying a position that four hundred boys in the city would have wished to get. It was honorable and 'paid well,' besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a laborer. The secret was his beautiful accuracy. He began as an errand boy, and did his work accurately. His leisure time he used in perfecting his writing and arithmetic. After a while he learned to telegraph At each step his employer commended his accuracy, and relied on what he did, because it was just right.

And it is thus with every occupation. The accurate boy is the favored one. Those who employ men do not wish to be on the lookout as though they were rogues or fools. If a carpenter must stand at his journeyman's elbow to be sure that his work is right, or if a cashier must run over his bookkeeper's column, he might as well do the work himself as employ another to do it in that way; and it is very certain that an employer will get rid of such an inaccurate workman as soon as he can.

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Advent Christian Times.

CHICAGO, - - - - - - ILLINOIS.

TUESDAY AFTERNOON, April 9, 1872.

EDITOR'S APPOINTMENTS.

South Pendleton April 21–28, (24th Ward Cincinnati.)

After this meeting I shall spend a month or more in Michigan, appointments to be announced hereafter.

WE heartily commend Br. Wellcome's idea of publishing tracts for the Norweigans. If we were only all awake as we should be, we should have had them long ago; and tracts in many other languages, also. Heaven help us to recognize our duties and responsibilities.

A CORRESPONDENT suggests that something more should be said about the Harrisonville Debate. We think no further remarks necessary. We stated the facts just as they were. A repetition of them on our part, will not prevent those who have misrepresented them from continuing do to so.

BY the way we are indebted to the *Chicago Evening Journal* for that sermon, upon the new earth. And we take pleasure in remarking that the *Journal* is the best evening paper published in this city, and one of the best newspapers of the country. It is published by C. L. Wilson & Co. $10. a year.

DR. NEWMAN, the well known Methodist preacher of Washington, in a late sermon in the Methodist Cathedral of that city, affirmed that God sent Samuel to Saul at Endor "to prove the existence of disembodied souls." He is sure the woman's fright was real and not pretended. Accepting her as a credible witness he must receive her testimony that Samuel *came up, ascending out of the earth.* "An old man *cometh up,*" she said. It is settled then, if Dr. Newman is right, that disembodied souls live underground—as was taught by heathen and other fabulists.

THE Doctor is something of a materialist. He says "It is rational as well as Scriptural to infer that the soul has form." Now whatever has shape must be material. Without endorsing the notion, the Doctor mentions the fact that some physiolgists suppose "that the soul is co-extensive with the nervous system" Substitute *human* for nervous, Doctor, and you will have just the truth. "*Man* became a living soul."

Spurgeon says:

"There is great talk now-a-days of union; the walls of the various churhes are to be broken down, and the denominations are to be blended. Think not of it in such a fashion; the only union possible or desirable is that we all unite to sit at Jesus' feet. It is not allowable that we concede one truth and you another; that is not natural charity, but common treason to Christ. We have no right to yield an atom of the truth of God under the pretence of charity. Truth is no property of ours; we are only God's stewards, and it behoves us to be faithful to our trust. Neither one church nor another has any right to abate its testimony one jot if it be true. To alter the statue-book of Christ is blasphemy. True union will come when all the churches learn of Christ, for Christ does not teach two things opposed to each other. There are not two baptisms in the Bible; we shall not find two sets of dogmas diametrically opposite to each other. If we give ub the various things that are of man, and hold fast each of us only that which is of God, we shall be united in principle and in doctrine: and 'one Lord, one faith, one baptism,' will once again be emblazoned upon the banners of the church of God. Sit at Jesus' feet, O thou church of Christ, and true unity will come to thee."

ECUMENICAL COUNCIL.

The American Tract Society have just published *An Inside View of the Vatican Council in the Speech of the most Reverend Abp. Kenrick, of St. Louis.* Edited by Leonard W. Bacon; with notes and addititional documents, including the Syllabus of the Pope, protest of Father Hyacinthe, speeches of Bp. Strossmayer, Acts of the Council, appeal of Hyacinthe to the Roman Bishops, declaration of Dr. Dollinger and his associates, and the programme of the Anti-infallible league.

Every Protestant minister should read this work. It gives a knowledge of the papal power that they can find no where else in the English language, as nearly all the proceedings of the late council are locked up in the Latin language.

The earlier and later acts and assumptions of the apostasy will be found in this work; especially the last and crowning blasphemy of claiming for a man an attribute of God.

When one reads the following claims of divine rights vested in the Pope, one is reminded of the prophecy in Dan. 7:11, of the "great words which the Horn spake."

According to the new dogma, they may by divine right give whole nations into slavery on account of some measure of their sovereign.

He has the right to make slaves of a foreign nation merely because they are not Catholics.

He has the right to rob innocent populations, cities, regions, or countries *en masse*, with the sole exception of infants and the dying, of all those services which he declares essential to salvation, merely because the sovereign or government has violated a papal command or some right of the church.

He has the right to make a present of whole countries inhabited by non-Christian peoples, and hand over all rights of sovereignty and property in them to any Christian prince he may please.

He has the right to incite princes, by promises of forgiveness of sins and heaven, to make war on the enemies of his secular authority.

He has the right to provide for the Inquisition by direct and personal legislation of his own, depriving those accused before the holy office of any advocate to defend them, authorizing the application of the torture, obliging the magistrate to carry out the capital sentences of the Inquisition, prohibiting them to spare the life of any lapsed heretic, even on his conversion.

He "does not exceed his powers" in forcibly depriving heretics of their children in order that they may be brought up Catholics.

He "does not exceed his powers" in releasing at his pleasure from oaths of allegiance taken by a people to their government.

He "does not exceed his powers" in absolving a sovereign from the treaties he has sworn to observe, or from his oath to the constitution of his country, or in giving full power to his confessor to absolve him from any oath he finds it inconvenient to keep.

He "does not exceed his powers" when he assumes to dissolve the bond of marriage by declaring one of the parties to be excommunicated.

The act of Pope Adrian IV., in delivering Ireland over to that subjection to the English crown from which it has never escaped, was within the power of the Pope.

And the act of St. Pius V., and of successor, Sextus V., which excommunicated Queen Elizabeth of England and invited her assassination, is justified by the Council as an act which it would be right to do again, under like circumstances.

—Notwithstanding the above pretensions to *infallibility* and universal power, the judgment has set upon the Papacy and its temporal dominion has been taken away. (Dan. 7:26), so that most of the "great words" of the would-be tyrant are like an empty bubble. Neither church or state find in them any ground for serious alarm.

Still Rome exists as a formidable power, and now holds 180,000,000 of the population of the globe under its influence. It has great strength in its institutions of learning, both literary and theological. Its organization, or hierarch, is the most perfect in the world. Its Pope, Cardinals, and Bishops are learned, shrewd and indefatigable. Their gorgeous temples and priesthood, their eloquent ovations, and their splendid orchestras pouring on the ears of the masses the finest and most delicious music, give the church of Rome great power and popularity. And in spite of the loss of its temporal power, the Papacy will successfully compete with Protestant Christendom while the world stands. Until Christ comes again Rome will "make war and prevail against the saints." But its time is short. Soon the Lord will appear to destroy this Man of Sin "by the brightness of his coming." And the true church prays, "Come Lord Jesus, and come quickly."

CONFESSIONS OF A TRIMMER.

We can think of no better title for the article which we give elsewhere from the *Independent*, by Rev. W. C. Wilkinson. It is one of the neatest efforts to deeply plant a root of prejudice (under cover of a narrative of personal experience) we have ever read, and will doubtless have a wide circulation among immaterialists, and perhaps bias a multitude of minds.

He takes his text from an infidel, and then justly admits that it is not an axiom but an assumption. The conditions of his text require him 'to have *believed*' the theory he now regards with 'unspeakable abhorrence' yet, on his own confession he never did believe it; he was bewildered, in a maze, 'carefully limiting himself to the use of Bibical language.' It would be well if he would still cleave to that rule.

He evidently wishes to be *respectable.* When he undertook the 'heretical side' for the sake of the argument, it shocked him to find that 'persons motley in aspect and garb,' and withal 'poor spellers,' uneducated, sympathised with his ideas. He does not *say* it, but intimates that no clean, well-dressed persons, *good spellers*, had any affiiliation with "annihilation." Evidently it is of low associations, and equally evidently he was predisposed against the doctrine because of the gladness with which these very "common people" heard it. Still he had a conviction—a conviction with an "if," *and never without the "if."* What is such a conviction worth?

He "caught a glimpse," at last, of something that settled his mind. He seems never to have clear views on either side. But he saw, or thought he saw, "the natural affiliations" of annihilation, and they were "materialistic and gross!" That they are the latter, we flatly deny. Evil is not inherent in matter, and materialism is not necessarily "gross." Immaterialists delight in associating the two terms, gross and material, hoping that so much of the bad odor of the former term may be injected into the latter as to make it an offence, and prevent investigation into its actual qualities. But every intelligent man knows that in all ages most revolting grossness has been attached to, or has grown out of immaterialistic systems. And the flagrant errors prevalent in Christendom to-day, both of theory and practice, are only too sad proof that immaterialism has no stones to throw at its rival on the score of the practical results of its theory. Count up the *gross* errors of the day—gross in principle, in morals, in results, and you will find most of them based upon immaterialism.

Finally he experienced a "sentimental salvation," not "logical." And to this day he can "feel" that annihilation is not true, much easier than he can *prove* it false. No doubt! no doubt! And so he falls back upon *consciousness*—an argument that is not worth the ink and paper it takes to describe it. "Inward evidence!" indeed! If God says the wages of sin is death, is a "sentimentally" saved man to answer him—

> "Who forged that other influence,
> That heat of inward evidence,
> By which *I doubt against the sense*?"

If he may, the answer would no doubt be, Let God be true, and he who said "Thou shalt *not* surely die," be what God has said he is. The fable of the world's conversion is not, in Luther's strong language, the only "falsehood forged by Satan."

DELAYS.

Few of our readers can have any idea of the delays and trials incident to the removal and setting up anew such an office as our own. Last week we had THE TIMES printed by a Job Printing office. But this proved very expensive, and we concluded to wait until our own press shall be running again to publish *this* issue. Unavoidable and unforseen delays have hindered us four days. We are now about through with the hardest of the work, and shall soon be in smooth running order.

We crave the forbearance of all our friends and patrons.

TO CORRESPONDENTS AND CONTRIBUTORS.

In the course of removal there has necessarily been much confusion in every department of our work; and as an office for the editor was left for one of the last things to be attended to, he has had no small difficulty to keep letters and communications properly filed. Some articles have been delayed that should have been published at once. Others we have been compelled to cut down. We beg the forbearance of all; we are doing all we can, and as well as we can.

OUR NEW OFFICE.

Nobody in Chicago expects now to have such an office as they would wish; they are glad to get *anything that will do.* We were peculiarly fortunate in securing the room at No. 11, South Canal St.

Our shelves are not yet filled with publications; but we shall soon have a supply of all standard Advent Books and tracts, and a welcome to all, Adventists or inquirers, who will call upon us.

CALIFORNIA.

Our correspondent, under date of March 12, writes that he had just had a conversation with Rev. Dr. Cummings, Chaplain of the Assembly. The Doctor inquired if the *Herald* was not conducted by Adventists who held to the orthodox view on the life and death question? Then he incidentally spoke of J. V. Himes, whom he met in California in early days, and was astonished to hear that Eld Himes had "gone over" on the life and death question. *He* was orthodox when the Doctor met him. Our correspondent remarked large numbers of Congregational clergymen in England were "going over" on this question. He handed the Doctor a copy of the TIMES, and hopes that J. V. H. will soon hear from Rev. Hiram Cummings.

On the preceding Sunday our correspondent took a trip to San Francisco. Eld. Grant was having crowded houses at his discussions and general devotional meetings. By request of the Elder, he attended at the Skating Rink Sunday eve, March 10. Dr. A. L. Stone discoursed on the *new heaven and new earth.* The discourse evidently took the majority of the audience by surprise. On the same evening Eld. G. was lecturing on *the Coming Kingdom.* But the Elder's discourse could not have been more radical as a *materialist's* sermon than was the Doctor's. He expressed his full belief in the renewing of *this* earth, *after* the millennium (here he is mixed); and poured a steady stream of solemn satire against the "view" that "anchored a disembodied soul in vacuity." Says one correspondent: "If we could only prevail upon Dr. Leask or Mr. Constable to come out here, may be our Congregationalist preachers would be willing to confess the truth still more fully." May be so.

It was a common remark among the audience as they moved out of the Rink: "The Doctor is stealing Eld. Grant's thunder!"

After listening to this discourse, our correspondent returned to the Advent chapel, to inform the Elder of the character of the treatise on Rev. 21, to which he had listened. A prayer-meeting was in progress, supplemental to the preaching. A young lady made her first confession. There was a deep impression of the Spirit in the meeting; and the ungodly could tell that the Lord was present with his blessing. Some of the leading citizens of San Francisco were in attendance—waiting and watching—at this prayer-meeting.

Our correspondent insists that California is a specially favored field for Adventists, and that we should send and retain some of our best workers in that section. He hopes that Eld. J. V. H. will make his appearance in the Sunset Land next summer or fall. We shall go if the way seems to open naturally.

The Resurrection.

"For since by man came death, by man came also the resurrection of the dead." (1 Cor. 15:21.) Death is the opposite of life; so also is the resurrection the opposite of death. By the transgression of the first Adam came death, by the obedience of the second Adam came the resurrection of the dead.

Truly is death called an enemy. Many of the sorrows and tears of earth are caused by death, but what would death be without the hope of a resurrection? Without this hope we would view death in a proper light, and only as death is viewed in a proper light, can the glory of the resurrection be seen. And in the same degree that we estimate and behold the glory of the resurrection, will we see the glory of Jesus, the author of the resurrection. Death without the resurrection would be unending. "Then they which have fallen asleep in Christ are perished." All the hopes we could have would be in this life only. When we should fall asleep, it would be an unending sleep. There would not a ray of hope be left us. The opposite of this sleep is unending life; but it would never be ours without a resurrection. Without this the future of every man would be dark. Man would die, and not live any more. And without life, man returns to the ground from whence he was taken. To this all would have come, and remained in death's embrace, had not the Lord, the second Adam, through obedience unto death, purchased life for the dead. Blessed be the name of the Lord for the gift of everlasting life. Oh! that we might have a clear view of the greatness of this gift, by contrasting it with death as death would be without a resurrection.

But who is fully able to contrast between unending death and an unending blissful life? The resurrection of believers is not only from the state of death, but from the power of death, never to die any more. (Lk. 20:35, 36.) Who cannot see the goodness of God in the gift of his Son to redeem man from the state of death which otherwise would have been unending. Let it be remembered that what we call temporal death only became temporal through the sufferings of Jesus.

The goodness of God is calculated to lead men to repentance. (Rom. 2:4.) The clearer our view of death as it would be without a resurrection to life, the greater will the goodness of God appear in the gift of his Son, who is the Resurrection and the Life. Sinners should be led to repentance through a knowledge of the goodness of God. Believers should be strengthened to pass through persecutions, and encouraged to fight on by the hope of the resurrection of the dead. Paul says: "Wherefore comfort one another with *these* words." What words? Words concerning the resurrection of those that have fallen asleep. Oh! how much greater our sorrows would be in regard to those that have fallen asleep, had we no hope of their resurrection, as was the case with the Sadducees. Paul would not have us to be ignorant in this matter, as they were; hence his frequent allusion to the fact that the dead shall rise. He would have us place our affections on things beyond this life, on the appearing of Jesus, and the glory connected with his coming. In 1 Cor. ch. 15, where he proves the resurrection to his brethren, and contrasts between the resurrected and the Adamic or present state, between the mortal and immortal, the corruptible and the incorruptible states, and in view of the sleep of friends in death, and that the enemy was rapidly approaching themselves, he says for their encouragement—

m shall be brought to pass the g that is written, Death is swal- l up in victory! O death! where sting? O grave! where is thy y?" He teaches them that this us hope should stimulate them to on. "Therefore, my beloved ren, be ye steadfast, unmovable, s abounding in the work of the for as much as ye know that labor is not in vain in the Lord." ain, in order to establish his ren in the hope of the resurrec- he says in his second epistle, ch. Knowing that he which raised up ord Jesus will raise up us also by and shall present us with you." he then contrasts between the s which are seen, and the things are not seen. The things which en, he says, are temporal. So roubles, distresses, perplexities, cutions, the light afflictions and are temporal, and will work out more and eternal weight of glory. ntrasting between the evil and od, we can more fully estimate njoy that which is good. After s we prize health more than be- because the contrast is prominent t time. The bud being bitter ake the flower seem the sweeter. er we pass through the things are temporal, afflictions, sorrows eath, we shall be prepared more to enjoy and value the things are eternal, where there will be re sorrow, pain, or death, than ld had we not the two opposites trast. The eternal state will be re glorious when contrasted with mporal. If this is so, then truly we rejoice even in afflictions.

that we might ever more be rted with the words concerning surrection of the dead. In this ic state man is subject to many oubles, sorrows, aches and pains, r and thirst, and anxiously desir- be rid of all these, he yet wishes ysician to be successful in sav- life, which at best can only be orary salvation. But oh! how they fail to save life! And then sorrow is produced by the death r friends. "In Ramah was there e heard, lamentation and weep- d great mourning. Rachel weep r her children, and would not be rted because they were not."

s, the great Physician, alone can y all evil. He alone can "destroy ho had the power of death, which devil." Then will there be an l cure effected, when this mortal ave put on immortality, and this tible shall have put on incorrup- Oh! why not say, "Come Lord come quickly!" Cause our friends to live again!

thinks those who have died will praises to God and the Lamb as enter life again, because that they gh our Lord Jesus gained victory death and the grave; in which they could not praise the Lord. ow that they have been delivered the state of death to enjoy life lly, there will be no more cause ears. All will be bright. All e glorious. Blessed be the name Lord Jesus; *for he* is the Res- tion and the Life. Again I say, *d be the name of the Lord!*

S. MORRETT.

Annihilation Doctrine "Experienced."

Renan prefaces his romance of with the remark that the neces- qualification of the critic of a re- is to have once believed it and eve it no longer. This brilliant ductive paradox is probably as case of what logicians call the *principii* as is to be found in ure. For M. Renan is about to upon his criticism of the Chris- ligion, and determine the ques- s it true, or is it false? He sets th the answer "It is false," deftly led in the general terms of his l canon. For to have believed w to disbelieve a religion can y to criticise it only if it be a religion. Having once believed a ligion, and now mistakenly to ieve it, is, of course, the supreme nclusive disqualification for criti- it. This complacent generaliza- f the Frenchman is a good speci- f that infinite self-concept which vitiating element in all the prev- anti-Christian criticism of the

evertheless, acknowledge that I ch the subject of annihilation stood in the technical theological sense of that term) with something of the spirit betrayed in the seeming fair, but most consummately unfair dictum of M. Renan. My qualification is that I have "experienced" the doctrine; and that I reject it with unspeakable abhorrence. May I relate my experience?

It happened that, before I entered college even, I had read enough of the annihilation literature to be somewhat shaken in the former firmness of my orthodox belief. Other subjects, however, had diverted my attention and the doubt slept. In this state of mind I went to college. A year after martriculation I came before a board for examination of my Christian experience and my religious creed. I had to answer a series of categorical questions. One was: "Do you believe in the endless conscious punishment of the wicked?" I hesitated. If the word "conscious" were omitted, I could answer Yes, I said. The president of the board was a doctor of divinity, truculently sound, and his forehead grew black and thunderous. I added that I did not believe to the contrary. I was simply in suspense. But suspense was horrible to that orthodox board president. He browbeat the young collegian with exemplary severity, and somehow the examination ended. Dr. Orthodox went afterward to Chicago, and was publicly convicted there of preaching sound doctrine in sermons stolen bodily from Dr. Guthrie. He finished his career, I believe, as a chaplain in the Confederate Army.

The subject went to sleep again in my mind, and remained dormant until the first year of my theological course. One rhetorical society happened to be at a loss for a topic of debate. I suggested the doctrine of annihilation. Most of my fellow students seemed not even to have heard of the doctrine. I stated the substance of it. "All on one side" they said; "'twouldn't do." "But it's not all on one side," I answered. "Well, who will sustain the heretical side?" In default of other offer, I volunteered.

The debate came off, and was continued from week to week with great interest. Somehow the news of what was doing in our hall got blazed around and the public poured in. Numbers of persons, somewhat motley in aspect and garb, with long hair, with begrimmed features, with soiled dress. strayed into assemblages, and supported the heretic with dubious re-enforcement of accord after the public exercises were over. I received letters of cheer in bad spelling, with name and without name. In short, the prospect of companionship for a heretic on the point in discussion seemed entirely too encouraging. However, I had got fascinated with the investigation, and I persisted.

In that ingenuous stage, truth was everything, and all beside was nothing. Moreover, I was brought into some personal contacts among the annihilationists that were not destitute of the charm of what seemed a true spiritual congeniality. A Rev. Mr. Cook, resident in Rochester, was one of them. I met some holders of the doctrine who were well informed, and were learned—at least in their specialty. Mr. H. L. Hastings, a prolific writer of tracts on religious subjects, who always started from the doctrine of annihilation, or returned to it, in his energetic, pointed appeals to the unconverted, was among my new acquaintances of this class. Finally Mr. C. F. Hudson, the coryphæus of the heresy, made it in his way—when in Rochester, on a visit to the Neander Library, belonging to the Theological Seminary, for the purpose of pursuing some one of his patient researches in the literature and history of that doctrine—to seek me out and establish me in the way more perfectly. The zeal of the brethren, at least was exemplary.

I read the Bible with my new eyes. How different everything in it looked! The new interpretation being applied, the old proof-texts that used to confound the heresy off-hand so easily became its plausible supports. Slowly, but effectually the whole firmament over my head had swung half way round. It moved full one hundred and eighty degrees—no more—and stopped. East was west, and west was east; north was south, and south was north. What a bewildering exchange among the points of the biblical compass! LIFE and DEATH became such different words!

I went on preaching Sunday after Sunday. My faith grew strong as it grew desperate. I preached of the future of the good and of the wicked; but I carefully limited myself to bibical language without gloss. A general skepticism threatened me. I said: if the Bible may mean so differently from my former opinion and belief, what is there that is certain? I questioned everything—everything but Christ. The Galilæan sentimentalities of M. Renan, the weak and foolish, if not wicked rustic enthusiast of our countryman, Mr. Towne, held me. I never doubted HIM. The waves of wintry desolation rolled over all things and smote against the base of the Throne of God itself. Ah! how little the people in the American Presbyterian church of St. Catherine's, Caepda, dreamed of the state of the soul out of which their student preacher from Rochester preached to them! How should they guess with what an agony of faith in the death grapple of doubt their Gospel was given to them? I wondered sometimes, as I told them with a terrible earnestness, that went almost mad with terror, "The solid earth may be a phantom, the sun in heaven may be a show, the heaven itself overhead may be a vision—all, all else, may be false and hollow; but, if there is anything real, if there is anything true, if there is anything that abides forever, then it is this Bible, this Gospel—it is God, it is Christ"—I wondered, I say, sometimes that they did not think me crazy. I spoke my conviction: but my conscience made me say the "if."

Such was the Spiritual sensitiveness of my spiritual condition that the displeasing fraternalizations that offered themselves to me in this experience helped me more than they hindered the assault of the doctrine. I was so set to give truth its full, fair chance. I attended the meetings of the heretics. I heard them talk and heard them pray among themselves at home. This gave me my first decisive check and pause. The natural affiliations of the doctrine of annihilation declared themselves. They were all materialistic and gross. The Christ of the annihilationists was not my Christ. Their Holy Spirit was not mine. I caught a glimpse swifter and of further range than my logic's ken of the doctrinal implications of the heresy. I saw the whole system of theology involved. I shuddered and recoiled.

I experienced a sentimental and not a logical salvation. To this day it is easier for me to feel than to prove the arguments of the annihilationists false. The Bible is wonderful plastic to their manipulation. Nor do I mean thus to reflect upon their sincerity in their belief. Much of their literature is saturated with the Christian spirit, transferred, I must think, from other and better schools of doctrine, forsaken for the worse. But, when their texts and their interpretations seem most conclusive to the man that has passed through my experiences, it is enough for him that he can demur, and ask unpersuaded:

> "Who forged that other influence,
> That heat of inward evidence,
> By which I doubt against the sense?"

—W. C. Wilkinson in Independent.

EDITORIAL GLEANINGS.

Br. C. H. Williams has removed to West Martinsburg, N. Y. an old field of his, and his future P. O. Address.——A. D. Mackie has removd to Lapeer, Mich. and will spend a portion of his time withe the church there. His P. O. Address will be Lapeer, Mich.——C. W. Pitcher is now located at Delmar Junction, Iowa. He will preach for the Deep Creek church. His late meeting resulted in the addition of six souls to the church.——In Laaisburg and vicinity, Mich. our brethren are refused even the school house for meetings. Good strong prejudice that. There will be a reaction by and by.——Near Fairhaven, Minn. on the contrary, the most prominent citizens are freely investigating and embracing the truth. There is great demand for papers and tracts.——Br. Payne of Salem has been reading "Whitmore." He says: "I have been greatly edified and instructed. I cannot find so much as one dark spot. It is clear, plain, blessed Bible light from beginning to end."——Br. Preston baptized two in Orland, Ind early in March.——Eld. C. H. Sweet has settled at Hollis Center, Maine.——A. Lothrup is now pastor of the church at New Rutland, Ill. There are tokens of coming good there.——A brother asks—If Lazarus and others who have been raised from the dead "went to heaven, why did they not say something about it after their revival?" Sure enough.——Br. J. C. Shaw wants "preaching brethren who preach the truth in love, filled with the Holy Spirit," to stop at Oneida, Ill. when passing that way.——We learn that a daugthter of Dr. Leask, of the *Rainbow*, is in this country—at San Francisco. The Dr. himself would be "right wellcome."——E. A. Marsh reports a good interest at Walnut Hill, Mo.——The church at Forreston, Ill. will wellcome Advent preachers. Inquire of Br. Geer, or J. A. Smith.——Ministers calling at Volga, Ind. Shoul write to Br. Tibbets to meet them at Deputy, the R. R. station.——Br. D. S. Clark has immersed nine *mortal* souls at Greenfield, Iowa, and thirteen in all have been organized into a church of Christ. a good work is in progress.

A portion of the Gleanings are crowded out this week.

The Times.

AT HOME.

" " " The damages in Texas from Mexican banditti have been about $1,000,000 a year, for the past six years. Possibly another national fracas is brewing there.

" " " Chicago has "aid" enough and is querying what to do with the surplus of half a million or so of money now on hand. 70-000 people have been cared for all winter.

" " " Later advices from the region of Long Pine, California, which was so terribly convulsed by the recent extraordinary earthquake, fully confirm the frightful effects of that calamity. Many persons were killed and many others injured by the falling of buildings. Great chasms opened in the earth at several points; some streams disappeared and others changed their course; and volcanic indications were apparent. *Over a thousand shocks were felt* after the first great convulsion, and the quaking continued at intervals for several days. It was the most terrific earthquake that has ever been known on this continent since its occupation by the white race.

" " " Israel Kimball, head of the Tobacco Division of the Internal Revenue Department, has prepared a paper for use of the Committee of Ways and Means, in which he estimates the number of consumers of manufactured tobacco and cigars in the United States at about 8,000,000, giving to each individual consumer an average of 11 pounds and 14 ounces of tobacco, and 167 cigars, the basis being the 95,000,000 pounds of manufactured tobacco, and 1,300,000,000 of cigars on which taxes were collected during the fiscal year ending with June last. The average would be larger if the tobacco manufactured and sold illegally were added.

" " " A quite serious earthquake occurred in Nevada and some parts of California last Tuesday. Heavy snow and rock slides occurred in the Sierras. This is supposed to be the severest earthquake ever experienced in the United States. The Chicago *Post* says:

These are stirring times. No sooner are the Three Days of Darkness safely passed, and the tale of the comet repudiated by its alleged author, than mother earth proceeds to punish a race of scoffers by a tremendous shiver of her Rocky mountain bosom. Genoa, Nevada, from which the news comes of a live earth quake, is a little mining town in the southwestern corner of the State, west of the Sierra Nevada line, and in the centre of a populous mining district. The destruction of property is comparatively slight, the town being chiefly of adobe. The only stage line in that section leading from Carson City to Placerville, in California, seems to have been thoroughly plowed, if we are to believe the statements of passengers who report immense fissures along the base of the Sierra, the drying of springs and the bursting out of others in new places. Unless these indications are greatly exaggerated, it is probable that we shall hear of an earthquake wave throughout the entire Rocky mountain range.

ABROAD.

" " " One half of the city of Antioch, in Syria, was recently destroyed by an earthquake, and fifteen hundred of the inhabitants perished.

" " " At the last meeting of the Society of Biblical Archæology, of London, a communication was received from M. Clermont Ganneau, on an inscription in old Hebrew characters of the times of the Kings of Judah, quite recently discovered at Siloam-el-Fokani, below Jerusalem. Two incised tablets, executed on the wall of ruined rock cut chamber, or sacellum, near the house of the Sheikh, of the village of Siloam, bear inscriptions in the archaic character, made familiar in the renowned Moabite stone of Dhiban. About the fourth century, strangely enough, a Christian hermit willfully mutilated a portion of this inscription; but what remains is sufficient to indicate its high value as a palæographic record. The first four lines of the first tablet contain the word Baal, and from a votive dedication to this deity, by an officer whose name is illegible, belonging to the period of the latter Kings of Judah. The cave is supposed to have been excavated and dedicated to Baal, at a much earlier period, but completed or ornamented during a later reign. A conjectural restoration of their inscriptions, is promised by M. Ganneau, who expresses the hope that these records will prove to be of no secondary importance, being the oldest possible Hebrew inscription in existence.

" " " A final and fatal error in French policy would be a mad determination to once more force the Papal sway upon Italy, to unmake Rome, and drive Victor Emanuel back to his capital. Thiers would be glad to do this, and the more unreasoning members of the Assembly would follow in his wake. It seems incredible, but it is nevertheless true. A correspodent of the London *Times* writing lately on this subject says:

"I have been much struck, during the last month in Italy, with the good appearance of those Italian troops that have come under my notice, and I believe the French would make a dangerous mistake if they thought that a war with this country would be as surely productive of glory to them as the war of 1870-1 was of laurels to the Germans."

Evidently; but it is hard to make Frenchmen believe this France is undoubtedly a Catholic country, although its chief centres are by no means in favor of Catholicism, and Frenchmen are doubly enraged because Prussia seems to have undertaken a campaign diretcly against the interests of the Church, and to thoroughly support Italy. Thiers is only in favor of a re-establishment of the Temporal Power at Rome, because he fears that the reaction begun in Italy my extend into France, and overturn him and his. Why does he not send an ambassador to the Court of Victor Emanuel? It is a question which is continually asked in Europe, and to which no satisfactory answer has yet been given.

" " " Europe continues to laugh, eat and sleep precisely as if the volcano under it was not ready to break forth. Eruptions have been so often hinted at that that no one believes one can possibly occur. The Orleans Princes, while they struggle for power, give entertainments in a manner which would make the economical Louis Philippe cry: "Hold, enough!" Wherever the Comte de Chambord goes he scatters money and spreads banquets in the most profuse manner; and the Comte Paris and all the other discounted Bourbons are doing the amiable to a distressing degree. In Vienna there has latterly been a gastronomic sensation created by a Turkish magnate named Kalipacha, whose little suppers have electrified every one. The gay and festive Turk gave a dinner only the other day which cost 200,000 francs and when the servants picked the eyes out of the birds and laid them before the ladies they were found to be emeralds. The Hungarian beauties vowed Kalipacha the most charming of mortals and he has repented of his intention to leave Vienna; he will not go to Paris. Hard by the rushing Danube he will stay and give grand festivals until his duties call him back to Constantinople. Perhaps he takes some heed of the warnings that are circulated against visiting Paris. There everything grows dearer. Glove, tobacco, coffee, beer, all are double their old price. Mere living retains its accustomed cheapness. It is only the Americans who frequent the palatial hotels in the English quarter who find that they cannot live as cheaply as in New York. But all luxuries have gone skyward in prices.

Religious Items.

" " " Theodore Parker wanted lecturers to be more generous of thoughts and more stingy of words.—And why not *preachers* too.

" " " It was Father Taylor who said—"Many ministers of the gospel are like camels bearing precious spices and browsing on bitter herbs."

" " " The Brooklyn Methodist preachers mean to introduce the question of longer terms of ministerial settlement before the next General Conference.

" " " According to Dr. Mullens, Secretary of the London Missionary Society, since the commencement of this century, the gospel has swept heathenism entirely away in more than 300 islands of Polynesia. The missionaries have gathered 400,000 people under Christian influences, of whom a quarter of a million are living still, and 50,000 of these are communicants.

" " " Archbishop Purcell is exultant over the Romanist mission to the Freedmen. "We hail with gladness and hope the star from the East which promises to guide the colored people of the United States to the knowledge and laws of the Savior. It rises and illumines the West." While Romanism is making preparations to sweep the Freedmen into its fold, the Adventists have withdrawn their missions from among them, the more shame to us.

" " " Some noble minds at the South have the true interests of the Freedmen at heart. The *Religious Herald*, published in Richmond, Va., says: "It is time we were beginning to wake up to the drift of events, and to make ourselves felt in shaping the destiny of a class of our population which must so largely enter into the elements of all calculations for the future of our section and of our country. The freedmen must be educated, enlightened, Christianized. Our *interest*, as well as patriotism and religion, demands it. *And we of the South must do it.* They are at our doors, we understand their characters and know their necessities; hence we have a responsibility in this matter, peculiarly our own. We cannot shun it if we would, nor should we, if we could."

" " " The *Catholic Journal*, the Philadelphia organ of the Roman Catholic bishops, having republished an article purporting to set forth the prediction made by a notable person in religion several years ago to the effect that about this time there would come, together with wars and pestilence, an awful calamity of three days of total darkness, during which many persons would perish. Bp. Wood issued a circular rejecting the publication as having been made without his sanc[illegible] the prophecy itself, the [illegible] the faithful to calm their [illegible] after examining the life [illegible] whom the prediction is ascrib[illegible] the church has declared veneration, nothing has been found to authenticate such a prophecy as has been associated with her name. He also reminds the faithful that they are required to believe that which is promulgated by the church only, and that by obeying her precepts and avoiding sin, they may be prepared to receive whatever judgments God in his wisdom might impose.

The Christian Life

A Short Drama.

Act 1st. Scene,—Palestine.

Time, 32, A. D.—See that crowd hastening after Christ. They shout his praise so loudly that men come running across the fields, and leaping over the fences and ditches to see what's the matter. He's on his road from Jericho to Jerusalem. Who's that off there by the side of the road crying "Jesus have mercy on me?" It's poor blind Bartimeas, a miserable old beggar. Surely, if any one needs a Savior, here's the man. Be patient my good fellow. He does not seem to hear you, but there are many who do. They are pressing all about him—surely they will tell him you are calling.

Did they tell him, "Ho'd your tongue?"

They rebuked him.

Act 2d.—Anywhere.

Time, 1872, A. D.—The world is full of blind Bartimeas. A much larger crowd press around Christ than 1800 years ago—all are shouting "Hallelujah to Jesus—" Why don't the Lord open the eyes of these blind men? Because there are so many going before Christ, and behind Christ, under the guise of piety, who are saying to those ready to cry for mercy "Be still," "Be still."

Not in *words;* but with a voice of thunder in their *lives.*

When a professor of this religion which teaches that in honor we shall prefer one another, practices sharp dealing upon his neighbor, he is saying to these Bartimeases, "Be still." "Be still."

When a professor of religion who has started to follow a humble Savior, is proud and haughty, he is saying to Bartimeas, "Be still." "Be still."

Oh! We might weep scalding tears of shame, when we say it, and yet it is true, that inconsistent Christians are the factories where infidels are made. Lord Byron said, "I date my first impressions against religion from having witnessed how little its votaries were actuated by true Christian charity." *Awake, Awake,* then ye slumbering ones who are dreaming of rest in this world, when you have taken your passport for heaven, strap good words and good deeds together. Tongue praise is well enough, but don't forget feet and hands.—*G. T. Dowling.*

Joy in Christian Life.

There is no danger in these days, of too much self-denial and to much work for Christians; yet the Christian should not think that this life is to be all work and care. Saith our Lord, "These things have I spoken unto you that your joy may be full;" and in self-denying labors and suffering, the Apostle writes of "joy that is unspeakable and full of glory"—of joy in believing, joy in the Holy Ghost, abundance of joy—the joy wherewith we joy before God through our Lord Jesus Christ." It would be well frequently to take these expressions into the closet and to bathe our very souls in their meaning. It would give a life of enjoyment even to what we call self-denials, and heavenly sunbeams would shine into our care-worn hearts. The Holy Spirit can pour a flood of sacred joy into the soul. —*M. in Christian Observer.*

IN all the Scriptures a premium is set on frank openness. Deceit, treachery, and all the practices that grow out of a want of candor, are in open conflict with the Word of God. When Christ was on earth he did nothing in secret. His life was open. He was infinitely above any trickery or fraud, and in no case acted as a deceiver. Some men seem born to artifice. It is their nature to do things by manipulation, and by practicing a kind of every-day legerdemain, they seem to glory in their wizardly achievements. It is all wrong. Good ends are always more easily secured by straightforwardness and honesty than by any kind of tergiversation or other management. He who lives amid coils, and nets, and traps, will get caught in them some day, while he who scorns to use them will be able to trample all those of his enemies under his feet.—*United Presbyterian.*

"A parson," writes George Herbert, "is the deputy of Christ for reducing man to the obedience of God." He further quaintly adds: "His apparel is plain but reverend, and clean without spots or dust; the purity of his mind breaking out and dilating itself, even to his body, clothes, and habitation." This remark of Herbert probably originated the saying, that "cleanliness is next to godliness," which has been ascribed to John Wesley.

Correspondence.

EDITOR'S JOURNAL.

AUBURN, ILL.

FRIDAY, March 15. I visited the public school, of which Br. Gardner is the principal. I was interested with the examination of the classes, and the order and discipline of the school. The citizens of this young town have done nobly for the cause of education.

I spoke in the evening from the fourth and fifth chapters of the first of Thessalonians, bringing out the doctrine of the personal coming of Christ, and showing that the true people of God would not be in darkness, that that day should overtake them as a thief. They, or "Ye are all the children of the light, and of the day." The signs and "times and seasons" show that the advent is now nigh at hand.

Sr. Prescott and others followed me in stirring and touching remarks. The meeting was full of life and power.

SATURDAY, March 16. Visited, with Sr. Prescott, the sick and others on the prairie, about four miles from town. There is quite a church here, but they mostly attend at Auburn. They maintain a weekly prayer-meeting, and live. We dined with Brn. Landon and Workman, brethren who are true and faithful. We had very interesting seasons of conversation and prayer. Returned at 2 p. m. and attended prayer meeting at the chapel. Profitable time. At night spoke from Is. 61: 1–3, on Christ, the anointed One, who came to bless the world with peace and righteousness. But how few accept it. Most live in sin and misery, when they might be holy and happy.

Another week is gone, and will carry its report to the judgment. Can we meet it in peace? God be gracious to us, and grant us mercy in that day.

SABBATH, March 17. We have a beautiful spring morning. The robins and larks are singing, and all creation smiles under a clear sky and genial sunshine. But best of all is, God smiles and blesses, and gives peace.

I spoke this a. m. on the subject of peace, from Is. 26: 3. The "mind stayed on God," with entire consecration, gives peace, perfect peace. The mind, or imagination stayed on God, gives purity to the thoughts of the heart and actions of the life. The whole secret of right living consists in fixing the affections upon God, the fountain of all purity and love. Peace follows as a necessary fruit. This is *true* sanctification.

I attended the Bible Class, and addressed the Sabbath-school, of which Br. Parks is the Superintendent. They have a live school. More of our people should take an interest in this institution in every place. We can hardly do too much for the instruction of our children in the way of the Lord.

At seven p. m. I spoke on the signs of the near coming of Christ, showing that nearly every sign has been fulfilled; and that when the Turkish power shall fall, or "come to its end and none to help it" (Dan. 11: 45), then Michael will stand up, and the sleeping ones will come forth to everlasting life. (Dan. 12: 1–3.) And so we wait and watch.

MONDAY, March 18. Spent a part of the day among the people in conversation on religious questions, and find the truth is doing its work.

When I survey this field, and see what has been done in the last three years, I can but exclaim, "What hath God wrought!" Three years ago there was hardly an Adventist in this region. Now we have a large church here, with a fine chapel, and believers are rising up in all the region. Doors are open for the truth in every direction, and the cry is, "Come and help us!" This shows what man can do by faithfully and fearlessly publishing the truth, as Br. Calkins has done. He has had but little help, yet, by the help of God, the work has triumphed gloriously. Opposition has almost ceased in this region, leaving the gospel of the kingdom to triumph and finish its work.

I spoke at night on not being "weary in well doing." (Gal. 6: 6–8.) Many arose at the close, and resolved to renew their covenant to serve God with their whole hearts. Request was made to continue the meetings. Duty seems to call me in two directions, but the strongest call is to remain here for a time.

To-day a friend handed me the life of Father Taylor, the sailor preacher, for forty years in Boston, Mass. I was acquainted with him over forty-five years, as a Methodist preacher. Having been a sailor in his early years, he devoted the most of his life to labor for the sailors. I kept up our acquaintance in Boston for over thirty-five years. He was liberal, associating with all Christians, as he had opportunity. When Father Miller gave his lectures on the Second Advent, in my chapel on Chardon St., in 1839, Father Taylor attended, and was interested in those able, prophetical discourses. But he was a Methodist, and did not modify his views.

The last time I saw him was in Boston, about a year before his death; he gave me a hearty greeting. His wings were spread for glory. But he complained of the worldly conformity of Methodist churches, and longed for the good old-fashioned Methodism.

He was a father to the sailors of every nation, and in his life did a vast amount of good to this class of men. He sleeps in Jesus, and will come forth in the resurrection of the just, at the sound of the last trump.

I find, in looking over his *Memoir,* that he is *not dead.* Mr. Noyes, his successor, said at his funeral: "Nor has he died. He has only retired to await the final overthrow of the enemy." And yet he says: "We shall again see his real form, when death is destroyed, and with him and his sailor boys enter the gates of the celestial city." So we have a mixture of truth and error. What nonsense immaterialists make of the state of the dead. Again (p. 432), Mr. Dudley, of Milwaukee, Wis., and an old friend of Father Taylor, writes that "he has anchored at last in sunny seas, and wears the crown, inside the vail." And then adds, that he is "preaching in glory!"

Such are the fanciful notions of some respecting the dead. God teaches us that the "dead know not anything." And the only hope is in the resurrection.

TUESDAY, March 19. With Eld. Calkins I visited Springfield. We have a few Advent families here, a remnant of the church gathered a quarter of a century ago by Father Chapman and others. It is thought that a church could be raised up with proper efforts at this time. Doors are open also in all the region. We need workers, successful workers, that will preach at least once a day. Men in health can do this. And when there is so much to be done, there is no excuse for a man to lie at ease half or two-thirds of his time. *Work* is the order of the day, especially with Advent ministers. Oh, for more workers!!

WEDNESDAY, March 20. Rode out on the prairie to visit the sick, with others, to cheer them on their pilgrimage. We found intelligent families of New England origin, who much appreciated our calls. The themes of conversation were calculated to help in the way of the divine life. Returning, I spoke to the people from Num. 14: 24. "My servant Caleb had another spirit, and followed me fully." The ten evil spies followed God only in part, and so brought disaster upon themselves and the church; but Caleb followed the Lord fully. He had *another spirit,* the spirit of faith and obedience. He said to the church—"We are well able to go up and possess the land"—and let us go up at once! This was both truthful and healthful. This is the spirit that we all need in this time. And we can all have it by living with God.

THURSDAY, March 21. Took a horseback ride a few miles into the country, and dined with Br. Hutton. He was one of the old Baptist members here, but received the truth three years ago, and is one of the pillars of the Advent church.

After visiting and talking for several hours, I feel the need of rest. I want to get away from society, and turn my thoughts to God, and dismiss all care, and get an hour of refreshing sleep. After that I feel as fresh for work as in the morning. A late writer says: "Every person who would live well should get so thoroughly rested once every twenty-four hours as to feel bright, fresh, active, and strong. Many do not do this, but go on feeling tired, over-worked, ill at ease, sick, never at rest from morning till night. No course could be worse. If a man wishes to last a reasonable number of years on this globe, and live in peace and comfort, he should get rested every day of his life. Many resort to stimulants, when they had better go to bed and sleep. Sleep does not always come easily. The brain sometimes loses the power to stop thinking when the proper hour arrives for sleep, but keeps on, like the heart, aching involuntarily. How can such people get sleep is one of the most important questions they can consider. Shall they resort to chloral hydrate, morphine, tobacco, or as some do, ale, beer, or other alcoholic drinks?" I answer, never. Keep the body clean, live plain, and be much in communion with God, the great fountain of life and health. Have faith in God. He often heals, and saves and gives vigor to the body and mind. Have faith in God. *Wilt* thou be made whole? I believe half the sadness and sickness in the world could be entirely thrown off by a little faith and courage, with a proper mode of living. It is of no use to give way to every little (or even great) cloud of depression that comes over our sky. The more one gives way, the more it will be. Throw it off. Lift up your heart to God. Tell him you want help, and you must have it, and it will come. You will be surprised to feel the change, and in looking back, be ashamed of your want of courage, and almost apply the words of the Savior to yourself—"O ye of little faith!"

At night I spoke of complete redemption. (Is. 44: 21, 22.) "I have blotted out thy sins." The sins of the past all "blotted out." I *have,* says God, blotted them out. And so we have a *present* salvation.

Some think that we need a *second work* after this. I was reading to-day Mrs. Palmer's account of her late labors among the backslidden professors in the Methodist church in Northern New York. She calls it the blessing of holiness. But what is it? I reply, it is simply returning to God with the whole heart, with the fixed purpose to love him with *all* the heart. With such a consecration, with somewhat of mature experience, there can but be a state of enlargement and blessedness of soul. It is the right, yea, the duty of all the disciples of Christ to seek, obtain and enjoy this fulness.

FRIDAY, March 22. We have had quite a snow storm, and having an engagement to visit Br. Bremer, a Prussian brother, out on the prairie, Br. Calkins harnessed up his Texan ponies to his sled, and a little party of us had a pleasant ride as well as visit.

SATURDAY, March 23. Visited Br. Henry, of the Congregational church. He was formerly of Littleton, N. H. He has become much interested in the Advent faith, and is inquiring after the whole truth. He has been greatly prospered in temporal things. With but a few dollars some sixteen years ago, he now has a rich farm of over 400 acres. He was deeply interested in the visit of my son William, last year, with whom he had much conversation on the Advent, and kindred doctrine.

At night he took me to the school-house, some three miles, where I spoke on the first and second advent. The house was filled with intelligent farmers, mostly thinking men, who came in on a notice of only a few hours. This is one of Br. Calkins' fields of labor, where he has a strong interest. The church will no doubt build a chapel in good time. This is a rich farming country, and our friends are prospering in worldly things, some of which they devote for the furtherance of the cause of Christ.

SABBATH, March 24. I closed my labors here at night, having spent three weeks with this dear people. My visit with Br. Calkins and his people has been a very interesting one. I did not think to remain as long, and felt that I ought to return home to help in the work of removal to Chicago. But the church here were unwilling to give me up. I trust that all will work for good, and for the best good of the whole cause in which we are *all* interested. Br. C. and his people have been real friends to the Western Publishing interest from the first, and have given liberally. In helping them at this time, I have only tried to reciprocate their generous acts and feelings. The Lord bless and prosper them.

From C. H. Tuesley, Minn.

Br. Himes: No doubt you may be a little surprised to receive a letter from an entire stranger, but my heart is too full to keep silent any longer. I was born and brought up in Maine. My father and mother were of the orthodox belief, and I was so instructed. But as I grew older and my mind expanded I had many doubts upon the subject of the immortality of man, etc. At the age of seventeen I was (I humbly trust) converted, and from that moment I yearned for the truth; but I could find no one that could give me any information to my satisfaction.

In 1869 I came west and settled in a little Minnesota town called Pine Bend. It was there I first heard of your son Edwin, and from what I heard of him I supposed he was a 'devil incarnate,' for they said the doctrine he preached was 'of the devil.' I am not one of these men that judge a man before they see or hear him; accordingly, the first chance I had I went to hear him in West St. Paul, about six miles from where I lived. Judge of my surprise to find a man preaching the doctrine I had so long believed. I asked what they called these people, and they told me they were called Second Adventists. I said to myself, "Well, I will live and die a Second Adventist," and from that day until now, I have been trying to spread the good tidings. God has not endowed me with much talent, but by his grace helping me, I will improve upon the one I have, until the Master shall come, that I may hear the welcome applaudit, "Well done good and faithful servant!" I am now connected with the Methodist church, and of course cannot say so much as I would like. But I have one consolation, that I can read your books and papers kindly loaned me by a Congregationalist minister. They have done me good. I intend as soon as I can to send for some of your works. I am poor in this world's goods, but wealthy in the promise of a rich heritage at the coming of my blessed Lord.

From P. W. Hough, Mendora, Wis.

To all whom it may concern, Christian salvation and greeting:

It seemeth meet and proper at this time for me to ask my brethren and sisters of like precious faith to suffer me, who also am your brother in tribulation and in the patient waiting for Christ, to advise you (not dictate), to contend for the faith once delivered to the saints. Speak the truth in love, in love always; because this is the bond of perfecting, and bond of peace. "By this (says Jesus) shall all men know that ye are my disciples, if ye have love one for another." Here is our strength to do good. In vain do we tell the world that we belong to the Methodist, Baptist, or to come arer home, the "Evangelical," or ;e-to-Come, or Seventh-day, or other lievers in the speedy coming of our rd Jesus Christ; if we are not filled th this divine element we can do no od.

This is the charm of the gospel. 'his is the secret power of truth that lts the sinner's heart without put- g him in the fire of excitement. is is the power that bends him the ht way willingly, without breaking m; and also this is the secret though ong power that holds the church to ther. If this be so, how much ed have we as a people to be imbued th this heavenly element, that we y be made lively stones in the house God.

But what I want to say at this time is ncerning the danger we are in, of diling asunder upon some points of ctrine about which we disagree. wo I will specify. The time quesn, and the name "Christian." I am t and out a believer in time revealed d time to be known by the church fore the Savior comes, for I cannot e or understand what good the proetic time can be to us unless we unrstand it before it is fulfilled. Nay, ore; I cannot see how the Scriptures n be fulfilled unless we do understand prior to its end. As we have seen e vision tarry and the Bridegroom so, and we have been tried, and the cked are doing wickedly, we have e greatest encouragement to expect at our patient study of the prophetic ne will be crowned with success: (It is is not saying too much, for some ink it is understood now.) But as I ve heard that some of the brethren ho are in harmony with my own ews design to start a paper devoted this question I hope they will suffer e to offer a few reasons why I think is not best.

(1) Because THE TIMES and *Crisis* e not against a free use of their colnns for the discussion of the time estion. It would seem to be an unise arrangement to start another paer for this special object.

(2) It would give rise to an unalthly suspicion that those papers ere sectarian or rather exclusive. It ould have a tendency to promote an healthy interest on that question to e neglect of others equally as needl for the household of faith.

(4) It would weaken our influence do good and thus defeat the object e would have in starting it. Let me erefore exhort you to accept at least, y good intentions to you and all the ousehold of faith.

rom L. D. F. Armstrong.

God's people are not exempt from flictions and losses here in this mortal ate. But it is blessed to know that hough in this world the believer is ubject to tribulation, yet in Christ we ave peace. Yes we have peace with od through our Lord Jesus Christ, nd joy inexhaustible, often-times, in he very furnace of affliction and perecution. But this only as we are by he grace of God enabled by faith to ok at them, not in the light of the een and temporal, but in the light of he unseen and eternal.

Truly this is not our rest, therefore e will not be over anxious to build ouses, and plant vineyards, and lay r plans for the accumulation of earth's reasures, which are only for a moment nd which speedily take to themselves ings and fly away. How has this een realized in the experience of many uring the past few months. Surely e have reason to say that earthly opes and earthly prospects are terribly ncertain. Yet the multitude seem all ngrossed with them, while but comaratively few are heeding the admoniion and instruction of the great Teachr whose lips ever dropped heavenly visdom, and who spake as never man pake. He said, "Seek first the kingom of God and his righteousness," nd "Lay up for yourselves treasures heaven, where moth and ust do not corrupt and where thieves annot break through nor steal." What a blessed hope is ours, like an nchor to the soul, sure and steadfast, ntering into that within the vail. A vely or living hope begotten in us by he resurrection of Jesus Christ from he dead, to an inheritance incorruptile, undefiled, and which fadeth not way; reserved in heaven, and ready o be revealed when Jesus comes the econd time without sin unto salvation o those who look for and love his apearing.

Kindness and Love.

Kind hearts are the gardens.
  Kind thoughts are the roots,
Kind words are the blossoms,
  Kind deeds are the fruits;
Love is the sweet sunshine
  That warms into life,
For only in darkness
  Grow hatred and strife.

New Advent Chapel in Vallejo, Cal.

Ten months ago an itinerant Elder of the Second Advent faith came to Vallejo where he had been invited by a few others of the same faith, to give a series of sermons. This person was Elder D. D. Reed, and he at once commenced preaching the gospel of that faith in this city and, as the Scriptures say, the seed has fallen in good ground and brought forth sixty and one hundred fold. In June the society commenced with a membership of ten persons, which has increased by constant additions until they now form a happy band of thirty-eight members. Then they met in a saloon building, better known as "George's place" which they converted into a meeting house, changing the bar into a pulpit and the vacancy into sittings. Now they worship in a temple equal in dimensions to any church in the city, with one exception, built with their own hands, and unencumbered by a dollar of debt. Their church is situated on Capitol and El Dorado streets, and our steps were directed thither on sabbath morning last, to attend the dedicatory services. On arriving there, we indeed found it a monument of neatness and taste, and sweet swelling anthems of praise resounding throughout its interior—the dedication hymn:

> "The perfect work by Adam trod,
> was first the temple built by God,
> His faith laid the corner stone,
> He spake and lo! the work was done."

A few months after the establishment of the Church, O. R. Fasset became its acknowledged pastor, and we found this minister, assisted by Elder Reed, in the pulpit officiating in the ceremonies. He selected for his text on the occasion, Gen. 26, verse 22:

"For the Lord hath made room for us, and we shall be fruitful in the land."

He then delivered a very interesting sermon in which he did not forget to speak of the munificence of a benevolent citizen who had generously given them a building lot worth $500, and then the earnest and willing hands that had built it in so short a time were not forgotten. They have all been gifts to you—now let us buckle on our armor for the accomplishment of good. He cautioned his members against ever allowing it to fall in the hands of the speculators or bart r it for a saloon or a theatre. Such things as festivals, necktie parties, concerts, &c., are not meet, let us have free will offerings, and if we can not succeed with them, then let us lock the door of the church. At the close of the sermon, he announced there would be four persons baptized in the faith and two ministers ordained on Thursday night. A collection was taken up and the snug little sum of $621 00 was raised. This is for the completion of the church and the spirit of the Lord shall by and by speak out from the walls of beauty.—*Vallejo Recorder, March* 26.

The Russian Tradition.

Every faithful Muscovite believes that some day the Russian flag will float over the walls of the capital of the Moslem; that driving the Turks across the Bosphorus into Asia, and rooting out the Crescent from Europe, are the traditional tasks the Czar has to accomplish. And this belief is not confined to a particular class. The eyes of every Russian are turned toward the minnarets of Constantinople with the conviction that the "holy banner of Russia" is fated to wave triumphantly from them. This belief has all along been encourarged by the successive Russian governments, each succeeding Czar keeping in mind that he may be the one to bring to fruition the long-cherished idea of his race. Had not the jealousy of Russia caused the other European powers to interfere, the Emperor Nicholas would have carried his army into Constantinople forty years ago, and raised the standard of the cross that fell in 1453, at the gate of St. Romanus, when the last of the Pateoloff died in unsuccessfully defending it against the conquering Turk. Constantine, the name of the first Christian monarch of ancient Stamboul, and in honor of whom Constantinople received its present name—has been borne for several generations by the second son of the reigning monarch of Russia. The name is not of Asiatic or Russian origin, and it having become the traditional cognomen of the second male born to the Czar, would suggest the idea that it is continued for some other than mere personal reasons. The orthodox belief that, as Constantine established the Christian religion at Stamboul, its reestablishment will be by one bearing the same name and who will represent the Russian authority in Constantinople, when that of the Moslem is expelled. The territory of the Sultan in Europe, with the addition of Wallachia and Moldavia, would be a very handsome patrimony for a junior branch of the House of Romanoff. But although the power of the Turks has been considerably shorn since the siege of Vienna, when complete victory was prevented only by the timely arrival of Sobieski and his legions, they are not a prostrated people. Indeed, the "sick man" is displaying considerable vitality, and the chances of an easy conquest of Turkey do not appear so good as previous to the death of Nicholas.

Conference Minutes

New York.

QUARTERLY MEETING.

Met in Lockport, Thursday eve., March 14, and continued in session three days. The first half hour was spent in prayer for the special blessing of God upon the meeting, after which Br. A. C. Nowell gave the address.

A business meeting at nine o'clock Friday morning was called to order, and opened by prayer by the President.

COMMITTEES: Devotional Exercises—A. Riggs, R. C. Brown and N. T. Withington.

Business—J. H. Whitmore, A. P. Moore and Wm E Brown.

Ordination—A. C. Newell, Wm. Ingmire and B. F. Borwnell.

Campmeeting—D. Cogswell, Wm. E. Brown, A. Riggs, B. F. Brownell and P. M. Grinnell.

DELEGATES: The following delegates were present and reported the condition of their churches, and the cause generally in their respective localities, with the annexed sums, which was paid into the Mission Fund: viz: F. V. Pearson and Chauncey Pennoyer, Lockport, $6.50; B F. Brownell, Brockport, $5 00; N. T. Withington, Springwater, $4.00; S. Reed and Wm. Joslyn, East Shelby, $7.70; A. E. Rowe, Darien, $5 00; N. McCulloch and J. Phelan, Rochester, $7.84; Knowlesville, (by letter) $1.75; Dansville, $13.00; Honeoye, $3.35. Total collection, $55.18.

MINISTERS: The following preachers reported: A. P. Moore, E. F. Sergisson, Wm. Ingmire, H. H. Brown, W. J. Hobbs, A. C. Newell, J. T. Ongley, Sr. L. M. Stoddard, S. C. Gove and D. Cogswell. C. W. Low by letter. Brn. J. H. Whitmore, W. Vreeland, J. E. Wells, and Sr. S. E. S. Jennings were present later in the session.

Saturday, the Business Committee reported the following items:

1. The matter of reimbursing Br. C. M. Booth for his services with the State tent the past season. $30 were voted him.

2. The matter of publishing a small Conference Mannual. The following Joint Resolution advising this passed last session, was re adopted, and the Secretary instructed to call the special attention of the churches without delay to this matter. It speaks for itself. Read and act.

RESOLVED, (1) That the Secretary be requested to collect and arrange for publication the statistics of this Conference, and present the same in the form of a neat Handbook, containing also our Constitution and By-laws, at our next Annual Meeting.

(2) That, in order to assist the Secretary in carrying out the foregoing resolution, each church co-operating with us be requested to forward to him immediately the name of its minister (or ministers,) the number of its members, its services—how, when and where held—and such other information as may be of interest, or necessary to carry into practical effect the tabulation of our conference statistics.

(3) The matter of a Campmeeting: Shall one be held? If so, where? Shall it not be in connection with the Annual Meeting in June? After discussing these points, it was decided not to hold one in connection with the Conference, nor so early as June. But the Campmeeting committee were instructed to confer with the Hoosick Valley and So. New York and No. Pennsylvania A. C. Conferences [illegible] to holding a Union or general State Campmeeting, to be centrally located, about the [illegible] of August, and report as definitely as possible at the Annual Meeting in June.

(4) The matter of [illegible] Br. D. Cogswell was requested, and [illegible] to take charge of the State tent the coming [illegible]. It was also proposed to buy and put into the field another tent; but the resolution was tabled and individual action suggested. (If several brethren or sisters of means, and desiring to send news of the Coming Kingdom into the hundreds of places in this State that have not yet heard this glorious message, would unite in ordering their tents they might be purchased at [illegible] discount. Any desiring in this way to [illegible] of the Lord's money, if they will correspond with the Secretary he will furnish them with [illegible] and practical suggestions.

TREASURER'S REPORT.

Amount on hand at last report,........	$ 1 18
Received of the Secretary, bal. delegate money..................................	18 29
On hand..................................	$19 47

R. C. BROWN, Treas.

The Ordination Committee asked instructions and for more time. Granted.

Br. Hobbs, in behalf of the church at Springwater invited the Annual Meeting to be held with them. The invitation was accepted, and Br. D. Cogswell appointed to deliver the address—Br. J. H. Whitmore alternate.

An afternoon session was more especially for considering the final report of the Ordination Committee. It was generally understood that the church at Lockport, over which Sr. S. M. Stoddard has now the pastorate, were asking her ordination, and the report was awaited with interest; the committee of last session having been a unit against it. The chairman of the committee submitted a careful, verbal report, in which they had united, evidently considering it sufficiently compromising to meet the case and pass easily. It was also further evident that the committee was laboring cautiously between a warm, personal sympathy with Sr. Stoddard as an efficient and untiring laborer in "word and doctrine," and a worthy and beloved sister in the Lord, and the fear of establishing a dangerous precedent in the ordination of women not expressly (if at all) approved in Scripture or authorized by any example of Christ or the Apostles. A free and kind discussion followed, which resulted in tabling the report until another meeting. In the interim, by informal but unanimous agreement, Br. J. H. Whitmore and Sr. E. S. Jennings were requested to prepare essays which shall aim to bring out the exact Scriptural features of this whole question, and thus enable this conference to take a decided, and if possible, a right position, and then maintain it.

The W. A. C. P. Association presented the conference, by the hand of Br. Whitmore, two books of blank license and ordination certificates. They were accepted and the compliments of the body returned in a hearty vote of thanks.

The business session then adjourned sine die.

Besides a collection, and private donations given to "Mother Ongly" (amount unknown to the Secretary) a collection of $37.75 was taken for our preachers, which, augmented by individual sums—the payment of which was prescribed by the donors—amounted to $63.03; and was apportioned according to their various necessities in the judgment of the Devotional Committee, as follows: two received $2 each; three $3 each; three $4 each; three $5 each; one $7; one $10.56; and one $25.45. Thus, the total amount raised at this conference, it will be seen, is not less than $150.00; a noble offering, not for the State, but for those who came or were represented there. May it not be hoped that our cold, inactive and indifferent brethren and sisters who have too little interest to attend conference themselves, or send a delegate or collection, will thereby be "provoked unto love and good works."

The meeting was one of great interest. It was good to be there, as all could testify; and some said it was the best conference they ever attended. There were eight sermons, five prayer and social, and three business meetings. The social meeting Sunday evening began at six o'clock and continued uninterruptedly and spiritedly till nearly or quite eight o'clock, and then some desired the sermon to be dispensed with, and the meeting continue. After the sermon Sunday afternoon 130 united in celebrating the Lord's Supper, and many of them felt that but few more such seasons would pass before the great Master of the marriage feast shall "gird himself and come forth and serve them." At the depot Monday morning we parted regretfully, but hopefully, with the customary song—"Sweet by and by."

WM. E. BROWN, Sec'y.

Wisconsin.

WESTERN DISTRICT, Q. M.

This meeting commenced at Brunswick, Eau Claire Co., Feb. 1, and continued until the evening of the 4th. From its commencement it was very profitable and seemed to increase in interest and spirituality to its close. It was attended mostly by brethren and sisters of like precious faith. But few of other class of mind attended. The great body of the people in that region is of the know-nothing and do nothing order, prophetically and doctrinally blind and willing to remain so. Notwithstanding all this the congregation was full, some coming twenty-five miles through the cold, and rejoicing that they had made the sacrifice. Some who had been on the back ground took fresh courage. Sinners showed by moistened eye the deep feeling of their heart. One promised to serve the Lord. Some who had recently been led to see the truth (by the labors of Br. Turner), from near Mendora, attended and were greatly encouraged. Our last meeting seemed to move all hearts with the mingled feelings of sorrow and joy. Our sitting together in Christ had been sweet (yet 'sweet' is a poor name for it), and the parting hour had come. And while we all joined in singing the sweet farewell—"To meet you in glory, I give you my hand, our Savior to praise in a pure social band," our sorrows were melted into joy at the precious prospect of soon meeting again in the land of Israel, purified and lifted up.

This church have been steadfast in the gospel from the first, sustaining two meetings each week, and always helping after a gladly manner those that had need. It was a pleasure to break the bread of life to them.

Br. Turner was with me during the meeting. He has been laboring in the vicinity of Mendora to good acceptance.

Our fast connected with this meeting, I will mention for the benefit of others. A sister, who lives near by the place of meeting, [illegible] was opposed to her being associated with us, and did all he could to turn her from the truth by forbidding her meeting with us; taking her down to Mindora to an orthodox donation party, where "no-soulites" formed the target at which they discharged their pop guns, loaded with cotton wool, wet in nitric acid, on his return home remarked to her that she saw she could never be anything respectable as long as she held that doctrine. But this did not move her from the hope of the gospel. So when the Q. M. began he would not let her attend. Her comfort was in Jesus, and in weeping and praying for him. But the last evening God moved his mind to let her come, and she was filled with joy to overflowing. Sisters, you that have good husbands, be thankful for them, and pray for those that have not.

P. W. HOUGH.

Minnesota.

HUTCHINSON DISTRICT, Q. M.

The last Q. M. was held at Silver Lake, McLeod Co., commencing Friday, Feb. 23. The last in the series of quarterlies, it must be set down as one of the best. The Lord was present, in the word preached, and in the hearts of all present who were lovers of the Lord. There seemed to be a fixed purpose in all that were present, to so live that they might be ready for the coming of the Lord at any time, believing it to be an event at hand, and not afar off. Preachers present were, Raymond, Parsons, Wood and Miller. All took a part in presenting truths from the Bible bearing more or less upon the time in which we live, which were well received, and we trust made good impressions upon all who heard. The closing series were solemn and interesting. About fifty partook of the Lord's Supper. We trust our brethren will make these quarterly meetings a speciality, and endeavor to see that every church and neighborhood is represented in the several districts throughout the State. By so doing we learn what is being done in other parts; our work will be more harmonious, and we shall be more likely to build up ourselves upon the most holy faith, and to keep ourselves in the love of God, than otherwise.

G. W. MILLER, Evangelist.

OTTAWA, Q. M.

Our Q. M. at this place was well attended, and closed with the best of feelings on the part of all who were in attendance. We found that the difficulties with brethren Scott, Bacon, and Parsons had been misunderstood, and the matter was settled up to the satisfaction of all present. The papers as ordered by the Annual Conference were delivered, with the understanding that each has the right to private opinion, while we would strive to work together for the glory of the Master, and the spreading of the knowledge of the coming One.

Brn. Scott and Wood had been holding a series of meetings before the Conference, in which several were converted, and others reclaimed. Eight were baptised on the last day of the Conference. In the evening forty-five came around the table to celebrate the Lord's Supper, which was a solemn and yet interesting season. We felt that it was good to be there.

G. W. MILLER.

Iowa.

MANCHESTER, Q. M.

Met with the Elk Valley church, Elkport. A goodly number of ministers and brethren present. Visiting brethren invited to participate in our deliberations. By the request of the Spring Branch church, Sr. H. A. Plank was granted a letter of recommendation as a laborer in the gospel. The meeting was a decided success. One precious soul was buried by baptism, and three added to the church. Saturday two confessed Christ, and Sabbath eve. three rose for prayer. Forty came to the Lord's table. God poured out of his Holy Spirit and we all felt that it was indeed good to be there.

Br. and Sr. Seymour, from Michigan, were with us, and added greatly to the interest of the meeting. Their visit there will long be remembered with pleasure and profit. Br. Dutton also aided in preaching the word. May God always bless the faithful labors of his servants.

Adjourned to the Odell S. H. three miles N. E. of Greeley, time to be specified hereafter. Meanwhile let every lover of Jesus prepare to go and labor for God. This is a new field: but the harvest is all ripe.

MARTHA J. JANES, Sec'y.

Michigan.

NORTHERN DISTRICT, Q. M.

The third Q. M. convened at the Decker S. H, Millbrook, Feb. 22.

Preachers present—Brn. J. Powers, E. B. Scott, T. C. Grundy, Wm. Wheeler, A. G. Hopkins and Sr. M. E. King, with a goodly number of brethren and sisters in Christ. Visiting brethren invited to take part in our deliberations.

Minutes of previous meeting approved.

Voted, That the committees be appointed by the Chair.

Business Committee—A. W. Samson, T. C. Grundy.

Devotional—L. W. King, B. Kelley, J. Bower.

Church at Ashland, Newaygo Co. was received. Eight members; Wm. Wheeler, Elder; A. W. Samson, delegate. Wm. Wheeler w[illegible]ceived as an ordained Elder.

Sr. M. E. [illegible] was received as a member of this Cor[illegible]ence.

Reports: Ministers—J. Bower: Traveled 436 miles; spent thirty-eight days: preached thirty times; addressed one Sunday-school; attended two funerals; organized one church of eight members. Received at Hesperia, $10.50; at Millbrook, $21.50; at Ashland, $9 80. Total, $41.80. Traveling expenses this quarter, $5.98; balance on former report, $15.70. Total, $21.68.

E. B. Scott, T. C. Grundy, A. G. Hopkins and Wm. Wheeler gave encouraging reports, E. N. Bliss reported by letter. Thomas Histed reports quite an interest near Bay City. Wants some of our preachers to visit them. L. W. King reports a few isolated brethren twenty miles east of Millbrook, in Isabella Co. who are crying for help. We hope to attend these calls soon.

A vote of thanks was tendered to the brethren and friends of this vicinity for their kindness and liberality during this meeting.

Adjourned to meet at Ashland, about May 20.

The Lord was with us indeed through this Q. M. The preaching has been according to the Word, and backed by the Holy Spirit.

The church was greatly blessed and encouraged. A deep interest is manifest in the community. One soul was converted.

E. B. SCOTT, Sec'y.

Iowa and Missouri.

The Q. M. of S. W. Iowa and N. W. Missouri met with *The Empire* chuch, March 1st. The bounds of the quarterly conference being so large and the roads in some places nearly impassible, many were prevented from attending.

E. A. Marsh was elected Secretary *pro tem.* Visiting brethren were invited to take a seat. E. A. Marsh was admitted to membership. The Greenland church was represented by Brn. Nicholson and Arnold, and reported in a prosperous condition. Since its organization, April 1871, it has increased from a membership of six to twenty-one, with a prospect of many more additions. It has lately received an increase of six members under the labors of Brn. A. F. Dugger and E. A. Marsh.

A motion was made and carried to petition the next Annual Conference to divide it so as to make it possible for members to attend. As the bounds of the conference are now too large.

A motion was made by the delegates of the Greenland church that Br. E. A. Marsh be ordained. Owing to circumstances it was deemed best to delay it until some future time.

Voted, to meet with the Greenland church at our next Q. M.

E. A. MARSH, Sec'y *pro tem.*

Advent Christian Times.

CHICAGO, ... ILLINOIS.

TUESDAY AFTERNOON, April 9, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Chicago, Illinois.

TERMS: { Two Dollars a Year. One Dollar for Six Months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The officers of the Association are a Board of Trustees, as follows:

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JOSHUA V. HIMES, Business Agent,
To whom all communications should be addressed

FOR the sufferers by the fire we have received and forwarded—from E. H. & E. W. $20; C. & H. S. 5 00; L. D. F. A. 5 00; G. P. F. 2 00; H. C. & J. O. W. 3 00; E. C. 2 00; L. R. K. 1 00. The same has been disbursed, as directed, by a careful and judicious hand.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price. Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

"Good Tidings."

This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 80c. in paper.

Harps Etc.

We are out of *Harps*, and of Eld. Grant's works bound in one volume. New editions are preparing. When copies of them are received we will fill orders immediately. Our friends will be patient until then.

Ministers.

We supply the TIMES to ministers at HALF PRICE. But they must in every case call attention to the fact that they are ministers, and desire the TIMES on those terms, because our Mail Clerk cannot tell who are ministers and who are not, unless it is stated in the letter containing the subscription.

Registered Letters.

We again call attention to the fact that nothing is gained in respect to safety by sending money in registered letters. Better send the fifteen cents you pay for registering to the tract fund. If you can't get a Postal Order, send by mail, without registry, or by express, as per notice elsewhere.

Expressing Money.

By a new arrangement SMALL SUMS of money can be sent by express at a low rate. $20 or any smaller sum can be sent to us from any office of the American Merchant's Union Express Company for 15c.

From an office of any other company, 20c. This is cheap, and absolutely safe. Any who send money in this way should direct to J. V. Himes, Norwood Park, Ill., and prepay the charges; otherwise the package will not be received.

C. & N. W. R. R.

The Chicago and Northwestern Railway is now one of the best managed roads leading into the city. Their rolling stock seems to be in an excellent condition, and but few fatal accidents have ever occurred upon this road. Our people when coming into the city will find this an excellent route. Although we are denied the courtesies generally extended to newspapers, yet we would not allow a matter of that kind interfere with our ideas of a well managed road.

Michigan Central Railroad.

The *Railroad Gazette* says: "This company has prepared entirely new cars for its four great express trains, which will be placed upon the road as soon as the weather becomes a little settled. It is the design of the company to place them on the road as early as the 15th of April.

"The company has contracted for the work of grading for the double track between Detroit and Ypsilanti, and between Niles and Lake Station. The grading is to be completed half the distance within sixty days, and all the heavier parts of the grading to be done by the first day of July. When this work is completed, there will remain but sixty-eight miles of grading to complete the track between this city and Detroit."

Field's Discussion.

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced, some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready, because they thought it would help their side—that Mr. Connolly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocio. The book has not yet made any converts to immaterialism that we have heard of; but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp 318), and will be sent post-paid for 80c. We hope for liberal orders.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers are are needed to ensure success*

John S. Lawver, M. R. Geer, Eld. J. Raymond, C. C Marston, F. Burr, the Chicago church, D. G. Hink, I C. Wellcome, J. F. Huber, Grand St. (N. Y.) church Auburn (Ill.) church, C. Libby (pd.), R. R. York, Wm M. Hall, J. C. Stone, W. E. Brown, M F Wistrom, R. W. Wilson, R. M. Lampard, Clinton (Io) Church, Lapeer Church. A. Veeder, for church at Albany, N. Y.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $150 Hand-raking Reapers, if sold soon, for $120.

To Correspondents.

R. LAMBKIN. Give us your P. O. Address....S. J. ROSBROOK. You can address S. Rogers, care of Bennett Bros.; Mrs. C. B. Turner; or M. Piranda, 76 So. Salina St., in that city. We know no others....L. S. PALMER. We will wait on you ten years if you desire it, gladly....T. NEWMAN. We have moved from Buchanan; but shall be happy to see you here. You could come by steamer by and by. ..S. HOUGHTON. None of them became permanent....L. INGALLS. Sends money and wants paper stopped: but he does not give P. O. Address. Who will tell us where he is?....H. F. De WOLF. $1 will pay for W. C. D....WHO SENT $2 in response to one of our circulars, without name or P. O. Address?....R. B. SCOTT. The notice was sent just before the $2 was rec'd, for Sr. D....G. W. BIGGS. The TIMES of that date are all gone ...H. A. PLANK. Will send Bible. The $2.40 was rec'd. Thank you....R. C. ST. PAUL. Rec'd. and for'd....C. S. HALL. All sent regularly, just as you directed; five in all....J. M. DURNAUER. You did not give P. O. Address in former letter....C. BEAGLE. Look at the LABEL on your TIMES....A. W. McADAMS. All right....C. HOLLER. See date on *label*—next February....O. D. BENTON. We did not receive the letter for W. Schooly. We will send the TIMES, however, and bear the loss....JOHN BROWN. We have since rec'd. the $1 from Eld. W. B. J. GOODWIN. A man must obey his conscience—if it be an honest conscience—whether in peace, principles, or any other. None must flinch when the decisive hour comes. Grace will be given for one day, come what may....J. L. PAINE. Thanks for your cheering letter....S. J. BULL. It is safe to send in the same letter. We send regularly....A. FADDEN. The bill was made out before the $2 came....J. A. SMITH. Examine the label on your paper. The date will tell. Tracts sent....M. A. SHEPARD. Will continue.... J. B. SCOTT. Thank you. You could not choose a better way....E. HAFF. Letters all rec'd....S. H. TAYLOR. You do not state whether you rec'd. the music....J. H. BRUCE. The bill was sent before your letter came....L. S. PALMER. They were for you....D. S. CLARK. Both letters, with Greenfield subs. came safely....C. FOX. Yes....S. B. OWEN. Paper is sent regular to C. Conderman....A. J. MEARS. We are out of cloth *Minstrels*, so we send paper....G. W. GREEN. See our brief note. We think no more need be said....JNO. A. BRAUSS. Give us your P. O. Address, please. You do not mention it....A. BOWERMAN. The letter was rec'd. after the notice to you was made out. Will write about "Laws."....R. GRAHAM. There w no money in your letter of March 20.

Communications.

D D Reed A F Dagger S R B.

Tract Fund.

D Conklin	$1 00	R Holder	3 00
C E Barnes	1 00	S F Schell	10
O D Woodruff	2 00	M Cunningham	2 00
L T Ferrell	1 00	L Lyman	50
N Jackman	50	W E Carter	10
P Brownell	2 00	S Monroe	25
Ch at Newport, Minn.	5 00	C Newcomb	25
C H Robinson	1 00	D Winter	2 50
S K Bixby	1 00	W B Taylor	25
Montreal church	7 00	A Roberts	25
F Lombard	5 00	J H Hall	50
Annie Holder	25	N N Thompson	50
Eleanor Holder	25	M Newberry	1 00
D Deland	75	L Snow	1 00
E J Bentley	10	H C & J O Welty	2 00
P A Greene	2 00	Sr Gilpatrick	2 00
T Hyatt	25	C & H Smith	3 50
A F Randall	3 00	A W Tucker	25
E A Carter	10	J E Procter	1 00

Letters Received,

TO SATURDAY, APRIL 6.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

H D Cutting
J M Snook
F McLain
O R Fassett
C L Ives
D Weaver
C Bosley
A H Briggs
G G Godfrey
D Berkholder
L C Collins
Day Conklin
J Burnfield
I Harding
M I Loe
D Q Kent
L Reeder
J A Brewer
E S Penwell
W H Rase
J R Turner
S E Mabey
J Roach
J Bellows
W P Barr
S N Davis
J S Hastings
C C Tucker
J G Smith
T M Storer
C Myers
F Meyer
O H Hammond
H Jones
H Kirby
C S Bales
J Niblock
R S Kreiss
E Fitzsimmons
J A Holten
J Marsh
W Braby
J M Gross

D S Warner
J Hixon
R Graham
J C Smith
J Gigger
S B Owen
Thos Wright
J Bowerman
E Kelley
C C Snow
J A Newton
W Main
M McCullock
J C Weaver
W Breech
J Fisher
L C McKinstry
W S Knight
E Lister
A Brooks
W Strode
J H Whitmore
J M Grover
J Allen
A Archer
P Hammer
S C Wellcome
T Fleming
J Hewett
A D Kendall
A Cordray
M B Glass
J Halleen
O W McCullock
H F Williams
E Patten
B Gault
J Ober
J G Bush
S P Coombs
J Momenteller
S Overturf

J McKinley
J F Adair
M Whitcomb
F G Koons
L H Collins
J W Wright
Geo Miller
J Wilkinson
S Smith
J M Snook
A W Porter
G W Foster
H J Munson
E S Wilson
N Matts
A A Wilbur
S Brown
L Prosser
L H Benton
F Smith
J D Bradshaw
J S Ames
E C Jewsberry
L Allen
L Ackerman
W H Andrews
G H Holliday
J Hough
J Eaton
J McClellan
J Crawford
H Andrews
J A Best
W A Thetford
H Cross
A Nelson
J Boydell
O R Fassett
C
A E Babcock
W McCullock
J R Preston

J S Lawver
C A Barnes
D Deland
S Braley
P Brownell
F M Hayden
J C Shaw
E Parhan
D D Reed 2
S W Wilson 4
W Johnson
L Record
E E Hough
J Bjork
J G Cowden
T R St Clair
G E Merrill
A Raymond
D Manderville
F W Rowe 2

V Hunt
E A Clapp
S A Robinson
J Erwin
L Reimer
G T Adams 2
A A VanWaring 2
S W Weare
Mrs Willis
J L Rhea
J L Urville
D T M Clements
M Jackman
R Holder
A F Randall
C M Hotchkiss
W O Hart
F F Starr
M Foster
E A Clapp

C H Williams
J Blackhall
J F Rathgeber 2
G W Turnerll
J M Dornan
P Hitchcock 2
W Webster
C F Bale
C W Tozier
R Phelps
H Humphry
M Rabb
J H Mills
A Walrod
C H Teesley
M D Peavy
A J Mears
A S Calkins
C Decature

Books and Tracts by Mail.

J M Snook
A M Lemon
W S Shears
A G Hopkins
J H Bruce
J M White
J G Rogers
G W Sibley
J C Shaw
C Ackerman
W J Cumins
C H Sweet
F W Higgins
G A Pierson
E J Worst

J Palmer
E A Rowe
T S Thomasson 2
R Bolls
W Baird
M A Tibbetts
S P Clarke
A W Tucker
J Lewis
J Maxey
R B Ingalls
W W Massey
G Wright jr
H T Miller
R E Ewing

L Stocking
H Willett
D T Taylor
W A Frazier
W Braley
H Austin 2
J Sloan
B J Goodwin
J H Stannard
E Temple
A J Marsh
J M Stouffer
I Douglass
G E Lloyd
W J Cumins

Book Notices, Etc.

WE are obliged to E. H. Swinney for samples of Swedenborgian tracts. Mr. Swinney is the General Agent of the General Convention. Any who wish to inform themselves of the doctrine of the church of the New Jerusalem can obtain tracts and other documents by addressing him at 20 Cooper Union, New York city.

GOOD TIDINGS.—We have just read this new and valable book, and wish to say we think it worthy the title it bears—"Good Tidings." We would rejoice to know that every Christian in the land had a copy. It cannot fail to benefit every thoughtful Christian who reads it, and will awaken deep inquiry concerning the nature of man, of future punishment, and the closing up of this dispensation. The subject of the atonement is not so clearly and Scripturally stated as is desired, on page 190. The chapters on Dan. 7: and 11, Rev. 7 and 17, are clear, convincing, and of great value to all Bible students; showing that the Lord is coming soon to close up the gospel dispensation.

I. C. WELLCOME.

Obituary.

WEAVER. Fell asleep in Jesus, March 22, 1872, Sr. Melissa Jane, wife of Dr. S. S. Weaver, of Hesperia, Mich.: aged 21 years.

She united with the church about eighteen months ago. She was dearly beloved for her piety and exemplary life. Eld. A. N. Seymour delivered a telling discourse to an audience of more than 800 people, on her funeral occasion, from Rev. 14:13. W.

Notices, Etc.

To the Brethren.

I am engaged in preparing a work, designed especially for the ministry, on the importance and necessity of preaching the second coming of Christ, as an event nigh at hand. My object is, in cooperation with the brethren, to have a copy placed in the hands of every minister of the gospel in the United States. All can see the importance of such an enterprise. If one only out of five hundred could be induced to give the trumpet a certain sound, it would pay for the labor and outlay. Of course, it will not be expected that those for whom the work is designed, will purchase it. This will be the work of our brethren all over the country to see that a copy is placed in the hands of every preacher of the gospel.

I propose then to request pledges and subscriptions from the brethren, in order to secure its publication, the amount subscribed to be repaid in books, if required. The nature of the work may be gleaned from the following outline:

The Christian minister—a watchman; the duties of a watchman; Watchman, what of the night? The time of the end; Signs of the times—Fulfillment of Prophecy: Prophecy in relation to the First Advent: Prophecy in relation to the Second Advent; Signs of the Second Advent, Celestial, Terrestial, Moral, National. The Papacy, Spiritism, Time, Tarrying Time, etc., etc.

I would also state that the work will be useful to all for reference, as it will be largely interspersed with Scripture quotations. Any who may feel disposed to aid in this enterprise, may address Miles Grant or G. T. Adams, *Crisis* office, Boston, Mass.; J. V. Himes, TIMES office, Chicago, Ill.; or myself at Arena, Wis.

[n*444] GEO. THOMSON.

Appointments.

MISSOURI.

West Unionville, 3 miles, May 4, 5.
N. C. MILLER

Regular meetings are held by the church at 128 West 24th St., New York city: three times on Sunday, and Monday, Wednesday, and Friday evenings. T. J. COX.

Br. Wm. McCullock was to be at Maryville, March 23. The suspension of the paper during our removal to this city prevented the announcement of the appointment. ED.

OHIO.

The A. C. Church of Ohio will hold its semi-annual Conference at Fairfield, Huron Co. commencing Thursday, April 18, and continuing over Sunday.

We cordially invite ALL that love the appearing of Jesus to be in attendance. We hope all the churches and organizations in the State will send delegates to this meeting. We do not wish to divide, but to become all the more united.

Conveyance from Greenwich Station on the C. C. C. & I. R. R. will be in attendence.

W. F JEFFERSON, Sec'y.

WISCONSIN.

The Third Q. M. of the Western District of Wisconsin, will be held in Zion's Chapel, with the church at Springville, Vernon Co., commencing May 4th, at 2 p. m. and continue over Lord's day; as this is the last one of this conference year we hope to see a good gathering of faithful brethren and sisters to comfort one another, and help forward the good cause. P. W. HOUGH.

The Third Q. M. for the Southern District of Wis. will be held at Magnolia, commencing May 10th, and holding over Lord's day. Br. Sheldon is expecting to be with us, and other ministering brethren are invited to attend; also the brethren from all the surrounding country.

This will be the first meeting in our new chapel, and we are anticipating a good time in the name of the Lord. Come one, come all.

G. G. GODFREY.

Advertisements.

THE ADVENT CHRISTIAN TIMES and the *Bible Banner* will be sent one year, with a free book, for $2.75, or without book, for $2.50 Address:
ADVENT CHRISTIAN TIMES,
No. 11 South Canal St., Chicago, Ill.

Woman and Her Work. A monthly paper of 16 large quarto pages. Established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well—Christian charity.

Published by the Woman's Christian Association. $1.00 a year. Mrs. E. S. Jennings editor. Address: 14 Williams St., Rochester, N. Y.

The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 50c. a year. Ten copies, $4 Fifty copies, $20. tf

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To new subscribers to *both* journals, $2.50 a year.

THRESHING MACHINE.

FOR SALE. A first-class Threshing Machine. Good as new—never used. Cost over $600. Will be sold, in an emergency, for $300. Warranted as represented.

N. B. Must be sold soon, if sold at the above figure.
(tf) Address, A. J. STONE, Hesperia, Mich.

FANNING MILL. I make an excellent machine for cleaning wheat. It will take out all cheat and oats, and leave the wheat clean and fit for seed. I will ship one of these machines to the first brother who will send $20 to the office of THE TIMES. They are well worth $30. H. M. Wheeler, Birmingham, Schuyler Co. Ill.

THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

New and Original Hymns. In press, and will be ready about April 15.

COLGROVE'S HYMNS:

A collection of hymns entirely new and original, the large majority being on the second advent of Christ, the nature of man, the sleep of the dead, the resurrection, the penalty of sin, and Christ the life-giver. The hymns have been carefully prepared, and in cases where an opinion has been expressed to the writer, have been highly approved. The book is a little volume of about 75 pages probably, and will be sent post paid for 25 cents a copy, or $2.50 per dozen.

Address, CLINTON COLGROVE,
n34-96 Sardinia, Erie Co., N. Y.

The Bee-Keepers' Journal and *National Agriculturist*, on trial, three months, for ten cents, or 15 months and best Bee book, German or English, for $1. Splendic premiums for 1872. Movable Comb-Hives, Italian Bees, &c., for sale. Fifty per cent. and great inducements to agents.

Sample of Journal, "Hints to Bee-Keepers," (a 24 page pamphlet) Price List, &c., sent *free*, or for stamp. Write now, and don't forget it. Address H. A. KING & CO.,
14 Murray St., New York city.

GERMAN TRACTS

On the Speedy Coming of Christ.
Resurrection of the Dead in Christ.
Nature and Destiny of Man.
Destruction of the Wicked.
Soul of Man, Etc.
LOUIS REIMER,
1306 Chestnut St. (up stairs) Philadelphia, Penn.

IOWA, NEBRASKA, KANSAS, CALIFORNIA.

Advertising alone does not produce success. The thing which is advertised must have *intrinsic merit*, or else large advertising will eventually do it more harm than good. If you have anything which you know to be good, *advertise it thoroughly*, and you will be sure to succeed; if it is poor, don't praise it, for people will soon discover you are lying.

Such is the policy of the Burlington Route, which runs to three great regions in the West: 1st, to Omaha, connecting with the great Pacific Roads. 2d, To Lincoln, the capital of Nebraska, and all that beautiful region south of the Platte, filled with R. R. lands and homesteads. 3d, To St. Joseph, Kansas City and all Kansas points.

The roads are splendidly built, have the best bridges, finest cars, the Miller platform and coupler, and the safety air brake (to prevent the loss of life that is everywhere else happening); Pullman's sleepers, Pullman dining cars, large and powerful engines (to make quick time and good connections), and are in a word the best equipped roads in the West. So that if you desire to go safely, surely, quickly and comfortably to any point in Southern Iowa, Nebraska, Kansas, or on the Pacific Roads, be sure that you go "By way of Burlington."

All who wish particular information, and a large map, showing *correctly* the Great West, and all its railroad connections, can obtain them, or any other knowledge, by addressing General Passenger Agent B. & M. R. R., Burlington, Iowa.

THE BIBLE BANNER FREE!

We desire to call the attention of the readers of the ADVENT CHRISTIAN TIMES to our offer in the *Bible Banner*, to send it

ONE YEAR FREE

to every minister of the gospel of any denomination who will send us his address, or otherwise signify *his* desire to receive it.

We request the readers of the TIMES to aid us in presenting this offer to such ministers as are devoted men of God, and who would probably *accept*, and be benefited thereby.

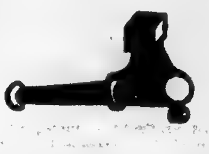
Do not urge any one to accept, for we have not the means, at present, to send very many papers free, but trust the Lord will provide enough to send it where it should go to prepare the way for our weekly papers, and stir up the watchman to sound the alarm to a guilty world. A copy of the *Banner* from one with whom the minister is acquainted is worth a dozen sent by mail from the office of publication.

THE BANNER AND TIMES.

We will send the *Banner* six months free to all *new* subscribers to the TIMES, and to all *old* subscribers who mention this offer when they remit (to TIMES office) for 1872. We make *one* condition to this offer, viz, before the close of the six months they must either notify us to discontinue, or remit for the future, as soon as convenient.

We expect to present a large fine engraving in every number of the *Banner*, hereafter, which will illustrate and add new interest to Bible truth. We have already commenced the series of illustrations. Send ten cents for three sample copies. Address:
H. A. KING,
14 Murray St. New York.

E. H. WHEELER'S
IMPROVED
AXLE & THIMBLE SKEIN



PATENTED JAN. 12, 1872.

THE LIGHTEST, STRONGEST, AND BEST AXLE BEFORE THE PUBLIC.

Less liable to break, and cannot spring under any amount of weight that can be put upon it.

It takes a smaller sized axle and bolster or sand-board than the same sized skeins of common style; is more simple and easier to fit, the skein being of uniform taper, without shoulders upon the inside a better fit is secured. The axle can be turned in a common lathe to fit the thimble, by putting one end out of center.

The arm, or spindle, is so made as to secure the proper set of the wheels, when moderately dished, with the bottom line of the spindle on a parallel line to the bottom of the axle, an important principle never before attained. The set of the wheels is a perpendicular or right angle to the bottom line of the axle upon the face of the spokes, upon their lower half.

This cut shows the thimble and lug for the tension rod across the bottom of the axle, from thimble to thimble, and the socket for the bottom, or the sand-board, as the case may be. I also use a sand guard to keep the dirt out of the shoulder of the hub; but it is not shown in this cut.

RIGHTS FOR SALE.

Sample thimble skeins furnished to purchasers of rights, at actual cost. For further information address
E. H. WHEELER, Memphis,
Scotland county, Missouri.

☞ Please state where you saw this advertisement.

Our Book and Tract Column

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 45c, post-paid.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age with accounts of remarkable phenomena in the heavens, on earth, and in the moral social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 35c.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

THE DAYS IN WHICH WE LIVE. 10c.

An exposition of the Seven Seals. 10c.
The Slaying of the Witnesses. 10c.
A treatise on Revelation 13. In two parts. 15c.
The Kingdom of God, and Signs of the Times. 20c.
The Immortal Soul. Mythology and Theology vs. Bible. 10c.
Last-day Tokens. No. 2. 25c.
[Tokens Nos. 1 and 3 are out of print at present.]
Revelation 20 5c.
The Seven Messages of the Apocalypse. 15c; postage, 2c.
Evangels of the Coming One. 8c; postage, 2c.

The above ten works by Eld. S. S. Brewer, sent to one address, post-paid, for $1 30.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $12 by express.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 36. CHICAGO, APRIL 16, 1872. WHOLE NO. 416.

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Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR

TUESDAY AFTERNOON, April 16, 1872.

What Next?

They tell us the world is getting better; that we are taking higher grounds; that all the world is being converted, and that the gospel of Jesus Christ is being promulgated in every tongue.

Well, this *may* be the case. We are not far advanced in years, but we have heard the aged sigh for the good old times, when they worshipped God in the leafy temple, and by the vine-bowered shades of nature. Has there been any degeneracy in their day? Else why should they sigh for their first love?

We are led to these reflections by observing the events passing around us. We all learn more or less by observation. How except by hearing others talk do we learn the dialect? How are we to determine our brethren, except by the language they may use? How are we to know darkness from light, except we have that sense which enables us to a discernment of the same? How do we know to discriminate between the good and the evil, except by the ruling of God's revealed will? We are expected to bring forth certain fruits, and if we bring forth fruit, will not that fruit be of a nature like unto the parent stock?

But I did not set out to sermonize, but rather to relate an incident that recently came under my own observation.

A Sunday school had need of funds with which to meet all the necessary expenses incident to such organizations. It seems a settled fact that people had rather get some immediate return for the outlay, even if not the worth of the expenditure, than to make a free offering to support other than that in which they are financially interested. The great rage of the American public to-day is—the stage. The pulpit, even, has become in too great a measure a stage, whereon the church worship "that splendid prayer," or the fine dramatical effect of the new parson. Does not this account for the lack of interest both in Sunday schools and churches? But to the festival, social, or amateur theatricals, more properly, the church go with lightning speed. Now so far as this is concerned, we do not wish to be understood as opposed to ammusments of a proper kind. Yet to be sure, my judgment and that of my worthy brother might be at variance.

The arrangements are all made, the pieces all selected, the actors drilled and drilled again, until perfect, or at least so considered by each other, and the people are notified that upon such and such a time the "amateurs," will give an intertainment at the Hall for the benefit of the Sunday school. Admission 25 cents.

The mere announcement of what it is intended to relieve draws many there who would not otherwise go, could they not thus stifle conscience, by saying "It is for a good cause." In this case we have a few love-sick tableaux, music by an orchestra of violins, etc., comic songs, in character, about the fondness for ardent spirits, or, as the trite saying is—

"Wine, Woman and Wassail,"

the whole concluding with a scene from negro minstrelsy, ending with a hoe-down dance by all hands, *all for the benefit of the Sunday school.*

This is not imagination. But the programme of a successful Sunday school exhibition. To say that this was all, would be stating an untruth, though there was a *higher* (?) appreciation of those character negro comicalities than for aught else. There are, of course, those who stand aloof from all such entertainments, and many who think it all out of place.

What a lesson is this that is being taught the young by modern theologians! Is it a wonder that so many drift upon the shoals and sand bars of life? When we see, as in the case stated above, church members covered with *burnt cork*, to personate a low, love-sick, dandy, unnatural plantation scene, we are led to inquire, WHAT NEXT?

Honesty is the Best Policy.

Personalities are very unpleasant, but I hope that you and the readers of THE TIMES will have patience a little longer, as I have no other way to defend myself against the personal attacks so often made upon me through the columns of the *Review* within the last few years.

In the *Review* of March 12, 1872, Uriah Smith in a leading editorial, undertakes to present me in a false light before his readers. It is one of his old tricks. He is used to it. The fact which I now wish to put upon record is this: From my book entitled 'The First-Day Sabbath,' Eld. Smith makes an unfair quotation, by commencing on p. 365, where will be found the commencement of my review of his comments on the seventh of Romans. In order to expose the fallacy of his views on that chapter, I gave an analysis of his theory by reducing it to questions and answers, numbering in all twenty-two. But the Elder's ingenuity led him to see if he should quote *only six* of the first of these twenty-two questions and answers, leaving the other sixteen out altogether, wherein his theory was involved in many self-contradictions; then he could have an opportunity to make me appear in a false and ridiculous light before his readers. And for the want of better work, he descended to this dishonorable—though familiar work with him—to give just so much of my writings as would suit his purpose, and no more! But he will fail in this dishonest work. God is just; and justice, though slow, is nevertheless sure. If we will but wait a little, such men will be rebuked; and Uriah Smith stands rebuked before the world by his prophetess—Mrs. Ellen G. White. The facts are these: some few years since, when I held a discussion with M. E. Cornell, in Portland, Me., on the Sabbath question, this same Elder Smith was there as reporter. And what did he do? (1) By perverting some of my language, (2) by *leaving out altogether my main arguments*, and (3) by exaggerating and extolling Cornell's side of the question; he put me through —"the little end of the horn," as those would be likely to judge those who were governed by his report of the discussion, as given through the columns of the *Review.*

But a few weeks subsequent to this debate, however, Mrs. White had a vision respecting this discussion, which may be found recorded in Mrs. W.'s "Testimonies for the church, No. 13." In this "vision," respecting our debate, Mrs. White says of Cornell: "While he was so confident, he was shorn of his strength.... His sufficient spirit came near making the discussion an utter failure;" etc. From this we can *now* see, that, if the vision of Mrs. W. was true, then the report of this Portland discussion as given by Uriah Smith was *false;* as all his personal attacks upon me have been. And if his report is true, then Ellen G. White's "vision" was false.

Which "horn" of this dilemma will Elder Smith take? T. M. PREBLE.

That "Analysis of the Bible."

I notice that Br. I. Adrian has given a word of caution in THE TIMES, relating to the above work. To this I wish to add, that while the work has had a very large sale in New England, at a great price, I have never found one, out of several hundreds I have conversed with, who are satisfied with it. I have several times exchanged *Berean's Casket* for it, until I could find no sale for them. I have more than twenty testimonies that *Berean's Casket* (costing only $2,) is worth from one to ten times that of the "Analysis," as a reference book.

I. C. WELLCOME.

Berean's Casket is sold at the TIMES' office.

The Christian Life.

The Countess of Warwick

She was not less solicitous to make others good, than to be good herself. She well remembered our Savior's charge to Peter:—"When thou art converted, strengthen thy brethren.

She would drop a wise sentence, or moral or holy apothegm, with which she was richly furnished from her own making, or her collection, and by commending or improving that, she would turn the conversation into a useful channel without offence, and even with pleasure. She kept a book of such wise and weighty sayings; greatly valuing sentences which contained much in a little compass.—The following were a few out of the many:

"The almost christians are the unhappiest of men; having religion enough to make the world hate them, and yet not enough to make God love them.

"The servants of God should be as bold for their master, as the servants of the devil are for theirs.

"O Lord, what I give thee doth not please thee, unless I give thee myself. So what thou givest me shall not satisfy me, unless thou givest me thyself.

"O Lord who givest grace to be humble, give me grace to be humble.

"He loves God too little who loves anything with him, which he loves not for him.

"So speak to God as though men heard thee, so speak to men as knowing God hears thee.

"By how much more the vile Christ made himself for us, by so much the more precious should be to us.

"He who takes up Christ's cross aright, shall find it such a burden as wings to a bird, or sails to a ship.

"It is a great honor to be almoner to the King of Heaven. To give is the greatest luxury. How indulgent then is God to annex future rewards to what is so much its own recompence!

"To be libelled for Christ is the best panegyric.

"Where affection is heavy, there is sin light.

"Sin brought death into the world, and nothing but death will cary sin out of it.

"The best shield against slanderers, is to live so that none may believe them.

"He who revenges an injury acts the part of an executioner; he who pardons it acts the part of a prince.

"She would thus make her attempts upon the friends for whom she had a kindness, and whom she longed to rescue from ruin," "Come, come, my friend, you must be good; you shall be good. I cannot be so unkind, nay so unfaithful to the laws of friendship, as to let you persist and perish in a way which you know as well as I leads down to hell. It grieves my very soul to have so good a nature ensnared against the dictates of its own light, by custom, example, or anything else. If they replied with excuses, she would stop them thus: Pray my friend have patience; hear me out. I know, or guess at least, what you would say, and I would not have you say it. None sin so dangerously as those who sin with excuses.—Use no arguments which will not hold at the day of judgment."

The good Countess had learned St. Paul's lesson to perfection, 'to speak evil of no man.' As a wife, it may be truly said, that the heart of her husband trusted safely in her, and that she did him good and not evil, all the days of her life.—*Memoirs of the Countess of Warwick.*

Intended Reformation.

How dangerous to defer those momentous reformations which the conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone; till at last it will enter the *arctic* circle, and become fixed in relentless and eternal ice.—*John Foster.*

A good deacon, who was naturally a high-tempered man, had been used to beat his oxen over the head, as all his neighbors did. It was observed that when he became a Christian, his cattle were remarkably docile. A friend inquired into the secret. "Why," said the deacon, "formerly, when my oxen were a little contrary, I flew into a passion and beat them unmercifully. This made the matter worse. Now, when they do not behave well, I go down behind the load, sit down, and sing 'Old Hundred.' I don't know how it is, but the psalm tune has a surprising effect upon my oxen."

Secret Sins.

The ichneumon fly lays its eggs in the body of the caterpillar. When the egg is hatched the larva begins to feed at once on the body of the poor worm. It avoids, by a remarkable instinct, the vital parts, and the caterpillar creeps on his way feeding as unconsciously as if he were in no danger.

So many a soul is lost by some secret sin. The friends of a young man were shocked by finding him suddenly transformed into a drunkard. Before they suspected him, he was lost to all shame or self-respect. He had been for years drinking in secret, before this exposure, and the last stages were very rapid.

There is a little weed which sometimes creeps into our canals and rivers, which seems very insignificant at first. But if left to itself it grows so fast, and its rope-like stems become so matted that it seriously hinders navigation; just such a multiplying evil is one secret sin suffered to take root in the heart.

Let us offer every day the prayer, "Cleanse thou me from secret faults." —*American Messenger.*

The Silver Rule.

Paste it up. You all know the Golden Rule—"Do unto others as you would wish them to do unto you." Here is a rule which is almost a part of the Golden Rule, but which we will put by itself, and, because of its value, call the "Silver Rule:" "*Think and say all you can of the good qualities of others; forget and keep silent concerning their bad qualities.*" You cannot conceive how much such a course will lighten your own happiness, and raise you in the esteem of your companions. Did you ever think any more of a boy or girl because he or she found fault with others? Never call your schoolmates or playmates ugly or cross to their faces or behind their backs. If they are ugly, or stingy, or cross, it does not make them better for you to talk or think about it, while it makes you love to dwell upon the faults of others, and causes your own soul to grow smaller, and to become like the foul bird that prefers carrion for food. Rather tell all the good you can, and try to think of some good quality of your mates.—*Youth's Companion.*

From Mary A. Tibbetts.

My heart desires that I should write to you, and the dear ones of the office, now that you are settled in your new Chicago home, not only to congratulate you on your prospects for future usefulness, but to tell you how lonely we have felt during the last two weeks in the absence of our weekly and welcome visitor the TIMES. I have thought, if we are so cheerless without it for even so short a period of time, how do many good brethren and sisters do without it altogether? But it came last evening, and its contents have been read and duly appreciated, and among other things of interest, that article on "The Coming of the Lord," not only comforted me, but threw a flood of light upon the teachings of the great apostle Paul, in contrast with the teachings of the present day; our Baptist brethren have been holding meetings for the last three weeks, in our neighborhood, and have had great success; many additions have been made to the church, and much good has apparently been done. I have met with them, and worked with them, trying to do good and get good, but my heart during the time, has on many occasions been made sad at their utter silence in regard to the coming of the Lord. One would suppose from the preaching of the present day, that no such doctrine was ever taught in the sacred oracles, and that Paul had never exhorted his brethren to be comforted with those blessed words, the coming of Jesus to wake the sleeping saints and translate or change the living ones; but instead of that, it would seem from his teaching that he hoped to be among those who would personally meet the Lord, for he says, "*we* which are alive and remain," as though he expected and believed the time close at hand when the Lord would be revealed from heaven, to his waiting people; and hence this subject, now almost ignored by modern theologians, was made a prominent theme in his writings. I have sometimes thought that more ministers believe this precious truth than we are aware of, but are unwilling to teach it lest they should be thought to favor the Adventists, who have come squarely out on this and other great Bible truths pertaining to these days. If this be so, (and I think it is), I pray that their whole duty may be made so plain, and the claims of conscience press so hard, that they will leave the inferential theology, and come to the chapter and verse theology of the Bible. I trust that as a body of Christians we shall live worthy of the blessed truths we profess. O, let every house have a family altar, where the incense of morning and evening prayers shall ascend to the Mercy Seat, bringing in return the rich blessing we daily and hourly need; let us also be faithful in our closet duties and in the daily reading of the Scriptures, and then all other duties will become easy. We shall be able to live above the vanities and amusements of the world; its pleasures will cease to interest us, and we shall not only avoid bringing reproach upon the cause we love, and the profession we have made as those waiting for our Lord, but be ready when he shall come with the many mansions he has gone to prepare for those who love his approaching.

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

Upon Four Propositions, Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

ELD. HIMES' SEVENTH RESPONSE.

My brother has been either a very frugal or a very careless reader upon my side of this question, or he never would have styled Prof. Hudson "the Magnus Apollo of soul-sleeping." *The Prof. was never a soul-sleeper at all*, but held, as do many, especially in England, to the survival of all souls until the judgment, believing that then the sinning soul will become extinct. I will notice one other inaccuracy, and then attend to what is said of the parable of Lk. 16.

My brother disposes of my remarks upon Phil. 1: 21–25, by simply denying that *analuo* ever means *return*; even in Lk. 12: 36. Inasmuch as no version or translation under heaven ever rendered it anything else than *return* in that passage, and Hink, McKnight and Liddell and Scott all give *return* as our definition of the word, my brother would do well to revise his declaration. Such glaring inaccuracies can only injure his cause.

As all my brother has said upon the parable of Dives and Lazarus turns upon one point, I need pay attention to no other. His position stands or falls with his affirmation that *Christ endorsed the views of the Pharisees by using them in a parable.* This is absurd upon its very face. A parable may be founded upon either fact or fiction. The framer of parables enjoys as large a license as does the poet. One might as well assert that Jotham believed the trees had a meeting to choose a king, as that Jesus assented to the heathen fables of the subterranean intermediate state. But says Eld. Braden; "if he did not, he was a deceiver," because his hearers would necessarily understand him to do so. There is a good deal of groundless assumption concerning the views of the Jews in our Savior's day, as there is of those of the heathen. It is commonly urged that the heathen generally believed in a future life, and many suppose that the masses really did believe all the fabulous stuff about *hades*, and Charon, and the Styx, etc. But the fact is, there was a general disbelief of the doctrine of a future life, and the vagaries of the poets were justly regarded as fables. Just how much of the trash that has come down to us in that receptacle of human tradition, the Talmud, was believed by the "common people" of Judea, I of course cannot say; but it is begging the question to affirm that they were so imbued with Pharisaic theology as to not be able to discern the fact when it was used as the imagery of a parable, to enforce a lesson intended for a special class. They certainly had common sense, and knew that it was lawful to use either fact or fiction in parables.

There are many objections to my brother's theory. I will mention a few of them. If he endorsed the Pharisaic system, he did so unreservedly. He made no qualifications, no reservations. Hence, he must have sanctioned the non-resurrection of the wicked, the materiality or substantiality of the soul, and, worse than all the rest, that crowning puerility, that the abode of departed spirits is underground. The Pharisees' fable ran, that God had fitted up a place underground, in two apartments, separated by a "deep gulf." To one or the other of these all the dead go, as disembodied souls. In one of these chambers beneath, if Eld. Braden is right, the lost are to-day wailing in *literal fire.* So the Pharisees believed; and he says Jesus endorsed their views. I cannot confidently say whether the righteous are underground or not. Their apartments may be "To Let!" for we have had vague hints that the souls confined there all took flight to heaven when Jesus was raised from the dead. We wait for more definite information on that point. But that the wicked are there, being punished, seems certain: they are being punished, and also awaiting the day of judgment—an arrangement that makes a broad farce of the predicted day of judgment, at the second advent. Jesus says, "*then* shall every man be rewarded;" but Eld. Braden says every *dead* man is being rewarded now.

More than this; if Jesus became the backer of Pharisaic theology, in doing so he flatly contradicted those Scriptures to which he had referred the Jews for a knowledge of a future life. From the list of all the passages in the Bible containing the terms *sheol* and *hades* my readers will have already perceived that there are three classes of these texts; (1) those that mention the term, but neither assert or imply anything definite as to its meaning. The word could be used in them with equal propriety, whether *sheol* were a state or a place, or whether its inhabitants were conscious or unconscious.

(2) Those texts which make mention of them in such a way as to make certain inferences necessary. As when Jacob says—"I will go down to *sheol.*" So far as this passage is concerned it might be a place of either consciousness or unconsciousness; but its location cannot be in heaven, or away from the earth; but "down," or in the earth. (3) We have plain, direct, and unequivocal assertions as to the conditions of *sheol*, and of those who fall into it. And the difference between my brother and myself is, that I make these Scriptures the standard of interpretation—let God be his own interpreter. I take those unambiguous, explicit utterances of the Holy Spirit, which contain positive, and plainly literal statements, as the basis of faith, and explain indirect and ambiguous allusions by them. Do, in fact, just the opposite of what he so unjustly charges me with doing. But my brother cites a long array of heathen traditions, adopted by the Rabbis, Scribes and Pharisees, and lays them down as a premise, and then shows that certain passages where *sheol* occurs can be harmonized with the heathen idea, while he deliberately sets aside the third class of texts I have mentioned, as uninspired utterances, or accommodations to the ignorance of those ages. But the Book says, "Let God be true," even if it makes "every man a liar." I must then be pardoned for believing that Zoroaster and not Job, that Homer, not David and Solomon, that Philo, not Isaiah, that Plato and not Paul, were "ignorant;" and that God's chosen ones both knew and told the truth concerning the state of man in death. When the Holy Spirit affirms that the dead are "silent in *sheol*" (Ps. 31 : 17), I decline to set aside the explicit statement on the authority of the Talmud, or any other writings. I read in God's word that the dead do not praise or even remember him (Ps. 6 : 5; Is. 38: 18), that there is no work nor device nor knowledge nor wisdom in *sheol* (Eccl. 9: 10); and that the dead know not anything, (v. 6). Tradition and philosophy assert that the dead *are* conscious, and that there *is* wisdom in *sheol!* The issue is a square one. Which is true: the Bible or tradition?

My brother denies that the traditions are of heathen origin. They are from God, or they are not. If from God, let him cite chapter and verse. If not found in Scripture, they are "not to be required of any man that they be believed." He then as much as admits that they are of heathen origin, and endeavors to retrieve their character by associating with them the thought that the idea of the resurrection first came to the surface in the scum and froth of tradition. We are not now discussing the origin of this doctrine, but my brother's assertion that Moses, and Job and Abraham, and I know not how many more of the ancient worthies, had no idea of the resurrection, is pure unwarranted assumption. The coolness with which he sets aside a half of the Bible as an unsafe instructor upon this topic, and cites the trash of the Talmud as final authority as to the Scriptural usage of terms, is decidedly refreshing, though far from convincing.

The notions of the non-resurrection of the wicked, of the materiality of the soul, a spirit world inside the globe, with a flat contradiction of the Scriptures, and setting up "human tradition" as the final standard of appeal in exegesis, are too great a burden for my brother's theory; hence, it breaks down, and his argument from the parable of Luke 16 has no force whatever.

One can prove anything by "combining Scriptures." My brother says, "*Tartarus* is the abode of the wicked in *sheol*, and the fallen angels are there. *This Jewish idea is true!*" Is it, though. I ask better proof than a bare assertion. I affirm it is false. The devils are not in *sheol*, for the excellent reason that they are not *dead*, but alive, and conscious and intelligent. Only the dead are in *sheol*, and they "know not anything." His remarks concerning the Sodomites are equally gratuitous. They are nowhere said to be in *Tartarus*, but Peter declares they are turned to ashes, and that this was their exemplary punishment. No, says Eld. Braden, they are *now* "suffering the vengeance of eternal fire." But if Jude 6 proves that the Sodomites are now consciously "suffering," it equally proves that they are still engaged in the same practices that led to their overthrow.

I would here call attention to the fact that my brother agreed to affirm the following proposition: "Man is by the constitution God gave him in creation, and which he still retains, a being that possesses a spirit that will endlessly exist in a state of consciousness." We have now had seven letters, most of them long ones, and *not one* direct argument to the point. Those who recollect the proposition next in order, that I am to affirm, relating to the condition of man in death, will have perceived that instead of attempting to prove his own proposition, he has let it severely alone, and only paid attention to the question of the *survival* of the soul in death. In closing his seventh letter, all he claims to have established is, that the dead "are conscious between death and the resurrection." And now having devoted seven letters to my first affirmative proposition, he attempts to still further prejudice the case, by here, to use his own inelegant phrase, "lugging in" the question of the future punishment. I will attend to that, and to his mis-translation of 2 Pet. 2:9 when we come to it. Meanwhile let us hope that before leaving proposition I, our brother will at least sew together a few fig leaves of argument to cover its desolate nakedness. Our readers are too intelligent for him to succeed in his attempt to make them believe that by attacking my affirmation he is defending his own. Why not candidly admit, as most intelligent immaterialists do, that the doctrine of his proposition is *not taught in the Scriptures;* that is at best an inference. The Scriptures are silent on the immortality of the soul or spirit. The fact that my brother has written so much without one direct argument to the point, is the best possible proof that Alex. Campbell was right when he said—"Immortality, in the sacred writings, is never applied to the spirit of man. It is not the doctrine of Plato which the resurrection of Jesus proposes." And who of my readers is prepared to dispute those other words of the same great mind—"We are always suspicious that if the word is not in the Bible, the idea which it represents is not there." What candid mind can face the fact that man nor any part of him is ever in the Bible styled immortal with the other fact that he is called mortal; that he is never compared to any thing permanent or enduring, but the opposite; that the intelligent being is said to die; that death is again and again predicated of the soul; that even the spirit of which he makes his boast is the common heritage of all sentient creatures; and the fact that man's life is but spirit is cited as proof of its frailty—what candid mind, I say, can look these things in the face and doubt that not only *these* words are in the Scriptures, but that the ideas they represent are there also?

The people of God have always been the common people. Common sense, then, teaches us that his revelation to them should be expounded from the simple to the obscure, and not from the difficult to the plainly literal: otherwise only the learned could receive and understand the Scriptures. This is the Romish doctrine, and it has obtained, in effect, only too widely among Protestants. And when the Scriptures are explained from a basis of parables and confessedly difficult and obscure passages, are lighted with the lamp of tradition rather than used as a light, the privilege of the common people, the right of private judgment, is taken away; and we are told, in effect, that only those who can read Homer and Virgil, and the Talmud, can understand the allusions of Scripture, or the Bible usage of words. Let those who will, receive such doctrine. It will hardly obtain among Disciples, who were first organized upon the principle of demanding a "Thus saith the Lord" for every item of faith as well as practice, unless they shall recede from that high ground.

My brother passed by my objections during two articles, in order to lift the discussion "out of the ruts into which it had fallen:" but he has got well back into them in his last letter. He charges me with dishonesty in arraying his second against subsequent letters. Our readers have his letters and my specifications of his self-contradictions, and can judge whether my points are well taken.

I do *not* know that Homer and others spoke of the departed as the Hebrews did; for they spoke of them as alive, and the Hebrews spoke of them as *dead*, exactly opposite conditions. The law prohibiting necromancy proves nothing to my brother's purpose. He has admitted that the only case described in the Bible was an imposture—that a demon pretended to be a dead man. He has admitted that communication with demons, and even actual deception, with no spirit communication of any kind was proscribed by this law. Can assurance go further, then, than to set up the claim that the law against so-called necromancy *necessarily implies* that communication with the dead is possible? Is. 8: 19 does not afford the evidence my brother thinks. It affirms nothing but that certain ones "sought to the dead." Saul sought to them; but it was not the dead man that communicated with him.

Ex. 3: 6 comes up again. I confess my astonishment at my brother's dealing with this passage. He now says: "It is now agreed by both parties that the purpose of God in Ex. 3: 6 was to declare *to Moses* his relation to the patriarchs." And yet when he introduced this argument he was careful to declare of this very point—"Mark! I do not say that this was the intended meaning of the passage, nor even that Moses so understood it!" Now I believe just what I have said—that the passage was intended to remind Moses of God's covenant relation with Abraham; that certain promises made to him were yet unfulfilled; and that in saying "I am the God of Abraham," he simply meant that Moses should understand that he considered himself still bound by the covenant he had made with "the friend of God." My brother's repetitions that God *could* not say "I am the God of Abraham," unless he were conscious and alive, is the baldest assumption; and the only argument he has produced is a totally inapt illustration. I might as well say, "I can only truthfully say that I am the son of A. B. while A. B. is alive and conscious." And the inference that because God said to Jacob while Isaac was alive, "I am the God of Abraham and Isaac," that Abraham had "as real an existence as Isaac," if it proves anything, proves—"as the copula is not used in different senses in relation to Isaac and Abraham," that Abraham was alive in the *same sense* Isaac was. This is trifling with the question—not argument.

My brother stakes his reputation as a scholar that the sentence, "I am teaching a Normal Class, does not affirm the existence of a Normal Class." He then endeavors to split a hair "'tween the west and northwest sides," by making a distinction between an implication that is positively essential to the assertion—the assertion could not exist without it—and the assertion itself. And to crown all he affirms that "I am the God of Abraham" "as necessarily implies" the conscious existence of the patriarch, as "I am teaching a Normal Class" implies the existence of said class. Think of the clouded intellect of Moses. He is told as plainly as "I am teaching a Normal Class" tells of the existence of said class, that Abraham is alive, and yet Eld. Braden dares not affirm that Moses so understood it. Poor Moses! However, as the idea the assertion "I am the God of Abraham," was intended to convey, and how Moses understood it "is no part of the argument" (see Eld. Braden's third letter), it is perhaps a matter of not much consequence. But I cannot help suggesting whether my brother's course on this and some other points does not lay him open to the suspicion that some of the decidedly unchristian and uncourteous epithets which he has substituted for arguments have been evolved from the depths of his own consciousness.

My remarks upon the transfiguration are replied to by the charge of "playing 'Now you see it, and now you don't,'" and of "thimble-rigging." These terms characterize me as a willful and deliberate deceiver. They are no more nor less than personal abuse. I may be in error, and my arguments may be weak; but my brother's resort to vile abuse is a tacit confession that even if he is on the right side, he has no *arguments* to confute mine. Who believes that he would have cried "thimble-rigging" if he could have produced a demonstration that my exegesis of the vision on the mount was incorrect. More Bible and less Billingsgate would be an advantage to his cause.

He intimates that I have kept back my definition of spirit. In my second letter, and I think elsewhere, I clearly defined the term.

My brother's forte is evidently in asking questions. He wants to know what 1 Thes. 5:23 means? And he endeavors to spice the question with ridicule. Will he tell us what this passage means? "Thou shalt love the Lord thy God with all thy heart, and soul and strength and mind." A candid answer to this question is an answer to his own. Dividing soul and spirit means dividing life and being. A living man is a living soul: when his spirit or breath of life is taken away, or divided from *the soul*, it is no longer a living soul, but a dead soul or man.

My brother misrepresents me when he says I avoid the passages where spirit and soul "*can have* but one meaning." He forgets that I showed that they both can and do have another meaning. Paul's "spirit was stirred within him," is one of Eld. Braden's stock passages. I have shown that here, as in a hundred other places, spirit means the *mind.*

Mat. 10: 28—destroy can't mean destroy because "the destruction is inflicted after death." I can hardly believe my brother serious in such talk. The destruction is [illegible] only after death, but after the resurrection also, when both soul and body are destroyed beyond redemption in *gehenna.* The [illegible]ence between this death and that suff[illegible] many believers at the hands of their persecutors, is just this. That God's dead [illegible] live again, and live forever, while those who sink in the second death are blotted from existence. Their punishment is eternal. They will never see light again.

Concerning the use of *hades* in the N. T. my brother is mistaken. He said; "It occurs eleven times in the N. T., and *invariably with the meaning 'abode of spirits.'*" Now he says he *meant* "it never meant grave." He did not say so. The exaltation and descent of Capernaum are both figurative—*to* heaven, means very high: *to hades* means very low. The expression is made very plain by Is. 14, where the descent to *sheol* is explained to mean a total destruction; which is just what happened to Capernaum, and occurs to all that goes into *sheol.*

He says that writers of my class "attempt to set aside the clear teachings of plain passages by quoting figurative language and obscure passages." This is decidedly cool for one whose sheet anchor is a parable, and who sets aside Eccl. 9: 5–10; Ps. 6: 5; Is. 38: 18, and indeed pretty much everything in the O. T. that militates against his theory.

Take No Thought.

Thus reads the common version of Mat. 6: 25. But what are we to understand by this injunction? If we receive it in its literal, obvious sense, the inquiry arises, What worldly enterprise, what benevolent undertaking, what religious work can be either commenced, carried forward, or brought to a successful completion, without "thought?" What farmer can raise his grain, his live-stock, or his fruits—and thus obtain his food and clothing—by "taking no thought" about them? What mechanic can suit his customers, what merchant can succeed in his business, what physician or lawyer, or minister of the gospel can gain the confidence of the people, or prosper in his calling, by "taking no thought?" How can the young gain an education, or learn a trade or a profession, with "no thought?" How can a person obtain a knowledge of his own sinfulness, and of Christ as his Savior, by "taking no thought?" Or how is it possible for any of us to obtain our needful *food*, drink and *clothing*, without earnest and continuous "thought," on the part of ourselves or others? Can it be that Jesus meant to enjoin upon his disciples what the words "take no thought" impute to him? Would not such an injunction practically carried out, lead men to be thougtless, indolent and improvident? And do not other Scriptures expressly direct, "Think"—"meditate on these things?" And "Lay up for yourselves treasures in heaven;" "provide things honorable in the sight of all men;" each direction implying earnest "thought," yea *fore*thought, and effort? And further, "If any man provide not for his own....household, he has denied the faith, and is worse than an unbeliever?" (Phil. 4: 8: 1 Tim. 4: 15: 5: 8; Rom. 12: 17.) Yet the injunction remains, "Take no thought." It is given as a practical direction for man's conduct; and as such, it should be in plain, unmistakable words, used in their ordinary sense, and capable of being readily understood and applied. Certainly a translation which thus misrepresents an important duty, by contradicting other Scriptures and universal practical facts, cannot be termed either good or correct.

Previously to the King James' version, Tyndall, Cramner, the Genevan, the Rhemish, and the Bishop's Bible, had all rendered the passage, "*Be not careful* for your life, what ye sha eat." This rendering corresponds more nearly with the true meaning of word *merimnao;* which refers more to *feeling*, than to *thinking*. The verb is derived from the root or ground form *mer; meros* and *meris* both meaning a part, and *merizo*, to divide into parts. Hence *merimnao* naturally and properly signifies, to have the mind divided or distracted, to be uneasy or disquieted, to be distracted with care or anxiety. "To be disquieted" makes good sense in the whole class of thirteen like passages, where *merimnao* occurs. For example, "Be not disquieted for your life, as to what you shall eat." "Which of you by being disquieted can add to his stature one cubit?" "Be not disquieted in respect to the morrow; for the morrow will be disquieted of itself." "When they deliver you up, be not disquieted as to what or how you shall speak." (Mat. 6: 25, 27, 34; 10: 16.) "Martha, thou art disquieted, and troubled about many things." (Lk. 10: 41.)

This rendering harmonizes words of Jesus in Jno. 14: 1, 27, "Let not your heart be *troubled*." "Peace I have with you, my peace I give to you;" etc.

It also exactly meets a want which Christ's disciples often deeply feel. They are sometimes tried in regard to obtaining the necessaries of life. Sometimes they are in pain of body, or in distress of mind; they meet with disappointments and trials, or they are troubled with doubts and fears, or with evil forebodings. And just here, in their time of need, and when other helps fail, these sweet words of Jesus come to their relief, like ministering angels of mercy: "Be not disquieted about food and raiment but trust your Heavenly Father's care and love." "Let not your heart be troubled; believe on God, and believe on me." "Peace I leave with you, my peace I give to you;....let not your heart be troubled, nor let it be afraid." And that precious exhortation of the apostle: "Be disquieted in regard to nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds, in Christ Jesus." (Phil. 4: 6, 7.)

From this brief examination, we may learn the great desirableness and importance of having God's word clearly and faithfully translated; (1) That errors may be removed or avoided. (2) That we may receive from it just the instruction, and the measure of peace and joy which our Heavenly Father has provided for us in this priceless record of his fidelity and love.

C. W. WATERHOUSE.

Some of the Evils of the Times.

We are not of those who say the former times were better than these. The highest wisdom has characterized the doing so as unwise, not because the saying may not be true, but that in any case making such comparisons is an unprofitable exercise. The distinctive evil and good of each period are largely its own, and differ from those of other times, and usually they are connected with the governing influences of their various epochs. There are vices and virtues that thrive best in times of war, while others spring up and flourish in seasons of peace. Poverty has its peculiar vices and virtues, and wealth its. The learned and the unlearned, the cultured and the rude, the renowned and the obscure, the flattered and the neglected, those of each class have their several temptations, and develop in life their own peculiar good and evil traits. Every age, locality, or division of society has its own distinctive moral character, affording in each case materials for the panegrist or the artist. The genuine reformer has to do with the evils of his own time and place, not because they are greater than others may have been, but because they are before him and invite his efforts.

Sitting at our table, in this great center of the nation, and in contact with the social and religious public, we are brought to contemplate the evils most prevalent among us. We sometimes figure to our imagination the scene that would appear could we see, as the divine Omniscience sees, all the abominations transacted or in process at any given moment in this city; and we are thankful that it is hidden from our eyes. But enough comes to the surface to make the heart sick if they are dwelt upon moodishly, or to rouse the soul to earnestness if contemplated as wrongs to be righted or as evils to be removed. The world will never become right until sin shall be destroyed, and it is pretty well ascertained that sin is most effectually overcome, not by direct assaults, but by promoting the growth of the opposite moral qualities, as noxious weeds are most surely kept down by the steady growth of the cultivated plants. There is but little to be hoped, therefore, in the way of reformation, from the mere satirist; and yet the satirist has his mission—that of a rough handed Baptist, appointed to prepare the way for a more radical, because a more spiritual, reformer. It is, however, a good work to detect vice, and to force it from its coverts into open day—to strip it of its false livery and present it in its true colors. A vice newly detected is half destroyed; but tolerated for a time after its detection, it soon claims and is accorded immunity.

Ours is a period of unprecedented *activity*, and out of that fact spring the distinctive qualities, good and bad, of our times. This spirit of the age, exercised upon the vast physical resources of the country, made the more available by the facilities of modern machinery, results in an unprecedented increase of wealth. Success stimulates desire, till at length greed of gain has become the characteristic of the age; and out of this springs nearly every form of our specially prevailing vices. The service of Mammon begins its course of ruin by searing the conscience and deadening the moral susceptibilities, and after that the development of specific forms of wrong is only a matter of occasions and opportunities. Political corruption, rapacity in trade, gambling speculations, defalcations, embezzlements and extortions, are the more flagrant forms of its development; while its less offensive, and only less destructive, forms are over-tasking of one's self and others, engrossing of one's time and thought and feelings and being in "business," to the exclusion of domestic, social, and religious culture and enjoyments. Here, if we mistake not, we may detect the source of many of the evils that afflict us.

Our activities are not themselves vices; commonly they are reckoned cardinal virtues; but how naturally do they lead on to the chief vices of our times? And till some nobler purpose shall call forth these energies, and their results shall be consecrated to some better end, our solemn moralists will hurl their satire to but little purpose.

But the earnest and acquisitive devotees of Mammon comprise but a comparatively small part of society. The toilers for daily and yearly subsistence, who literally take no thought for the morrow, are scarcely less slavishly devoted to gain than those higher up the financial scale. Some few, indeed, determine to become rich by what is esteemed legitimate means, and generally they succeed, for wealth is within the reach of nearly every one who will accept the conditions upon which it is offered. They labor diligently, live frugally, study economy, expend almost nothing for self-culture or mere pleasure, but live only to grow rich; and while wealth acquired brings honor, the process of its acquisition very likely eliminates every trace of real excellence from the heart, and actually reduces the value of the man to just so many dollars and cents. There are always such to be found scattered here and there through society—mere savings banks, or life insurance policies for the benefit of others—but they do not constitute the most numerous class.

The greed of getting is not always accompanied by a corresponding lust for accumulating. Men acquire to spend as earnestly as to increase, and the resultant effect upon character of prodigality is quite as deleterious as that of avarice. The desire for costly living is indeed the crying vice of the age. It pervades all ranks of society; it tasks the laborer till life becomes a burden; it impoverishes the trader, robs the farmer, mechanic, the artisan, of the little capital needed to enable him to prosecute his business successfully, and tempts trusted agents to peculations and embezzlements. It destroys contentment among the poor, leads to trades-unions and "strikes," and at once makes the acquisition of wealth a necessity and impossibility. Under its influence the simple pleasures and homely virtues of the poor have been swept away together, and everywhere is heard the maddened cry for *more money*.

A sensational religious satirist has lately published a volume on the "Abominations of Modern Society," one chapter of which is entitled the "Power of Clothes," which, after the writer's wont, disregarding any definite classification, treats of all sorts of fashionable extravagances, from the fitting of a glove to the display at a "splendid" funeral. This passion for display is peculiarly the vice of our women (though not a few of them are guiltless of this indictment), and in many families it fairly counterbalances the greed of gain on the other side of the house. To dress richly and wear costly jewelry, "flashing diamonds;" to live in costly houses, sumptuously furnished and well stocked with servants; to ride in fine carriages, drawn by gayly caparisoned horses, and driven by a coachman in livery, and to find out occasions for the exhibit of all this wealth of ornamentation, fill up the ideal of the fashionable lady of the times—a name to which thousands aspire whose limited financial resources make such aspirations doubly criminal. The race of coxcombs in male attire is less than at some former times; and now men set out the "lady members of their families" to display their quality in clothes and equippage, somewhat as the Orientals have their dancing done for them—by their slaves.

Out of this unwholesome love of display has grown the intolerable expensiveness of living, which has become a subject of almost universal complaint. To maintain a family or keep a house is no longer possible except to the favored few whose annual incomes are reckoned by thousands. Hence the idea of a home has grown to be old-fashioned, a matter of memory of former times and remote places. Families, somehow nearly always with but few children, board at the hotels, or live in apartments and "feed" at the restaurants; while young men avoid marriage as a luxury quite beyond the reach of their income, a condition of society that indicates a far-gone stage of moral decay. Still others, struggling to respond to the vicious demands of fashionable life, adopt all possible means to increase their gains. They urge themselves onward to the most painful efforts in business; they embark in hazardous adventures, or, finding opportunities, they are tempted to misappropriate whatever may have been intrusted to them. There can be no doubt the combined financial and moral ruin of many who had before borne unblemished reputations have grown out of causes operating within their own family circles. To the vicious prodigality of the times, more than to any other cause, must be charged the fearful prevalence of criminal procedures in all sorts of money matters.

In rapid succession there have recently been developed around us a series of gigantic frauds, the noise of which fills the civilized world. With a suddenly assumed virtuousness, the public are pouring their execrations upon the heads of the chief delinquents—very justly, no doubt, and yet these are emphatically the men of the times. Our Tweeds and Sweeneys and Ingersolls are the natural productions of their evil times; and he, the chiefest of them all, who lately fell by the murderous hands of a rival in one of his many forms of criminality, is the fairest, though the foulest, specimen of the monstrous overgrowth of vicious greatness. But, worst of all, the same conditions that have made such men and such careers possible have also vitiated the whole mass of society. The moral tone of society in respect to all financial matters, and especially as to all fiduciary trusts, has become sadly depressed. Departments of business of at best doubtful morality are readily engaged in if they only promise large gains. Places with very moderate compensations, but affording opportunities for peculations are eagerly sought for, and men grow rich in positions whose legitimate incomes afford but a moderate living.

The practical lessons taught by these things are various and vastly important. They suggest the inquiry whether indeed it is not possible to secure pecuniary success at too high a cost; whether it is wise to make the getting of money the great business of life, and whether the use of money compensates for the pains and labors of obtaining it. With the possession of wealth the temptation to luxury, ostentation, and profligacy is always strong and acting at great advantage. How hardly shall a rich man avoid these evil influences, and with how much greater difficulty shall the children of rich men escape these dangers!

"Society,"—the mysterious and powerful something so-called—is neither virtuous itself, nor a promoter of virtue; and they who would escape its contamination must avoid too close a contact with it. It is more exacting than death, and more greedy than the grave. The rich purchase its favor at a great price, while poverty with it is an unmitigated offense. Fashion is its code, to which all who submit themselves must part with their liberty, their manhood, and their domestic happiness. Its service must be paramount, and right and honor and honesty must yield to its behests. That a Christian should be a "society man" is as impossible as that a man should at the same time serve God and Mammon. All attempts in that direction are miserable failures and contemptible shams.—*Chr. Advocate.*

Correspondence.

From P. W. Hough.

SIBESVILLE. At this place and was called to attend a funeral, Aug. 27. My text was Mk. 16: 15. I held three meetings in the day. Two were baptised in the afternoon. I received an earnest request to hold a series of meetings with them at my earliest convenience.

There had been a Disciple church in the place, and a Methodist class near by: but these two bodies did not work together agreeably. The people lost much of their interest, the meetings ran down and finally were given up. It was as cold a place as I ever want to be in.

Commenced Oct. 22, gave five discourses to full congregations that gave good attention, but no special moral movement, only they agreed to hold weekly prayer meetings, if Br. Graves of Henrietta would meet with them. This was agreed too. At my return, Nov. 19, there was quite a good interest. Prayer meetings had been largely attended; but I learned that during my absence the Methodist preacher had preached to them, and also the Disciple minister, and one of the old Christian order, and the last had organized a church of thirteen members. I gave three discourses to crowded houses, but there was a great want of living laborers in the meeting. One who had been a deacon in the Disciple church, said he had learned since he had come to these meetings that baptism was not all of religion. He believed it had its place in the economy of God, but it was sometimes presented in a wrong way. For his part he could say he had made no advances since he was baptised: but now he would lay all the altar and go into the vineyard of his Master one of the work hands. By this time there was more spirituality than formerly. But no break down in the ranks of unbelievers.

My next visit was Dec. 24, in the even[illegible]. The old Christian order h[illegible] meetings the same day [illegible] they had obtained Eld. [illegible] of their ablest divines, [illegible] preach [illegible] them that day. His text [illegible] the a. m. was the thief on the cross. [illegible] asked him to take part in the opening [illegible]vices. He did so. I chose Rev. [illegible], and gave for a subject, a history of the events and time of the opening of the seals, making but few remarks concering the souls under the altar, then gave liberty for questions or remarks. Eld. W. arose; said there was a good many kinds of wheat, but it was all wheat, and so of corn, and so of mind, on theology. He had read a great many commentators on the Revelation: but the best he ever saw was the one that said "let it alone," and as for those souls under the altar, they were in heaven—bringing the usual proofs. About the coming of Christ, he believed he came where two or three meet, and when we die, quoting Mat. 24: 44. Also he believed Christ would come personally, but that time was far distant and concealed in the mind of God. Also he believed in a resurrection, but with what body, who could say?

I said I was glad he had given us a synopsis of his faith. All I wished to say was, that taking his faith for his lamp, he must walk sometimes (to say the least) in darkness: for *Jesus* says the apocalypse is a "Revelation God gave to him; and he had sent an angel to make it known unto his church, and had proclaimed a blessing would follow them that read it, or even heard it and kept what was written. However the brother might be of that class that the Savior spoke of that were so rich in goods they had no need of anything more. (Rev. 3: 17.) As it respects the souls under the altar he differed widely from Paul, who speaking about the pious saints who had died in his day, who, he declares, had *perished*, if there was no resurrection. (1 Cor. 15: 18." As to the coming of Christ, at death, at conversion, etc., Paul said he had been here once, and to them [illegible]at look for him he would come *a se[illegible]d* time. If the brother could get an [illegible]termediate coming between the first an[illegible]d second he was ahead of me.

I then said, "Brother, do yo[illegible]elive in the literal re-living of the dead?" He replied, "I am not obliged to answer." I said, "Certainly not: I asked the question for your own benefit: for I feared from what you said before you took your seat that some in this audience would judge that you did no believe in the literal re-living of the dead. I therefore took this method to have you change that statement."

He arose and said that he believed in the resurrection, but Paul said, With what body do they come? There was a natural body and a spiritual body. He was then living in the seventh body he had had since he was born, and that there was not a particle of matter in his whole system that was in him seven years ago. He was not the same man.

I replied that he misunderstood Paul; for he made "It" that was the "natural body" the same "it" that constituted the spiritual body; proving thereby a literal re-living of the dead. I then asked him: "Suppose I stole a horse of you or some one else—sold it in LaCrosse, got money enough to go to Canada and remained there seven years. At my return would you get out a writ for *me*?" No answer. Suppose I was brought before the court, and I declared I was not the man: would they acquit me? (Mum.)

Again I asked: "Are you a married man? (Mum.) I know you are, and you was married years ago, and are still living with the same woman that, if you are sincere in what you say, is not your wife. Why not be honest and tell your wife you are not her lawful husband; or get some one to marry you over every seven years; or go get some one else you may like better? Why don't you tell your children that you are not their father? Their father died when they were seven years old.

We then sung the doxology and I asked him to pronounce the benediction. I have not seen him since. The people made request for me to still continue my labors with them. On my return I found that the Disciples had held a series of meetings, and also Methodists and Disciples had removed their organizations. The Methodists had made arrangements to preach to them as they might need. I had very full congregations, and on Sunday closed the evening service with the Lord's supper. It was a precious time. I then told them they knew how things were with them when I commenced to labor with them. I was glad of so much interest and good understanding and feeling among them: that as they had the ministry of three orders I did not deem it best to leave another appointment with them, as I had calls elsewhere. I wished them to be faithful and love one another and pray for me.

It was hard to part with them. I had received many tokens of kindness from them, especially the young people that comprized more than half of the audience. My prayer is that they may all come to Jesus and be ready for his coming. Amen.

From O. D. Gibson.

My late discussion reported in the TIMES was at *Palmer*, instead of Morrisonville, as expected. Some at M. being dissatisfied that it was not held here, besought me to accept a challenge of a Methodist minister by the name of D. S. Snow. Upon their pledge that he should treat me and the subject with candor and Christian courtesy, I accepted; he also signing an agreement to the same effect. He was to affirm three points, and myself but two. However, we discussed but one point, which was this:

Resolved, That the soul of man is an immaterial substance.

To sustain this, my opponent arrayed all the belief in ghosts, shades, hobgoblins, and phantoms from the ancient poetry down to the Spiritism of present day, interspersed with tirades against materialism. He claimed immateriality of the soul because we have consciousness. I proved the same for animals. He claimed it because man reasons. I proved the animals do the same. He then attempted to apply some Scriptures, but with the same vague inappropriateness in their application as his former illogical reasonings. But all this was nothing to his personal comparisons, theatrical and clownish slurs, and ridicule. What he could not argue down he would laugh down, or attempt to. He was repeatedly called to order by the moderators. I gave notice before the third session, if there was not more candor and Christian courtesy exhibited during that session, it would close the debate. The moderators decided that his course was abusive, and if persisted in, I would be justified in closing the debate. He denied it all, and continued in the old track, so the debate closed, to the regret of many. I remained in the place and gave several sermons, and then left for other fields of labor.

Met on the Sunday following with Br. Calkins, at Maple Grove, five miles from Palmer. Here is a small church that I organized over a year ago; they are growing and the truth is prospering in the neighborhood. I expect to visit them once a month, for a season. I visited a district three miles west from Springfield, where the seed is taking some root, and I hope will bear an hundred fold. I have received a challenge from F. M. Jacobs, a Campbellite Christian, to discuss the life and death question, March 12, to continue some days.

I wish to mention one or two thoughts presented by Eld. Worley in our debate at Palmer. He presented 1 Pet. 3: 18, 19, to prove the conscious state of the dead, claiming that Christ's spirit, while his body was dead, went and preached to the spirits of the antediluvians. I inquired what he went to preach to them for? Was it to taunt them, or was there probation in hell after death? He replied he went to this prison-hell, or *hades* to comfort them with the news that the promise was fulfilled, *i. e.*, that he, the promised Messiah, had come and died! But he did not tell how this could comfort them, they having been disobedient, unless there was probation for them. I write this for the information of others, to whom no doubt like myself, it will be news to learn why Christ visited "hell," and what the burden of his sermon there was. I expressed surprise at the information, and desired the worthy gentleman to inform the audience the source from whence he derived it, but get no light on the point. So all will have to take it for what it is worth. It strikes me as being one of Paul's last-day "fables" that were to take the place of "sound doctrine" with the masses. How blessed the truth looks beside of error!

A white garment appears worse with slight soiling than do colored garments much soiled; so a little fault in a good man attracts more attention than grave offence in bad men.—*Dr. McCosh.*

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FIELD'S Discussion on the State of the Dead. A standard document. The first cheap edition published. Over 300 pp. 50c. Every one should have a copy.

Advent Christian Times.

CHICAGO, - - - - - - ILLINOIS.

TUESDAY AFTERNOON, April 16, 1872.

EDITOR'S APPOINTMENTS.

South Pendleton April 21-28, (24th Ward Cincinnati.)

After this meeting I shall spend a month or more in Michigan, appointments to be announced hereafter.

"GOOD TIDINGS"--LIBERAL OFFER.

By the kindness of the publisher we are permitted to make the following liberal offer for the sale of the valuable book by Elds. Couch, Grant, Sheldon, and Himes, entitled *Good Tidings.*

SINGLE COPIES, Cloth, 50c. By mail, 65c. Paper, 30c. By mail, 35c.

Per dozen, Cloth, $5, by express.

It will be readily seen that these figures leave no margin for profit to the publisher. Let his generosity in placing so good a book in the market at so low a price be reciprocated by large orders.

An Appeal.

In a recent conversation with Br. T. M. Preble, I became aware of his loss of the plates of the "200 Stories for Children," in the Chicago fire.

He had made all the necessary arrangements to issue a new and much needed edition, in Boston, when he became aware of his loss, and of course, could not proceed with the work without help.

I remember reading these well selected stories, when a boy, with the greatest pleasure; and had strongly urged Br. Preble to issue another edition. He says his loss will be about $200. In order to make up this loss, I hereby offer to be one of twenty to pledge ten dollars each, the amount to be paid when the whole has been subscribed. Let those who have the means take hold of the matter, and the object will soon be attained.

O. P. ALLEN.

Pledge to aid Br. Preble make up loss on plates of 200 Stories:
O P Allen, $10 00.

NOTE: The plates had been kept in a fire proof vault, but with many more had been stored for a few days, in course of removal to a new vault, in another place. Many thousands of dollars worth of plates were destroyed with them. On our part, we will make the plates of a new edition at *cost.* ED. TIMES.

Vallejo--California.

Yesterday (March 24) was a High-Day for the Advent Christian church in this city. Their commodious, convenient, and well built chapel (finished, save plastering, which will be done as soon as the rains are over) was dedicated to the Lord by appropriate services.

Prayer, by Eld. D. D. Reed. Reading of the Scriptures, by Eld. D. C. Abbott. Sermon, by Eld. O. R. Fassett.

This Advent Christian chapel Eld. Reed calls "the first Light House on this coast." I have had the privilege of preaching the dedication sermon of the first A. C. chapel in Wisconsin, Minnesota, and now in California and on this coast.

The lot on which the house is built is the munificent gift of Gen. Frisbie, of San Francisco, a large land-holder in this city, and not an Adventist. Without this generous donation we could not have built at this time. The house was erected under the superintendence of Brn. David West and A. G. Young, who, together with other brethren and some citizens who volunteered their services, gave in their time and labor *free.* Near seven hundred ($700) dollars was pledged on the day of dedication to free the chapel of all debt, and finish it! The church here is in earnest.

In the afternoon I baptised four candidates, the Baptist clergyman of the city, Rev. Mr. Hatch, offering a fervent prayer by the water side. In the evening six members were received into the church.

Br. Reed and myself, and our wives, intend holding meetings each evening through the week. This evening we ordained Br. David Abbott, of Saratoga, Cal., to the work of the Christian ministry. He is a man of ability, influence and piety, and will be a noble help to our cause in this State. On Thursday evening next we ordain Br. Norton, of Santa Clara, who goes direct to Oregon, furnished with means for travel, and with tracts and books, by Br. and Sr. Reed, to distribute in that new field. They send him before them to that State, and intend to follow soon. Br. Reed wishes me to accompany them.

Br. Grant is expected here next week. O. R. FASSETT.

EDITORIAL GLEANINGS.

Br. E. P. Graves been laboring with the church in Fairfield, Wis. Nine have been added to the church——A California daily referring to the ordination of Brn. D. C. Abbott and M. M. Norton, and the departure of the latter to Oregon, for missionary work, heads the item—"Convert the world." It is very pleasant to think of the world as all true Adventists: but *that* is out of the question. Our mission is to go into all the world. Some will believe and be baptised: others remain careless or obdurate.——Five were added to the church at Kings, S. H. Ripley Co. Ind., at the close of a recent meeting by Br. G. W. Green.——A church has been organized at Almont, Mich., by Brn. Paton and Beals. Fourteen members, with good prospects.——A California Correspondent remarks—"The early Christians were allowed to worship in catacombs at Rome; but in Sacramento even the 'cellars' of the churches are denied to the Advent Christians." Festivals, and the like, are freely admitted 'up stairs.'——A brother says he not long since heard an immaterialist singing—"Had I the wings of Noah's dove, I soon would soar to worlds above." Correspondent wants to know if we think he *would* go if the wings were provided. We think if he could go *in the body,* very likely he would: but if he must be disembodied, or *dead,* he would cling to his life, precious life.——Br. John H. Paton baptised two souls at Almont, Mich., on the 7th.——Twelve have started to serve God in a meeting by Br. Thomson, at Helena, Wis.——Br. Brown has organized two new churches in Arkansas—one at Flatwoods, the other at Iron Point. A good work is going on in that State.——Sr. A. E. Rathbun has just closed a two weeks meeting at Broughton, Ill., from which we have an excellent report. Seven souls were converted and much prejudice removed.——Eld. L. F. Cole, of Stewartstown, N. H., arrived here last week, and is to make his home in the West. He will settle and labor where the Master of the vineyard may direct. He is an efficient and earnest worker, and is deeply interested in the unity and success of our work in the West, and will be a true yoke-fellow.

A Correction.

Why will "seventh-day" men quote from Jones' *Church History,* p. 260, that the Waldenses "kept the Sabbath day," and in such a manner as to lead the reader to conclude that it refers to Saturday, or the old Jewish seventh day, when, on p. 245 of the same history, it is stated that, "*they ceased from working on no day* EXCEPT THE LORD'S DAY, and referring to the first day of the week.

Are such teachers to be trusted?

T. M. PREBLE.

Correspondence.

From Wm. McCullock.

Through the providence of God, by the earnest solicitation of brethren in N. W. Missouri, I came to this place (Quitman, Nodaway Co.) to help Br. Hink and others in sounding the glad tidings of Jesus' soon coming, and the resurrection of God's dear saints to inherit the glories of his reign on the renewed earth. I received a hearty greeting from Br. Richard Black and others. I arrived at Maryville March 21, and was greatly disappointed to learn that Br. Hink was away from home, attending the Q. M. in Cass Co. Iowa. Hoping he would soon return, I concluded to lose no time nor let the disappointment defeat the object for which I came. So I went to work in the name of the Lord, to cheer the hearts of the dear saints in Quitman, and add my testimony to the truths already presented by Br. Hink, who, under God, has been instrumental in bringing some fifty into the fold of Christ, to wait for him from heaven. It was indeed heart-cheering to see so many new converts to Jesus and his precious truth; and they are not backward to acknowledge what Jesus has done for them.

Here I also met some of our old and tried veterans in the cause—several to whom I preached for years in Illinois. Among them were Sr. Samuel Black, Sr. Watson, and Br. W. McLothan and wife, who came twenty-five miles to see and hear me preach once more. Praise the Lord for brethren and sisters, yes, and fathers and mothers in the Lord. And sometimes the good Lord gives us children in the faith. God bless them all.

Well, we visited and labored through the week till Friday, when the coming of Br. Hink was to me like the coming of Titus to Paul. Although strangers in the flesh, I felt at first sight that he was my brother in Christian bonds; and he welcomed me to this new and interesting field as a co-laborer. God bless him in his arduous work. The field here is large, the harvest great, and it seems to be ripe. But the laborers are few. Would that the Lord of the harvest raise up laborers for this great field.

Br. Hink is doing a good work; but his health is poor, and his constitution feeble. He needs help. Calls from every direction are pressing hard, with two or three churches to supply. Who will come to his aid?

I had hoped to have seen Brn. Dugger and McClure upon this visit, but the failure of the notice to appear in the TIMES of my visit to this place is in all probability the reason in part, they not knowing of my contemplated visit to this place. And if I ever am permitted to visit this section again, I hope to have due notice given through the TIMES, and thus enjoy the privilege of seeing all the laborers in this vicinity.

[NOTE: Br. McCullock's appointment was received just as we were moving to Chicago, and *after* the last paper published at Buchanan was printed. We trust no appointments will ever again be delayed by a removal of the office. ED.]

The cause here is young, but God has raised up some strong men to sustain it.

This is a beautiful country—high, rolling prairie, with rich soil, especially near the Nodaway River. While standing upon an elevated prairie overlooking the river, and the lovely landscape spread out before my view, a sort of inspiration seemed to come over me as my eyes feasted on the sight, and I took out my diary, and almost for the first time in my life, tried to give vent in poetical strains to my feelings:

On Nodaway's rich and fertile banks
A wandering pilgrim stands,
And views with wonder and delight
Missouri's sunny lands.

Here, once the native Indian roamed,
And hunted with delight;
But oh! how changed! the white man's march
Has driven him from sight.

But, oh the Nodaway River's banks
And rolling lands around,
Are unsurpassed in any State
That ever yet I've found.

It is a land that's rich enough,
And pleasant to behold,
And can't be beat in any place
For richness of its soil.

'Tis healthy, too, for all who come
From other lands to roam,
Or seek a fortune in the West,
Or find a pleasant home.

Well, Br. Himes, this soliloquy was broken by the announcement that it was time to start for meeting, and no one knows what might have come of it if I had been left alone a little longer to view the rapturous scene. But here the curtain seemed to fall, and I was not able to catch the strain again.

Sunday forenoon I made my last effort with the church at Quitman, and came to Maryville with Br. Hink, to spend the week holding up the precious truths of God's sacred word in the Christian chapel. Here we have a fair hearing, but much prejudice exists, and everything seems to conspire against the success of the truth.

After preaching four evenings it seemed to me that the people were determined not to hear. In fact I learned that they were warned by their shepherds not to run after or hear this new doctrine. So they gave me a severe letting alone, and I concluded to shake the dust off my feet as a witness against them.

To-night we go five miles east, into Br. Wright's neighborhood, where the Macedonian cry is heard. May the good Lord go with us. Our time is limited, and I must soon return to Illinois again.

I have withdrawn from all pastoral labor for the ensuing year, purposely, to help in new fields, where God in his providence may open the door. And I would say to the scattered and isolated brethren, if they wish my labors in their neighborhoods, I will endeavor to respond to their calls as fast as I possibly can. My P. O. address is New Rutland, Ill.

I expect to spend a month or more before long in the Southern part of Illinois, in the vicinity of Union and Johnson counties, as Brn. Lawver and Childs may arrange, of which I hope to give due notice in the TIMES.

From Geo. W. Miller.

I have just returned from a tour among the churches. As a general thing I leave them in better heart and spirits than I find them. They seem to love the truth as well as ever, but the great trouble is to *live* the truth. The great power of truth is gone, if the life element is lacking. It seems to me to be the work for this time to bring the churches up to that standard of truth which is designed to make ready a people for the coming of the Lord, an event my soul believes is nigh at hand.

From F. E. Cook, Saline Co., Mo.

Br. A. F. Dugger has been holding meetings in this neighborhood, and as the result, has organized an Advent Christian Church of twenty-five members.

We are building a house for worship, and when it is completed we want some good minister to locate here and preach the good word to us. Br. Dugger's health is very poor, for which reason he will be compelled to give up preaching for at least one year. Though we fail to obtain preaching, we do not purpose to die out, for we have men of experience and talent, and withal, good Bible students in our organization, and we are determined to work together in social meeting, that the good cause move forward.

From Br. D. S. Clark.

I drop a few lines to let the friends and brethren know that I am again at home, after an absence of four months in south-western Iowa and am now ready to labor as they may desire. My P. O. address will be Amboy, Ill. I found good brethren and sisters in Iowa, ready to work, and the Lord blessed them and added many to their numbers, such as will be saved, it is hoped. May the good Lord continue to bless them, is my prayer.

Our Young Folks.

Little Children.

What can little children do?
  Little preachers of the word,
Can those tiny dimpled hands
  Labor for the blessed Lord?
Little hearts can beat for him,
  Thinking how he blessed them;
Took them in his arms of love,
  And smiled as he carried them.
Little lips can speak for him,
  Careful that no naughty word
And no harsh and angry tones,
  Only loving ones, be heard.
Little feet can run for him,
  Carrying comforts to his poor;
Gentle messengers of love,
  How they'll bless you o'er and o'er!
Little children, love the Savior,
  Strive his blessed work to do;
Then among the "many mansions,"
  One he will prepare for you.

—*Well Spring.*

How Not to Do an Errand.

George was sent to the fish market to buy a mackerel for breakfast. "It is for this morning's breakfast, George," said his mother, "therefore be as spry as you can." Twenty minutes would have done the errand. Twenty minutes passed—thirty—forty—fifty—fifty-five. Where is George?

George went to the market spry. The first thing which caught his eye was a big iron pot, into which a man was shoveling lobsters—to be boiled—green lobsters, which came out red. That, George thought, was funny enough, and he must look; but, you see, it took time, and that time was not his. Then he thought of the mackerel and bought it. On his way home he met a small dog with a red blanket on his back. That took his eye, and he had to stop and look; and another boy stopped and looked, and they both stopped and had a bit of a talk about something else; but, you see, it took time, and that time was not his. Presently he went along and he met another boy, and the other boy had something to say; and there was a loud "Whoa! whoa!" down the side street, which they both ran down, just to see what the matter was with a cart and horse at odds with each other. All this ate up the minutes. The cook, out of all patience, ran out to the gate with her gridiron in her hand, to see what had become of the mackerel; for the coffee was waiting, and the cakes were waiting, and what was worse, the children were hungry, and the father was going off on the cars, which, like time and tide, wait for no man. At last, the father had to go without his breakfast, or with only half a breakfast; and there was General Delay, with his two aids, Fretting and Grumbling, putting this well ordered family quite out of sorts. At last, the cook at the gate spied George shuffling along, his toes one way and his eyes another. The mackerel came at last, but did not taste half as good as it would in season. Is this the way to do an errand? Will a boy who does his work so ever be wanted? I think not.—*Child's Paper.*

A Puzzle.

The following puzzle is said to have been composed by the Bishop of Oxford: I have a trunk with two lids, two caps, two musical instruments, two established measures, and a great number of instruments a carpenter cannot dispense with: then I have always about me two fine fish and a great number of smaller ones, two lofty trees, fine flowers, and the fruit of an indigenous plant, two playful animals, and a number of smaller and less tame breed, a fine stag, some whips without handles, some weapons of warfare and a number of weathercocks, the steps of a hotel, the House of Commons on the eve of a division, two students or scholars, and some Spanish grandees to wait upon me. Answer—The human body, eyelids, knee-caps, drums of the ear, feet, nails, soles, muscles, palms, tulips, hips, calves, hares, heart, lashes, arms and blades, veins, insteps, eyes and nose, pupils, tendons.

The Boy and His Newspaper

(From the Herald and Presbyter.)

Now, a word about the newspapers. I always feel hopeful of a boy who reads habitually the daily or weekly papers. I set all such down for live, wide-awake boys, when I see them taking such an interest in the current news of the day.

But I wait first till I see to what part of the paper they turn most eagerly. If, as the sheet is unfolded, they run over the telegraph column to see what is passing in other countries as well as our own, then I know theirs is an intelligent interest. Their ears have been open to the discussions among the older members of the family and their mind has been at work, too. There is no excuse for ignorance now. When all the nations of the earth are knocking at each other's doors, we may learn what we will.

If I see the eye brightened over some noble deed of charity to the poor and suffering, then I am glad; for I know there is a generous spark down in their own hearts that shall yet kindle into a flame of its own, and glad den some other day with other noble deeds.

But if I see them, with eager interest, reading the horrible details of crime and murder, hope dies out of my heart, and I turn away with real pain It is a crying evil of our day, thus publishing in such minuteness those loathsome details of crime. I see no end or purpose of justice to be answered by it, but only fearful harm. Your young hearts should turn in instant recoil from such brutal force.

Boys, if the public journal, that should be a school of better morals, spreads this snare before you, do not walk in it. It will blunt all your finer feelings, and familiarize your mind with forms of cruelty and sin, that you otherwise would never come in contact with. Every one knows that anything made familiar to the mind loses half its deformity. Never suffer yourselves to read one of those articles. If your eye catches one of those startling headings, pass it instantly by. Do not fill that mind of yours, which should be all manly and noble, with those dreadful pictures of sin and guilt.

Conference Minutes

Missouri and Iowa.

QUARTERLY MEETING.

Our quarterly conference meeting, held at Lewis, Cass Co., Iowa, March 16, 1872, was well attended, and very interesting. We had the use of the M. E. Chapel. The preaching brethren present were D. S. Clark, D. O. Hink, D. L. Kent, M. B. Hubbell, E. Blanchard, G. L. McClure and W. Morphy. Delegates were present from the several churches in the district, and some brethren lately settled in this section met with us for the first time. Three churches, on request, were admitted into the Conference. One of these, at Greenfield, has been raised up this winter, under the labors of Elder D. S. Clark, who has labored in this section to good acceptance, and greatly to the upbuilding of the churches. We now have six churches in this quarterly conference. We are all in earnest, united and harmonious, and not ashamed of the name Advent. Our meeting commenced Friday evening, with preaching by Br. Clark, whose vigorous style just suited the people. Br. Hink also preached to good acceptance, but was obliged to leave in company with Br. Kent on Monday. The people showing a willingness to hear, Br. Clark stayed and preached five evenings longer, having a good audience every time. Quite an interest is awakened, and many are disposed to read and find out if these things are so. The brethren here are much encouraged and hope for good results. Two were baptised. One thing contributed to the interest of the meeting in no small measure: we had an able corps of singers who could do justice to our glorious hymns, and best of all, they could sing in the spirit and understanding.

To the brethren scattered abroad we would say that we have found these conference meetings a source of great strength, and every meeting shows an increase.

For my own part I confess that I have felt an honest pride as I looked around upon so many honest and manly faces, assembled at Lewis, for the purpose of laying plans for, and encouraging one another in the great work of spreading the light concerning the speedy coming of the blessed One, and concurrent events as set forth in the sacred volume. Our love feast on Sabbath morn was indeed a feast; the Lord was with us. Elder Clark has made many friends here, and will be sure of a good hearing if he ever comes again. Our next conference is to be at Greenfield, Adair Co., about the first of June. Due notice will be given in the TIMES. The officers of the conference are, A. Collins, President; W. Morphy, Secretary, and E. Blanchard, Treasurer.

WILLIAM MORPHY, Sec'y.

Michigan.

SOUTHERN DISTRICT Q. M.

Convened in Munger S. H. March 20, and continued over Lord's day. There were but few of the preachers present. Most of the preaching was by Br. Wilson, Sr. Tuttle and Br. C. Fox. Brn. Preston, and Holler reported by letter; the former has sickness at home, and death of his father; the latter has a protracted meeting in progress. Jackson church reported seven withdrawn (disaffected,) but a rising interest in the congregation. They have preaching every Sunday p. m. and evening in the chapel, corner of Ganson St. and Lansing Ave. Churches at Rives, Aurleius, Grand Ledge, Delta and Charlotte represented. A good interest through the meetings.

J. M. SNOOK, Sec'y.

New York and Pennsylvania.

QUARTERLY MEETING.

The A. C. Conference of Northern Penn. and Southern New York held its second Q. M. at Hornellsville, N. Y. March 23. All the brethren invited to participate with us. S. W. Owens, S. W. Shirley, S. Gates appointed a committee on devotional exercises. Elds. A. C. Newell and E. F. Sergisson, visiting brethren. Ministers of the Conference present: W. Marlatt, J. W. Taylor, A. H. Briggs. Absent: D. B. Hunt, Benj. Butler, Ira Stocum, E. H. Eggleston.

The church of God at Little Marsh, Pa. was received into the Conference.

Brn. S. Gates, S. W. Shirley and A. H. Briggs were appointed committee on campmeeting, to confer with committees from the New York and Hoosick Valley Conferences.

The religious exercises were usually interesting.

Adjourned to call of the President.

Thus ended our second Q. M. of the present year. The representation was rather small, but we had a good spiritual feast. Union, harmony, and love were the prevailing elements; and to God be all the praise. Brethren, let us be faithful until our Savior comes.

A. H. BRIGGS, Sec'y.

Kansas

MISSION ASSOCIATION.

Brethren and sisters of the "like precious faith" throughout the land:

WHEREAS, We have long felt that Kansas is peculiarly destitute of the preaching of the gospel of the kingdom, and knowing that at present there is no organized means of proclaiming it to the inhabitants of this state, and believing that under the blessing of God, an Association can be organized by which the "truths we hold dear," may be sounded throughout our borders, to the glory of God, and the preparation of a people who shall be "ready," as a bride adorned for her husband, in the day of his coming, we have therefore proposed the organization of such an Association, under the following Constitution and By-Laws:

CONSTITUTION.

ART. 1. This Association shall be known as the Kansas Advent Christian Mission Association, and shall be composed of persons who shall conform to its regulations irrespective of class or locality, and each member shall be entitled to one vote on all general questions coming before it.

ART. 2. The objects of this Association shall be to proclaim, as far as possible throughout the State, the speedy, personal coming of Christ, together with kindred truths held dear by us, and thus prepare a people who shall be ready at the Lord's appearing: (1) By the employment of at least one State Evangelist; (2) by securing and maintaining a State Mission tent; (3) by the employment of further Evangelical labor; (4) by the distribution of such books, tracts and papers, as are designed to promote the interests of the cause.

ART. 3. The annual payment of one dollar into the treasury of this Association shall be sufficient to constitute membership; considering, always, Evangelists as members during their employment as such by the Association.

ART. 4. Ten members shall be requisite for the organizing of this Association, which shall not be dissolved, its property transferred, nor its objects changed, while there are within the State this number of active members.

ART. 5. The officers of this Association shall be a President, Vice-President, Secretary and Treasurer, and such Committees as may be deemed necessary. The four above specified officers shall be residents of this State, who, after the first year, shall be elected at the annual session of this Association, except as otherwise provided in this Constitution and by-laws.

ART. 6. It shall be the duty of the President to preside during the sittings of this Association, to keep order, submit all motions and resolutions that come properly before it, and declare the result; to sign all papers of the acts and doings of the Association; when necessary, call extra sessions, and to take such other supervision as the interest of the cause may demand.

ART. 7. It shall be the duty of the Vice President, in the absence of the President, to take his place, perform his duties, and at all times render him such ossistance as may be necessary.

ART. 8. It shall be the duty of the Secretary to keep an accurate record of the doings and receipts of this Association, in a book kept for that purpose; sign all orders drawn upon the Treasurer; read papers coming before the Association; keep an annual record of the names of the members and officers of this Association; conduct correspondence; prepare reports for publication; publish the time and place of holding annual sessions in two of the leading Advent journals, at least two months previous thereto; and perform such other duties as may rightly belong to the office; to keep and preserve all books, papers, or other property entrusted to his or her care, and deliver up the same to his or her successor in office.

ART. 9. It shall be the duty of the Treasurer to safely keep all monies placed in his hands, until drawn out by an order signed by the President and Secretary; and to make an annual report of all sums received and paid out; and to deliver up to his or her successor in office, all property belonging to the Association.

ART. 10. This Association shall hold within the State one annual session, and such special sessions as may be deemed important to its work.

ART. 11. This Association may make for its further regulation By-Laws not repugnant to this Constitution.

ART. 12. The provisions of this Constitution may be deviated from, at any time, by a two-thirds vote of all its members present at any session, and amended at any annual session of the Association by a two-thirds majority of all authorized voters at the time of such session, provided such amendment has been proposed at the previous annual meeting.

BY-LAWS.

ART. 1. This Association shall hold its first annual session on the second Monday in February, 1873, and thereafter at such time and place as the Association or its authorized agents shall appoint.

ART. 2. When convened, the Association shall be called to order (1) by the President, if present; (2) by the Vice President; (3) Clerk, or (4), if none of the foregoing are present to act, by any member. When, after opening exercises, all vacant offices shall be temporarily filled, either by appointment from the Chair, or vote of members.

ART. 3. After the meeting is thus organized, and the Constitution and By-Laws of this Association read, it shall be the duty of the Secretary and Treasurer to immediately open their books for accessions, or continuation of membership.

ART. 4. The membership fee may be paid into the treasury of this Association at any time, but after the first year all membership shall date from the last annual session, or the next following, as the applicant may choose: and until the membership fee has been paid and duly recorded, no person shall be entitled to a voice in its deliberations, nor to hold office, unless otherwise provided in this Constitution and By-Laws, except by a two-thirds vote of all its members present.

ART. 5. All persons donating to this Association, and desiring to become members, shall specify the same to the Secretary, either verbally or in writing, giving the amount paid in, with name and address.

ART. 6. Members not present shall be entitled to a voice in the deliberations of this Association by sealed ballot, accompanied by name and address.

ART. 7. All officers shall be elected by ballot, and the candidate receiving the greatest number of votes shall be declared elected, who, as soon as notified, shall immediately proceed to the duties of his office, and perform the same until the election and notification of his successor.

ART. 8. All officers, except by absolute resignation or inability, shall be considered in nomination for the same office for the next succeeding term.

ART. 9. In case of death, removal from the State, or non-performance of duty of any officer of this Association, it shall be the duty of the Secretary, under the call of not less than six members, to give notice for the filling of such vacancy at least one month previous thereto, in at least two of the leading Advent journals. And should this occur with the Secretary, any other officer may act in his stead.

ART. 10. This Association shall have a Business Committee of five or more members, including President and Vice President, all except which shall be chosen yearly by ballot, and whose duty it shall be to act in behalf of the Association in all matters not otherwise provided for.

ART. 11. The remuneration of the Evangelists employed shall be stipulated, and they held amenable to this Association. And it shall be the duty of those employed as Evangelists to report progress to the Chairman of the Business Committee, semi-monthly.

ART. 12. It shall be the duty of the Business Committee, through its Chairman, to report quarterly to the Secretary, their acts in behalf of, and the incidental expenses of this Association.

ART. 13. Any provision of these By-Laws may be deviated from by a majority vote of members present at any session of this Association, subject to the same rule of amendment as the Constitution.

Under the foregoing Preamble, Constitution and By-Laws, we organized this Association at Bero, Kansas, on the 31st of March, 1872, with a membership of twenty-one persons, and a fund of seventy-two dollars. The following officers were elected:

President, H. J. Munson, Girard; Vice President, Jesse Faulkner, Bero; Secretary, Tenie Bozley, Bero; Treasurer, Warder Dunbar, Bero.

Business Committee—A. M. Sidwell, Girard; D. D. Hunter and Riley Faulkner, of Bero.

The Business Committee employed H. J. Munson as State Evangelist, for a term of three months, at the rate of $300 a year, not including traveling expenses.

APPEAL FOR AID.

Brethren, sisters, and friends of this cause, everywhere. We wish to address you in behalf of this infant Association, and the destitution of the cause in our State.

First, to the lovers and friends of this 'blessed hope' and glorious gospel of the kingdom within the borders of our own State. You are well aware of the importance of a work among us to the end that the 'present truth' may be proclaimed, that all who will give heed may be brought to embrace the simplicity of, the revelations of God, and so a people gathered from out all classes, who shall love his appearing and be ready for his kingdom.

Many of you have long sighed and prayed for a work of this kind in your midst. As you have read through the beloved papers of the blessed proclamation being sounded in other places, your heart's desire has been—"Oh! that it might be given in our nighborhood and in our State!"

Yes, all of us who love these truths, have felt these longings: and perhaps have been led to inquire, "Why are the tidings being carried to all or nearly all other States, and we left out?" We have felt isolated and weak, able to do but very little at most for the promotion of the cause that we love so well, and the truths that we deem so important in these last days of peril.

Here, then, is an opportunity for 'coming up to the help of the Lord,' and combining all our strength with a reasonable indulgence of hope that if we exercise a self-sacrificing faith, God will raise up unto us friends and help from abroad for this field, now all ripe for the harvest. We know that many of the people of Kansas are poor, but cannot we sacrifice something, even of our poverty, for the sake of the better and more enduring riches? We who have formed this little Association have done so, giving of our penury and limited means, by individuals or families, sums of from $1 to $20, to start this good work. Will you, dear brethren and sisters in other parts of the State do likewise? Will you make the immediate sacrifice of all that you can, and more as soon as you can? We wish at the earliest possible date to put a tent into the field, and press the work to the utmost. The fund already raised is nearly sufficient to maintain the Evangelist three months. Shall we not receive that hearty and prompt response from others, that the tent may be in the field at as early a date as the season will admit, with ample funds to carry the work steadily and actively on? Let us work while the day lasts, and so stand fully approved in the day of our Lord's coming.

Brethren abroad: We cannot but ask your assistance in this matter. You may become members of the Association, but whether you do or not, will you not enclose *something* according to your ability, and forward to the Secretary or Treasurer of this Association?

Churches in the 'blessed hope,' who enjoy these truths, the preaching of which the people of this State are almost entirely destitute, will you not consider our case and cause, and form yourselves into a little Kansas Mission Society, and thus aid us from time to time until we shall be better able to sustain the cause ourselves?

Preaching brethren: Will not you, too, remember us in your congregations, and to friends who are able to help. Make mention of this little Mission Society in Kansas, which is trying to struggle into existence.

To the American Advent Mission Society: We have rejoiced from time to time, as we have read of the glorious truths being proclaimed in other hitherto destitute places, through your assistance. We feel that there is now hardly one (and we hope not one) State in the Union as destitute as ours. Will you not give us some prompt and as liberal aid as you may feel justified, and as you may hope will most glorify God?

Although this Association started with a very small membership, we are in earnest, and think we are organized upon a sound basis, whereby great good may be done. Shall we fail for want of means? The Lord grant to send us a prompt, negative answer by breathing a spirit of earnest self-sacrifice into the hearts of the lovers of the cause throughout the borders of our own State, and ready hearts and hands of the lovers of the truth abroad to aid us all they can. Aid us now; and the Lord bless.

All donations of money, and applications for membership, should be addressed to the Secretary, Miss Tenie Bozley, Bero, Cherokee Co., Kansas, and will be acknowledged through the TIMES and *Crisis*.

We desire to hear immediately from brethren throughout the State, setting forth the probabilities of the accomplishment of a work in their locality. Meantime scatter tracts, talk to your neighbors, &c., and thus prepare the way.

Correspond with the Chairman of Business Committee, A. M. Sidwell, Girard, Kansas.

Donations of Advent books, tracts, and papers are solicited, which should be addressed to H. J. Munson, Girard, Kansas.

H. J. MUNSON.

Crisis please copy.

THE NEW HEAVEN AND THE NEW EARTH.

A Sermon Preached in Grace Methodist Episcopal Church, Newport, Ky., by Rev. Stephen Bowers.

TEXT.—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 13.)

This is a wonderful planet. It measures two hundred and fifty-six thousand millions of cubic miles, upon which live more than a thousand millions of human beings, and an inferior order of animal life more numerous than the leaves of its forests. As motion is the first condition of vitality, everything connected with our earth is moving. Our globe is continually describing five or six different kind of motions—its rotary, from west to east; its annualar, in which it follows in the line of an ellipse around the sun; its rythmical swayings, as a top turns around and bends over successively in every direction, describing with its axis an ideal cone; its nutations, or more rapid swayings, caused by the attraction of the moon and the vicinity of certain planets; and its translatory motion, by which it is dragged through endless space in the train of the sun at the rate of about 44 miles per second, describing, it would seem, an ellipse around some great center. Besides these motions the continents themselves are slowly moving around the globe, while some portions of the earth's crust are gradually rising and other portions subsiding. But nature brings about the most wonderful events without even the knowledge of the beings she nourishes. Time is the earth's attribute, and mountains are raised until their summits kiss the clouds, and broad seas are dried up without so much as "disturbing the flight of an insect."

Compared with other worlds ours is but as

THE SMALL DUST

of the balance, lost in the midst of the Milky Way; with great worlds glowing above us, around us, and beneath us. But though in magnitude our earth may be lowest in rank among the heavenly bodies, yet in the variety of its details it may surpass them all. It may have the grandest mountains, the broadest seas, the most beautiful rivers, the loveliest forests, and the purest skies; it may be the only world where Deity veiled himself in humanity. It must be an attractive and interesting world where all these are found. Can we be censured for desiring to live here as long as it is God's will?

But this earth with all its loveliness is but a fallen planet. From the time it was first peopled with human beings it has been a theater for strife and crime. It has been so drenched with human blood that it is necessary that the purifying fires of the Almighty should pass over it and purify it from the effects of crime, and fit it, as we believe, for a higher order of life than it now possesses. That fire is to be the agent in this renovation is clearly indicated in the Scriptures. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and shall set on fire the foundations of the mountains." (Deut. 32: 22.) "For, behold, the Lord will

COME WITH FIRE,

and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." (Is. 66: 14.) "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat; the earth also, and the works that are therein shall be burned up." (2 Pet. 3: 10.)

There is no conflict between science and the Scriptures on this subject. It is evident that portions of the interior of our globe are liquid with intense heat. In many places heat increases at the rate of one degree to fifty feet as we go downward. In seventy miles this would give us more than seven thousand degrees of heat, which would be sufficient to melt any substance known to the chemist. It is also known that volcanoes exist in every portion of our globe. They seem to be

GREAT SAFETY VALVES.

for the escape of the steam and heat within. Here is material close at hand for the final conflagration. As electricity had much to do in the formation of our globe, and especially in its development during the long ages of geology, it will also aid in its purification. God may employ it as the agent for destroying the equilibrium of nature, and for changing the organic laws of combination. Thus water, which covers three-fourths of our globe, may have its gasses—oxygen and hydrogen—dissolved by this agent. At the command of God it may dart out through earth, and sea, and air, and wrap the globe in a vast sea of fire. Science shows us that there is not a substance known in nature but in some form is a supporter of combustion; therefore it nowhere contradicts the inspired Word in regard to the purification of the earth by fire.

The renovation is to take place at the end of the present dispensation, and is to be preceded by the resurrection and the judgment. Paul says, "The Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God, and the dead in Christ shall rise first." They shall rise before the living are changed. John says, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." Immediately after this, the apostle informs us that he saw the new heaven and

THE NEW EARTH.

Peter declares that, "The heavens and the earth which are now, by the same word, are kept in store reserved unto fire against the day of judgment and perdition of ungodly men."

But what will become of the righteous during the final conflagration? We may be able to show you, before the close of this sermon, that they may possess bodies which cannot be affected by any conceivable condition. While we do not propose to get over hard places by appealing to miracles, as we believe a miracle is never resorted to when natural means will do, yet we must remember that the time of which we are speaking is a time of miracles. The resurrection of the dead and the change to be wrought in the bodies of the living, appeals to the miraculous. Paul says, "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump." It is true that science shows us that this earth was developed through unnumbered ages of time, and so we know the human body is slowly developed through a series of years; and now, if it is God's will, as the apostle declares it is, to change these bodies "in the twinkling of an eye," and make them shine like the glorious body of Christ, may he not also, "in a moment"

TRANSFORM THIS EARTH

into a paradise? Why not? But of the question proposed a few moments since, the Bible gives answer: Paul says: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Isaiah, after referring to the resurrection, says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity." We infer from this that the righteous are to be caught up into celestial chambers until the "indignation be overpast." His fires purify the earth, when the new Jerusalem shall descend adorned as a bride for her husband. With these remarks, we are ready to enter upon the more central idea of our text.

Shall we have a new heaven and a new earth? Peter says: "We, according to his promise, look for new heavens and a new earth." By turning to the Old Testament we have the promise to which the apostle refers: "For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." (Is. 65: 17.) This language may be figurative, but it seems to be emblematic of those

REAL NEW HEAVENS

and the new earth described by Peter. I also understand the prophet to refer to the spiritual seed of Abraham as the legitimate inhabitants of the renovated earth: "For as the new heavens and the new earth which I shall make shall remain before me saith the Lord, so shall your seed and your name remain."

Paul refers to this, doubtless, in the eighth chapter of Romans: "For we know that the whole creation groaneth and travaileth in pain until now." This seems to be a description of the present bound and fettered condition of nature, and the deliverance will take place when the curse of sin is removed. Does not the apostle in this chapter contrast the condition of the sinner with that of the adopted child of God, and the earth cursed with sin with the earth regenerated? As the sinner throws of the shackles of his fallen nature and emerges into the liberty of the sons of God so this earth shall be delivered from the effects of its fall, and in

ITS REGENERATED STATE

be prepared for a higher order of life than has yet graced it. Will its regeneration be more remarkable than the regeneration of the sinner? Will it be more difficult than the calling up and remodeling of the human body?

The apostle John says: "I saw a new heaven and a new earth; for the first heaven and the first earth had passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for husband. And I heard a great voice out of heaven, saying: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21: 1–3.) This whole chapter relates to scenes beyond the judgment, and it is a description of the glorious state of God's Church to be located on this earth. The change that most forcibly impressed the mind of the apostle was that there was no more sea. The seas now occupy about three-fourths of the earth's surface, leaving but a small portion of the globe for the habitation of man; but then the whole earth, as

GOD'S HOLY MOUNTAIN,

shall be inhabited. That happy state is depicted under the image of a beautiful city, of which Jerusalem is the emblem. The descent of the city seems to mean that God would descend in great splendor and dwell with his redeemed, which is prefigured by the allusion to the tabernacle or sacred tent. In the fifth verse the apostle says: "And he that sat upon the throne said, Behold, I make all things new." He has just assured us that there is to be a new heaven and a new earth, and here declares that there is to be a new order of things to correspond with this new creation.

He who created and then called together the particles which compose this earth could reduce it to its original gasses and annihilate it, but will he do it? There is no evidence that a single particle of matter was ever annihilated, or that it ever will be. God's will makes fire the agent in the earth's destruction, and fire only changes the form of matter, never annihilates it. The greater part of the earth's crust has already been oxydized or burnt, most of its rocks are metamorphic, but though once liquid with intense heat, they were not annihilated, nor will they be in the final

BAPTISM OF FIRE.

True, Peter represents the atmosphere as passing away with a great noise, but this is nothing more than a chemist would predict in the liberation of the earth's gasses by the intense heat. The new heavens of which the text speaks is the transparent expanse around this material globe, and does not refer to the heavenly bodies, as some flaming poets and prose writers imagine.

Science shows that the earth arrived at its present condition by a slow process. Geology divides its history into five times and six ages. And when we say that each succeeding age was fitted for a higher order and still higher order of life, we by no means countenance the development theory of Mr. Darwin. The first time in the earth's geologic history is called Azoic. Its rocks show that the earth was liquid with intense heat, but revolving in an atmosphere computed to be more than two hundred degrees below zero, in process of time its crust became cooled and finally fitted for life. Events occurring upon our globe from the time of its high temperature to the time it was prepared for vegetable and animal life, were events in Azoic time. Then we have Paleozoic time, or ancient life; Mesozoic, or middle life; Cenozoic, or recent life, and the time of mind. Animal life began with the lowest orders. We first have the Protozoans, as sponges, etc.; secondly, Radiates, as jelly and star fishes etc.; thirdly, Mollusks, as oysters, snails, etc.; fourthly, Articulates, as worms, insects, etc,: and lastly, Vertebrates, as fishes, reptiles, birds, and mammals. Thus the earth was gradually fitted for man, for whom its foundations were laid in the beginning.

The number seven is consecrated in the Bible, and is regarded as the number of perfection. In six days God created the heaven and the earth, or perfected that which he called into existence in the beginning, and he consecrated the seventh to repose. This, according to Paul, typifies the rest his people are to enjoy in

THE ETERNAL FUTURE.

As stated, our earth has passed through five ages, and is now passing through its sixth age, the Silurian, or age of mollusks; Devonian, or age of fishes; Carboniferous, or age of coal plants; Reptilian, or age of reptiles; Mammalian, or age of mammals; and the age of man. Now, in order to reach the age of perfection, another age is before it, which is its age of rest and glorious immortality.

The truths I am delivering to-night may conflict with the preconceived notions of some in this large audience. You may say: "We are hearing strange doctrine to-night." Nay, brother, this is not strange doctrine; it is as old as the Bible, but you are the stranger. I court your fullest inquiry into the basis upon which these truths rest, and I cheerfully submit them to the most crucial tests. But what have been the views of theologians on this subject. Dr. Chalmers says: "Out of the ruins of this second chaos may another heaven and another earth be made to rise, * * and the whole world be peopled

WITH MATERIAL LOVLINESS."

Tholuck says: "According to Peter and John, the kingdom of God is placed upon the earth. * * This exposition has been adopted and defended by most of the oldest commentators as Chrysostom, Theodoret, Hieronymus, Augustine, Luther, Koppe, and others." Dr. Griffin says: "It is a most animating thought that this visible creation, which sin has marred, which the polluted breath of men and devils has defiled, and which by sin will be reduced to utter ruin, will be restored by our Jesus, will arise from its ruins in tenfold splendor, and shine with more illustrious glory than before it was defaced by sin." Dr. Edward Hitchcock says: "The resurrection of the body, as well as the language of Peter, most clearly shows that the future world will be a solid material world, purified indeed, and beautified, but

RETAINING ITS MATERIALISM.

* * The change is no other than the conversion of this world into heaven." So we understand Wesley, Adam Clarke, Barnes, Scott, John Pye Smith, Lange, Bengel, Alford, and others to interpret most of the Scripture we have quoted.

We think we have clearly demonstrated from God's Word that this earth is to be purified by fire, and "rise," Mr. Wesley says, "as it were out of its ashes;" and the Scriptural fact is also indicated by science. Now is there clear proof from the Bible that it is to be the future abode of the saints? We think there is. Our text declares it a place where righteousness dwells. It would be hard to separate this from the idea of sinless beings. But the apostle John leaves us no place for doubt. He says of the new heaven and the new earth, "And there shall in no wise enter into it anything which defileth. neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." This clearly points to the fact that those redeemed by the blood of Christ, and have had their names written in the book of life, are to

"INHERIT THE EARTH,"

in its purified state.

But what will be the composition of the resurrected body which is to inherit the new earth? That is not so easily answered. But this we do know that it will not be spirit, but matter, unless there be in the universe a third subtance distinct from both mind and matter. Paul assures us that the future body will be as much unlike the present as the stalk of wheat is from the grain from whence it sprang. There is a substance or form of matter which remains the same under all circumstances. It is that "attenuated medium by which light and heat and electricity are transmitted from one part of the universe to another," and is called luminiferous ether. It exists and and acts wherever we find light, heat or electricity, and they are found everywhere. We do not say that the body will be composed of this substance; we only state that it is within the range of possibility. Then it would be unaffected by heat or cold, or any circumstances we can conceive and it could communicate its thoughts and receive knowledge from distances inconceivably great, and with

THE SPEED OF LIGHTNING.

When the wires were completed to San Francisco, they were attached to the pendulum of a clock in Massachusetts, and its tick flew over the wires and registered itself in San Francisco, and returned before the clock could tick a second time. Now, if we could have control of a substance which communicates our thoughts to a friend four thousand miles distant, and then returns to us, traveling eight thousand miles in perhaps one-sixteenth of a second, what might our power of communication and locomotion be if our bodies were composed of this material? Might we not visit other worlds and other systems God has stretched out into infinity, with the velocity of thought itself.

But we will not speculate concerning the substance that shall compose our bodies in the future state. It is enough for us to know that we shall walk embodied under the festooned bowers of our second Paradise; and with bodies as effulgent as the body of Christ on the Mount of Transfiguration, we shall stand in the presence of God our King.

Just what dress nature will put on after the renovation of this globe, we know not, only that it will far

EXCEL IN SPLENDOR

the drapery she now wears. When God laid the foundations of the earth "all the sons of God shouted for joy." And when this grand fabric is rebuilded by that same hand that first launched it into space, we shall join our voices with theirs; and the earth upon which we shall walk, and the air that shall be resonant with our songs of joy, will be as material as the first. The River of Life will flow there; trees of eternal verdure will grow along its banks, while birds of the softest melody will sing in their branches; flowers such as mortal eyes have never seen will bloom there, and the whole earth will be filled with the music of unfettered tongues, and of harps not made with human hands. I suppose the luminous atmosphere of the sun shall cease, as the light of the sun will not be needed by day, nor of the moon by night, "for there shall be no light there;" but heaven's concave arches shall be lighted up with a brilliancy which no human imagination can now conceive. Jerusalem, that metropolitan city God has built and adorned, arrayed in Heaven's gorgeous canopy, shall descend to earth, and from her lofty temples shall shine forth, starry, resplendent, the Godhead rays of Christ, our King, and his glory shall light up the abodes of his blessedness.

The Second Coming of Christ.

All Christendom admit that the first coming of Christ to be literal, because they accept the literal interpretation of the prophecies to that event. They discover the fatal mistake made by the Jews in mistaking their meaning; point out the mote which blinded their vision: but fail to see the beam in their own eye, relative to his second coming, from the same cause, and tending to the same fatal result.

If a follower of Jesus receives an erroneous idea touching any Bible

doctrine, and that idea enlarges, it soon becomes of sufficient capacity to absorb his entire mind. If he meets with difficulties in the inspired record, a few are examined cautiously, carefully pruned to fit the *idea*, until finally the idea becomes all in all.

If one plain declaration of inspiration is sacrificed upon the altar of tradition, there is no rule to prevent the destruction of the whole. May we be kept from distorting the word of the Lord upon the rack of worldly wisdom. With the example of the first house of Israel and a variety of views upon the second advent, we wish to present a few thoughts to our brethren, praying that they may be for the glory of God.

Who among the professed followers of Jesus to-day would have recognized the babe of Bethlehem as the promised "Messiah?" (Micah 5:2.) How many would have tarried to view that babe for whom room was not found in the inn, the stall of an ox being his birth place, and a manger his cradle? How many would have done better than that inn-keeper, and invited the mother of Jesus to share their hospitality? How many of the haughty daughters of Zion; who walk with stretched-out neck and wanton eyes (Is. 3:16), would have soiled their garments by holding the babe of "Bethlehem?" Who among the learned Rabbis and doctors of divinity would have cried—"Hosanna to the son of David!" as he rode into Jerusalem upon an ass, and a colt the foal of an ass? (Zech. 9:9.) Who among their wealthy church members would have asked him to ride in their splendid coaches? Who among them would have asked the "carpenter's son" to supply their pulpit? Who among the amphibious God-and-mammon politicians of to-day would have gone into that upper chamber with the Son of God and his disciples, rather than to the political harangue? Vast numbers of this character manifest more zeal in winning souls to their political god in one campaign, than for Christ in a lifetime. If the political orators of the day truthfully represent their opponents, neither party is worthy the support of an honest man, if they do not speak the truth then they are liars, and here are two good reasons for remaining "pilgrims and strangers" to political organizations.

But to return. Does not consistency demand, and the Spirit of the Lord teach us, that we apply the same rule of interpretation to the second, as well as the first advent of Jesus Christ?

The first house of Israel would as surely have stumbled over the second advent, as the first, by the same method of interpretation. The second house, who contend for the literal fulfillment of the first in all its features, would have made the same fatal mistake there. The ministers and lawyers, doctors and lay members of the church, authorized the crucifixion of the Son of God. They could say Lord, Lord, make long prayers, pay their weekly subscriptions, attend church regularly; hear the prophets read every Sabbath day (Acts 4:18, 24, and 13:27), hoping thereby to atone for deeds of damnable infamy, conceived and executed during the other six days of the week. See Mat. 23 All this was the result of cruel unbelief, and terminated by their passing the verdict, "Crucify him, crucify him." "His blood be upon us and our children." If he was again to appear with the same mission, would he be received more favorably at the hands of his friends?

In Is. 53 the prophet asks: "Who hath believed our report?" well knowing that his description of the humiliating and sorrowful character of the "man of sorrows" would not find a lodgment in the hearts of his people. This chapter draped in mourning covers the first advent. The same prophet (25:8, 9) sees the veil lifted, and death triumphantly swallowed up in victory at the second advent. He suffered at the first: his glorification will follow at the second. (1 Pet. 1:11.)

Different views of Christ's coming exist, two or three only of which we shall notice.

1. That he comes at death.
2. That he comes at the destruction of Jerusalem; and
3. One of recent origin and somewhat novel in its features,—"That Christ is to come personally, yet so secretly that not a single sinner who may be living on earth when he comes will know that he has come; that none of his people will know it except those found at the precise locality of his coming, and these are to inform all other saints that he has come, as no angels attend him to gather his elect. As to the resurrection of the sleeping saints, a faint ray of light foreshadows its probability at some indefinite point in the future; while from what process the earth is to be delivered from its curse doth not yet appear, but it is intimated that it may be accomplished by the united efforts of the saints," as no fire will be used to purify and remove it. We desire to consider these views candidly in the light of divine truth, and especially the latter view as it is said to be intended for those who are looking for the coming of Christ, and essential that they should receive it.

With our present light neither of these views appear to be correct. If, however, we are wrong, we sincerely desire to be taught the right way by the Spirit of God. We will prayerfully inquire:

1. If death is the gate to "endless joy," and Christ comes at death to open the gate, why do the friends of the believer who is about to enter, summon to their aid skillful physicians and incur vast expense, to prevent an entrance? From this stand-point, was it not strangely inconsistent for Jesus to call Lazarus from there, after having shuffled off this mortal coil, and again, by a resurrection from the dead restore to him the ills and sorrows of a mortal life? See John 11. One objection to this view in this case is, that Jesus was absent when Lazarus died, but when he came where Jesus was, Lazarus lived.

Is. 38. King Hezekiah was told to set his house in order, for he should die and not live. If this view be correct, here certainly was a pleasing prospect of Christ's coming to him, and of a speedy entrance through the gate. The king, however, was exceedingly sad at these tidings, and wept bitterly and prayed to his God, who heard his prayer and closed the gate against him for fifteen years more, which so pleased the king that he praised the Lord for it, the reason for which is found in the ninth and tenth verses, where he says he should not "see the Lord, even the Lord in the land of the living," and should "behold man no more with the inhabitants of the world." Evidently the king did not believe Christ would come to him at death, neither that modern Spiritualism is true; for he adds, (18, 19), "Death cannot celebrate thee, the grave cannot praise thee; but the living, he shall praise thee." because, "the dead praise not the Lord, neither any that go down into silence." (Ps. 115:17.)

2. Christ coming at the destruction of Jerusalem appears impossibe, because the signs of his coming must precede the event, and the beloved John, who listened to those signs as recorded in Mat. 24, was, in A. D. 96, banished to Patmos, where he received a revelation from Jesus Christ containing (6:12, 17,) the sixth seal. Now as Jerusalem was destroyed about A. D. 70, and the signs of Christ's coming were given to John A. D. 96, Jerusalem was destroyed at least twenty-six years too soon to receive credit for the fulfillment of this prophecy.

3. The secret coming of Christ as previously stated seems to deprive the event of any glory whatever. Says Jesus (Mat. 25:31), "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." As this is a prophecy, how will the friends of the secret coming avoid the discrepancy between themselves and the apostle (2 Pet. 1:20), who declares that "no prophecy of the Scripture is of any private interpretation?" Mat. 16:27:—"For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." Could the sleeping saints be rewarded then, while their resurrection is indefinitely postponed in the future? Mat. 24:30:—"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." We require to know by what process this Scripture is reduced to a harmony with the view of our friends? Rev. 1:7:—"Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Even so, amen. By what method will every eye be closed? Rom: 2:5:—"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. Again we request our friends, to whose vision the day of wrath and righteous judgment of God is apparently lost, to aid us in comprehending the import of this passage. Is. 40:5:—"And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Must we again come in conflict with the apostle, and give this prophecy a private interpretation to preserve the theory in question? The apostle (2 Pet. 1:16–18) refers to the glory of God (Mat. 17:1–9) as witnessed by him at the transfiguration, when those holy men prostrated themselves, overwhelmed by the splendor and magnificence of the scene.

The meek Moses exceedingly feared and quaked (Heb. 12:21; Ex. 19:24; 16:17) before the glory of God while in the mount, and the vast mountain itself shook exceedingly, as if to divest itself of the curse, and become the receptacle of that "enduring glory" which will ultimately mantle the whole earth.

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We love the Savior. Well, then, we will love to think that he is coming back to us again, and the sooner, the better. If I have a friend that I dearly love, I love to be with that friend. If that friend is absent, I love to think of his return, and of his *speedy return.* This is natural, and when applied to the Christian, is emphatically true. What shall we think then of professors of religion who become angry when we speak of the second coming of Christ? "And as it is appointed unto men once to die, but after this the judgment;" so Christ was once offered to bear the sins of many; and *unto them that look for him* shall he appear the second time without sin unto salvation. (Heb. 9:27, 28.) Dr. McKnight says: "Jesus will return for the purpose of declaring to them *who wait for him* that they are accepted, and of bestowing on them the great blessing of eternal life. (Rom. 2:7, 6, 23.) This is the great salvation which Christ came to preach; and which was confirmed to the world by them who heard him." (Heb. 2:3.)

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There will be a company on the earth when Jesus comes, waiting and looking for his appearing. When they see him coming in the clouds they can say: "Lo, this is our God; we have *waited for him*, and he will save us! This is the Lord; we have waited for him, we will be glad and rejoice in his salvation!" (Is. 25:9.)

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doctrine, and that idea enlarges, it soon becomes of sufficient capacity to absorb his entire mind. If he meets with difficulties in the inspired record, a few are examined cautiously, carefully pruned to fit the *idea*, until finally the idea becomes all in all.

If one plain declaration of inspiration is sacrificed upon the altar of tradition, there is no rule to prevent the destruction of the whole. May we be kept from distorting the word of the Lord upon the rack of worldly wisdom. With the example of the first house of Israel and a variety of views upon the second advent, we wish to present a few thoughts to our brethren, praying that they may be for the glory of God.

Who among the professed followers of Jesus to-day would have recognized the babe of Bethlehem as the promised "Messiah?" (Micah 5:2.) How many would have tarried to view that babe for whom room was not found in the inn, the stall of an ox being his birth place, and a manger his cradle? How many would have done better than that inn-keeper, and invited the mother of Jesus to share their hospitality? How many of the haughty daughters of Zion; who walk with stretched-out neck and wanton eyes (Is. 3:16), would have soiled their garments by holding the babe of "Bethlehem?" Who among the learned Rabbis and doctors of divinity would have cried—"Hosanna to the son of David!" as he rode into Jerusalem upon an ass, and a colt the foal of an ass? (Zech. 9:9.) Who among their wealthy church members would have asked him to ride in their splendid coaches? Who among them would have asked the "carpenter's son" to supply their pulpit? Who among the amphibious God-and-mammon politicians of to-day would have gone into that upper chamber with the Son of God and his disciples, rather than to the political harangue? Vast numbers of this character manifest more zeal in winning souls to their political god in one campaign, than for Christ in a lifetime. If the political orators of the day truthfully represent their opponents, neither party is worthy the support of an honest man, if they do not speak the truth then they are liars, and here are two good reasons for remaining "pilgrims and strangers" to political organizations.

But to return. Does not consistency demand, and the Spirit of the Lord teach us, that we apply the same rule of interpretation to the second, as well as the first advent of Jesus Christ?

The first house of Israel would as surely have stumbled over the second advent, as the first, by the same method of interpretation. The second house, who contend for the literal fulfillment of the first in all its features, would have made the same fatal mistake there. The ministers and lawyers, doctors and lay members of the church, authorized the crucifixion of the Son of God. They could say Lord, Lord, make long prayers, pay their weekly subscriptions, attend church regularly; hear the prophets read every Sabbath day (Acts 4:18, 24, and 13:27), hoping thereby to atone for deeds of damnable infamy, conceived and executed during the other six days of the week. See Mat. 23. All this was the result of cruel unbelief, and terminated by their passing the verdict, "Crucify him, crucify him." "His blood be upon us and our children." If he was again to appear with the same mission, would he be received more favorably at the hands of his friends?

In Is. 53 the prophet asks: "Who hath believed our report?" well knowing that his description of the humiliating and sorrowful character of the "man of sorrows" would not find a lodgment in the hearts of his people. This chapter draped in mourning covers the first advent. The same prophet (25:8, 9) sees the veil lifted, and death triumphantly swallowed up in victory at the second advent. He suffered at the first: his glorification will follow at the second. (1 Pet. 1:11.)

Different views of Christ's coming exist, two or three only of which we shall notice.

1. That he comes at death.
2. That he comes at the destruction of Jerusalem; and
3. One of recent origin and somewhat novel in its features,—"That Christ is to come personally, yet so secretly that not a single sinner who may be living on earth when he comes will know that he has come; that none of his people will know it except those found at the precise locality of his coming, and these are to inform all other saints that he has come, as no angels attend him to gather his elect. As to the resurrection of the sleeping saints, a faint ray of light foreshadows its probability at some indefinite point in the future; while from what process the earth is to be delivered from its curse doth not yet appear, but it is intimated that it may be accomplished by the united efforts of the saints," as no fire will be used to purify and remove it. We desire to consider these views candidly in the light of divine truth, and especially the latter view as it is said to be intended for those who are looking for the coming of Christ, and essential that they should receive it.

With our present light neither of these views appear to be correct. If, however, we are wrong, we sincerely desire to be taught the right way by the Spirit of God. We will prayerfully inquire:

1. If death is the gate to "endless joy," and Christ comes at death to open the gate, why do the friends of the believer who is about to enter, summon to their aid skillful physicians and incur vast expense, to prevent an entrance? From this stand-point, was it not strangely inconsistent for Jesus to call Lazarus from there, after having shuffled off this mortal coil, and again, by a resurrection from the dead restore to him the ills and sorrows of a mortal life? See John 11. One objection to this view in this case is, that Jesus was absent when Lazarus died, but when he came where Jesus was, Lazarus lived.

Is. 38. King Hezekiah was told to set his house in order, for he should die and not live. If this view be correct, here certainly was a pleasing prospect of Christ's coming to him, and of a speedy entrance through the gate. The king, however, was exceedingly sad at these tidings, and wept bitterly and prayed to his God, who heard his prayer and closed the gate against him for fifteen years more, which so pleased the king that he praised the Lord for it, the reason for which is found in the ninth and tenth verses, where he says he should not "see the Lord, even the Lord in the land of the living," and should "behold man no more with the inhabitants of the world." Evidently the king did not believe Christ would come to him at death, neither that modern Spiritualism is true; for he adds, (18, 19), "Death cannot celebrate thee, the grave cannot praise thee; but the living, he shall praise thee." because, "the dead praise not the Lord, neither any that go down into silence." (Ps. 115:17.)

2. Christ coming at the destruction of Jerusalem appears impossibe, because the signs of his coming must precede the event, and the beloved John, who listened to those signs as recorded in Mat. 24, was, in A. D. 96, banished to Patmos, where he received a revelation from Jesus Christ containing (6:12, 17,) the sixth seal. Now as Jerusalem was destroyed about A. D. 70, and the signs of Christ's coming were given to John A. D. 96, Jerusalem was destroyed at least twenty-six years too soon to receive credit for the fulfillment of this prophecy.

3. The secret coming of Christ as previously stated seems to deprive the event of any glory whatever. Says Jesus (Mat. 25:31), "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." As this is a prophecy, how will the friends of the secret coming avoid the discrepancy between themselves and the apostle (2 Pet. 1:20), who declares that "no prophecy of the Scripture is of any private interpretation?" Mat. 16:27:—"For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." Could the sleeping saints be rewarded then, while their resurrection is indefinitely postponed in the future? Mat. 24:30:—"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." We require to know by what process this Scripture is reduced to a harmony with the view of our friends? Rev. 1:7:—"Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Even so, amen. By what method will every eye be closed? Rom: 2:5:—"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. Again we request our friends, to whose vision the day of wrath and righteous judgment of God is apparently lost, to aid us in comprehending the import of this passage. Is. 40:5:—"And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Must we again come in conflict with the apostle, and give this prophecy a private interpretation to preserve the theory in question? The apostle (2 Pet. 1:16–18) refers to the glory of God (Mat. 17:1–9) as witnessed by him at the transfiguration, when those holy men prostrated themselves, overwhelmed by the splendor and magnificence of the scene.

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doctrine, and that idea enlarges, it soon becomes of sufficient capacity to absorb his entire mind. If he meets with difficulties in the inspired record, a few are examined cautiously, carefully pruned to fit the *idea*, until finally the idea becomes all in all.

If one plain declaration of inspiration is sacrificed upon the altar of tradition, there is no rule to prevent the destruction of the whole. May we be kept from distorting the word of the Lord upon the rack of worldly wisdom. With the example of the first house of Israel and a variety of views upon the second advent, we wish to present a few thoughts to our brethren, praying that they may be for the glory of God.

Who among the professed followers of Jesus to-day would have recognized the babe of Bethlehem as the promised "Messiah?" (Micah 5:2.) How many would have tarried to view that babe for whom room was not found in the inn, the stall of an ox being his birth place, and a manger his cradle? How many would have done better than that inn-keeper, and invited the mother of Jesus to share their hospitality? How many of the haughty daughters of Zion; who walk with stretched-out neck and wanton eyes (Is. 3:16), would have soiled their garments by holding the babe of "Bethlehem?" Who among the learned Rabbis and doctors of divinity would have cried—"Hosanna to the son of David!" as he rode into Jerusalem upon an ass, and a colt the foal of an ass? (Zech. 9:9.) Who among their wealthy church members would have asked him to ride in their splendid coaches? Who among them would have asked the "carpenter's son" to supply their pulpit? Who among the amphibious God-and-mammon politicians of to-day would have gone into that upper chamber with the Son of God and his disciples, rather than to the political harangue? Vast numbers of this character manifest more zeal in winning souls to their political god in one campaign, than for Christ in a lifetime. If the political orators of the day truthfully represent their opponents, neither party is worthy the support of an honest man, if they do not speak the truth then they are liars, and here are two good reasons for remaining "pilgrims and strangers" to political organizations.

But to return. Does not consistency demand, and the Spirit of the Lord teach us, that we apply the same rule of interpretation to the second, as well as the first advent of Jesus Christ?

The first house of Israel would as surely have stumbled over the second advent, as the first, by the same method of interpretation. The second house, who contend for the literal fulfillment of the first in all its features, would have made the same fatal mistake there. The ministers and lawyers, doctors and lay members of the church, authorized the crucifixion of the Son of God. They could say Lord, Lord, make long prayers, pay their weekly subscriptions, attend church regularly; hear the prophets read every Sabbath day (Acts 4:18, 24, and 13:27), hoping thereby to atone for deeds of damnable infamy, conceived and executed during the other six days of the week. See Mat. 23. All this was the result of cruel unbelief, and terminated by their passing the verdict, "Crucify him, crucify him." "His blood be upon us and our children." If he was again to appear with the same mission, would he be received more favorably at the hands of his friends?

In Is. 53 the prophet asks: "Who hath believed our report?" well knowing that his description of the humiliating and sorrowful character of the "man of sorrows" would not find a lodgment in the hearts of his people. This chapter draped in mourning covers the first advent. The same prophet (25:8, 9) sees the veil lifted, and death triumphantly swallowed up in victory at the second advent. He suffered at the first: his glorification will follow at the second. (1 Pet. 1:11.)

Different views of Christ's coming exist, two or three only of which we shall notice.

1. That he comes at death.
2. That he comes at the destruction of Jerusalem; and
3. One of recent origin and somewhat novel in its features,—"That Christ is to come personally, yet so secretly that not a single sinner who may be living on earth when he comes will know that he has come; that none of his people will know it except those found at the precise locality of his coming, and these are to inform all other saints that he has come, as no angels attend him to gather his elect. As to the resurrection of the sleeping saints, a faint ray of light foreshadows its probability at some indefinite point in the future; while from what process the earth is to be delivered from its curse doth not yet appear, but it is intimated that it may be accomplished by the united efforts of the saints," as no fire will be used to purify and remove it. We desire to consider these views candidly in the light of divine truth, and especially the latter view as it is said to be intended for those who are looking for the coming of Christ, and essential that they should receive it.

With our present light neither of these views appear to be correct. If, however, we are wrong, we sincerely desire to be taught the right way by the Spirit of God. We will prayerfully inquire:

1. If death is the gate to "endless joy," and Christ comes at death to open the gate, why do the friends of the believer who is about to enter, summon to their aid skillful physicians and incur vast expense, to prevent an entrance? From this stand-point, was it not strangely inconsistent for Jesus to call Lazarus from there, after having shuffled off this mortal coil, and again, by a resurrection from the dead restore to him the ills and sorrows of a mortal life? See John 11. One objection to this view in this case is, that Jesus was absent when Lazarus died, but when he came where Jesus was, Lazarus lived.

Is. 38. King Hezekiah was told to set his house in order, for he should die and not live. If this view be correct, here certainly was a pleasing prospect of Christ's coming to him, and of a speedy entrance through the gate. The king, however, was exceedingly sad at these tidings, and wept bitterly and prayed to his God, who heard his prayer and closed the gate against him for fifteen years more, which so pleased the king that he praised the Lord for it, the reason for which is found in the ninth and tenth verses, where he says he should not "see the Lord, even the Lord in the land of the living," and should "behold man no more with the inhabitants of the world." Evidently the king did not believe Christ would come to him at death, neither that modern Spiritualism *is* true; for he adds, (18, 19), "Death cannot celebrate thee, the grave cannot praise thee; but the living, he shall praise thee." because, "the dead praise not the Lord, neither any that go down into silence." (Ps. 115:17.)

2. Christ coming at the destruction of Jerusalem appears impossibe, because the signs of his coming must precede the event, and the beloved John, who listened to those signs as recorded in Mat. 24, was, in A. D. 96, banished to Patmos, where he received a revelation from Jesus Christ containing (6:12, 17,) the sixth seal. Now as Jerusalem was destroyed about A. D. 70, and the signs of Christ's coming were given to John A. D. 96, Jerusalem was destroyed at least twenty-six years too soon to receive credit for the fulfillment of this prophecy.

3. The secret coming of Christ as previously stated seems to deprive the event of any glory whatever. Says Jesus (Mat. 25:31), "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." As this is a prophecy, how will the friends of the secret coming avoid the discrepancy between themselves and the apostle (2 Pet. 1:20), who declares that "no prophecy of the Scripture is of any private interpretation?" Mat. 16:27:—"For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." Could the sleeping saints be rewarded then, while their resurrection is indefinitely postponed in the future? Mat. 24:30:—"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." We require to know by what process this Scripture is reduced to a harmony with the view of our friends? Rev. 1:7:—"Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Even so, amen. By what method will every eye be closed? Rom: 2:5:—"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. Again we request our friends, to whose vision the day of wrath and righteous judgment of God is apparently lost, to aid us in comprehending the import of this passage. Is. 40:5:—"And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Must we again come in conflict with the apostle, and give this prophecy a private interpretation to preserve the theory in question? The apostle (2 Pet. 1:16–18) refers to the glory of God (Mat. 17:1–9) as witnessed by him at the transfiguration, when those holy men prostrated themselves, overwhelmed by the splendor and magnificence of the scene.

The meek Moses exceedingly feared and quaked (Heb. 12:21; Ex. 19:24; 16:17) before the glory of God while in the mount, and the vast mountain itself shook exceedingly, as if to divest itself of the curse, and become the receptacle of that "enduring glory" which will ultimately mantle the whole earth.

The prophet who pointed out the birthplace of that lovely babe (Micah 5:2), expressed no more truth than the prophet (Isaiah 26:21) who said:—"For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth shall also disclose her blood and no more cover her slain." In 2 Pet. 3 the apostle presents a vivid and glowing picture of the momentous change which the earth, now laden with the curse, is to undergo; and when from its fiery ordeal it shall spring forth the new creation of God, the promise (Is. 15:17), "Behold, I create new heavens and a new earth," finds it fulfillment. With Peter's experience, I apprehend it would be difficult to convince the advocates of the theory under consideration that this chapter was of *traditionary* origin.

If the saints at the point where Christ first comes are to notify the rest of the scattered flock of his coming, we ask, Suppose a brother from New York should appear to brethren in Massachusetts announcing such a fact, and they reply that Jesus said, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not" (Matt. 24:23, 26), how would the brother making the announcement extricate himself from the unpleasant position of fulfilling this scripture? For, says Jesus (27), "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

The adverb of time (Matt. 24:23) *then*, clearly proves, with the context, that this scripture does not receive its fulfillment until after the great tribulation upon the church of God, and near the end of time. With the testimony of eye witnesses and inspired witnesses, all uniting to exalt to the highest degree the universal manifestation of the glory and power attending the coronation of "Bethlehem's babe," when he shall be crowned Lord of all, we do not feel justified in degrading an event of such infinite magnitude far beneath the level of earthly glory, neither to accuse the divine law of imperfection and imbecility by denying the revelation of the righteous judgment of God, in the day when he shall judge the secrets of men by Jesus Christ according to the gospel (Rom. 2:5, 16; Matt. 16:27), and "reward every man according to his works."

As the fruits of the Spirit are of a pure and heavenly character, so may we by its holy influence lead upright lives, do the will of God, and then we shall know of the doctrine whether it be of God, or whether men speak of themselves. John 7:17.—*O. D. Woodruff, in Crisis.*

"And to Look for his Son."

"Waiting for the adoption, to-wit, the redemption of our bodies."

This beautiful language expresses a world of truth. "*Waiting!*" Yes, this is the spirit of the gospel. It is expected of the Bride that she be waiting, watching and looking for the Bridegroom. Paul taught his Thessalonian brethren thus as is evident from the following passage in his first letter: "Ye turned to God from idols to serve the true and living God: and to *wait* for his Son from heaven, whom he raised from the dead, even Jesus." Serving God with particular reference to the second advent, was no small part of the apostolical doctrine. To-day, if a man says he is waiting for the coming of Jesus, he is looked upon as a fanatic, if not heretical. But let us follow the old landmarks, even if men do call us heretics.

In Titus 2:13 we are taught the same doctrine. "The grace of God" not only taught Paul to "deny ungodliness, live soberly," etc., but, also, to "look for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." There has been no change in the divine economy. God expects the same to-day of his children that he did in the days of the apostles, so far as this matter is concerned. If it was their duty to look for the Savior's appearance, it is ours, also. And how very reasonable this seems when we consider it in its true light.

We love the Savior. Well, then, we will love to think that he is coming back to us again, and the sooner, the better. If I have a friend that I dearly love, I love to be with that friend. If that friend is absent, I love to think of his return, and of his *speedy return.* This is natural, and when applied to the Christian, is emphatically true. What shall we think then of professors of religion who become angry when we speak of the second coming of Christ? "And as it is appointed unto men once to die, but after this the judgment;" so Christ was once offered to bear the sins of many; and *unto them that look for him* shall he appear the second time without sin unto salvation. (Heb. 9:27, 28.) Dr. McKnight says: "Jesus will return for the purpose of declaring to them *who wait for him* that they are accepted, and of bestowing on them the great blessing of eternal life. (Rom. 2:7, 6, 23.) This is the great salvation which Christ came to preach; and which was confirmed to the world by them who heard him." (Heb. 2:3.)

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THE PLAN OF REDEMPTION. The Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Restitution, Reign of Christ, Millennium, True Israel, etc. By Wellcome and Gond. 460 pp. $1 25 by mail.

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THE INQUIRER. Protestant or Catholic? Which? 10c. $5 a hundred.

CHURCH SPECTACLES. 5c. 40c. a a dozen.

The above seven works, by Eld. I. C. Wellcome, sent to one address, post-paid, for $4 60.

Advent Christian Times.

CHICAGO, - - - - - ILLINOIS.

TUESDAY AFTERNOON, April 16, 1872.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Chicago, Illinois.

TERMS: { Two Dollars a Year. One Dollar for Six Months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil: the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The officers of the Association are a Board of Trustees, as follows:

JOSHUA V. HIMES, President,
D. R. MANSFIELD, Vice President,
L. P. FOX, Treasurer,
WILLIAM L. HIMES, Secretary,
FRANK BURR, Auditor.

A. S. CALKINS, L. H. DAVIS, D. MATHEWSON, } Pub. Committee.

N. FIELD, H. G. McCULLOCH, L. C. COLLINS. } Editorial Com.

JOSHUA V. HIMES, Business Agent, to whom all communications should be addressed

Business Agent's Department.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 20 copies for $1. Don't fail to read and lend it.

"Good Tidings."

This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 50c. in paper.

Expressing Money.

By a new arrangement SMALL SUMS of money can be sent by express at a low rate. $25 or any smaller sum can be sent to us from any office of the American Merchant's Union Express Company for 15c.

From an office of any other company, 30c. This is cheap, and absolutely safe. Any who send money in this way should direct to J. V. Himes, Norwood Park, Ill., and prepay the charges: otherwise the package will not be received.

Field's Discussion.

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced, some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready, because they thought it would help their side—that Mr. Connolly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocio. The book has not yet made any converts to immaterialism that we have heard of; but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp 316), and will be sent post paid for 50c. We hope for liberal orders.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success

John S Lawver, M B Geer, Eld. J. Raymond, C. C Marston, F. Burr, the Chicago church, D. O. Hink, I C. Wellcome, J. F. Huber, Grand St. (N. Y.) church Auburn (Ill.) church, C. Libby (pd.), E. R. York, Wm M. Hall, J. C Stone, W. E Brown, M F Wistrom, R. W. Wilson, R. M. Lampard, Clinton (Io) Church, Lapeer Church, A. Veeder, for church at Albany, N. Y.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $130.

To Correspondents.

MRS G. GROESBECK. The paper to this name at Sharon, Wis. is stopped by P. M. though paid in advance. Who can explain? ...I. C. Thomas. TIMES sent to T. R. W... N. H. REED. Sent TIMES as directed. You can remit to *Crisis* office as you proposed ... J. S. LAWVER Dialogue rec'd.... W. MAIN. Both letters rec'd. Papers sent ... J. S. ALEXANDER. Sent TIMES to W. J. A..... W. H. REESE and *others*. Will fill orders for *Minstrels* as soon as new edition is ready ... N. G. NICE. Your letter was rec'd ... J. SCARCE. Would be glad to oblige you, but we have none on hand ... M. WELLCOME. We have no back numbers left ... J. C. POST. We have not a copy of those back numbers ... P. LIVINGSTON. Will send to W. I. S. but we recollect no other

Letters Received,

TO SATURDAY, APRIL 6.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

H Peppell
G Wright jr
J H Patten 2
W C Hall
A B Cushing
R B Warren
A Hooper
J Cartwright
E B Bills
F C Field
G S Chamberlain
W H Reese
J Scarce 2
J Stockwell
J B Rodgers
C Pike
L D Boynton
A W Sibley
J Langley
H O Tibbets
N S Hemmenway
N G Niece
I C Thomas
S Pierce
J G Kelly

S Hinkle
J Wendall
T Buckingham
W C Hicks
D S Warner
W H Benjamin
W M Rankin
H Smith
P E Call
S J Hanscom
S C Wellcome
I B Andrews
C G Willey
S Parker
E A Morrill
E J Farmer
E Shaw
E C Lucas
A H Brown
J B Merriam
S Smith
J L Harrington
D Bosworth
A Cairns
F Lombard

C S Hobbie
T W Brooks
F A DeWolf
J E Andrus
N A Hitchcock
D O Hink
A Raymond
W Kilo
T McDonald
L Campbell
A E Rathbun
W F Fahnestock
J S Lawver
B Matthias
D Hannan
P Livingston
E S Penwell
A Boult
W Main
W Morphy
W W Cate
R Graham
C C Tucker
A Bowerman
P Hammer

E O Halett
S N Holroyd
M A Tibbets
C A S S
E K Olis
J Post
E Austin
A J Marsh
A Lowis
M Bullens
T M Preble
F E Cook
J Earle
D Mohr
A D Mackie
N E Reed
P S W Deyo
W Smith
L Town
J McMichael
J D Olney
L N Snell

P W Jones
S M Jones
T P Richards
C Palin
S B Hough
C J Page
M E Case
J L Lee
M L Purdy
W G Morris
G N Wald
A M Engle
N B Moody
A F Randall
N C Miller
J D Cathcart
J Anderson
W E Robinson
W H Mitchell
S Hall
W N Sarvis
G W Miller

J A Braun (no P
O Address
C F Sweet
G W Crosby
E Divine
S Sutton
D D Reed
M B Geer
S H Pershing
M Vibbard
J S Alexander
G Thomson
J F Clinger
D Matthewson
W Cornell
W M Palmer
C Pennoyer
E Orr
B Roberts
L P Strout
J Harmon.

Books and Tracts by Mail.

D S Clark 6
E Lister 2
S R Ferris
B Cox
H M Wheeler
J M Stouffer
W F Tally
V Hunt
J Raymond
A Eden
A C Hustson
C C Slipp
R S Moore
J A Blackmar
D Hannan
C M Shepard
D O Hink 3
S F Field 2
J A Holton 2
C G Willey
M Vibbard
M Garber
J Cartwright
M I Lee
A M Engle
I B Rodgers
C Palmer
M B Geer
G W Green
S M Jones
I P Cathcart

W Strode
W A Thitford
J C Weaver
J Hixon
J Marsh
W Beech
C Pennoyer
J S Hendrick
E C Dewsbury
J Eaton
W Ragland
O W Wright
I C Wellcome
E Hoff
H B Seavey
Bowditch & Co
W Main
C Harrington
W W Cate
C J Page
A W Sibley
S W Hough
E Orr
E B Bills
C S Hobbie
M A Tibbetts
O R Fassett
L D Boynton
J S Lee
J Eneas

W H Hacking 2
M B Hubbell
E A Marsh 2
O D Gibson 2
J Lothell
W S Knight
S Potter
A W Porter
I Hoadley
D Burkholder
J M Groce
T M Storer
F McLane
M I Lee
W H Reese
H Cross
S C Wellcome
J F Rathgeber
E Lister.
F S Barington
G W Lucas
A B Cushing
L Town
I C Wellcome
I Scarce 2
E Kelsey
E Ayer 3
I E Andrus
J Eaton
W P Barr

Express.

L Reeder D Mathewson N Ronquest P S Converse C A Raymond.

Pub. Fund.

A Hooper 50c W. G. Morris 25c G S Chamberlain 25 J Luthell $3.00 H A Munson 10c J E Proctor $1.00.

Kansas Tent.

J Wendell. 5 00

For Expenses Of Removal.

Friend $25.00; G Dunlap $5.00; N Ronquest $10.00; P Wexel $5.00; N Haltom $1.00; A King $2.00; A S Johnson $3.00, J L $50.00.

Fifty Cents Extra.

Mrs. F Lombard.

To Aid in Mission Work South.

Box "Y." $100.

Marriages.

PEAVY—OSMORE. At East Gilead, by Eld. J. R. Preston, Jan 18, 1872, John Peavy and Melvina Osmore, of Jamestown, Ind.

GARBUTT—PARKER. At Alganssee, Feb. 13, 1872, by Eld J. R. Preston, John Garbutt of Sycamore, Ill and Charlotte Parker of Alganssee, Mich.

LITTLE—BOYD. At East Gilead, March 17, 1872, by Eld. J. R. Preston, Chas Little and Phillina Boyd, all of East Gilead, Mich.

BARLOW—ELLSWORTH. March 3, 1872, by Eld. Isaac Adrian, Mr. Barlow and Miss Clara Ellsworth, all of Monticello, Wis.

Obituary.

BORN. In Wexford, Mich. March 21, 1872, Frank, only child of J. C. and S. S. A. Born: aged 3 months. Words of comfort by Br. H. H. Skinner, from Ps 30: 5. "Weeping may endure for a night, but joy cometh in the morning." A. B.

BUCKALEW: Fell asleep in Jesus, after a short and painful illness, in Litchfield, Hillsdale Co. Mich. March 23 1872, Alpheus Buckalew; in his 46th year.

Thus one after another of the faithful ones are gathered to their father's to wait till Jesus comes. Just one year and six days only had passed since the companion of his youth went to rest. Both cherished the blessed hope. Our brother was lately married again to a very interesting sister in the Baptist church, who is now left with four children, to mourn his loss. Truly they cannot mourn as those that have no hope. Br. B. was an earnest and true Christian. His every day walk will continue to speak, although he sleeps. The church has lost a faithful worker, the community a valuable citizen, the children a kind father. A very large concourse of people gathered at his funeral. Words of comfort and counsel were given by the writer, from Job 17. 13

Crisis, please copy. A. E. BABCOCK.

REYNOLDS. At Kingsbury, Laporte Co. Ind. March 18, 1872, Br. Abram Reynolds; in the 80th year of his age.

Br. R. was born in Washington Co. N. Y. Moved to this Co. in 1836 He embraced the blessed hope of the Second Advent of Christ over twenty years ago; and since that time he lived a consistent Christian life, "Looking for that blessed hope and the glorious appearing" of the Lord. A few weeks before his death he told me there was not a doubt lingering in his mind, all was bright; and if he must sleep it would be but for an hour as it were, as Jesus would soon awake him; and then he would help sing the new song.

He leaves seven children to mourn the loss of a kind father. May they be prepared to meet him when Jesus comes. Services by the writer.

D MATHEWSON.

WELLCOME: Fell asleep in Jesus at Shelbyville, Blue Earth Co. Minn. Feb. 3, 1872, my dear father, Timothy Wellcome: aged 88 years.

He was the last of a large family of "Wellcomes," formerly living in Minot, Me. five having died during the past six years, the youngest over seventy and the oldest over ninety. Timothy Wellcome was born in Minot, and continued a resident in Maine until about 1840, when he moved west with his family. Settling in Wisconsin he lived there some twelve years and then came to Blue Earth Co. Minn. He and my dear mother have passed through many severe hardships, living on the frontier in new countries for many years in troublous times, Indian excitements, etc. They have had eight children, six of whom are now living. Three of us are in the field trying to preach the gospel and the message due to this generation. One is a physician, the other brother a farmer, and an only sister, with whom my parents are living. During my brother's visit to the West last summer we all had the privilege of meeting after a separation of twenty-seven years.

My father in early life was a rigid Universalist. The idea of eternal torment for the wicked was to him a terrible doctrine, and caused him to shun the orthodox faith; but on hearing the Advent faith promulgated, and reading our papers, his feelings were changed and he was led to see the harmony in the Scriptures: and he could see that God could be just, and justify all that believe in Jesus, but that those who reject Christ would be lost. I spoke to him in regard to the punishment of the wicked during his sickness. He asked for his Bible, and opening to the last chapter of Malachi said to me—"That is just as sea[illegible] can get it; there will be *an end of them*."

For some years past he has suffered much from disease, but his mind seemed strong and it did our hearts good to see the change in him—his love for the house of prayer and the society of Christians. God spared my dear mother to watch over him, till the last, which was a great consolation to him. For the past few months he was the greatest sufferer I ever saw, but at all times was calm and submissive, saying he was ready to go. In his last hours he often called upon his friends to sing and pray with him, and prayed earnestly himself, until the last, and then calmly sank to rest. All was done for him that could be done by physicians, kind friends and neighbors; but death, the great enemy, claimed him for a while. Thank God! we expect to meet him in the morning, when we shall rise triumphant over the grave, with all the blest family of the redeemed.

Services by Eld. Thurston. Text, Is. 40: 1-8.

S. C. WELLCOME.

Notices, Etc.

To the Brethren.

I am engaged in preparing a work, designed especially for the ministry, on the importance and necessity of preaching the second coming of Christ, as an event nigh at hand. My object is, in cooperation with the brethren, to have a copy placed in the hands of every minister of the gospel in the United States. All can see the importance of such an enterprise. If one only out of five hundred could be induced to give the trumpet a certain sound, it would pay for the labor and outlay. Of course, it will not be expected that those for whom the work is designed, will purchase it. This will be the work of our brethren all over the country to see that a copy is placed in the hands of every preacher of the gospel.

I propose then to request pledges and subscriptions from the brethren, in order to secure its publication, the amount subscribed to be repaid in books, if required. The nature of the work may be gleaned from the following outline:

The Christian minister—a watchman; the duties of a watchman; Watchman, what of the night? The time of the end; Signs of the times—Fulfillment of Prophecy; Prophecy in relation to the First Advent; Prophecy in relation to the Second Advent; Signs of the Second Advent, Celestial, Terrestial, Moral, National. The Papacy, Spiritism, Time, Tarrying Time, etc., etc.

I would also state that the work will be useful to all for reference, as it will be largely interspersed with Scripture quotations. Any who may feel disposed to aid in this enterprise, may address Miles Grant or O. T. Adams, *Crisis* office, Boston, Mass.; J. V. Himes, TIMES office, Chicago, Ill.; or myself at Arena, Wis.

[n3414] GEO. THOMSON.

Appointments.

MISSOURI.

Near Valparaiso, May 12.
South of Milan, May 26, and June 30.
N. C. MILLER.

West Unionville, 3 miles, May 4, 5.
N. C. MILLER

OHIO.

The A. C. Church of Ohio will hold its semi-annual Conference at Fairfield, Huron Co. commencing Thursday, April 18, and continuing over Sunday.

We cordially invite ALL that love the appearing of Jesus to be in attendance. We hope all the churches and organizations in the State will send delegates to this meeting. We do not wish to divide, but to become all the more united.

Conveyance from Greenwich Station on the C. C. C. & I. R. R. will be in attendance.

W. F JEFFERSON, Sec'y.

WISCONSIN.

The Third Q. M. of the Western District of Wisconsin, will be held in Zion's Chapel, with the church at Springville, Vernon Co., commencing May 4th, at 2 p. m. and continue over Lord's day; as this is the last one of this conference year we hope to see a good gathering of faithful brethren and sisters to comfort one another, and help forward the good cause. P. W. HOUGH.

The Third Q. M. for the Southern District of Wis. will be held at Magnolia, commencing May 10th, and holding over Lord's day. Br. Sheldon is expecting to be with us, and other ministering brethren are invited to attend; also the brethren from all the surrounding country.

This will be the first meeting in our new chapel, and we are anticipating a good time in the name of the Lord. Come one, come all.

G. G. GODFREY.

MINNESOTA.

Stone, S. H., Viola, 10.30 a. m. April 21.
Bentley S. H. Plainview, 2½ and 7½ p. m. April 21.
St. Charles S. H. Hall, 10½ a. m. April 28.
Bliss S. H. Eyota, 3 and 7½ p. m.
S. C. WELLCOME.

IOWA.

Warsaw, June 1 and 2. N. C. MILLER.

The third Q. M. of the A. C. Conference of Iowa, Manchester District, will be holden in the Odell S. H. situated about 3½ miles N. E. from Greeley, commencing June 14, and holding over Sabbath.

The brethren that enjoyed our last Q. M. at Elkport will only need to know when the next one will be held to insure their attendance, for we all love good things, and such a feast will but sharpen the appetite for more of the same kind.

To those that were not there, we we wish to say, important business will come before this Conference, and we wish all the lovers of Jesus to be there. Come to work for God and his cause. Come filled with the Spirit, praying that God will give us souls for our hire. This is a new field, all ripe for the harvest.

M. J. JAMES, Sec'y.

ARKANSAS.

The third Q. M. for Blue Mountain District will be held at Flatwood, with the church, at the place selected by Br. Bishop, June 22 and 23.

J. B. BROWN, Sec'y.

Advertisements.

The Black and Terrible Year.

For Sale by all Dealers in Books and Periodicals,

PRICES.

Single copies	20 cts.
10 copies	$2 00
24 copies	4 00
50 copies	8 00
100 copies	15 00

Special terms to parties ordering not less than 400, with their own imprint on the cover. A few pages of advertisements inserted at reasonable rates.

Address, J. V. HIMES, 11 South Canal St.
Chicago, Ill.

The Record. A first class, illustrated, practical magazine. Unique and desirable. Volume I will commence in June. $2 a year. THE TIMES and *Record* one year for $3.
H. V. Reed, Publisher, 9 South Canal St. Chicago.

When & How; or a collection of the more recent facts and ideas upon raising healthy children. By D. Newcomb, *M. D.*

A strong, common-sense, and hence valuable work. Sent by mail, post paid, $2. *For sale at this office.*

Favorable terms to agents, by the Publishers, A. W. Penny & Co. 22 South Canal St. Chicago, Ill.

The Estey Organ. Any person wishing to procure a splendid, new, Estey Organ or *Melodeon*, of the $260 pattern, at a great bargain, can learn particulars by addressing this office.

THE LAWS OF LIFE.

This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

The ADVENT CHRISTIAN TIMES and the *Bible Banner* will be sent one year, with a free book, for $1.75, or without book, for $2.50. Address:
ADVENT CHRISTIAN TIMES,
No. 11 South Canal St., Chicago, Ill.

"The Home Shuttle." We can give a good bargain on two or three excellent Sewing Machines, if application is made soon. Address this office.

Woman and Her Work. A monthly paper of 16 large quarto pages. Established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well—Christian charity.

Published by the Woman's Christian Association. $1.00 a year. Mrs. E. S. Jennings editor. Address: 74 Williams St., Rochester, N. Y.

The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 30c. a year. Ten copies, $4 Fifty copies, $36. tf

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To *new* subscribers to *both* journals, $1.50 a year.

THRESHING MACHINE.

FOR SALE. A first-class Threshing Machine. Good as new—never used. Cost over $600. Will be sold, in an emergency, for $350. Warranted as represented.

N. B. Must be sold soon, if sold at the above figure.
(tf) Address, A. J. STONE, Hesperia, Mich.

FANNING MILL. I make an excellent machine for cleaning wheat. It will take out all cheat and oats, and leave the wheat clean and fit for seed. I will ship one of these machines to the first brother who will send $25 to the office of THE TIMES. They are well worth $30. H. M. Wheeler, Birmingham, Schuyler Co. Ill.

The Bee-Keepers' Journal and National Agriculturist, on trial, three months, for ten cents, or 15 months and best Bee book, German or English, for $1. Splendid premiums for 1872. Movable Comb-Hives, Italian Bees, &c., for sale. Fifty per cent. and great inducements to agents.

Sample of Journal, "Hints to Bee-Keepers," (a 36 page pamphlet) Price List, &c., *sent free*, or for stamp. Write now, and don't forget it. Address H. A. KING & CO.,
14 Murray St., New York city.

GERMAN TRACTS

On the Speedy Coming of Christ.
Resurrection of the Dead in Christ.
Nature and Destiny of Man.
Destruction of the Wicked.
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LOUIS REIMER,
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IOWA, NEBRASKA, KANSAS, CALIFORNIA.

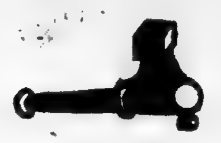
Advertising alone does not produce success. The thing which is advertised must have *intrinsic merit*, or else large advertising will eventually do it more harm than good. If you have anything which you know to be good, *advertise it thoroughly*, and you will be sure to succeed; if it is poor, don't praise it, for people will soon discover you are lying.

Such is the policy of the Burlington Route, which runs to three great regions in the West: 1st, to Omaha, connecting with the great Pacific Roads. 2d, To Lincoln, the capital of Nebraska, and all that beautiful region south of the Platte, filled with R. R. lands and homesteads. 3d, To St. Joseph, Kansas City and all Kansas points.

The roads are splendidly built, have the best bridges, finest cars, the Miller platform and coupler, and the safety air brake (to prevent the loss of life that is everywhere else happening); Pullman's sleepers, Pullman dining cars, large and powerful engines (to make quick time and good connections), and are in a word the best equipped roads in the West. So that if you desire to go safely, surely, quickly and comfortably to any point in Southern Iowa, Nebraska, Kansas, or on the Pacific Roads, be sure that you go "By way of Burlington."

All who wish particular information, and a large map, showing correctly the Great West, and all its railroad connections, can obtain them, or any other knowledge, by addressing General Passenger Agent B. & M. R. R., Burlington, Iowa.

E. H. WHEELER'S
IMPROVED
AXLE & THIMBLE SKEIN



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THE LIGHTEST, STRONGEST, AND BEST AXLE BEFORE THE PUBLIC.

Less liable to break, and cannot spring under any amount of weight that can be put upon it.

It takes a smaller sized axle and bolster or sandboard than the same sized skeins of common style; is more simple and easier to fit, the skein being of uniform taper, without shoulders upon the inside a better fit is secured. The axle can be turned in a common lathe to fit the thimble, by putting one end out of center.

The arm, or spindle, is so made as to secure the proper set of the wheels, when moderately dished, with the bottom line of the spindle on a parallel line to the bottom of the axle, an important principle never before attained. The set of the wheels is a perpendicular or right angle to the bottom line of the axle upon the face of the spokes, upon their lower half.

This cut shows the thimble and lug for the tension rod across the bottom of the axle, from thimble to thimble, and the socket for the bottom, or the sandboard, as the case may be. I also use a sand guard to keep the dirt out of the shoulder of the hub; but it is not shown in this cut.

RIGHTS FOR SALE.

Sample thimble skeins furnished to purchasers of rights, at actual cost. For further information address

E. H. WHEELER, Memphis,
Scotland county, Missouri.

☞ Please state where you saw this advertisement.

THE BIBLE BANNER FREE!

We desire to call the attention of the readers of the ADVENT CHRISTIAN TIMES to our offer in the *Bible Banner*, to send it

ONE YEAR FREE

to every minister of the gospel of any denomination who will send us his address, or otherwise signify *his* desire to receive it.

We request the readers of the TIMES to aid us in presenting this offer to su[illegible] ers as are devoted men of God, and who wo[illegible] ably *accept*, and be benefitted thereby.

Do not *urge* any one to a[illegible]pt, for we have not the means, at present, to send [illegible]y many papers free, but trust the Lord will provi[illegible] ough to send it where it should go to prepare the [illegible] for our weekly papers, and stir up the watchman to sound the alarm to a guilty world. A copy of the *Banner* from one with whom the minister is acquainted is worth a dozen sent by mail from the office of publication.

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AURORA COLLEGE

– R. School. p. 294

Advent Christian Times.

“Many shall run to and fro, and knowledge shall be increas[illegible].”

VOL. IX.—NO. 37. CHICAGO, APRIL 23, 1872. WHOLE NO. 417.

Advent Christian Times.

JOSHUA V. HIMES, ... Editor

Tuesday Afternoon, April 23, 187[illegible]

"The Great Prophetic Apostsay!"

In *The Prophetic Key* for May 1871, in an article under the caption "The Advent Christian Times," p. 510, you say: "*Once* we believed Roman Catholicism to be the great prophetic apostasy! Indeed, for many long years, we never heard the doctrine doubted; but now we are thoroughly convinced that the great prophetic apostasy is yet future—that it has not even begun."

This is certainly a startling statement, coming, as it does, from a professing Protestant, and a minister of religion! If it be true—and I am very far from believing it is—then, as there is no apostasy that I know of from Christianity but what is prophetic, it follows that there has, as yet, no apostosy crept into the professing Christian Church. But this no one will admit, no, not even the Romanists themselves; for they delight to call us *heretics* etc., while we, with more justice, I think, charge them with being the faithful but deluded followers of the foretold apostasy. But if it be true, as you would have us believe, that the great prophetic apostasy is yet future—*that it has not even begun* — then, I admit, it clearly follows that Roman Catholicism—whatever may be said of Protestantism—is neither *an* apostasy, nor *the* great prophetic apostasy; indeed it would be calumny to say it was either.

But before I can believe either that no apostasy has as yet commenced in the professing Christian church, or that Romanism is not "the mystery of iniquity," and the foretold apostasy, I must be furnished with stronger and more convincing proofs than those mentioned in the *Key*. Before I can ever dare to throw discredit on the great cloud of witnesses, who have, in all ages, borne their unanimous and unceasing testimony against Rome as the great apostasy—before I can think of ignoring the overwhelming and convincing evidence adduced by the ablest Christian writers, in proof of this fact, or attempt to hush the loud cry for retribution which has been going up for centuries into the ear of a holy, but righteous God, from the noble army of martyrs, the holy confessors, the thousands and tens of thousands of her hapless victims, whose cries and tears and groans she has mercilessly disregarded, and whose blood she has remorselessly shed in torrents—whether by the sword, the inquisition, the flames or by her other refined modes of cruelty—before I can impiously do this, and believe with you that every one of Rome's poor victims, as well as the entire Christian church, the Lamb's wife, were found, before God, false witnesses against this relentless enemy, being in profound ignorance and gross error as to the true character of the system which had so long, so cruelly and so persistently persecuted her—I must, I believe, consult a truer oracle, or be instructed by a wiser prophet. The crude and dark sayings of my brother of Kentucky, I can never set up on this point in opposition to the unanimous verdict of the entire Christian church. The piety, the wisdom, and the learning of the great [illegible] wisest and best of men is against you. The Bible is against you.

I have examined your reasons carefully, and I am certainly at a loss to discover any solid or legitimate argument sufficient to induce any thinking man to change his opinion, which he held "for many long years" on this very important subject. Unless you can improve your logic as you display your lore, I think you are not likely to make many intelligent converts to your new views. Had there been any doubts on my my mind previous to reading your article, and I am happy to say there were none, as to Romanism being the foretold apostasy, your reasoning would have completely removed them. This reasoning is so glaringly erroneous that I could have no confidence in any of your expositions in difficult prophecies.

Before, however, I enter on the direct subject of your article, permit me to say that I do not write for the mere sake of controversy, that at best would be an unworthy motive, but to express, however feebly, my unswerving fidelity to long and strongly cherished convictions. With you, personally, I can have no controversy, as we are entire strangers. Your opinions I intend to criticise as severely as I can. If you publish my remarks *entire* in the *Key*, you are at perfect liberty to do so, and give them any reply you may think proper. Truth is eternal and must prevail. I do, I assure you, most steadfastly believe *now*, as you *once* did, and, to use your own words, "I never heard the doctrine doubted" by any true Protestant, you excepted, (and I do hope you are a true Protestant, for then you will be a true Christian), that the Church of Rome is verily and indeed the foretold apostasy. Every mark *of* this apostasy has its counterpart in Romanism. The Romish apostasy may not, just yet, have arrived at its full growth or maturity. I can scarcely think it has. Every year seems to increase its enormities; and there is no knowing to what fearful hights of blasphemies, as well as depths of abominations it may yet reach during the few years it may be permitted to continue. Has it not, within our own short memories, promulgated two dogmas that have scandalized the best of its own bishops, clergy and people, and made the entire Christian world to stand in wonder? (Was it in fulfillment of what is written: "And all the world wondered after the beast?)" I refer to the immaculate conception of the blessed Virgin Mary, and the infallibility of the Pope. The first making the Virgin, who undoubtedly was a sinner, equal in purity to the Savior, who was sinless; the other conferring on a weak, sinful, frail, fallible mortal— oh, how sinful! oh, how fallible! even on the "man of sin," a distinguishing attribute of the Godhead—Infallibility.

But although, I repeat, Romanism may not have, just yet, accomplished its vile mission—although it may grow gradually worse and worse in its downward course to perdition—and although the Pope may become more fully and clearly revealed, if that be possible, so that you, even without the aid of spectacles, would fully recognize the likeness of the man of sin, in the person of the Pope; are we therefore to conclude that the Church of Rome is not the apostasy, or the Pope is not the man of sin? Because, I say, this apostasy may not yet have reached its full and foul growth, or finished its dark mission, are we therefore to conclude that it is yet future—not even begun? Most undoubtedly not! An infidel by this mode of reasoning, could prove that Christianity [illegible] yet future—not even [illegible] who will say that the triumphs of Christianity are now complete? It will assuredly put forth fresh power, win new victories, go on in the strength of the Lord and in the power of his might, subduing all enemies and conquering all opposition, until the personal advent of its Divine Author, the Prince of Peace, ushers in the millenium of glory upon an unexpectant world. But would it be good logic, sound philosophy, or true religion to conclude from this that Christianity is yet future—not even begun? Surely not. But the church of Rome has already, and I hope to be able to prove the assertion in its proper place, all the marks of the foretold apostasy, and the Pope is, in my opinion, the living likeness of the man of sin. So sure am I of this, that had I a warrant to arrest the great human errorist for high treason against heaven, and unparalleled cruelties to the inhabitants of earth, (and has he not been guilty of both?) I would go to Rome and arrest the Vicar of Christ! When a full indictment of all his crimes and misdemeanors, and the catalogue is dark and appalling, would be read against him in open court, it would be found, I doubt not, that the concurrent testimony of both Scripture and history, and the impartial verdict of the entire Christian church, would point conclusively to the Pope as the man of sin.

But to return to your article. You triumphantly appeal to Greenfield and Webster's definitions of apostasia and apostasy respectively in support of your new views. I shall have to take your quotations on trust for the present, as I have not the works of these distinguished authors at hand to verify their correctness. However, at a subsequent stage of my remarks I shall have occasion to examine your authorities, as well as others equally celebrated for their learning and ability, as to the correct meaning of these words, not, I venture to say, without good results to the cause of truth which I believe I advocate. At present I have only to deal with your assertions.

Greenfield's definition of apostasia, a defection, departure, apostasy, I readily admit. But, I ask, does not this definition suppose the defection, departure, apostasy, is from the truth? It certainly does. This, then, is a most important distinction, *sine qua non*, which must not be lost sight of in this most interesting investigation. You cannot seriously hold, particularly when the point is irresistably contested, that a departure from error to truth is Scriptural apostasy.

Webster's definition of apostasy, as given and endorsed by you, "a departure from professed principles," I do not admit in this controversy. It loses sight of this distinction entirely, and therefore is not theologically or philosophicaly correct; and basing your argument on it has led you into gross error. Now if you do not believe, and I do not see how any rational man can, that a departure from erroneous principles, "no matter how strenuously soever they may be professed, is scriptural apostasy; why, might I ask, were you not candid enough to make this admission? Why did you use this definition at all when you might have found a more correct one in the same author? At all events, having used it, why did you not qualify it? But had you qualified it, had you only confessed that it is very limited and restricted in its application, and did not by any means apply one iota to the particular point you wished to prove, you never could have drawn from it the semblance of an argument, or the ghost of a proof that the Romanists by adhering to their professed principles are therefore not apostates, and their church is not the apostasy. You are enough of a logician to be aware that your argument demanded this definition to be used in an unrestricted or universal sense; and it was in this wide sense you used it: but you must also be aware, unless you lay yourself open to the charge of gross ignorance of the commonest principles of logic, that it will not bear this application. To escape, therefore, the charge of ignorance, you must believe that a departure from professed principles, irrespective of their truth or falsity, is scriptural apostasy. On this point, however, I join issue with you, and put in my strongest protest. Once admit the definition to have a general or universal application, which no scholar of the commonest attainments, much less Webster, would ever think of doing, and instead of arriving at the truth in an investigation like the present, it will lead to conclusions the most absurd, extravagant, and erroneous. Of the correctness of this sweeping and solemn charge, I will presently furnish you, I think, with abundant evidence. Before doing so, however, I will first state briefly, your argument, for the benefit of the reader, which may be fairly presented thus:

I. Direct proposition—All those who depart from professed principles are apostates.

1. Converse proposition—All those who do not depart from professed principles are not apostates.

2. All the faithful Roman Catholics —but let me use your own words— "The Pope, his cardinals, his bishops, and arch-bishops," and "a tremendous majority of the (Roman) Catholics, of to-day have always been (Roman) Catholics; have been born (Roman) Catholics, have always strenuously professed the principles of (Roman) Catholicism, they have never departed from professed principles."

3. Therefore, they are not apostates.

This, I think, is, your argument, fairly and logically stated. Now, I am free to admit, if the direct proposition were universally true, and it should be universally true if a departure from any professed principles, true or false, were apostasy, not otherwise; then the converse proposition would be equally true. If the second proposition were true, then I candidly admit your conclusion would logically follow, and your entire argument would be perfectly correct. All the logicians in the world could not find a flaw in it. But if I can show that the direct proposition is not universally true, because a departure from any principles, or from professed erroneous principles is not Scriptural apostasy, then it follows that the converse proposition is not true, and even if your second proposition were true, your conclusion would not be true. It would be an incorrect syllogism, the major premise being particular, when the law of syllogistic reasoning requires that it should be general or universal. This statement of the ca[illegible] no logician, I am confident will [illegible]pute. Now that the direct proposition is thus false, will clearly appear from the following considerations:

(1.) If a departure from professed principles, irrespective of their truth or falsity, constitute apostasy, then to begin with the *argumentum ad hominem*, you are now, on your own admission, branded an apostate. For *once*, you say, "we believed Roman Catholicism to be the great prophetic apostasy: but now we are thoroughly convinced that the great prophetic apostasy is yet future, that it has not even begun." My dear friend, you have certainly departed from professed principles. Are you therefore an apostate? I pause for a reply.

(2.) Many infidels and skeptics, some of whom I have personally known, have written much and spoken more in vindication of their professed principles, and were afterwards, by careful investigation of the truth, blessed by God's Spirit, led to renounce and depart from them, and embrace the Christian religion. They departed from professed principles. Did they become apostates when they became Christians?

(3.) The great Martin Luther, and all the glorious reformers, as well as thousands and tens of thousands of their followers were, previous to the reformation, Roman Catholics, were born (Roman) Catholics, and strenuously professed the principles of Roman Catholicism; but by the mercy of the Lord they saw their errors, and were made sensible of their superstitions and idolatries. In a word, they departed from professed principles and embraced the reformed faith. Did they become apostates when they became Protestants? Is Protestantism only another name for apostasy?

(4.) So also Peter and Paul, and all the other disciples, as well as all the first Christians, were once Jews, were born Jews, and strenuously professed the principles af Judaism, and thousands and tens of thousands also of the early Christians were once heathens, were born heathens, and strenuously professed the principles of heathenism; but they were called to the faith and hope of the gospel, and were enabled by divine grace to abandon their professed principles. The converted Jews left their party and forsook the religion of their fathers; the converted heathen, cast their dumb idols to the moles and fats, and embraced Christianity. Did they become apostates when they become Christians? Is Christianity too, in your opinion, only another name for apostasy?

I only need remark that a definition that proves Protestantism an apostasy, primitive Christianity an apostasy, and Romanism *not* an apostasy, needs no further refutation. Though preached by an angel from heaven, it could not possibly be true.

Pittsburg, Pa. G. H. A.

Fuss is not Work.

You may see this any day and anywhere. As you go along, you see two horses harnessed together before a car. One of them makes a great fuss, as if he had a'l the world behind him, and was in eager haste to get it just where he wants it to be. He dances and prances, jumps up and down and springs into the collar with all his might, and then falls back from it because all does not give way to him. The other makes no fuss at all. He stops and starts at the signal, wastes no strength in violence, but puts his whole weight into the collar just when it is needed.

The one makes the fuss, the other does the work.

What is the difference?

The one is restive, the other is docile. The one is in his own will, the other is in the will of his master.

How like some Christians that you and I could name. One is restive, the other docile. The one is in his own will, the other is in the Lord's will. The one stops when he ought to go, and starts when he ought to stand still. The other is obedient in his faith, and so quick to hear the voice of the Lord that, like the docile horse which does not require bit or rein, or word, but, catching the conductor's signal, stops at the bell tap and starts at the bell tap, he moves forward at the right moment, and at the right moment stops, whether in word or deed.

The one makes all the fuss, the other does all the work.

The way to work wisely and well is to present yourself a living sacrifice unto God, and let his will be your will, and so prove what is that good and acceptable and perfect will of God every day all your life long.—*Sel.*

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

Upon Four Propositions, Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

ELD. CLARK BRADEN'S EIGHTH LETTER.

We now propose to present a cumulative argument based on the mission and death of our Savior, or rather we shall group around this central idea of revelation, Scriptural statements that are often expanded into a score or more of arguments. There has been much controversy concerning the nature of the penalty inflicted for the first transgression—concerning the death denounced in the law that was broken—concerning the effects of the fall. Since our first parents were in a state of childish innocence, ignorance and simplicity, we need not expect to find these matters fully unfolded and developed in the account of the transgression. Nor do I believe we can find them fully developed in either the antediluvian, patriarchal or Mosaic dispensations. We must look to the gospel of Christ for their full explanation, just as we must go there to learn the full development of the remedy, the expiation of Christ.

If the reader will now turn to the Roman letter, and read from the first to the close of the eighth chapters, and then read the fifteenth chapter of First Corinthians, he will find these matters fully discussed and unfolded. From these Scriptures we learn that mankind were to regain in Christ all they lost in Adam. Nay, where sin did abound, grace was to much more abound; or they were to regain more than they lost. They were to regain this on compliance with the conditions of the gospel. By obeying from the heart the gospel, man becomes pure in character. He regains union and communion with God and the Holy Spirit. He is lifted out of his state of death in trespasses and sin, or moral death, into a state of union with God. He is made alive, or begins spiritual life, or he begins eternal life. He not only has eternal life in prospect, but he begins living that life of union and communion with God that the Scriptures call eternal life. His spirit is released from imprisonment in *hades* between death and resurrection. His spirit is made perfect, or redeemed from this imprisonment, and he, at death, departs, and is with Christ in the presence of God. At the resurrection his body will be redeemed, raised a spiritual body, and he will enter into the full enjoyment of endless happy existence, or eternal life.

It is nowhere taught that Christ saves men from natural or physical death. Nor that he saves them from an utter extinction of all conscious being. Hence these are no part of the consequences of the transgression. Looking at the first of Genesis in the full light of the gospel, we conclude that man was created with body, soul and spirit. He had a spirit similar in nature to the angels, the Holy Spirit, the Logos and God, but lower in rank. He was made, in his spirit, a little lower than the angels. Our Savior, in Mat 10:28, and Lk. 12:4, tells us that death does not extinguish the conscious being of this spirit. Hence "man is, by the constitution which God gave him in creation, and which he still retains, a being possessing a spirit that will endlessly exist in a state of consciousness." Man was created pure and sinless. He was in a state of childish innocence and simplicity. Physically, mentally, and morally, he was more vigorous and acute in power than he ever has been since his nature has been corrupted by sin; but in acquired ideas he was a child. He must have been, for knowledge is acquired by experience, and the use of his faculties, and there had not been time for this. He was, by the angels, taught language, agriculture, the names and uses of animals, and to clothe himself. He was in that state of existence the Bible calls life. In a state that was the beginning of endless happy existence, or eternal life. He would have lived without pain or disease, and have passed without pain, in a spiritual body into a higher state of existence. Perhaps the translations of Enoch and Elijah are intimations of what would have been his final reward.

By the transgression man lost purity and sinlessness of character. He became impure, guilty and sinful. He lost union and communion with God and pure intelligences; and sank into bondage to sin, or into death in trespasses and sin; or a state the Bible calls death. He lives in pain and disease, and dies prematurely and in pain. Until the resurrection of Christ the spirits of all men passed into a state of imprisonment in *hades*. When Christ ascended out of *hades* he redeemed the spirits of the righteous out of *hades*. He removed Paradise, or Abraham's Bosom, to heaven. He abolished *hades* as far as the righteous are concerned. The wicked are still confined in *hades* with evil spirits, reserved there until the judgment of the great day. The righteous are with Christ in heaven. At the close of the present age Christ will come again, attended by the spirits of his redeemed. Their bodies will be raised, and the righteous will be united to their spiritual bodies. This is the first resurrection. After the millennial reign the sea and the grave will give up the bodies of the wicked, and *hades* will give up their spirits. This is the second resurrection. Then comes the general judgment. Death, or the grave, or the bodies of the wicked from the grave; and *hades*, or the spirits of the wicked from *hades*, will be cast into *gehenna*, or into outer darkness, or banished from the presence of the Lord, into that state of punishment called "everlasting punishment," or "everlasting destruction from the presence of the Lord and the glory of his power," or the second death. *Death* and *hades* are by metonymy, used for the bodies from death or the grave, and the spirits from *hades*. Casting *death* and *hades* into *gehenna* means casting the bodies from the grave and the spirits from *hades* into *gehenna*.

The righteous will enter into life eternal in its full fruition, their redemption now being complete in the redemption of their bodies. Christ will now give up his throne, as Mediator, to the Father; and cease to reign, that God may be all in all; and the next epoch of the world's history will begin. I am aware that a part of this outline belongs to my second affirmative, but I introduce it here to give completeness to the outline. I shall, however, discuss only what belongs to this question. Before entering directly on the discussion of this subject, I wish to establish certain truths of Christology; for on them rests my argument. It is a necessary consequence of the system we are now opposing, that it does one of four things. (1) Some deny the divinity of Christ, and say, as he was only a man, his conscious being was extinguished in death, just as they claim is the case with all other men. (2) Some say the Divine Spirit or Logos was incarnate in Jesus of Nazareth only after his resurrection. Hence we have but a human sacrifice for sin, a human expiation, and a human atonement. (3) Some say he (the Logos) never existed until his birth of Mary, and he became subject to an utter extinction of conscious being in death. Such deny his pre-existence. (4) Others believe in his pre-existence before his incarnation, but believe that the Divine Spirit, the Logos, became subject to an utter extinction of conscious being in death. Some of these undertake to befog the issue by saying that the Logos, the Divine Spirit, became flesh in a literal sense—that the Divine Spirit was transmuted or changed literally into flesh and as such lay three days in the tomb. The reader will observe that this system must, of necessity, do one of three things. Deny the presence of the Divine Spirit, the Logos, in Jesus of Nazareth before his resurrection, and give us a human sacrifice expiation or atonement for sin; or make the Divine Spirit, the Logos, suffer an utter extinction of conscious being; or deny the divinity of our Savior entirely. Which form of the trilemma will Br. Himes take?

We now call attention to the following Scriptures: Jno. 1—"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made by him, and without him was not one thing made, that now exists. In him was life, and the life was the light of men. And the Word became flesh and tabernacled among us, and we beheld his glory, as the glory of the only begotten of the Father, full of grace and truth." Heb. 1—"God has in the last days spoken to us by his Son, whom he has appointed heir of all things, by whom also he made the ages [set in order dispensations], who, being the effulgence of his glory, and the exact representation of his essence, and upholding all things by his own powerful word; when he had by himself made expiation for our sins, sat down on the right hand of the Majesty on High, being become so far superior to the angels as he hath by inheritance a more excellent name than theirs.... When he brings in the first begotten into the world, he says, 'Let all the angels of God worship him.'" Heb. 10:5—"Wherefore, when he [Christ] comes into the world, he says, 'Sacrifices and burnt offerings thou hast not desired, but a body thou hast prepared me.'"

Phil. 2:5—"Let that mind be in you that was in Christ Jesus; who being in the form of God did not think it an act of robbery to be equal with God; but divested himself by taking the form of a servant and being made in the likeness of a servant, and being found in fashion as a man, he humbled himself by becoming obedient even to death—the death of the cross." Col. 1:15—"Who [Christ] is the image of the invisible God—the first born of every creature, for by him were all things created—things in heaven and things in earth—visible and invisible, whether thrones or hardships, or principalities or authorities, all things having been created for him and by him, and he is before all things, and by him all things consist." Jno. 17:5—"Now Father glorify me with thyself, with the glory I had with thee before the world was." Jno. 7:59—"Jesus said, 'Before Abraham was, I am.'" Or, before Abraham came into being, I existed. 2 Pet. 1:10—"The prophets searched diligently what the spirit of Christ, that was in them, did signify."

These Scriptures prove that the Logos existed before the world was created, and before all created things. That he created all things. That he set in order the dispensations. That he sent the Holy Spirit into the prophets of the Old Testament. That he entered the body prepared for him. He did not transmute himself into the substance of that body. He became flesh by entering into a body of flesh. He became subject to the death of the cross. Before his crucifixion he declared he existed before Abraham. Jesus prayed to his Father to glorify him with the glory that he had with him before the world was. He declared that he came from the Father. Hence the Divine Spirit, the Logos, was incarnate in Jesus before his crucifixion. Now, what death did he die? What was the event of death to him, for he died as all men die? Death was to him the same event as to all men. Bear in mind that the Jews, in our Savior's day, almost universally believed that all spirits went in a conscious state to *hades*. The good went to Abraham's Bosom, or Paradise. The wicked to *Tartarus*. Some thought that they went to the Paradise or Eden of Adam, which had been closed to man since the transgression; and that the bad were banished off the confines of the world in outer darkness.

It was a general expectation that Messiah would redeem the faithful from *hades*. Some thought he would open Paradise to men and the earth again. When our Savior hung on the cross, the thief prayed to him, "Lord, remember me when thou comest in thy kingdom," having reference to this redemption of the spirits from *hades*. He did not have reference to salvation from death; nor to a resurrection in the ages to come. Nor, as is generally believed, to power in an earthly kingdom. Many of the Jews expected the resurrection to take place immediately when the Messiah came, and that this redemption from *hades* would then take place, and begin the Messiah's reign; and that all these events would be almost simultaneous. The thief then meant just this, "On your return from *hades* remember my spirit." Death was staring him in the face, and our Savior was near death himself. He expected soon to be in *hades*, and that our Savior would be there. His request then meant, "Remember me in *hades* when you return from thence, and redeem my spirit." Our Savior replied, "Verily I say unto thee, to-day thou shalt be with me in Paradise." Keeping before us the nature of the thief's request, and the ideas of the Jews, and the meaning of Paradise—that the Jews believed that the good spirits went in a conscious state to Paradise—that Paradise meant in the connection our Savior used it, only the abode of the conscious spirits of the good at the time he spoke, what else can his answer mean but this: "Your spirit shall be to-day with my spirit in the abode of good spirits." So every one would understand it. So it meant in the universal understanding of the Jews. And so our Savior meant, unless he, in the awful agony of that moment, was guilty of deception. This language proves beyond a cavil that the idea of the Jews concerning Paradise and the conscious existence of departed spirits, was sanctioned by our Savior in his dying agony, and is true. That the spirit of our Savior, and the thief also, went to *hades* into Paradise, immediately after death, and in a conscious state.

We wish now to call especial attention to the following Scriptures: Acts 2:31—"David foreseeing this, spake of the resurrection of Christ, how that his soul was not left in *hades* [the abode of departed spirits], nor did his flesh [body] see corruption [in] the grave." Rom. 10:6—"But the righteousness which is of faith speaks thus, 'Say not in your heart who shall descend into the abyss" (*hades*, the abode of departed spirits), that is to bring up Christ again from the dead (for he has already risen). Eph. 4:8—"For which reason the Scriptures say that when he ascended on high he led captive a multitude of captives, and gave gifts unto men. But this, that he ascended—what does it mean—but that he also descended into the lower earthly regions [*hades*, the abode of spirits]. He that descended [into *hades*, the abode of spirits] is the same also that ascended high above all heavens that he might fill all things." Acts 1:11—"This same Jesus who has been taken up into heaven, shall come in the same manner as you have seen him go into heaven." 1 Thes. 3:13—"At the coming of our Lord Jesus Christ with all his saints." Mat. 27:52—"Graves also were burst open, and after his resurrection the bodies of several saints who slept were raised, and came out of the graves and went into the holy city, and were seen by many."

1 Pet. 3:18—"For Christ has also once suffered on account of sins, the just for the unjust, that he might bring all to God—being put to death in the flesh, but made alive in the spirit—in which he went and preached to the spirits in prison, who formerly were disobedient, when once for all the long-suffering of God waited in the days of Noah, while the ark was being prepared; in which a few [that is eight] souls were saved by water. An anti-type to which [transaction] baptism, now also saves us, by the resurrection of Jesus Christ from the dead, who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being made subject to him." 1 Pet. 4:6—"For this cause was the gospel preached to the dead—that they might be judged according to men in the flesh, but made alive according to God in the Spirit."

Heb. 11:39—"All these [ancients] having obtained a good reputation by faith, received not the promises; because God had promised some better thing for us, that they without us should not be made perfect." Heb. 12:22—"But you have come to Mount Zion, and to the city of the living God—the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the first born, who are enrolled in heaven; and to God, the Judge of all, and to the spirits of the just made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling which speaks better things than the blood of Abel." Rom. 8:11—"And if the spirit of him who raised Christ from the dead dwells in you, he who raised Jesus from the dead shall give life to your mortal bodies, because of his spirit that dwells in you." V. 23—"And we ourselves, who have the fruits of the spirit; even we are ourselves groan within ourselves, waiting for the adoption—the redemption of our bodies."

From these Scriptures we draw these conclusions. (1) Christ died as all men die. The event of death was to him the same as to all men. (2) His spirit went to *hades*, the abode of departed spirits. See Lk. 23:43; Acts 2;31; Rom. 10:7; Eph. 4:8, 9; 1 Pet. 3:19. (3) He was alive in his spirit, and in his spirit went and preached to the spirits in *hades*, or his spirit went and preached to the spirits in *hades*. (4) These spirits were the spirits of those who anciently were disobedient, when for the last time the long-suffering of God waited while the ark was being prepared in the day of Noah. This explains 1 Pet. 4:6, where the apostle goes back to his declaration a few lines above in the third chapter: "For this cause was the gospel preached to the dead [the antediluvians of whom he speaks in the third chapter], that they might be judged according to men in the flesh; but be made alive according to God in the spirit." Or, as Paul says in Rom. 2—"Those who have not law are judged without law," and Peter says they shall be made alive according to God in the spirit.

I know I shall meet with sneering and infidelity when I present this argument. But I rest on this foundation. These Scriptures declare that when Christ died his spirit went to *hades* and preached to the spirits imprisoned there. They tell us whose spirits he preached to there. The spirits of those who were disobedient in the days of Noah while the ark was being prepared. The phrase, "while the ark was being prepared," can, by no rule of grammar, be made to modify the preaching, or tell when the preaching was done. It is a violent distortion of the language, and a palpable violation of all grammatical analysis to so construe it. It tells when the spirits in prison were disobedient. It modifies "were disobedient." They were disobedient while the ark was being prepared. Christ then, after his death, went in his spirit; or his spirit went and preached to the spirits in *hades* (imprisoned there), who anciently had been disobedient in the days of Noah, while the ark was being prepared, and the long-suffering of God waited on them for the last time. This conclusion is demanded by grammatical construction and sentential structure alike, and is confirmed by Peter's repetition of the thought in the sixth verse of the fourth chapter a few lines below.

(5) Christ redeemed and led from thence a multitude of captives imprisoned there. So teaches Eph. 4:8. He redeemed or released the spirits of the righteous, and abolished the dominion of *hades* over them. Until his triumphant ascent from *hades*, the spirits of all had been confined there. At his ascent he led them forth. So teaches Eph. 4:8. With this agrees Heb. 11:39. The ancients were not made perfect—obtained not the promises. Heb. 12:23 declares the spirits of the just have been made perfect. From Rom. 8:23 we learn that the bodies have not been redeemed yet, and that the righteous wait for the redemption of their bodies from the grave. Their spirits have been made perfect, and redeemed from *hades*. (6) Christ led these to heaven with him. In Acts 1 we learn that Christ shall come back as he went into heaven. 1 Thes. 3:13 informs us he is to come back attended by all his saints. So Eph. 4:8 tells us he led these redeemed captives on high when he ascended on high.

With this agrees Paul's desire to be absent from the body and present with the Lord, or to be with Christ in heaven. Christ removed Paradise into heaven, or the redeemed are now in heaven, the third heaven. 2 Cor. 12:4; Rev. 2:7. So also Eph. 1:10. All persons in heaven and earth are to be gathered into one in Christ. 3:15. The family in heaven and earth are named after Christ. Christ came to save only men—to gather in one, men only. Only men wear his name. The church wears his name. Then the spirits of saints now in heaven, and the saints on earth, compose the church. Phil. 2:9, 10. Knees of men in heaven, in earth, and in *hades*, or beneath the earth, are to bow to Christ. Heb. 11:39. The Old Testament saints were not made perfect without those of the new. 12:22. These saints, or their spirits are made perfect, or redeemed from *hades*, and constitute, with those on earth, the church of the first born. Our skeptical teachings of modern times have obscured a very important part of the mission of Christ. The Scriptures make the redemption of the righteous from *hades* a very important part of this work. He redeemed the spirits of all the righteous who, before his ascent as a conqueror, had been imprisoned there; and abolished the power of *hades* over his saints, and opened heaven to them.

Our Savior in reply to Peter's confession of his Messiahship, declared on this truth—his Messiahship—he should build his church, and the gates of *hades* should not prevail against this truth—his Messiahship. He referred to this event, his triumphant ascent from *hades* with his redeemed, as a conqueror. He could not be holden of *hades*, but led forth his saints, proved his Messiahship, having spoiled principalities and authorities, he made a show of them openly by triumphing over them. Col. 2:15; 1 Pet. 3:22. Recurring now to 1 Pet. 3, we are told that baptism, an anti-type to this transaction, this descent of Christ into *hades* and his ascent therefrom as a conqueror, now saves us. We are told in Rom. 6 that our baptism is in the likeness of Christ's death, and is the form of doctrine delivered to the saints. In 1 Cor. 15 we learn that the doctrine was the death, burial, and resurrection of Christ. Then baptism or immersion is a symbol of these facts, as in our burial in the water and resurrection therefrom, we set forth, or symbolize, or imitate the death, burial, and resurrection of Christ. Also our death to sin, our burial thereto, and our rising to walk in newness of life. So also see Col. 2:12.

In like manner Peter tells our burial in baptism and our resurrection therefrom, as conquerors over sin, is the anti-type to our Savior's descent into *hades* and his triumphant ascent therefrom as a conqueror. Our descent into the water, our being hidden in it, and our rising therefrom to newness of life, is the anti-type to Christ's descent into *hades*, his being hidden from human sight in it, and his ascent from it, a conqueror. With this agrees the language in Col. 2—"Having been buried with him in baptism [immersion], by which also you have been raised with him, through the belief of the strong operation of God. For you, who were dead on account of trespasses and by the uncircumcision of your flesh, he made alive together with him, having forgiven all your trespasses, having blotted out the handwriting of ordinances that was against us, nailing them to his cross—having spoiled governments and powers, he made a show of them openly, having triumphed over them by it."

Then the spirit of the thief went in a conscious state to *hades*. Christ's spirit, the Divine Logos, who went to *hades* and preached to the disobedient antediluvians—to their spirits, and triumphed over *hades*, was conscious between death and his resurrection. The spirits of the antediluvians were conscious in *hades*. The redeemed were conscious, and were led forth conscious. They are now conscious in heaven. As corroborative of this last statement, we call attention to five passages in Revelations, 5:9; 7:15; 14:3; 19:1-8; 21:4. Also 22:14, 15. It is freely granted that John saw these things in prophetic vision. But he saw them in the order in which they will occur. To this all agree. He saw the first five instances before the judgment. Or he saw in vision the spirits of the redeemed in heaven cotemporaneous with events which happen before the judgment, and before he saw the judgment, and before the first resurrection. Hence the good are in heaven, and conscious and praising God before the resurrection.

We have now showed that death does not extinguish the conscious being of the spirit. That the wicked are conscious between death and resurrection. By the parable of the Rich Man and Lazarus. In the case of the antediluvians. In the case of the inhabitants of Sodom and Gomorrah. We have showed from 2 Pet. 2:9 that "God knows how to reserve the being punished unjust unto the day of judgment." This proves the conscious existence of all the wicked. We have showed that the righteous are conscious before and until judgment. Rev. 22:

14, 15 declares that after judgment the wicked will be without the abode of the righteous, and banished from the society of God and all pure intelligences. Our Savior says their worm dieth not, and their fire is not quenched, symbols of endless punishment in a state of consciousness. He says they go away into everlasting punishment or torment, for so the word means. They are to suffer the vengeance of an eternal fire. That the smoke of their torment goes up forever. Hence we have the conscious existence of the wicked and the righteous between death and resurrection, and after resurrection their endless conscious existence.

Apostles always necessary in the Christian Church.

Such is the title of a tract put into my hands through the kindness of Br. Hall, of Enfield, Ct. The writer claims that living apostles in the church have always been necessary for its perfection, in doctrine and practice, and believes and advocates the restoration of the apostolic office before the coming of the Lord. We wish to notice a few of his reasons for his belief.

1. The author says (p. 1.): "If the office of apostle be not now necessary, the original constitution of the church must have undergone a change, either by the will of God or through the unfaithfulness of men." Then he goes on to show that there has been no change by the divine will. Yet he adds: "Yet that economy has been indisputably changed, and so far from the change having been for the better, the state of things produced under it has been such that the question forces itself upon every enquiring mind, "Why do such fruits grow in the garden of the Lord?" To which he answers, "Because the divine plan has been *rejected*, and human schemes substituted."

That is the *true answer*, and he thereby overthrows his own argument. "*Rejected*," not "changed." But he says, "that economy has been "*indisputably changed*.' Well, if so, then the "office of apostle is not now necessary," according to his own showing! But how do we know what that economy or plan is? Through the writings of the apostles, do we not? Certainly. But if living apostles were always necessary, then the church would be ruled and taught by the personal teachings, and presence of the living apostle and the epistles of their predecessors would be of no account; the church would learn what the plan of salvation was and their duties in connection therewith, through the living apostles, and the epistles of Paul, Peter and James and all the New Testament, would be useless, that is, if living apostles are *absolutely necessary* in the church, at all times, because they would be the medium of direct communication between the Church and its Divine Head.

2. "An apostleship, however, is only necessary to the church for a specified end—for her perfecting." (p. 2.) "Absolutely necessary for growth, for progress, for perfection." (p. 3.) We had always believed that the apostles were very essential in the establishing and planting of the Christian Church in the beginning; that they were called and fitted for that work; that they were miraculously assisted and protected in that work until it was effectually accomplished. But here we learn that the office of apostle is only necessary for the "perfection" of the church. To illustrate, the author uses the "natural body," with the principal organs wanting, as imperfect. So the church —the mystical body of Christ—without the "office of apostles" would be imperfect; therefore the "office of apostle is *absolutely necessary*" for the perfection of the body! The fallacy of the foregoing is seen at a glance. The "*office*" of an apostle, or any other office, was never a "*member*" of the body of Christ, or ever can be. The "body of Christ" is not composed of "*offices*" but of "members" bought with his own precious blood. Members may hold office in the church, but there may be, yes, and many there are, who hold no office in the Church of Christ, who, nevertheless, are members of his body, of his flesh, and of his bones." Therefore the "office" of apostle is not now necessary to the "perfection" of the body."

3. The divided state of the Christian church, is used as an argument for the restoration of the "apostolic office;" that in consequence of the "loss of living apostles, human wisdom supplied substitutes." Therefore, the only way to cement her divisions," to "settle her disputed questions," and "maintain godly order," is the restoration of a living apostleship.

The answer to this is plain. While the apostles were still living they were unable to prevent division in the Church could not prevent bad men and bad influences from creeping into the church and causing divisions even in their day. Could apostles subsequently, when the church had increased in membership a thousand fold, prevent divisions and sectarian parties from springing up better than their predecessors?

We think that the cry "I'm for Joseph," and "I'm for Joshua," would not have been prevented any more by subsequent apostles, than the cry "I'm for Paul," and "I'm for Appolos," was prevented by the first and only apostle of our Lord. We must remember that although there are divisions in the Christian world, the outward church, there is none in the body of Christ," for Christ is not divided.

True, the apostles denounced heresy, thundered their anathemas against those that preached "another gospel," and thereby caused divisions contrary to the doctrine which they taught; nevertheless, there were many anti-christs even in their days, making schisims in the church militant. What the first apostles were unable to prevent, their successors would have found equally as difficult to manage.

Rome has stood undivided for over a thousand years: is she the Church of Christ? She claims successorship to the apostles. Is she therefore the Church of Christ.

4. "But the main reason why this ministry is absolutely necessary to the church is because it was ordained by the Lord himself, as the first of four given for the perfecting of the saints, "till we all come in the unity of the faith, &c.," (p. 8.) Now, says our author, it is evident that the absence of any one member would in itself cause imperfection in the body." Granted. Keeping in view the fact, that the body of Christ is not composed of "offices" but of "members," is not the apostolic membership complete? Let us see. But now hath God set the members *every one of them in the body*, as it hath pleased him." (1 Cor. 12: 18) But are you sure that he ever put any apostle in the body? "And God *hath set* some in the church, *first apostles*." (v. 28) Then the body is not imperfect for the want of apostles. They were the first members, were placed near the head, and may be were "ears," "eyes" and "mouth," to hear, see and speak for the body, to edification and instruction.

But says the author, they were to continue "*till* we all come into the unity of the faith, &c., and "that desired object is still future." That is, he means, the church is to have living apostles until the desired object mentioned in the text is accomplished, and that accomplishment is still future. Let us read. "When he ascended up on high. he gave gifts unto men." "And he gave some, apostles." Did he give all apostles? By no means. "And he gave some, prophets." Did he give all prophets? Not at all. "And he gave some evangilists, and some, pastors and teachers." What for? For the perfecting of the saints, for the work of the ministry, for edifying of the body of Christ. How long? "Till we all come in unity of the faith." Is that all? No. "And of the knowledge of the Son of God," unto a perfect man, unto the measure of the statue of the fulness of Christ." What more? That we henceforth be no more children tossed too and fro and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things. It does not seem to me, that the above scripture teaches that the "perfection," "unity," and "knowledge" here spoken of was not to be obtained by the members of the body, until the future and final consummation. Why? Because after they obtain this "unity of the faith," this "knowledge of the Son of God, &c., they are "henceforth no longer *to be children*, carried to and fro with every wind of doctrine." There will be winds of doctrine afloat. There will be cunning and crafty men about to deceive. But the saints are not to be deceived, for they have come into the uniting power of that "faith" which *unites* them to the Son of God, and they are now to "*grow* up into him in all things." This looks like present work, and not future.

There has been no living apostles since the first twelve passed off the stage. And if it was absolutely necessary for the good of the church to have living apostles, why has the vacancy existed? Who, if any one, is to blame?

What is the meaning of apostle? Our author says, "one sent," an apostle of Jesus Christ then would be one sent by him, and him only, to preach his gospel. Christ's apostles could not obtain the office by succession; could not be appointed by kings, emperors, councils, synods or presbyters. They must be commissioned directly by the Great Head of the church. Well, if the church has been without them, since the "beloved disciple" on Patmos died, who is to blame?

If the Lord could only supply the necessity, and has failed to do it, is the church to blame? Dare we say, that living apostles have always been, are now, and always will be an absolute necesity, for the perfection of the church, and that necesity can only be supplied by the Lord, and he has failed to do it. Let him who will, make the charge, we dare not. We do not believe that there is one jot or tittle necessary for our salvation, left undone by the Savior of men.

In closing this too lengthy article, we will give a few reasons why we think the office of apostle will not be restored, or has not been necessary since the twelve have passed away.

1 It was absolutely necessary that the apostle should be in the church during her militant state; apostles would have been continued; for whatever was entirely with the Lord—dependent upon him, and not upon the obedience or faithfulness of the church, must be accomplished. I think every candid mind will acknowledge this great truth. There being no apostles since the first twelve, it has not been absolutely necessary or she would have had them.

2 The canon of Scripture would never have been complete. Living apostles would have been divinely inspired, and would have been the direct medium of revelation, as at the first, between God and the church, and the written Scriptures would always have been incomplete, multitudinous, and comparatively useless.

But it is said, "If the Scripture supersedes the ministry of apostles, it must, upon the same ground, render equally useless that of evangelist and pastor." Not at all. For apostle and and prophet were endowed with the gift of revelation, which in time was to fail—cease; while the others, evangelist and pastor, were to continue to the end to feed the flock—to be examples to the flock—while the gift of revelation, and the power to work miracles were only bestowed upon the apostles and prophets, and ceased, passed away, when they ceased their labors.

3 Living apostles are not needed now, because we virtually have them in their writings. All that is necessary for the salvation of mankind, for the elucidation of the plan of redemption, for direction of all believers, in all ages since the establishment of the Christian religion, in doctrine, in principle, in precept, in practice, public or private, at home or abroad, in all relations of life, in all conditions of society, in all church relations, in everything, the Scriptures given by inspiration, are sufficient "that the man of God may be perfect, thoroughly furnished unto all good works. He could be no better off with living apostles.

4 There never could be more than twelve apostles. Don't be startled, reader, for the statement is true. Jesus called but twelve in the beginning, and a vacancy occuring by the apostasy of Judas, the rest of the apostles undertook to fill the vacancy by casting lots, and the "lot fell upon Matthias." The election was not sanctioned by the Lord, for he did not call his apostles by casting lots for them, but personally; so he afterwards called Paul, and qualified him for the work and duties of an apostle, and he took the place of Judas, and the number twelve was complete again. There never were more than twelve, and there never can or will be more than that number. As there were twelve tribes in Israel, so there were twelve apostles of the Lamb. Jesus promised the twelve as follows: "Ye which have followed me in the regeneration, shall sit upon twelve thrones judging the twelve tribes of Israel." There are only "twelve thrones;" there will be but twelve apostles to occupy them. In that city of the living God there are twelve gates, and on the gates the names of the twelve tribes of Israel; there are also twelve foundations, and on them the names of the twelve apostles of the Lamb. *Twelve apostles*, not twenty-four, or five hundred.

So, when the King of glory, having gathered together the multitude of the redeemed, out of the twelve tribes, and out of every nation, kindred, tongue and people, and they come flocking from the north and from the south, from the east and from the west, they will find on the north three gates, on the south three gates, an the east three gates, and on the west three gates, for their admittance; and on these gates will be inscribed the names of the twelve tribes of Israel, and the saved from Israel's tribes will say, "We may enter!" and the saved from among all nations will see the names of the twelve apostles on the foundations, and say, "We believed on Jesus through their word," and we can go in and have a share in this glory!"

5 If the living apostle was always necessary in the church, or is to be restored to the church, then the gifts would have always been in the church, or will be restored to her in the last days. The restoration of the gifts the Scriptures do not teach, but the contrary. "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Cor. 13: 8.) "And now abideth (remaineth) faith, hope and charity, these three;" if we have not these, we are nothing. The whole faith, and duties, and joys of the Christian life is embraced in these three. We need not look for the restoration of apostles, or of apostolic gifts, for we shall never see them more.

SIMON.

Our Young Folks.

My Three Little Texts.

I am very young and little,
  I am only just turned two,
And I cannot learn long chapters,
  As my elder sisters do;

But I know three little verses,
  That mamma has taught me,
And I say them every morning,
  As I stand beside her knee.

The first is "Thou God seest me."
  Is not that a pretty text?
And "Suffer little children
  To come unto me," is the next.

But the last one is the shortest,
  It is only, "God is love."
How kind he is in sending us
  Such sweet verses from above!

He knows that chapters I can't learn,
  So I think he sent those three
Short, easy texts on purpose
  For little ones like me.

A True Bear Story.

"Auntie, did any big black bears ever kill any children when you was a little girl?" asked wee Dotty Dimple.

"No darling, black bears dont often kill little children," replied Aunt Mary, "though we did get badly frightened about my little sister one day."

"Why, what was it?" and the children's eyes opened very wide.

"Nothing wonderful," said Aunty, with a smile, "only this: My little sister had gone with the neighbors' children to gather huckleberries, which grew on a part of my father's farm, quite away in the woods. About an hour after she started, a bear carried off a large hog belonging to one of the neighbors. We heard the hog squeal, and guessed the cause. Soon afterward we learned that some men who were near beat the bear with clubs, and made him give up his prey, but could not kill him, and we were afraid the baffled and enraged animal would attack the children, who were picking berries near this run-way, as we supposed. There was no one at home to go for the children; mother looked anxious, but kept calmly about her work, and I was in a perfect state of excitement till the happy laughing children returned."

"Aunty, I don't see how the bear could carry off another animal as large as himself, and that animal alive and kicking, too," said Harry. They all laughed.

"The bear raised himself on his hind-feet took the huge porker in his fore-paws, or arms, and carried him as you would a naughty screaming child, and if the men had not overtaken him, he would have soon hugged the squealer to death."

"Why, is that the way bears kill things?" asked Nellie.

"Yes, they hug them to death," replied Auntie, smiling.

"Did the children in the woods see the bear?" asked Nellie.

"No; when I told my little sister how anxious we had been, she opened her eyes very wide, and wished she had seen the bear. 'What would you have done if you had seen him?' asked my mother, much amused. 'Oh! I would have just screamed and clapped my hands so,' suiting the action to the word, 'and then he would have run off.'"

"My sister was right; that was the very thing some children did a few years afterward. In an ajoining township, one of the district school-houses was built in a dense forest, half a mile from my house; the spot was romantic, but lonelp. One morning a little brother and sister, aged only seven and five years, started for school; their path lay across a narrow swale, over which was a bridge formed of a single plank. When the children reached the plank they saw a huge bear near the other end coming toward them; they were not at all frightened, but began to shout: 'A bear! a bear!' The bear frightened at the sound of their voices, turned into the swale, where there was less brushwood, and ran for his life, the two children following in hot pursuit, shouting: 'A bear! a bear!'

"But Bruin rapidly increased the distance between them, and it occured to the boy's mind that they might be late to school, so they left the bear and returned to the school-house. Their story alarmed the teacher, a timid young girl, and seeing the father of the children passing, she called him in.

"He listened attentively to the children's recital, then turning to the teacher, said: 'I guess it is so. I'll start my oxen homeward, and go and see.' He went to the swale, and found great heavy tracks, so large that the bear must have weighed four or five hundred pounds, and close beside these, tiny foot-prints of the little ones as they followed after.

"'It made my hair raise,' said he in relating the incident afterward, 'to think how easily that monster might have hugged both of my precious children to death;' and the strong man's lips quivered; 'but bears are afraid of the human voice, and their fearlessness and childish shouts were the means of their safety,' he added quietly. 'And,' thought the listeners, 'the Lord cared for the little ones.'"—*Advance.*

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Advent Christian Times.

CHICAGO, ILLINOIS

TUESDAY AFTERNOON, April 23, 1872.

EDITOR'S APPOINTMENTS.

Lexington, Advent chapel, 3 miles north of village, Friday and Saturday eve. and Sunday 10 1-2 a. m., May 10, 11, 12

Pt Sanilac, Advent chapel, same day, 7 1-2 p. m

Speaker, Gray S. H., Monday eve. May 13.

Marlett, Advent chapel, Tuesday eve., and through the week if interest demands

Brockway Center, Tuesday eve., May 21.

Commence a protracted meeting in Pt. Sanilac, Wednesday eve., May 22.

Arranged by brethren J. V. HIMES.

South Pendleton April 21-28, (24th Ward Cincinnati.)

After this meeting I shall spend a month or more in Michigan, appointments to be announced hereafter.

The History of Opinions Concerning the State of the Dead. No. 2.

Of the opinions concerning the dead till the time of Austin. In the second and third centuries, those who believed that there was a soul distinct from the body supposed that after death it went to some place under ground; but as this is not the doctrine of the Scriptures it could not have been the general opinion at the first of Christians, and how long they kept to the genuine doctrine of revelation, and the dictates of reason and common sense, in this respect, cannot be determined. It appears, however, that there were some Christians who did so, and that in Arabia this doctrine was held by some as late as the third century. For we are informed that they maintained that the soul perishes with the body, but that it will be raised to life again, by the power of God, at the resurrection. It is said, however, that they were induced to abandon this opinion by the arguments and influence of Origen.....Du Pin says, that Tatian also held the opinion of the Arabians with respect to the soul.

It is to be regretted that we have no further accounts concerning these Christians. Ecclesiastical historians call them philosophers; but the system which they held was fundamentally different from that of any other philosophy of those times. It cannot, however be supposed that this opinion was peculiar to these people. The Jewish Christians, at least, must have retained it, and probably as long as they continued to subsist. But we have no distinct account of their opinions, or of anything relating to them. They were not writers themselves, and those that were had little intercourse with them, or value for them.

Whenever the Jews received the opinion of the separate existence of the soul, it was in the imperfect state above mentioned. For they held that there was a place below the earth, which they called *paradise*, where the souls of good men remained; and they distinguished this from the *upper paradise*, where they were to be after the resurrection. The Christians borrowed their opinion from the Jews, and supposed that *Hades*, or the place of souls, was divided into two mansions, in one whereof the souls of the wicked remained in grief and torment and in the other, those of the godly, in joy and happiness; both of them expecting the general resurrection day.

Into this general receptacle of souls, it was the opinion of the early fathers, that Christ descended to preach; they supposing these to be the "spirits in prison" mentioned by the apostle Peter 1 Pet. 3: 19. And as it is said in the gospel that he came "not to call the righteous, but sinners to repentance," some of them supposed either that he did not give much attention to the good, or that they did not attend to him; for they say that, whereas he brought away many of the wicked, he left those of the good where they were. But perhaps the original tradition was, that in consequence of converting them, he removed them from the place where the wicked were confined, to this subterraneous paradise, where the souls of the righteous remain in joyful expectation of a happy resurrection. Others, however, thought that our Savior preached so effectually, as to empty the whole of this *limbus patrum* (for so also they called the precincts within which these patriarchs were confined) and carried all the souls with him into heaven. But this must have been a late opinion, because it was not supposed in the time of the fathers, that the souls of good men in general would be with Christ, and enjoy what was then called the *beatific vision of God*, till the resurrection,

This opinion is clearly stated by Novatian, for he says, 'Nor are the regions below the earth void of powers (*protestatibus*) regularly disposed and arranged; for there is a place whither the souls of the righteous and of the wicked are led, expecting the sentence of a future judgment.' This was evidently the uniform opinion of Christian writers for many centuries after this time.

The article concerning the *Descent of Christ into hell*, in what we call the "Apostle's Creed," is not mentioned by any writer before Rufinus, who found it in his own church at Aquileia; but it was not then known at Rome, or in the East. At first, also, the expression was *katachthonia*, but 'in the creed that carries Athanasius's name, though made in the sixth or seventh century, the word was changed into *hades* or *hell*. But yet it seems to have been understood to signify Christ's burial, there being no other word put for it in that creed.' But in the declension of the Greek, and chiefly in the Latin tongue, the term *hades* or hell, began to be applied to the mansion of wicked souls; some of the fathers imagining *hades* to be in the centre of the earth, others under the earth, and some being uncertain about its situation.

The high opinion that soon began to be entertained of the heroism and merits of the martyrs, led Christians to suppose that a preference would be given to their souls after death. For while the souls of ordinary Christians were to await their doom in some intermediate state, or to pass to their final bliss through a purgation of fire, it came to be the general belief that martyrs were admitted to the immediate presence of God and of Christ, the fire of martyrdom having purged away all their sins at once.

It was the opinion of most of the early fathers that the world was to be destroyed by fire, and also that all men were to pass through this fire; that the good would be purified by it, and the wicked consumed. The former part of this doctrine they might learn from the apostle Peter; but it does not clearly appear whence they derived the latter part of it. It is evident, however, that they had no proper idea of the eternity of hell torments. And it was the opinion of Origen, and after him of Gregory Nazianzen, and probably of others of the fathers, that the wicked, after being thus punished according to their deserts, would come out purified, and obtain mercy. Ambrose thought the wicked would remain in this fire, which was to consume the world, but how long, does not appear. Hilary maintained that after the day of judgment all must pass through the fire, even the Virgin Mary herself, in order to purify them from their sins. This opinion was the first idea of a doctrine of *purgatory*, which was so great a source of gain to the monks and priests in after ages.

Austin speaks very doubtfully with respect to the dead. He sometimes seems very positive for *two states only;* but as he asserted the last probatory fire, so he seems to have thought that good souls might suffer some grief in their sequestered state, before the last day, on account of some of their past sins, and that they might rise to their proper consummation by degrees. See his sentiments on this subject pretty much at large in his *first question to Dulcidius;* where he inclines to think that they who have faith in Christ, but love the world too much, will be saved, *but so as by fire;* whereas, they who, though they profess faith in Christ, yet neglect good works, will suffer eternally. In his treatise, *De Civitate Dei*, he does not seem disposed to controvert the opinion of those who say that all will be saved at last, through the intercession of the saints.

The Gnostics are said to have maintained that the greatest part of mankind would be annihilated at the day of judgment, which was probably the same thing that was meant by those who said that they would be consumed in the fire that was to destroy the world."—*Extracts from the writings of Joseph Priestly, by F. H. Burbank.*—(*To be continued.*)

Light Wanted.

I have often been led to investigate the subject of so-called "spirit communication," and will offer a few thoughts and ask a few questions of the readers of THE TIMES. My point is the ancient "familiar spirits," and their works. It is generally supposed by the world at large, and so far as I know, by Adventists too, that these familiar spirits claimed to be the spirits of dead men, or that those who had them, and those who consulted them, put in this claim for them. Now I wish to know on what ground this claim is based. Does it profess to be based on, and come from the Bible? If so, will some one be so good as to give us the chapter and verse where such a thought is put forth. Now like Paul, I may be guilty of too confident boasting, yet I will assert that there is not one passage to show that the familiar spirits of ancient time, were, or even claimed to be the spirits of men; either live men or dead men. I shall claim this as a fact, and unless some one shall disprove it by chapter and verse, it must stand. If this is a fact, it is an important one. For if they were not, neither pretended to be spirits of the dead, then all argument from them to prove the ghosts of dead men are alive, falls to the ground.

Now let us look at their work. It is generally supposed, that by means of this familiar spirit, those who possessed them could and did call, and converse with the spirits of the dead. Now I shall deny, not only that they did do this, but that they even pretended to do it. If they did, where is the record of it. It was not the spirits of the dead they professed to talk with, but the real dead themselves; not while dead, but they professed power to raise them up to talk with them personally. This I shall assert as a second fact. I wish it moved out of the way, if it can be. But if it cannot be, by the plain word, it must stand as an immovable pillar in the path of immaterialism.

We have, I think, but one account of a professed communication of this kind in the Bible—that of Saul and Samuel. (1 Sam. 28.) Let us read this account and we shall get all the pretensions there is put forth in this, and, of course, all transactions of the kind. The familiar spirit is one ready to communicate; one wise to answer questions. In other words, a demon, a wise one. Now let us see what is expected of the woman by, or through means of it. (v. 8), "And Saul said, I pray thee divine unto me, by the familiar spirit." It is a spirit of divination then. Now notice if it is a spirit he calls for "And bring me him up whom I shall name unto thee." "Whom shall I bring up unto thee?" Not whose spirit, but "whom shall I call up." Now do spirits go down? None claim that they do. Then it is not a spirit that he is after, but something that had gone down. "And he said, Bring me up Samuel." Had Samuel gone down? See v. 3. "Now Samuel was dead, and all Israel had lamented him and buried him in Ramah." So we see he was dead, and gone down in the grave, was buried. So Samuel could not be had, nor conversed with, unless brought up. And this was demanded of her, and this she pretended to do. Now whatever she pretended to bring up, that she also pretended to describe. Said Saul, "What form is he of? She makes no pretense that it is a spirit, but, "she said, An old man cometh up, and he is covered with a mantle." This was no doubt the way he went down or was buried, "covered with a mantle." Hence, to decieve Saul, she must describe him as "coming up," as he went down. She was successful, for we read—"And Saul [from this description] perceived it was Samuel." Here then, is no dead man's spirit, nor any pretence to any. Hence, to try to any argument from this narrative, to sustain the consciousness of the spirit of a man in death, is begging the whole question, and reasoning from pure assumption. Is not our only knowledge of ancient necromancy from the Bible? If so, is it not the present assumption that it was seeking communications from the spirits of the dead, a false position, while the true position is that the witch, necromancer, or what not, through means of the familiar spirit (which is equivalent to the word demon, or wise one, or knowing one) pretended to raise up the dead, and converse with them. Am I correct? If not, will some one set me right. Only so long ago as Salem witch-craft times, a witch was not one who was possessed with spirits of dead men, but one in league with the devil, by means of whom, he or she, bewitched others. If then, a witch, or one who had a familiar spirit, laid no claim to the spirit of a dead man in them, why should others put it in for them at this late date?

We read in Acts 16: 16-18, of a woman, or damsel, who had the same familiar spirit, or spirit of divination, as the woman at Endor; sooth-saying or divining was her business. But Paul commanded the demon to come out of her, in the name of Jesus Christ and it obeyed. A familiar spirit, then, is a demon spirit, or divining spirit, and not a man's spirit. Also, those who possessed them did not pretend it was the spirit of a man, nor that by it they talked with other spirits, but with the dead themselves, and to this end pretended to bring them up. Am I right? To the law and the testimony. Light is wanted. Who has it? Let your light shine. O. D. GIBSON.

Prayer With Reference to the Coming of the Lord.

BY REV. JOHN COX, OF ENGLAND.

PRAYER! what a precious privilege! The Lord's coming! what a glorious prospect! How much does the Holy Spirit dwell on each of these subjects in the New Testament! But we propose now, to study them together, and to inquire, *What is the teaching of the New Testament on Prayer, as found in connection with the Lord's personal advent?* Having gone over those holy writings with a view to ascertain this point, I would place before the reader the result of this investigation, earnestly inviting every one to search out the subject for himself, and not to take any man's word without personal and prayerful inquiry at the mouth of the Lord.

1. I do not find that our Lord or his Apostles, anywhere in the Gospels or Epistles, taught or commanded the saints to make special supplication that the Lord might return *immediately*.

2. I do not find throughout the Acts or Epistles that primitive saints ever did so pray; nor do I find any such request in any of the many prayers of the Apostle Paul.

3. I find many prayers and exhortations, in which the Lord's coming is introduced; but all these prayers have a direct bearing on the state of mind, and *practical condition* of the saints. The terms, "Be ye ready," "Watch and pray always," "Be ye like unto men that wait for their Lord," are used by the Lord himself. A variety of words setting forth what should be the position of saints, in which "waiting" and "patience" are prominent, are found in the prayers and teachings of the Apostles.

These things are specially to be seen in the Epistles to the Thessalonians, where the Lord's glorious personal appearing is so constantly referred to. In them there is no prayer presented for his immediate return. All have reference to practical meetness (see 1 Thes. 3: 10-13; 5: 23; 2 Thes. 1: 11, 12), closing with "the Lord direct your hearts into the love of God, and into the patient waiting for Christ." (2 Thes. 3: 5.)

4. Rom. 8; 23-25; 13: 11-13; Acts 3; 19; Phil. 2: 16; 1 John 2; 28, and many other similar texts, refer to "the coming of the Lord," "the resurrection of the body," "the day." In all of these, special mention is made of what should be the habits, feelings and conduct produced by the expectation of this "coming," this "redemption," this "day;" but there is no prayer for the Lord to come immediately.

5. In the Lord's prophecy on Olivet, recorded in Matt. 24, Mark 13, and Luke 21, and in which his second advent is so prominent, there are no directions given to pray for his return. Neither do we find any in his last discourse, John 13-16, in which he dwells so largely on his going away, his absence, and his return. He speaks of the privilege, sufferings, and services of his true disciples, and foretells their persecutions even to death (John 16: 1, 2). From his last words, just before he ascended (Acts 1: 6-8), it would seem to be his will that his people should diligently occupy themselves with their proper work, rather than be curiously inquiring about "the time of restoring Israel."

6. The figure used by our Lord in Matt. 24, and Luke 12: 35-40, *i. e.* "that of servants waiting for their Lord," would seem to imply that their great business is so to *wait*, *watch* and work, as to be always ready for his coming; ready to rise and "open to him immediately." His word is, "Occupy till I come," which means that we should employ ourselves with whatever he has committed to us. (Matt. 25: 14.) Whether we should be continually sending petitions for his immediate return, while the events which he so plainly predicted yet remain to be accomplished, may well be questioned. While thus occupied as his servants, true saints must ever earnestly desire to realize that they "are married to him who is raised from the dead;" and that they should not only seek to "bring forth fruit unto God," but to cherish warm and earnest desires to see him as he is, "to be forever with him," and fully "like him." This submissive waiting, cheerful obedience, and loving, patient longing, should be increasingly found in all the saints of God.

7. In Rev. 22: 20, at the very close of the New Testament, the Lord announces, "BEHOLD I COME QUICKLY," and the loving heart of John readily responds "Even so, come, Lord Jesus." And surely every redeemed heart

should feel the same desire. But "*quickly*," is not *immediately;* the one expression (see Rev. 1: 1; 22: 6, where a similar word is rendered "shortly") is consistent with the expectation of all the events that the Lord has said must first come to pass; the latter is not. We know that death will reign; Satan will destroy; man will remain unblessed; Israel will wander on in blindness, and nature continue to groan under the curse, till the Lord shall come: and, therefore for that coming *we look and long* and do not *wish* it delayed; far, far from that. But is there no difference between such a *desire*, while we know from the Lord himself that some events must first occur; and prayer for those spiritual blessings which we may expect *at once* to realize? (See Eph. 3: 16–19; Phil. 1: 9–11, etc, etc.,)

Let us also carefully consider what those words, "Even so, come, Lord Jesus," mean, as used by the beloved disciple; and seek to have fellowship with him in his desire. John does not say, as many make him to do, "come immediately," he simply says, "*Even so*, come, Lord Jesus." Does not this teach us the harmony subsisting, between the thoughts of the Master and those of the disciple? Did not John know that there would certainly be some events first? Had he not just received a prophecy about things yet to occur, which would be crowned and consummated by the Lord coming? Was he not informed that the very begining of this series of events was yet future? (Rev. 1: 19; 4; 1.) Surely we may conclude that whatever reserve as regards time, there was in the Lord's mind when he used the word "quickly," *that* was submissively acquiesced in by John, when he said, "*Even so.*" John's desire, we believe, was, "Come, Lord, as soon as thine own glory, and the events foretold as first to transpire, will allow." The same thought should occupy our minds while using these words, and also while we say "Our Father, thy kingdom come." We cannot do wrong in studying and using these two expressions in the light of Rev. 11: 15–18; 2 Tim. 4: 1: Luke 21: 25, 31. It is thus we should look and long for his appearing; intensely desire "the coming of God's kingdom," look for and "hasten unto the coming of the day of God" (2 Pet. 3: 12.) The beloved John, while uttering his "Even so, come, Lord Jesus," had no doubt respect to his own well-known rule as regards prayer, "If we ask anything *according to his will*, he heareth us:" and we should desire the Lord's coming and kingdom *according to God's revealed will*, and not according to any human theory. God's revealed will is, that he will give some previous signs which the godly shall not mistake, and which the wicked will not regard (Luke 21: 28 and 35); and that then there will be a glorious visible appearing of the Lord, which all will behold (Tit. 2: 13; Rev. 1: 7); but that all will be *preceded* by a time of sore and unparalleled tribulation.

The human theory teaches a dissociation of the coming of the Lord from the day of the Lord, which are ever blended together in God's testimony—a secret coming and silent rapture—and an exemption of Christians from the persecutions predicted. Prayer for such a coming of Christ as this, is, we believe, not only unknown in the New Testament, but opposed most decidedly to all its teachings. We who believe that there are certain events to transpire before the Lord comes, do yet earnestly desire that coming: it is our "blessed hope," our pole-star, and our theme of rejoicing. We *know*, also, that intensity of desire for the arrival of a friend, or the occurrence of an event, is quite compatable with a firm conviction that what is desired will not be immediate: yes, that is *on some accounts* not desireable that it should be immediate. The prophet Jeremiah did most intensely desire the restoration of Israel, though he knew that seventy years must first intervene: and knew also that it was *best* it should be so. (Jer. 29: 10, 14.) It would be easy to produce other illustrations, and to show how they bear on the coming and kingdom of the Lord Jesus.

It may be objected that this principle would afford a plea to "Post-Millennialists;" but there is this difference in the two cases. *They* look for a Millennium first, and interpose many ages of blessing for earth, between the present time and the Lord's coming to raise his saints from the dust; *we* only expect events which are the predicted precursors and accompaniments of the Lord's personal appearing. We can heartily pray "that it may please him shortly to accomplish the number of his elect, and to hasten his heavenly kingdom." We can say, with all humble submission, "How long, Lord?" "Arise, and plead thine own cause." "Rend the heavens and come down," etc.; but how persons can at one and the same time earnestly pray for earth's millennial blessing, intensely desire the Lord's personal coming, and yet believe that the coming is *after* the kingdom, passes our comprehension. Our firm belief is, that there is not a single plain proof text for either a Post-Millennial or a *Secret* Pre-Antichrist Advent.

Those who assert that it is impossible to "look," to "watch," and "wait," for the Lord's return, whilst expecting certain events first, and looking out for these as *signs* of his coming, place themselves in a singular position as regards the saints in apostolic times. We ask especial attention to this point.

Let us turn from human reasoning, and confident assertion, to Divine teaching and incontrovertible facts. We ask the reader to accompany us to Olivet; to sit down with the disciples at the Lord's feet, and hear him sketch the outline of events from his ascension into glory to the *end* of the age. Matt. 24: 4–14, contains this grand outline. Two things are as evident as daylight. The one is, that our Lord told his disciples that between his ascension and second coming there would be a series of events which would occupy a long time (see his own words, Matt. 25: 12), and which we know has already been more than 1,800 years. The other is that as soon as he was gone to the Father, they whom he addressed, and their associates, should *at once* take the attitude called for in the conclusion of this prophecy. They were to begin to "wait," "watch," etc. (Matt. 24: 42; Luke 12: 35.) Will any dare to deny that this was their duty, or to say that it was impossible for them and their converts to do this with their previous knowledge that there would certainly be many intervening events and also certain "signs" of the advent? If it was not impossible for them to watch under such circumstances, neither is it for us, who are so much nearer the Lord's return. Therefore we believe that it was to CHRISTIANS, and not to a fancied Jewish remnant, or *any other body*, the Lord speaks, when he says, "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." Together with this precept and promise, we do well to study the parable that follows respecting the fig tree. (See Matt. 24: 32, 33). Truly the Lord himself will "come as a thief;" and so will "the day" of the Lord come. (Rev. 16: 15; 2 Pet. 3: 10.) But "that day will not overtake those as a thief" who are the Children of the day (1 Thes. 5: 6), not because (as some without warrant, and in the face of abundant testimony to the contrary, have said) they will be taken away before the day comes, but because they will be made aware, if they watch, of the approach of the coming day. What can be more express than the words of Matt. 24: 33: "So likewise ye, when YE shall SEE all these things, know that it is near, even at the doors." The Lord will come as a thief, not to steal away his own secretly, but to *surprise* his enemies in their security. "For when they shall say, Peace and safety, sudden destruction shall come upon them;" and this will be at the *very* time, and not years after, when the Lord gives rest to his troubled ones, and is glorified in them that believe. (2 Thes. 1: 10.)

Those persons incur a very solemn responsibility indeed, who at the present period, introduce doctrines so utterly unknown in Scripture as a "secret advent," a "silent resurrection" and a taking away the saints before the time of the last troubles. Such teachings may appear to be spiritual, but if not founded on truth, all the feelings induced by them may produce an unfitness to meet the times of trial, delusion, and persecution which may be very near at hand; and perhaps also lead on to further extravagancies. There have been many sad results in all ages, and some in our own times, in connection with crude and positive teachings about the Lord's immediate coming. These things ought to be a warning beacon at the present time. The enemy of truth and souls ever seeks to lead into error on this point; and has more than once succeeded, by means of extravagances and positive assertions, to prejudice Christians against the doctrine of the Lord's coming altogether. We had need indeed to "watch and pray always;" not only as regards the Lord's coming itself, but as it respects ourselves and our treatment of the doctrine. Concerning two things we feel the greatest confidence: that there will be no time of universal blessing before the Lord comes, and that his personal coming will introduce "the times of refreshing," the times of the restitution of all things. These two facts should make his appearing an object of intense desire. But our desire should be intelligent, as well as intense. We must hope according to God's word. The Thessalonions had intense desire, but lacked intelligence; and soon evil resulted, as is sure to be the case. Paul gave them the needed information in his Second Epistle, and Christ has also given us much needed instruction in his parables and prophecies. Thus (as one says) he takes his people into a place of confidence as regards the future, which it would be most ungrateful in them to overlook. (Jno. 15: 15.)

If a premillennialist is asked, How can you be looking for Christ, if you expect events first? let him not be moved. Paul and Peter both knew that they should die, yet both intensely desired the Lord's coming. Paul often, as an individual, spake of his death (Phil. 1: 21–23; 2 Tim. 4: 6–8; Acts 20: 24; 2 Cor. 5: 1, 2, etc.); but when he spake corporately of the church, using "we" and "our" instead of "I," then the coming of the Lord, the rapture and resurrection, were usually referred to. It is the Lord we look for. We would much rather not die (2 Cor. 5: 2, 3); but this we leave with the Lord of life and conqueror of death.

There are three things which those who are waiting for the Lord's coming should especially take heed to, and pray over much and often.

1. Practical separation from whatever the Lord has denounced in his word, and which is doomed to perish before or at the day of his appearing. "HEW DOWN THE TREE," will soon be uttered by "the heavenly watchers," and this world's greatness and glory will fall to rise no more. (Is. 2: 24.)

Believers have to watch that they be not now found engaged in sustaining or strengthening anything on which the Lord will pour his wrathful judgments in that day. There are principles alive and active in all the great systems in which unregenerate man is at present glorifying, which will no doubt ripen into that last fearful form of evil, which the Lord will smite and grind to powder. "*Get away from under this tree, get out of its branches;*" is God's plain command. Come out, and be separate; cling to nothing that God has doomed; make excuses for nothing that is contrary to the first principles of his heavenly kingdom, and which conscience, enlightened by his word, writhes under. Strong delusions have twined around those who have resisted truth and conscience in what *some think* to be small things. Dream not, oh Christian, of being taken away by a "secret rapture" out of that evil which you sanction, or do not protest against, and just leaving others to reap what you help to sow. You cannot build up "wood, hay, and stubble," without being a loser. Ah, have not some real saints good reason to pray that the Lord may *not come* and find them just where they are, or doing what they now are doing? "Blessed is he that watcheth and keepeth his garments," who honestly aims at non-conformity to and separation from this present evil world.

2. To abide by faith in him for whose glorious appearing we look, should be our constant aim. "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." (Mark how the words *coming* and *appear* are used here interchangeably.) But the great point is "abide in him." Let us study, then, these words in the light of the Lord's last and most precious parable. (John 15: 1–10) *Continuous Contact* with him —let that be our great aim. To be resting on him: receiving from him; realizing that he is to us all he has promised to be, and that we are in him all that God has said, is our present privilege. Thus believing in him though we see him not, "we shall rejoice in him, with joy unspeakable and full of glory." We shall rejoice in his perfect work—in his present glory, in our oneness with him, and in the hope of his coming. Thus 'abiding in him and his words abiding in us, we shall ask what we will and it shall be done unto us." We shall have his gracious presence here (John 14: 21–23), and hope, through infinite grace, to "be presented faultless before the presence of God's glory with exceeding joy."

3. Loving service in the sphere which he has apointed for us, should become the habit of our life. Not aspiring to what we are unfit for, nor shrinking from what "our hands find to do." "Occupy till I come" are words which we should ever ponder; and, 'what wilt thou have me to do?' "Teach me to do thy will;" "Father glorify thy name," "that Christ may be magnified in my body, whether it be by life or by death"—are prayers we may and should ever confidently offer. "For our Lord Jesus Christ died for us, that whether we wake or sleep, we should live together with him." "Wherefore comfort one another with these words." "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Everlasting Fire.

This expression is thought to be strong proof in favor of the orthodox theory, of the eternal life of the wicked in a state of endless misery. Hence, I inquire, What is the nature of this everlasting fire? Will it destroy or preserve the wicked? Can it do more or less than eternal fire? Sodom and Gomorrah and the cities about them, were destroyed by eternal fire. (Jude 6.) Are they wrapped in flames and burning to-day? Certainly not. The waters of the Dead Sea now stand over their site. Eternal fire did not preserve them, but according to Peter, turned them to ashes. "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly." (2 Pet. 2: 6.) Will everlasting fire do less, or will it do more? We read, "Behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch....they shall be ashes under the soles of your feet, in the day that I shall do this, saith the God of hosts." (Mat. 4: 1–3.) Mark the expressions: "Burn up the wicked;" "Leave them neither root nor branch;" "They shall be ashes!" These are Bible expressions, and mean something. When a thing is burned up, where is it? When left neither root nor branch, is it still in existence? When the wicked are reduced to ashes, are they still conscious beings, suffering the agonies of a death that never dies? Surely the Scriptures do not teach such absurdities.

These examples show that everlasting and eternal fire, means the same fire, Christ affirms that, "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." (Lk. 17: 29, 30.) This fire Jude calls eternal. Peter says it reduced the cities to ashes. Of the wicked Christ declares "it destroyed them all," and adds "Even thus shall it be when the Son of man is revealed."

It is called everlasting or eternal fire, because eternal in its effects. Hence Paul argues the wicked shall be punished [not *banished*, as often quoted, but punished] with everlasting destruction." (2 Thes. 1: 9.) Everlasting, because irrevocable. On the same principle, we read of "eternal judgment," not eternally in session, but irreversible, not to be recalled or changed. Hence, the expressions, everlasting fire, eternal fire, and eternal judgment, mean that fire and judgment which are eternal in their results.

A. F. DUGGER.

EDITORIAL GLEANINGS.

Fr. A. F. Dugger has been compelled to withdraw all his appointments on account of his health. There are no exceptions, as his physician insists upon his having absolute rest from all mental labor.——The church in Saline Co. Mo. (we did not learn at what point) raised by the labors of Br. Dugger, are building a chapel—the first Advent house in Missouri, we think. We are obliged for an invitation to attend the dedication, and hope to be there, with Br. D.——An Iowa brother, S. Doolittle, says—"We have been here thirteen years, and have never heard an Advent preacher in all that time. It seems like starvation, almost. We hope for better days."——Br. Dutton writes that he was misinformed, and that the brother referred to in his letter last winter did *not* say he would rather his children would be lost than saved with the Adventists. Very glad to hear it is not so.——Br. M. M. Norton has left San Francisco for Oregon—the first Advent missionary in that State. We shall fill his orders for tracts for distribution. Brn. Wilson, Reed and Fassett are all busy in California.——Br. Grant, we hear, meditates a visit to England this season.——The new churches in California are rejoicing in hope. A new society has just been organized at Sacramento with some forty members.——Br. Hurd baptised three at Antioch, Ill., of late—and more are coming to Jordan's side to be immersed.

The Times.

AT HOME.

" " " Gavazzie is now lecturing in this country. Hear him, if you have the opportunity. He has been preaching the gospel in Rome.

" " " If all the new buildings in Chicago were placed side by side in a direct line, they would extend over five miles.

" " " Iowa has abolished capital punishment. The horrors of a late hanging in Tennessee, with a thrice broken rope, suggests the propriety of a similar statute there.

" " " Political feeling is already running high, and we may look for a hotly contested campaign from now until next November. The persistency of the opposition to Gen. Grant is only equalled by the fierceness of the opposition to that "opposition." Personalities are bandied with a frequency reminding one of a theological debate.

" " " Beecher, in a recent lecture on Wall street, delivered in Boston, said: "I have buried four generations of men from Wall street in twenty five years. Wall street is a dunghill of mushrooms. There is a vast growth of men in every single year, and every year they are trampled down in hosts. I know but one or two men in that time who have been able to make permanent gains and hold their gains. And they didn't do it by speculation; they added other means of accumulation, which were the foundation of their stability; and I believe that all men are trying to be rich in uncanny ways, and trying to be rich without paying for what they get."

ABROAD.

" " " There has been a great strike of agricultural laborers in England. If reports are correct, they have been but little better off than slaves.

" " " The reports of a new war between France and Germany seem to have been premature. But France is reorganizing her armies upon a vast scale. Able-bodied men will all be soldiers.

" " " We have had a rumor that the ex-Emperor intends to come over from Chislehurst some day, take the head of the army, and hurl himself upon the Prussians in Alsatia and Lorraine, wresting from them the conquered provinces, and proclaiming anew the Second Empire in a reconstructed France. Slightly Quixotic, that.

" " " Spain is in a ferment, the followers of the pretender Charles—the something—hence called Carlists, have been and are rising in various parts. The Italian king on the throne at Madrid assures Spain he will not remain there unless sustained by a majority of the people; but he warns minorities to be on their good behavior.

" " " Just when California, and the Lower Mississippi, and Antioch have had more or less severe earthquakes, Vesuvius is stirred to unusual activities, and is now spouting flames several hundred feet above its crater. Some of the secular papers suggest that if signs and wonders in the earth are really a sign of its so called "end," that the present days are indeed highly suggestive of that event. So we think.

" " " England seems to be, *amused* we think describes the public feeling with which the duration of the present ministry is calculated. Gladstone has several bad jobs—the Alabama case, etc.—on hand that no other statesman wants to take in hand, and so he remains in power. The settlement of some of the most difficult problems any premier has been compelled to solve, is to be the sequel for his political overthrow.

" " " Of Church reform in Europe it is said: Not alone in Lutheran North Germany, but in two of the most intensely Pabistical States—Austria and Bavaria—the old Catholics have secured the earnest of a final victory over Ultramontanism. Following in the wake of Prince Bismarck and Herr von Lutz the Auersperg Ministry at Vienna has struck a blow for Dr. Dollinger. It has decreed that, while the Old Catholics voluntarily remain in the Church, they are to be regarded by the Government as Churchmen to all intents and purposes. In respect of recent tangible advantage this signifies much. It implies that the priests who follow Dollinger are to retain the right of celebrating mass, of confirming, marrying, burying, and performing all other functions of their office. It affirms that no change will necessarily result in their legal status from a disavowal of the doctrine of Papal infallibility. It involves ultimate consequences which can hardly be anticipated by minds penetrated, as the German Protestant mind unquestionably is, with a sense of the Grandeur of Luther's own revolution. So far everything has happened favorably for the realization of a certain unuttered hope in the religious breasts of Germany—a hope still too vague and profound for words—rather a patriotic vision than a personal sentiment.

One day the Kaiserthum, it is dreamed, will consecrate itself by the declaration of a purified national faith and the emancipation of the German conscience from dogma. Old Catholicism, by the circumstances of its origin, and still more by the influence of its founders, has struck that chord of religious romance which is ever thrilling through the German heart. Its reverence for the best traditions of the past, and its fervent augeries for the future, have elevated it into a power which has made converts among the statesmen of Berlin, of Munich and of Vienna. The policy it suggested has been executed by the master hand of the Imperial Chancellor. Rome has been warned off the domain of Frederick Barbarossa. The ecclesiastical rights claimed have been conceded even beyond the limits of the Empire, and the permission now given to remain within the church is tantamount to a guarantee that in a few years Germany will be purged from Jesuitism and all the sacerdotal usurpations of the Vatican. In Germany the purgation will be rapid; and, while Prince Bismarck continues Chancellor, it promises to be facile. He has cowed the Ultramontanes too thoroughly for them to make a stand against him. But in Austria they have still incalculable power of mischief. Count Auersperg's preliminary challenge had to be cautiously disguised; nevertheless, since the appointment of a committee, with a strong liberal bias, to regulate the position of the old Catholics, the Austrian clericals have discovered that the Dollinger thundercloud also overshadows them.

The Christian Life.

The Way.

The way is plain,
And yet how many stray!
The way is peace,
But how few cease
To search for other way,
And strive and strain,
And failing alway, lay
The blame on God,
Who points the road
We all must take—
Ourself forsake,
And Live for him alone—
For him who did atone
For you and me
On Calvary.
That in the dark we might not stray,
But find thro' him the heavenly way
W. S. H.

The Bears.

Elijah was taken up to heaven by a fiery chariot; and as he rose, his mantle fell upon Elisha, his successor in prophetic mission. But the glorious departure of the prophet to the skies failed to impress the multitudes. Israel has always had mockers and money-makers, sporting with sacred things, and ready to jeer at the ministers of God. The busy-bodies now laughed at Elisha, and tauntingly talked of *his* translation also. If one had ascended, why not another, and especially the departed prophet's friend and follower?

Parents made light of the event by sportive word and gesture in the presence of their children. The minds of the young were thus prejudiced against the man of God, appointed to do divine work among the people. Elisha's name had become so common as a by-word, associated, day after day, with vague guesses and grotesque opinions, that he was held in derision by the children who should have been taught to honor and respect the servant of the Most High. No wonder, that, not only neglected, but spoiled by the force of bad home habits, the children should be viciously disposed toward the holy man, and ready at the first sight of the prophet, to mouth their bad manners in his face. When Elisha came to Bethel, a company of their juvenile Hebrews met him and with sneer and scoffing, cried, "Go up thou bald pate!" As much as to say: "Follow your master; you wear his mantle: Get into his chariot. You are his co-prophet: mount up as he mounted."

The prophet hearing this, turned and looked upon the young rowdies and rebuked them for their ill-timed sport and imprudent behavior, and at his word there came from the woods two bears and tore forty-two of them in pieces. Here was a company of mischievous children, made malicious by thoughtless and trifling parents, devoured in consequence of paternal neglect. Their fathers had abused the prophet in their hearing; and they were ready learners, taking impressions and forming habits from the scenes and sounds of home, the lessons they learned were little thought to be so perilous; but so it is when fathers and mothers indulge in mockery of sacred things.

How common, in our own day and Israel, for parents to express contempt and unkind criticism of certain of God's ministers whom they may not esteem! Perhaps without cause, without sufficient opportunity for acquaintance, or for some trivial reason or idle fancy, a preacher entering a new work and beginning a new circle of acquaintanceship, is lightly spoken of, doubted, denounced, even mocked and ridiculed, in the presence of the young and by members of the church; and is it any wonder that indifference and even hatred should be excited in the impressible mind of childhood and youth? And this is the secret of so many of the Methodist young going to destruction in the jaws of the bears.—*Meth. Recorder.*

The Family Altar.

There are few memories that are so fresh and powerful in after years as the memories of the household altar. I can travel back over the path of forty years and recall the very tones of my father's voice, as he reverently read the Bible, and devoutly prayed, in the midst of his children; how faithfully he taught them the lessons of Christian truth and duty, in those thoughtless days of youth, and I bless his memory now for what I did not appreciate then. I believe that the memories of Christian parents, and the early associations of a Christian home, never die out of heart. Rev. Dr. Adams in his beautiful book on "Thanksgiving memories," gives the following incident: "In the Cathedral of Limerick there hangs a chime of bells, which was cast in Italy by an enthusiast in his trade, who fixed his home near the monastery where they were first hung, that he might daily enjoy their sweet and solemn music. In some political revolution the bells were taken away to a distant land, and their maker himself became a refugee and an exile. His wanderings called him after many years to Ireland. On a calm and beautiful evening, as the vessel which bore him floated on the placid bosom of the Shannon, suddenly the evening chimes pealed from the cathedral towers. His practised ear caught the sweet sound, and he knew his lost treasures were found. His early home, his old friends, his beloved native land, all the best associations of his life were in those sounds. He laid himself back in the boat, crossed his arms upon his breast, and listened to the music. The boat reached the wharf, but still he lay there, silent and motionless. They spoke to him, but he did not answer. They went to him but his spirit had fled. The tide of memories that came vibrating through his heart at that well-known chime, had snapped its strings!"

And so, sometimes, in after life, when the feet of wayward man have strayed far away from the home of his youth, and his heart has wandered far from his father's God, some memory of the past, like the sweet, sad melody of the evening chime, may wake long slumbering echoes and stir long-sealed fountains; and a father's counsels, and a mother's prayers will come up again from the sacred burial places of the past, with wondrous power to melt and win the wayward heart.

Correspondence.

EDITOR'S JOURNAL.

CHICAGO.

Came to *Norwood Park*, which is to be our future home. The *Park* is, as has already been stated, a newly laid out town, six miles North of the city limits. As yet there are but few buildings, and about two hundred inhabitants. These are intelligent, moral people. The trustees of the town invited us to remove here with a view to better ourselves, and by bringing a good business into the place, with new families, to build up and benefit the town. The expectation was that we should be a mutual benefit to each other. They have done a noble thing for us, and we do not mean that they shall lose anything by it in a business point of view. I found our office family all at work, busy as bees, unpacking goods and chattels for domestic use, getting ready to live, and to work for our thousands of readers, and to give them THE TIMES as soon as possible. All were in health, and good cheer. They had turned a building erected for a barn, in the rear of the office, into a "Commissary Department," and through the skill and good management of Br. and Sr. Mansfield (who nobly share our privations), we have a common table, which we enjoy all the more for its plain pioneer character and surroundings. And while we have a shanty to live in, we have plenty of rooms in the office-building for lodging, until we can find homes.

SATURDAY, March 30. The busy week has closed. I took the evening train from Chicago, for Harvard, fifty miles North. On the way I saw Mr. Eberhart, one of the Trustees of Norwood. He said our removal had already helped them in the sale of lots, and if they went off at the rate they had done the last week, they would all be taken soon.

On arrival at Harvard, Br. Armstrong met me, and took me to his residence He is the father-in-law of the late John Howell; also of Br. H. V. Reed. They were formerly of Reedfield Me. and old believers in the blessed hope. I had a kind reception, and talked over old times, and the present prospects of our faith and hope.

SABBATH, Mrach 31. One quarter of 1872 is gone. How swiftly the time passes! soon, we that move as shadows over the earth will be gone, or Jesus will come. We should be prepared for either event. Faithful, and contented with our lot, let us not complain of the trials of the way. Always be thankful for such things as we have.

We have a cold snow storm this a. m. I dined with Judge E. G. Ayer, an old, and a prominent citizen. He said to me, that in laying out a portion of the town, he had reserved an eligible block, in a beautiful grove for a Seminary, and remarked, "Mr. Himes I will give it to you for your people if they will build upon it, and establish a school." One of his sons, Edward, who sat with us, said, "and I will give you one hundred dollars towards it." I remarked, it had been my hope to establish a school at some eligible point, and the trustees at Norwood Park had given me encouragement for a lot there. But we were not able to go into this work now thanked them very kindly for their liberal offer, and their good will to us.

At night I attended Br. Woodworth's meeting (F. W. Baptist.) He preaches in the Congregational House, their church not being able to sustain a stated meeting. A wide door is open for Congregationalists, Baptists, Adventists, and others to worship with them, and at present there is unity, and a good attendance.

Br. W, spoke on the subjects of knowledge, and of wisdom, showing that knowledge would be of no account without wisdom to use it. And made an application to religious duties. Men know enough, but they have no wisdom to make a right use of their knowledge.

TUESDAY, April, 2. Came to Buchanan, Mich., which has been my home for the last eight years. But all is now broken up, and we are in a transition state, and indeed we are at best but pilgrims and sojourners here. When I removed from Boston, Mass., some eight years since, Buchanan was a small village. Then real estate was at a low figure, so that we got a comfortable home and were able to live cheap. And, besides, we came among good friends, who received us kindly, and made us feel at home. Soon after we settled there, property began to rise, and the town has since prospered greatly. And now I find that on our leaving that a new spirit of enterprise has come up, and everything bids fair for a still greater prosperity in material things. I pray that they may also prosper in the things pertaining to the life to come.

I find my family, some of whom are still here, in health.

WEDNESDAY, April 3. This has been a busy day, having seen and conversed with many of the citizens, and of the church. Among my calls, I made one on Father Harding, now over eighty years. He has been an active earnest Christian, and for long years an Advent Christian waiting and looking for the coming of Jesus. He is now like a shock fully ripe, and with his aged companion ready for the kingdom.

THURSDAY, April 4. My Wife came with me to-day to Norwood Park, on a short visit, to see the new home that Providence had opened to us. She had a happy reception, from Br. and Sr. Mansfield, and all the families now here, and on a survey of the new home, made up her mind that she, with the rest of us would feel like uniting to make this new place a common home, in which we might spend what little time remains, in increased usefulness. And we hope for greater good in the future, than we have seen in the past.

This evening we were invited to meet with the Baptist people in their social. We all were cordially greeted, and enjoyed a season of religious and social converse and song. None could fail to profit by the interview. We are yet a small people, and there is much good feeling. And although we are known as *Adventists*, yet we are treated as brethren in Christ. They like our spirit, and our songs, and we hope so to live that none shall have any evil to say of us.

FRIDAY, Apr. 5. We have a variety of work that taxes the brain and muscle, but we have health, hope, and good cheer.

SATURDAY, Apr. 6. Took the cars for Oneida, Ill. Met Br. Shaw, who resides half way between Wataga and Oneida, on the line of the C. B. & Q. Road. He has an excellent farm, and home in this rich portion of the country. Plenty of fruit, and corn, and wheat.

Br. Shaw has been almost alone in this region. But he and his faithful wife have sacrificed, and worked hard to plant the truth, and they have not labored in vain. Some have been enlightened, and come out boldly for the truth. They now hold meetings in Oneida, as a central point, and have good congregations, mostly from the country. They hope to see many others come to the light.

On my way, Eld. C. W. Smith, took the cars at Bristol, for his meeting in Milroy. He has just held a discussion with a Mormon in that place with good results. The church in Milroy are lifting up their heads. Br. S. is one of our most valued and faithful ministers, but is confined to his farm, and is able, as a general thing, only to preach on the Sabbath.

The night was dark and stormy, and with plenty of mud. I spoke in the U. Presbyterian chapel, which is occupied at present by the Adventists. The United Presbyterians were not able to sustain meetings, and have offered the house to our church at a low figure. It is just the house they need, and they may take it.

SABBATH, Apr. 7. I spoke in the a. m. on the kingdom of God, prepared from the foundation of the world. Mat. 25:34, showing that it would be the earth restored, the very world which the first Adam lost by the fall. In the evening, spoke on the the signs, terrestial and celestial, which show the coming of Christ to be near.

We had some new people out to hear and look for good. I trust the wide field open for labor in this region will be successfully accomplished. Eld. Hurd has labored here successfully of late, and is much liked, and is to continue his work. All we *gain* in these days, is by faithful, hard, and judicious labor. And what we *keep* is by the organization of churches, governed by gospel rules. This gives order, purity, and health.

MONDAY, Apr. 8. Stopping at Galva, I had several hours visit with dear friends. Sr. Johnson received me, and also Brn. Wexel and Ronvuest, and other excellent Swede friends, all of whom are much interested in the prosperity of the office, and the cause, of which they gave me substantial proof. Father A. King of Milroy also called. He is now about 75 years old, strong in faith and ready for the kingdom. All these dear friends expressed their gladness that the office was removed to Chicago, and showed by voluntary gifts their wish to help in this desirable move.

From John H. Paton.

I suppose you and many of the friends have seen or heard of the account circulated in reference to the proceedings of a certain Baptist Ecclesiastical Council convened with the Baptist church of Almont, to try the case of their late pastor John H. Paton, on the charge of heresy.

If their representation of the matter be correct, I would stand justly reprobated before the great human tribunal at whose bar I have been called in question through the papers. But every question has at least two sides, and I would that the other side were seen by all who have looked on the *one;* but that cannot be expected until we all appear at the judgment seat of Christ—who judges not according to appearance, but righteously. Though I should present the *other* side, the *multitude* would not see it as I do, and the *rest* know that Adventists are misrepresented anyway, so I just made up my mind to keep cool, abide the issue, and if possible, live down the opposition. But to redeem a promise made to a number of friends before the meeting of the council, to send an account of the proceedings to the TIMES, I am now seated, late as it is from the center of interest.

The Baptist church becoming aware as some intimated to me, of danger to their organization, from the continued preaching of the "Life and Death" question in their house, at last shut their door against me, by vote, even though at a previous meeting by a good majority they gave me permission to use the house in the afternoon of each Sunday. This change was the result of canvassing by the minority.

I then commenced preaching in one of the public halls of the village, where very good congregations have been gathered each Sunday, since, to hear the word.

The church decided to call a council for the investigation of my case, and in order to make an example of it, sent for delegations from most all the Baptist churches within fifty miles—some further, resulting in a large gathering, though not of all who were invited.

I had no part in calling the council, except that I did not vote against it. I did not request it, nor agree to submit to their decision as has been reported by some, but I freely admit that I intended to appear and answer to the charges, unless they refused to let me defend my position before the council. This course was determined on from the first, as I can find witnesses to testify. The acting clerk of the church sent me a copy of the charges in good season, as follows:

Teaching in the church and out of it,

1. That man by nature is not an immortal being.
2. That all the deak have no conscious existence, and will not have until the judgment.
3. That the finally impenitent will not exist in a state of conscious punishment, but are annihilated, or put out of existence.

I called on the clerk and informed him of the inaccuracy of the second and third charges. I objected to the use of the word annihilation, because I had not used it in my preaching, confining myself to the use of Bible words—Perish, Death, Destruction, etc. But I requested especially the change from "judgment" in the second, to resurrection, and in the third charge the insertion of the word eternally after "exist." He brought the matter before the church, and they made the change in the second, but refused to modify the third the third charge. So it was not an expression of my position. I felt that this was unjust, but yet prepared to meet the charges and explain. But as is widely known, I at last refused to answer, for the reason which is not as generally known, that the council would not allow a defense. In the paper reports my reason for refusing the answer (whether good or not,) is carefully left out. I was convicted on the strength of very little testimony from witnesses, and my silence—on the principle that "Silence gives consent."

Eld. A. J. Frost, of Bay city read a long essay in the afternoon, claiming to prove from reason and Scriptures the absurdity of the doctrine of annihilation—a pet word with him. A good deal of his discourse can be found substantially in "Lee's Theology"—a sample of "reason" so-called—which took so much time that [illegible] Scripture part of his argument, [illegible] ny, was left out. He m[illegible] strange statements wh[illegible] d. mention but one, namely: That Christ and his apostles never said anything about abstract immortality, always treating of the well-being of souls—never supposing that anybody would be *fool* enough to deny the soul's immortality. I wonder if a Baptist minister is allowed to deny the foreknowledge of Christ!

Eld. Morehouse read a part of an essay on the "dual nature of man," in which he reasoned from the fact of a spiritual or religious element in man that he *must be* immortal. We would admit the premises but cannot see the logic of his conclusions. We believe in the vast difference between man and brutes in *capacity*, also the difference between the brute and the vegetable, but our position is that all three are equally dependent on God for their very being.

At the close of the afternoon session the council brought in the verdict of "Guilty," and not only withdrew their fellowship from me as a minister, but recommended that the church exclude me from their fellowship, which they very submissively did at once.

But I am not annihilated yet. I am still "holding forth the word of life" every Lord's day in this place, and endeavoring to let the light shine

We have since then [illegible] a church on this basis of [illegible] character, and have chosen [illegible] name of *Advent Christian* for it. [illegible] we now a membership of fourteen, representing nine different families and we expect an increase.

By the help of the Lord we propose to move on spreading the the truth, endeavoring to strengthen the young root here planted, which we believe the enemy will not be able, though earnest and willing to root up. Many who for a time seemed willing to hear, have turned with the tide against our cause, for whom we are called upon to exercise a charity deeper than felt for us. We remember when we too, were groping in the dark. May the light soon shine upon them and give the joy of a hope in the glory of God is my prayer.

From H. J. Munson, Cherokee Co. Kansas.

Dear brethren and sisters in the Lord, watching and waiting for his appearing:

Knowing that you all ever delight to hear of the prosperity of Our Cause, I give you a brief report of our labors and prosperity in the Lord the past winter. Early in January we engaged near our home, with others, in a protracted meeting. A spirit of love and general harmony became manifest on the part of nearly all professed Christians who attended. Soon the spirit of revival was visibly manifest; jealousy and sectarian emulations seemed to disappear, and the desire and labor for the salvation of souls became the one actuating principle. Night after night found anxious souls seeking the forgiveness of sins. Some twelve or fifteen found peace in believing, and were made to rejoice with joy unspeakable and full of glory.

The preaching brethren participating were, Br. Hoggatt, Baptist; Br. Loomis, Methodist; Br. Stephens and myself, all residents of adjoining neighborhoods. No spirit of preeminence seemed to prevail, but each went forward as the lot seemed to fall to him, and the Lord blessed.

Thus, we "beheld how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133: 1.) Doctrine was very little considered during the blessed refreshing from the Lord; but we trust some hearts have been so thoroughly and permanently actuated by love to God that they will ever stand ready to seek the whole truth, and so be found among the ready, waiting ones, when our absent Lord shall return.

At about the time this meeting closed, I received a letter from Br. Warder Dunbar, of Bero, desiring me to come and hold a meeting with them, to which wife and I consented. Upon our arrival we found four baptised believers. All was arranged for meeting that night, and, contrary to our expectations, the school house was filled. A spirit of kindness seemed to prevail

On Sunday night the work of revival commenced. One rose for prayers. Our hearts were encouraged; we betook ourselves yet more earnestly to prayer, and the Lord gave divine aid. The work progressed steadily during the week. Six persons desired baptism. These all bore testimony to the truth in presence of the large waiting audience, when we repaired to Chrery Creek, where I baptised them in the name of the Lord Jesus Christ.

From day to day, and night to night the interest increased. In the day time, meetings were generally held at some private house. Six more presented themselves for baptism. At night I preached again, and before the meeting closed, another who had been seeking, confessed Jesus, and requested baptism. Accordingly, a meeting was appointed for the next day, during which two others came out and desired to be baptised, making fifteen in all.

There were others, who, we knew, felt deeply the importance of declaring themselves with the people of the Lord, and we expect they will yet do so.

During the meeting, Sr. Mary McClellan, of Oswego, widow of Eld. McClellan, who labored in the Advent cause for some years in Canada, heard of the interest, and came over to help us, and once more enjoy blessed communion with those of "like precious faith." She is truly a mother in Israel.

During the meeting we also found some ready to oppose the truth. But as a result the cause of truth was rather promoted than hindered.

Returning in March we rejoiced to find these at work, happy in the Lord, and in the hope of his coming; having held two meetings among themselves, each week, all, from oldest to youngest, taking part by prayer or speaking. They have organized one of the best Sunday schools we ever saw.

We have organized a church with eighteen members; extending all the rights and privileges of the church to one other, making nineteen in all, under the name of the "Advent Christian Church, at Bero, Kansas," with the following officers: Br. Warder Dunbar, Elder; Br. Thos. Wilder, Deacon; Sr. Tenie Bogley, Clerk.

Crisis copy.

From C. W. Conolly, Jacksonville, Fla.

My hands have been stayed up in my feeble efforts for the truth, reading in THE TIMES the cheering letters of brethren and sisters who, like myself, are placed where the tares are thick and the wheat scarce; and if we should not go to work to try and clear a place around us, we should get choked out. When I think of those blessed meetings we used to enjoy in Rochester, N. Y., (more blessed now that I am deprived of them), where I first found the Lord precious to me, it makes me have a desire to leave here and go back. Then the Spirit seems to say, "Would you go from here to gratify self, when there is but one other in the State to raise the cry, "Behold the Bride-groom cometh'" It teaches me if I would wear the crown I must expect to receive it only by the way of the cross.

I am trying to preach the word to the people for the reason that I cannot stand silent and know that the trump of God is soon to be placed to the angel's lips, to give the last terrible sound that shall proclaim to a doomed world, the "Mystery of God is finished," without trying to get some to prepare their minds to welcome the son of God back to earth. How terrible is the thought! People around and about us on every hand, the avalanche about to break and bury them beneath it forever.

Oh! if we believe it, how can we hold our peace?

I am now holding meetings every Sunday at what is called Cedar Creek S. H., seven miles from Jacksonville. There is quite a good attendance, and for the last three or four Sabbaths nearly the whole congregation at each service has expressed a desire for an interest in our prayers.

We have quite a good church house in Jacksonville that we built last spring. It will hold about two hundred persons. El. P. A. Smith has bensing the word to good congregations all winter.

I expect to start up the river with my yacht, stopping at all places where it may be profitable to hold meetings, as soon as the weather gets a little warmer. I desire the prayers of all.

From G. W. Crosby.

I am again seated to give you a short sketch of the times in our part. The first thing I must tell you is, that the Lord is still abundantly blessing me in my efforts to spread his truth. Many are shaking off the sleep and sloth of former years, and waking up to "walk in the light as children of light;" you may rest assured, dear Brother, that this gives me great consolation. Oh! to see the blessed Truth, of my heavenly Master, sustained, when every enemy has buckled on his armour, and all the confederate powers of darkness have spent their strength in vain, does a thousand times repay me for all my hardships, privations and persecutions, that I must bear in defence of the truth, and I am made to "glory in tribulation," and thank God that I am counted worthy to suffer "for His dear names-sake. Not long since, a very worthy brother said to me, that I and my wife would, he thought, be excluded from the Baptist church, and for what, you ask? Why for the awful crime of doubting whether some of the tenets of said church were of Bible authority. I asked him when the Baptist church became infallible. He said it was not infallible. I claimed the right, then, to try the truth of its assertions. he, of course, admitted that I had the right, but at the same time he seemed to think it rather disgraceful for a man to change his opinion so suddenly. I did not say much more. I only thought of a few very sudden changes that we find recorded in the history of the past, among which stands the account of one Paul, who it seems, had a very sudden change, which was of great moment to himself and to the world. So I thought that possibly I might not lose as much by the change, as he seemed to think. There is yet quite a stir, about our heretical views, as they are called by many. I went last Sabbath to hear the funeral sermon of Adventism. I had been informed that it was to be preached at Philadelphia church, on the fourth Sabbath in March, by one Eld. Goad, who is considered a very able Baptist minister. Now, of course, I wanted to hear this sermon, so I went, fully expecting that if he preached a funeral sermon in accordance with popular theology, he would give it an immortal soul and preach it off to glory; but I was sadly disappointed, which I attributed to the fact, that the preacher was entirely unacquainted with the true character of his subject, an evidence of which may be found in the following: he spoke of the Adventists carrying about with them, a great picture or image, painted and finished up, in the most elegant and attractive style, with its gilt head, silver arms, etc, etc., which they occasionally showed, and explained it to represent the *kingdom of God*. But he faithfully warned his hearers against receiving it as such, telling them that it was about the same kind of an image that the Babylonian king wanted the Hebrew children to worship. He also intimated, that the greatest motive of the Adventist was, to make money, by getting up an excitement and selling their books and tracts. With these and many other erroneous views of our faith, he made up his principal discourse. In my reply, which was short, I only attempted to set him right, in regard to our faith. The blessed God was with me in the effort and I felt greatly strengthened in the "inner man." After the people came out, I called them around me, and gave away all the books I had with me; the people received them eagerly, and I felt glad, and wished that I had had a great many more to have given away on the occasion, for I felt that I was sowing the seed of truth which would yield a rich and bountiful harvest, by and by, and I prayed the Lord to nurture it, and bless it. I preach monthly, both at Philadelphia and at my own home, and have the great pleasure of seeing the interest increase more and more.

It seems that I can hardly wait till fall to see you, but we will have a good time when you come.

NOTE. We have no field of greater promise than Arkansas: it is white for harvest. I contemplate visiting that State in the fall, and as it is missionary ground, I trust the Lord will stir up the hearts of friends of missions in the South to aid in *this* field. We have already been remembered by one brother, and trust the Lord will provide for a multitude of tracts, with the living missionary.

Br. Crosby is doing a noble work. Let him have the prayers of the church. We have sent him a fresh lot of tracts. ED.

Seven Hundred Miles On Foot.

NILS SEVENSON NYSTEN, THE HOMESTEADER.—WHERE THERE'S A WILL THERE'S A WAY.

BY PROF. J. D. BUTLER.

LINCOLN, March 25th, 1872

Nils Nysten is a Swede,—and was born where his forefathers, even to the years of many generations, had been content with "only this and nothing more"—

"To draw nutrition, propagate, and rot."

He aspired higher,—but so low was his birth, and so strong the barriers around him, that he was three-score years old before he could work his passage to America. Two years ago he reached Iowa with his wife, and penniless, stopping first in Mount Pleasant.

While working there at his trade of wagon making, he became convinced that his best means of further advancement, was to secure a Nebraska Homestead without delay. His mode of making this boon his own, is worth telling to encourage the others.

HOW HE DID IT!

He walked from his home to Lincoln 307 miles, along the track of the Burlington and Missouri Railroad. This journey he accomplished in about fifteen days. At Lincoln he found shelter in the *Immigrant's Rest*, a building provided by the B. & M. Railroad Co. where land hunters may lodge and live without charge, while seeking farms.

Looking at the maps of public lands in the United States Land Offices there, he judged York county to afford the most desirable homesteads. He therefore walked on thither—seventy miles farther. Having picked out the farm which suited him best of all those still vacant, he returned to the Land Office and filed his claim to it, September 2d, 1871, paying $14 in fees. His homestead consists of 80 acres, in the 34th section of the 11th township in the 3d range west, of the 6th principal meridian.

WHAT THEN?

Repairing again to the farm of his choice he made sundry improvements for a month. He finished him a dugout and stacked twelve tons of wild hay.

His purse was now empty, save one dollar and a half, but he walked to Lincoln, and thence home, as he had walked hither, daily laying behind him about twenty miles.

Soon after reaching home, at the end of a seven hundred mile walk, he learned that his hay stacks had been burned by a prairie fire—having no plow, he had been unable to make a fire-break around them, But throughout all, he seemed to have lost nothing of heart or hope, but to have remained as jolly as Mark Tapley, in Chuzzlewit.

Through all the winter he worked at his trade, sometimes begining his toils at two o'clock in the morning. Thus he finished three good wagons.

Two he traded off, for a mule and harness. Then putting on board his wife, a barrel of pork, a harrow, all of wood, made by himself, and some other needments, he drove westward, by the same route which he had last fall traveled on foot.

He took with him three other Scandinavian Homestead hunters, each with a wagon and his family in it.

He arrived in Lincoln in due time, rested a little among the old familiar hospitalities for strangers, afforded gratuitously by the B. M. Railroad Co., through the whole-souled keeper John Frost, and on the 21st of March, in spite of an equinoctial wind, set his face towards his homestead. His journey thither can hardly require more than three days,—but as he must needs be there before the first day of April, or be egregiously April fooled, by forfeiting his farm, he resolved to make assurance doubly sure. Hence he has taken time by the forelock.

Nils Nysten is sixty-two years old, though he declares himself only forty —when just shaved. His example shows what others can do. It shames many faint hearts that are weeping like woman, for lack of a farm, which they have the privilege of seizing, like men, had they only manly pluck.

Nils Nysten's homestead was one of 9,822 which had been entered in the Lincoln United States Land Office, before last New Years. The number there entered since New Years is 501.

The B. & M. Railroad Company have sold 351,705 acres to 3,238 buyers, on ten years credit and six per cent. interest.

Our Book and Tract Column

PRINTED NOTICES FOR PUBLIC MEETINGS. Blanks for writing date and place, and subject of discourse. 50c a hundred.

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Besides the usual calendar, it contains a list of the conferences, churches and P. O. addresses of preachers so far as we have been able to obtain them, with some interesting reading matter, and Bible references of value to all.

Advent Christian Times.

CHICAGO, - - - - - - ILLINOIS.

TUESDAY AFTERNOON, April 23, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Chicago, Illinois.

TERMS: { Two Dollars a Year. One Dollar for Six Months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

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Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price. Two copies, post paid, 10c, 30 copies for $1. Don't fail to read and lend it.

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This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth, 50c in paper.

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Field's Discussion

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced, some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready, because they thought it would help their side—that Mr Connolly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocio. The book has not yet made any converts to Immaterialism that we have heard of, but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp 318), and will be sent post paid for 50c. We hope for liberal orders.

Prophetic Chart.

Shall the projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success.

John S Lawver, M. B Geer, Eld. J. Raymond, C. C Marston, F. Burr, the Chicago church, D. O Hink, J C Wellcome, J. F. Huber, Grand St. (N. Y.) church Auburn (Ill.) church, C Libby (pd.), R. R. York, Wm M Hall, J C Stone, W. E Brown, M F Wistrom, R. W Wilson, R. M. Lampard, Clinton (Io) Church, Lapeer Church, A. Veeder, for church at Albany, N. Y.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $120.

To Correspondents.

J. H. WHITMORE. C. F. R's TIMES goes regularly to 41 Savannah St. and Mrs. H. S. to W. M's ... E H. ALLEN. The P. M. at Castleton, Vt. stops the "Times" to this address. It is paid in advance. Who can explain?....C. E. BARNES. Will send....J. BOWER. In each case we can send about two years. ....H. H. SKINNER. All right. Send when you get it....W. J. CUMMINS. We are out of *Minstrels*, of all kinds. Do not think a debate with him would do much good....A. F. DUGGER. Don't fail to call and see us....E. P. GRAVES. Sorry for the delay. The books have been sent by express ...R. ALDRICH, wants his "Times" stopped. But he does not give P. O. Address or even State. If he will give them we will hasten to oblige him....D. O. HINK. The "Times" goes regularly to S. F. Gould at Pickering. Also to W. H....W. E. BROWN. New subs. rec'd thanks. T. J. GIDDINGS. Give us something more explicit about Sr. St Clair's paper. We don't understand.... O. STANNARD. Thanks. Subs. do not often complain when credited too much....N. S. HENDRIX. Sent to C H H....N R CHEADLE. It would have stopped this week. Thank you. A E BABCOCK. The $2 is cr to L D....J BOWER. Not dead, or even asleep. Rec'd yours with X. There is another J B in Chicago... A S GRAVES. Sen. S sent. Will send to the others....S E MABEY. Is Sr M E's P O Address Mineral?....W CAIN. We cannot make out W Thompson's address. Write again.

Communications.

M. D. Pixey.

Letters Received,

TO SATURDAY, APRIL 6.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

S J Rosbrook 2
R A Young
G B Hurlburt
L J Thomas
G W Pritts
W L Griffing
W True
W B Putnam
E P Sutton
C C Marston
C B Kingsley
R H Barlington
W Branch
T Steele
C B L
J Prosser
W W Weare
R B Dutton
M E Palm
J B Brown
L R Kenny
M Briggs
A A Wilber
F King
S Haughton
F J Williams
O Arthur
W J Cummins
S Doolittle
H H Skinner
G T Adams
H Austin
G W Hurd
A F Dugger
A Coombs
D O Hink
O Wiswell
W Talbot jr
B F Cordray
I E Andrus
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E Chase
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For Expenses Of Removal.

C C Hamilton $1.00; M Briggs 50c; C B L 50c; O Arthur $3.00.

Books and Tracts by Mail.

R Robertson R Mann J Cochrane F Lombard W Johnson I H Bruce I H Paton T S Thomasson A M Lemon J Eaton W Main R W Wilson H Austin J Wilkinson L Town M B Geer A C Hillison T McLane J M Shook S J Rosbrook W J Cummins J Dunham S H Hough J B Brown R A Young G B Hurlburt E Maudlin L J Thomas H Spotswood G Sowerwine I E Andrus I Prosser W True G A Brenner L Metzner H C Howe.

Express.

J Bower W C Hicks C M Shepherd A A Wilber.

Obituary.

ROCKWELL. In Burns, Wis. March 13, after a brief illness, Mahala, wife of Sperry Rockwell; aged 50 years, 8 months, and 11 days.

Mother Rockwell was one of those every-day Christians, always calm, never ruffled by the cares of this life. For a number of years before she heard any Advent preaching, she contended earnestly that the end of this world was near, from the increase of crime, and other things that were transpiring. She was always ready and willing to do her duty and follow in the footsteps of the Master. Her earnest prayer was for the coming of the Savior, and every day tried to live so as to be ready to meet Jesus in peace. She longed for Jesus to come that she might meet her little grand daughter who died about three months since. She died in the triumphs of faith in Jesus, with his name on her tongue. She fell asleep and only awaits the last trump for a glorious awakening to eternal life. Then she will be able to sing, "O Grave, where is thy victory? O death, where is thy sting?" May God by his Holy Spirit help us all to so live that in the sweet bye and bye we may meet our mother and little Aggie on that bright and beautiful shore. C. C. HAMILTON.

Book Notices, Etc.

WE have received a supply of a pamphlet entitled *The Black and Terrible Year*. It is an effective and interesting chronological record, justifying the somber title acquired by the year so recently departed. All should possess it as a book of reference, aside from the interest one naturally feels in it as an explicit account of the signs of the times.

THE *Great Salvation;* or the Purpose of Deity Unfolded. By George Moyer has been laid upon our table. It is a work of nearly 200 pages, and advocates the views held by the Christadelphians.

THE *Theory of the Earth*. Almost two hundred years ago Thomas Burnet, a celebrated student and divine, published a work entitled the theory of the earth. In it he advanced, essentially the views of the future of this planet entertained at the present time by Adventists. A brother in Pittsburg falling in with a copy of the book, London edition of 1683, has caused it to be reprinted. The original edition is of course very scarce; but this reprint puts a copy within reach of all. We commend it for general perusal. Price $1. post paid. Address, Patrick McGarr, 71, Water St. Pittsburg, Pa.

WHEN *and How?* By Dr. D. Newcomb. This is the title of a book advertised in our columns, which we can cordially commend to our readers. Its querying title relates to the health and physical culture of children—an all important topic, surely. The questions are ably discussed, and answered after a fashion that must be a spur as well as a help to every parent in the care of the physical interests of their offspring. The tendency of the day is to cultivate the nervous, the mental; and it is done at the expense of the vital and the muscular. The Doctor makes an able and forcible plea for the restoration of the balance of power in the children's world.

WE would call the especial attention of our readers to Prof Barker's essay upon *The Correlation of the Vital and Physical Forces*, published by C. C. Chatfield & Co. of New Haven. It discourses on a most interesting scientific subject but without veiling his meaning from the common reader by scientific terms. It is more absorbingly interesting than any novel; and especially so from the fact that if his data and deductions are sound, materialism is a scientific as well as a Bible fact. Read and ponder Prof. Barker's magnificent essay. For sale at this office. 25c post paid.

THE Black and Terrible Year. Being a chronological record of the principal events, civil and political during the year 1871, proving the justice of the remark of the *Chicago Tribune* that 1871 might be styled the "Black Year." By S. Hawes. For sale at this office. Price 30c post paid.

Notices, Etc.

To the Brethren.

I am engaged in preparing a work, designed especially for the ministry, on the importance and necessity of preaching the second coming of Christ, as an event nigh at hand. My object is, in cooperation with the brethren, to have a copy placed in the hands of every minister of the gospel in the United States. All can see the importance of such an enterprise. If one only out of five hundred could be induced to give the trumpet a certain sound, it would pay for the labor and outlay. Of course, it will not be expected that those for whom the work is designed, will purchase it. This will be the work of our brethren all over the country to see that a copy is placed in the hands of every preacher of the gospel.

I propose then to request pledges and subscriptions from the brethren, in order to secure its publication, the amount subscribed to be repaid in books, if required. The nature of the work may be gleaned from the following outline:

The Christian minister—a watchman; the duties of a watchman; Watchman, what of the night? The time of the end; Signs of the times—Fulfillment of Prophecy; Prophecy in relation to the First Advent; Prophecy in relation to the Second Advent; Signs of the Second Advent, Celestial, Terrestial, Moral, National. The Papacy, Spiritism, Time, Tarrying Time, etc., etc.

I would also state that the work will be useful to all for reference, as it will be largely interspersed with Scripture quotations. Any who may feel disposed to aid in this enterprise, may address Miles Grant or G. T. Adams, *Crisis* office, Boston, Mass.; J. V. Himes, TIMES office, Chicago, Ill.; or myself at Arena, Wis.
[n34t4] GEO. THOMSON

To the churches co-operating with the N. Y. State Conference:

Have you all made your statement, as requested, to our Secretary, in his last report. If not, please give him the name of your minister, the number of members in your church, its service, how, when and where held: and such other information as may be of interest or necessary to crry into practical effect the tabulation of our Conference statistics.

N. B. Will some brother or sister in each church do this without delay. Direct to Wm. E. Brown, South Butler, Wayne Co. N. Y.
D. COGSWELL.

Appointments.

MICHIGAN.

The fourth Q. M. of the Northern District A. C. Conference of Michigan will be held with the church in Ashland, Newaygo Co. five miles south of Newaygo, commencing Thursday eve. May 23, and holding over Sunday. Inquire for A. Lamson. We hope to see a full attendence at this meeting. Come brethren, in the Spirit to work for the salvation of men.
JOHN BOWER, Chairman.

ILLINOIS.

Amboy, May 5.
Rochelle, May 7.
Ackerson's S. H., Ogle Co., May 8.
White Rock, as Br. Hoss may arrange, May 9.
Elida, May 11 and 12, in the a. m.
Lynndenwood, as Br. Stocking may arrange May 12, in the eve., and longer if desired.
C. C. MARSTON.

WISCONSIN.

The Third Q. M. of the Western District of Wisconsin, will be held in Zion's Chapel, with the church at Springville, Vernon Co., commencing May 4th, at 2 p. m. and continue over Lord's day; as this is the last one of this conference year we hope to see a good gathering of faithful brethren and sisters to comfort one another, and help forward the good cause. P. W. HOUGH.

The Third Q. M. for the Southern District of Wis. will be held at Magnolia, commencing May 10th, and holding over Lord's day. Br. Sheldon is expecting to be with us, and other ministering brethren are invited to attend; also the brethren from all the surrounding country.

This will be the first meeting in our new chapel, and we are anticipating a good time in the name of the Lord. Come one, come all.
G. G. GODFREY.

MINNESOTA.

St. Charles S. H. Hall, 10½ a. m. April 28.
Bliss S. H. Eyota, 3 and 7½ p. m.
S. C. WELLCOME.

IOWA.

Warsaw, June 1 and 2. N. C. MILLER.

The third Q. M. of the A. C. Conference of Iowa, Manchester District, will be holden in the Odell S. H. situated about 2¼ miles N. E. from Greeley, commencing June 14, and holding over Sabbath.

The brethren that enjoyed our last Q. M. at Elkport will only need to know when the next one will be held to insure their attendance, for we all love good things, and such a feast will but sharpen the appetite for more of the same kind.

To those that were not there, we we wish to say, important business will come before this Conference, and we wish all the lovers of Jesus to be there. Come to work for God and his cause. Come filled with the Spirit, praying that God will give us souls for our hire. This is a new field, all ripe for the harvest.
M. J. JANES, Sec'y.

MISSOURI.

The third Q. M. of the second district, in the S. W. Iowa and N. W. Mo. A. C. Conference, will be held with the church in Quitman, Nodaway Co. Mo. commencing Friday eve. May 31, and continuing over Sunday. Let there be a large representation from all our churches. Remember this is the last Q. M. before the Annual Conference, when our statistics and general report is to be made out, to that body. Above all, remember God hath done great things for us in this district. Then let us rally to this meeting, and unitedly praise and thank our God.
In behalf of the Conference. D. O. HINK.

Near Valparaiso, May 12.
South of Milan, May 26, and June 30.
N. C. MILLER.

West Unionville, 3 miles, May 4, 5.
N. C. MILLER.

ARKANSAS.

The third Q. M. for Blue Mountain District will be held at Flatwood, with the church, at the place selected by Br. Bishop, June 22 and 23.
J. B. BROWN, Sec'y.

Advertisements.

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The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 30c. a year. Ten copies, $4 Fifty copies, $25. tf

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

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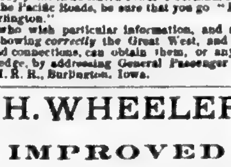

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Advent Christian Times.

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"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 38. CHICAGO, APRIL 30, 1872. WHOLE NO. 418.

Advent Christian Times.
JOSHUA V. HIMES, - - - - EDITOR
TUESDAY AFTERNOON, April 30, 1872.

The History of Opinions Concerning the State of the Dead. No. 3.

Of the opinions concerning the state of the dead, from the time of Austin to the Reformation.

In the last period we have seen something like the doctrine of Purgatory, but it is so exceedingly unlike the present doctrine of the church of Rome on that subject, that we can hardly imagine that it could even serve as a foundation for it. The ancient fathers only thought that when this world should be destroyed by fire, that fire would purify the good, and destroy the wicked. Whereas, this purgatory is something that is supposed to take place immediately after death, to affect the soul only, and to terminate sooner or later, according to circumstances, especially the pains that are taken in favor of the dead, by the masses and other good offices of the living, as well as by their own benefactions and bequests for religious uses before their death.

On the whole, therefore, it looks as if the doctrine of purgatory had been built upon some other ground; and nothing is so likely to furnish a groundwork for it, as the notions of the heathen concerning the state of the souls in the regions below, which were always supposed capable of being brought back again. Also the popular opinion of the Northern nations concerning the state of souls after death were, in many cases, similar to those of the Greeks and Romans: and such opinions as these would not easily quit their hold of the common people on their conversion to Christianity; and being held, together with the opinions of the fathers above mentioned, the present doctrine of purgatory might, in time, be the produce of both.

It is generally said that the foundation of the present doctrine was laid by Gregory the Great, who lived in the sixth century, about 160 years after Austin. But his opinions on the subject were very little different from those of Austin himself, and of others before him, of which an account has been given in the former period; Gregory, however, did suppose that there was a purgatory to expiate the slight offences of which very good men might be guilty; but he does not say that this punishment would always be by means of fire, nor did he suppose this expiation to be made in the same place, but sometimes in the air, and sometimes in sinks, etc., or places full of filth and nastiness. He also speaks of some good men whose souls went immediately to heaven. But in one way he certainly did greatly promote the doctrine, viz: by the many idle stories which he propagated about what happened to particular souls after they had left their bodies, as concerning the soul of King Theodoric, which was boiled in the pot of Vulcan.

Narrow, however, as these foundations were, the monks were very industrious in building upon them, finding it the most profitable business they were ever engaged in; and about the tenth century the present system seems to have been pretty well completed. For then, not even the best of men were supposed to be exempted from the fire of purgatory; and it was generally represented as not less severe than that of hell itself. But then souls might always be delivered from it by the prayers and masses of the living, which prayers and masses might always be had upon certain pecuniary considerations; and the fables and fictitious miracles that were propagated to secure the belief in this new kind of future state, were innumerable.

Thomas Aquinas says, that the place of purgatory is near to that in which the damned are punished; that the pains of purgatory exceed all the pains of this life; that souls are not punished by demons but by divine justice only, though angels or demons might conduct them to the place. By the pains of purgatory, he says, venial sins are expiated, even *quod culpum*, or from the guilt of them and that some are delivered sooner than others.

The present doctrine of the church of Rome on the subject of purgatory is, 'that every man is liable both to temporal and eternal punishment for his sins; that God, upon the account of the death, and intercession of Christ, does, indeed pardon sin as to its eternal punishment; but the sinner is still liable to temporal punishment, which he must expiate by acts of penance and sorrow in this world, together with such other sufferings as God shall think fit to lay upon him. But if he does not expiate these in this life, there is a state of suffering and misery in the next world, where the soul is to bear the temporal punishment of its sins, which may continue longer or shorter till the day of judgment; and in order to the shortening this, the prayers and supererogations of men, here on earth, or the intercessions of the saints in heaven, but above all things, the sacrifice of the mass, are of great efficacy. This is the doctrine of the church of Rome, as is asserted in the councils of Florence and Trent.'

Before this time, the opinions concerning purgatory were exceedingly various with respect to the place of purgatory, the nature of the pains of it, and indeed everything belonging to it. Eckius maintained that it was in the bottom of the sea. Others would have it to be in Mount Etna, Vesuvius, or some other burning mountain. Sir Thomas More says, that the punishment will be only by fire, but Fisher, his fellow-sufferer, by fire and by water. Lorichius says, neither by fire nor water, but by the violent convulsions of hope and fear. Fisher maintained that the executioners would be the holy angels, but Sir Thomas More thought they would be the devils. Some again thought that only *venial* sins are expiated in purgatory, but others that *mortal* sins are expiated there likewise. Dennis the Carthusian, thought that the pains of purgatory would continue to the end of the world; but Dominicus, a Soto, limited it to ten years, and others made the time to depend on the number of masses, etc., that should be said in their behalf, or on the will of the Pope. Thomas Aquinas, as has been seen above, makes the pains of purgatory to be as violent as those of hell; whereas, the Rhemists say, that souls are not in a bad condition there; and Durandus, holding a middle opinion, gives them some intermission from their pains on Sundays and holidays. Bede tells the story of a Northumberland man, who, after he died returned to life again, and said that he had passed through the middle of a long and large valley, which had two lakes in it, in one of which souls were tormented with heat, and in the other with cold; and that when a soul had been so long in the hot lake that it could endure it no longer, it would leap into the cold one; and when that became intolerable, it would leap back again.

This uncertainty was so great, that the whole doctrine must have been discredited, if it had not been for the profits which the popes, the priests and the friars made of it.

The living, being, by means of this doctrine of purgatory, deeply interested in the fate of the dead, and having them very much at their mercy, the mistaken compassion and piety of many persons could not fail to be excited in their favor. Before the tenth century, it had been customary, in may places, to put up prayers on certain days for the souls that were confined in purgatory, but these were made by each religious society for its own members and friends; but in this century, 'a yearly festival....in remembrance of all departed souls, was instituted by ....Odilo, abbot of Cluni, and added to the Latin calendar toward the conclusion of the century.'

The Greeks, though in most respects they had superstitions similar to those of the Latins, yet they never adopted their notions concerning purgatory. At the time this opinion was formed in the West, the two churches had very little intercourse with each other; and besides, the Greeks were so alienated from the Latins that the reception of it by the latter would have rendered the former more averse to it.

According to the doctrine of purgatory, the moment that any soul is released from that place, it is admitted into heaven, to the presence of God and of Christ, and made as happy as it can be in an unembodied state, which was contrary to the opinion of the early fathers, viz: that all souls continued in *hades* until the resurrection, or at most, that an exception was made in favor of the martyrs. However, this doctrine of purgatory and the opinion of the efficacy of prayers, and of masses, to procure complete happiness for those who were exposed to it, at length obliterated the ancient doctrine, as appeared when an attempt was made to revive something like it by Pope John XXII.

Towards the conclusion of his life, this pope incurred the disapprobation of the whole Catholic church, by asserting, 'in some public discourse, that the souls of the faithful, in their intermediate state, were permitted to behold Christ, as man, but not the face of God or the divine nature....This doctrine highly offended Philip VI, king of France,' who caused it to be examined and 'condemned by the divines of Paris in 1333.' The Pope, being alarmed at this opposition, softened his opinion in the year following, by saying, 'that the unembodied souls of the righteous beheld the divine essence as far as their separate state and condition would permit;' and for fear of any ill consequences, from dying under the imputation of heresy, when 'he lay upon his death-bed, he submitted his opinion to the judgment of the church.' His successor, Benedict XII, after much controversy, established the present doctrine, viz: 'that the souls of the blessed, during their intermediate state, do fully and perfectly contemplate the divine nature.

It may just deserve to be mentioned, at the close of this period, that the doctrine of the resurrection of the same body, was questioned by Conon, bishop of Tarsus, in the sixth century, who, in opposition to Philoponus, a philosopher of Alexandria, (who had asserted that both the form and the matter of the body would be restored at the resurrection,) maintained that the form would remain, but that the matter would be changed.

Note concerning Benedict XII.—Dr. Maclaine, the translator of Mosheim, remarks, that 'all this Pope's heretical fancies about the beatific vision, were nothing in comparison with a vile and most enormous practical heresy that was found in his coffers after his death, viz: twenty-five millions of florins, of which there were eighteen in specie, and the rest in plate etc., squeezed out of the people and the inferior clergy during his pontificate.'—*To be concluded.* — *Extracts from Joseph Priestly. Sel. by F. H. Burbank.*

Half-and-Half Churches.

There is a verse in Revelation that presents a *nauseated* Christ, "Because thou art lukewarm, and neither cold nor hot, I *will spew thee out of my mouth.*"

After we have been taking a long walk on a summer day, or been on a hunting chase, a draught of cold water exhilarates. On the other hand, after standing or walking in the cold air and being chilled, hot water, mingled with some beverage, brings life and comfort to the whole body; but *tepid* water, neither hot nor cold, is nauseating.

Now Christ says that a church of that temperature, acts on him as an emetic: I *will spew thee out of my mouth.*

The church that is red-hot with religious emotion, praying, singing, working, Christ having taken full possession of the membership, must be to God satisfactory. On the other hand, a frozen church may have its uses. The minister reads excellent essays, and improves the session or the vestry in rhetorical composition. The music is artistic and improves the ear of the people, so that they can better appreciate concert and opera. The position of such a church is profitable to the book-binder who furnishes covers to the liturgy, and the dry-goods merchants who supply the silks, and the clothiers who furnish the broadcloth. Such a church is good for the business world, makes trade lively, and increases the demand for fineries of all sort; for a luxurious religion demands furs and coats and gaiters to match. Christ says he gets along with a church, cold or hot.

But an unmitigated nuisance to God and man is a half-and-half church, with piety *tepid.* The pulpit in such a church makes more of orthodoxy than it does of Christ. It is immense on definitions. It treats of justification and sanctification, as though they were two corpses to be dissected. Its sermons all have a black morocco cover, which some affectionate sister gave the pastor before he was married, to wrap his discourse in, lest it get mussed in the dust of the pulpit. Its gestures are methodical, as though the man were ever conscious that he had been decreed from all eternity, and he were afraid of interfering with the decree by his own free agency. Such a pulpit never startles the people with the horrors of an undone eternity. No strong meat, but only pap, flour, and water; mostly water. The church prayer meeting is attended only by a few gray heads, who have been in the habit of going there for twenty years, not because they expect any rousing time or rapturous experiences, but because they feel only a few will be there, and they ought to go. The minister is sound. The membership sound. The music sound. If standing in a city of a hundred thousand people, there are five or ten conversions in a year, everything is thought to be "encouraging." But Christ says that such a church is an emetic. Because thou art neither cold nor hot, I will spew thee out of my mouth.

My friends? you had better warm up or freeze over. Better set the kettle outside in the atmosphere at zero, or put it on the altar of God, and stir up the coals into a blaze. If we do not God will remove us. Christian men are not always taken to heaven as a reward but sometimes to get them out of the way on earth. They go to join the tenth-rate saints in glory, for if such persons think they will stand with Paul, and Harlan Page, and Charlotte Elizabeth, they are much mistaken. When God takes them up the church here is better off. We mourn slightly to have them go, because we have got used to having them around, and at the funeral the minister says all the good things about the man that can possibly be thought of, because we want to make the funeral as respectable as possible. I never feel so much tempted to lie, as when an inconsistent and useless Christian has died, and I want in my final remarks to make a good case out for the poor fellow. Still it is an advantage to have such a man get out of the way. He is opposed to all new enterprises. He puts back everything he tries to help. His digestion of religious things is impaired, and his circulation is so poor that no amount of friction can arouse him.

Now it is dangerous for any of you to stay in that condition. If you cannot be moved, God will kill you, and he will put in your place those who will do the work you are neglecting.

My friends! Let all arouse! The nearness of our last account, the greatness of the work to be done, and the calls of God's Word and Providence, ought to stir our souls. After being in the harvest field so long it would be a shame in the nightfall of death to go home empty-handed. Gather up a few gleanings from the field, and beat them out, that it may be found that Ruth had at least "one ephah of barley."—*Talmage.*

Christianity Triumphant.

Yes, the glorious system founded by our Redeemer, and known by his name is destined to be completely triumphant. Its heavenly mission is to destroy all evil and perpetuate all good. We have the strongest possible assurances that this mission will be successful. We have the oath and promise of God, two immutable things in which it is impossible for him to lie, given to us that we may have a strong consolation in knowing that we are destined to triumph in his name. Let us not, therefore, cast away our confidence which has great recompense of reward, for yet a little while and he that shall come, will come and will not tarry.

"'Tis but a little while
  And he shall come again,
Who died that we might live, who lives
  That we with him may reign.
Then, O my Lord, prepare
  My soul for that glad day;
O wash me in thy precious blood,
  And take my sins away." J. H. W.

Poetry.

Signs of the Times.

As has often been remarked, the difference between Adventists and their opposers is not so much as to what era of the world's history we are in, as in the nature of the events impending. A poet who expects an epoch of worldly glory and prosperity for the church, thus reads the signs of this time. We are glad that he is mistaken in the event, and that *Jesus*, not a temporal millennium is at hand.

OPEN DOORS.

Behold what doors are opening
Throughout this world of sin;
Now let Christ's mighty army
Arise and enter in

Shall we not leave the barracks
When orders come from heaven
To take this world for Jesus,
Which must to him be given?

Lands long in deepest darkness,
From superstition's night,
Are now appealing to us,
"O send us perfect light!"

The prophet, beast and dragon
Must soon lose their great power;
E'en now the clouds of vengeance
Around them darkly lower!

The papal power is tottering,
While nations scorn with spite
Her futile claims to rule them
In this high noon of light!

They've learned that vice and folly
Are nourished by "the church,"
While sweetest hopes of freedom
Must perish in the lurch.

E'en science tells the heathen
Their gods were only men,
While it reveals the blunders *
So often forced on them.

And thus with utter loathing
They turn from error's night,
And hail the rising day-star
Of revelation's light.

O Christ, arise in power,
Gird on thy conquering sword;
Lead on thy host's to victory,
According to thy word.

B.

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* Their sacred books affirm that the world is flat.

The Will of God.

I worship thee, sweet will of God!
And all thy ways adore,
And every day I live, I seem
To love thee more and more.

Thou wert the end, the blessed rule
Of Jesus' toils and tears;
Thou wert the passion of his heart
Those three and thirty years.

And he hath breathed into my soul
A special love of thee,
A love to lose my will in his,
And by that loss be free.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to thee.

And when it seems no chance or change
From grief can set me free,
Hope finds its strength in helplessness,
And daily waits on thee.

Ride on, ride on triumphantly,
Thou glorious will! ride on;
Faith's pilgrim sons behind thee take
The road that thou hast gone.

He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

Ill that he blesses, is our good,
And unblest good is ill,
And all is right that seems most wrong
If it be his sweet will.

—*Faber.*

Communications.

Is 'Mortal Man Immortal'?

The following is a brief outline of the closing arguments as presented by W. E. Benham, speaking in the negative of the question, "*Resolved*, That man is immortal."

The discussion took place not long since in "The Young Men's Lyceum" of West Meriden, Ct. It was participated in by clergy of the different denominations; drew crowded houses, and continued with intense interest for six consecutive Friday evenings.

MR. BENHAM'S ADDRESS.

Mr. President: Ladies and Gentlemen:—In the brief time allotted me, it is not possible for me to reply to all the arguments of the affirmative, although if I had time I should like to, being fully confident that I could show the weakness and futility of every one presented.

THE RATIONAL ARGUMENT.

In the discussion of this question the negative have stormed and taken the following strong-holds of the affirmative: (1) The affirmative claim that because man is made in the image of God he is therefore immortal and cannot die. We reply, that if this proves anything, it proves too much for them; for if he cannot die, he cannot sin, which all deny. Then they have lost this position. But the negative, however, derive and claim an argument for their side from the fact that man is made in the image of God, and is therefore capable himself of judging of moral actions—of right and wrong—consequently we affirm that it is incompatible with our sense of the ends of universal justice, as well as with the moral attributes of God that he should consign the heathen, who die without a knowledge of salvation, and children who die in Christian lands just at the age of accountability, before they know the divine law, or means to escape from its penalty, to a life of endless misery and torture, without any hope or possibility of dying or deliverance. We therefore assert, without danger of contradiction, that it is perfectly abhorrent to all that is holy or Godlike in our nature to presume that our Almighty Father, infinite in goodness, justice and mercy, should permit moral beings to be created in his own image, be forced into existence in this wicked world without any choice, inheriting corrupt tendencies and inclinations, and so beset with ensnaring temptations on all sides, that it is morally certain that they will yield and fall into sin—as all do—and then that because they thus do what, under the force of circumstances, it is morally impossible for them not to do, they instead of being visited with "death," as the Scriptures teach, and the negative believe, they are, according to the affirmative, to be kept alive in

EXCRUCIATING TORMENTS,

represented by roasting the living body in fire, ever consuming, but never consumed, in unutterable anguish with increasing capacities for suffering forever, even forever and ever!

Who or what mind can comprehend or conceive the infinite extent of such an infliction? The negative can see justice and mercy in God in removing all such as in ignorance, "sin without law," by death; but they believe it impeaches the character and attributes of Jehovah, to charge him, as the affirmative do, with inflicting on his helpless, ignorant moral creatures what no fiendish and diabolical tyrant, not to say parent, ever dreamed of doing to his most wicked child or subject. The whole universe of God may well stand aghast at these revolting sentiments of the affirmative on this momentous question.

The force of this argument is also greatly augmented from the fact that by far the largest portion of the human race will be finally lost. So then, we charge the affirmative that this doctrine of eternal life in misery reflects on the divine attributes, and is revolting to our nature that is made in the image of God, and we therefore challenge them to refute the charge.

(2) The claims that the universal aspiration of mankind after immortality is a proof that they possess it. We reply

WHY SEEK

for what ye have?

Again, it is said that the most successful in their search after science and knowledge, have still an unsatisfied longing after more; and that surely God will not disappoint this immortal desire. If this proves anything it proves quite too much, even universal salvation; for all desire eternal life and the natural man possesses as strong aspirations for knowledge and science as the renewed man. But God says, "The expectation of the wicked shall perish."

(3) It is assumed that man is composed of two parts, mortal and immortal, that only the immortal part thinks, and that this immortal part cannot die. Well, if this is so, as beasts think, feel, love, hate, fear, remember, etc., beasts are therefore immortal, and for the same reason cannot die, which fact the affirmative themselves deny, and, therefore, they are compelled to abandon and forfeit this position. Fourthly, the affirmative have assumed another position akin to the last and most popular of all, viz: that man has an immortal soul, which cannot possibly perish or be destroyed. Let us look at it. It is a substance or it is not. If it be no substance it is nothing — absolutely nothing. If it is a substance it is created or uncreated, then this thinking substance must have existed a thinking being coeternal with God, and independent of him, and thus is proved the eternity and transmigration of souls. This will probably be denied by all. It only remains, then, to admit that it is a created substance. Now, if God can make one form of created substance think, as is the case in animals, as all must admit, who dare say he can not, and does not, another, whatever it be, in man? Then if beasts, thinking creatures, can and will be destroyed, as all admit and affirm, who dare deny that God cannot destroy also the created thinking substance in man, whatever it is? He can and we affirm he certainly will, as he has declared, destroy all the wicked, created thinking sinners—except they repent and believe the Gospel. Then here they have to give up their strongest and most favorable plank sustaining men's inherent immortality.

THE SCRIPTURAL ARGUMENT.

The negative have two hundred and ten texts of Scripture, asserting and proving as positively as it is possible for language to do, even plain "Saxon," that man is mortal. They, the affirmative, have not one asserting or proving that man is immortal. God has seen fit to use almost every word in the English language possible to be used, such as 'die,' 'death,' 'perish,' 'perdition,' 'burn-up,' 'consume,' 'blot out,' 'cut off,' 'ground to powder,' 'dash in pieces,' 'consume into smoke,' 'devour,' 'devoured,' 'be as though they had not been,' 'place sought for and not found,' 'ashes under soles of feet,' 'destroy,' 'destruction,' etc., etc., to teach, establish and fortify the doctrine of the mortality of sinful man against the lie of the serpent, who said, "Ye shall not surely die." Now let these two hundred and ten plain, simple, unequivocal and positive texts, asserting the mortality of man, be applied to anything else in the world, and the affirmative will contend, as strenuously as any, for their primary and legitimate signification. But lo! when they are applied to wicked, mortal man, even by the Lord himself, they twist, and turn and flutter in a moment, and, rather than give up their darling theory, are forced to declare that the Scriptures assert: yes, even the very opposite of what they affirm. Now, if men will not accept the common use of language to convey ideas, how are they ever to get any certain knowledge of anything? And how could, or how can God himself teach this or any other doctrine? And if in these two hundred and ten texts he has not denied the natural immortality of man, and taught the eternal and divine truth that sinful man, except he repent, shall die and perish, how could he have done it? It cannot. We assert that no honest, candid man, who shall read the bible through, from Genesis to Revelation, would ever get from it the modern idea of inherent immortality unless he had been previously indoctrinated, for it is nowhere there to be found—no 'immortal soul,' no 'deathless' nor 'disembodied spirit,' no 'death that never dies,' no

'NEVER DYING SOUL,'

no, nor anything of the sort, but the direct opposite. Man's mortality and destructibility out of Christ is made clearly apparent in most potent language. His mortality is co-extensive with his sinfulness, and it is taught on almost every page. The affirmative have quoted many passages, which they claim by inference or otherwise for their side of the question. But the negative have shown that most of these when properly understood with their connections, not only do not favor the affirmative side at all, but are among the strongest Scriptures for the negative.

Take, for instance, this, their favorite text (Lk. 23: 43): "To day shalt thou be with me in paradise..' Now, please observe, (1) The thief did not ask to be remembered till Christ came into his kingdom at the end of the world. (2) Christ did not himself go to Paradise that day. God did not raise him from the dead until the third day after (Mat. 12: 40; 16: 21; Lk. 24: 7; Acts 2: 31,) and he did not ascend to his Father until forty days after his resurrection (Acts 1:3; 10: 40). (3) But the thief's request will be granted at the resurrection, at the last day, just exactly as the Savior promised him on the day when they together hung on the cross.. So we see that this text, like the many others quoted by the affirmative, when properly understood refutes their own theory and goes to establish that of the negative.

The remaining few, when taken by themselves alone, and in absence of all other texts, might seem to favor their view. Now, the rule accepted and adopted by the ablest expositors to govern in such cases is, that *positive* declarations must always modify, explain and determine all doubtful or inferential ones. Then by this rule all the Scriptures quoted by Rev. Mr. Mason and others on the affirmative as inferential, must be decided by two hundred and ten positive texts of the negative, and thus the negative clearly established their side of the case. Again: Both sides certainly cannot be true. If the negative are correct, as has been conclusively shown, then all is clear and plain, no language from Genesis to Revelation has to be tortured or perverted.

But if the affirmative are allowed their claim, then these two hundred and ten plain texts of the negative, in which God has emphatically declared the penalty of his holy law on sinners, must be spiritualized away to nothing or denied absolutely. If ever in the world, or any where in the

BIBLE, LANGUAGE

should be used—given and taken—in its most primary literal and legitimate sense, it is on this very subject, just as the negative claim God has used it. But the construction that the affirmative put on these Scriptures is both ridiculous and absurd. It makes God and his sacred word to mean the direct opposite of what he affirms. Thus when he says 'die' he means live;' and when he says 'death' he means live forever. When the Scriptures say 'perish' they mean 'preserve;' by 'everlasting destruction, they mean everlasting preservation;' by destroy to "build up forever."—In a word when they declared God only hath immortality" they mean every body—even the vilest sinners, have immortality.

Allow this license of interpretation and construction, and what can you prove? And *vice versa*, what can you not prove? Universalism? Swedenborgianism? Catholicism? Spiritualism? Yes, verily, and every other ism; yea, believe anything or nothing, just as your fancy pleases.—Why put darkness for light, and for the sake of sustaining a Romish dogma, the parent of heresies, so unscrupulously and persistently adhere to the vain traditions of men as to obscure and make void the law of God? We certainly think we can prove Universalism easier than what we may denominate Immortal-soulism, and show that there are more direct Scriptures for it, and that it is more in harmony with the divine attributes. Take just one, Rev. 5: 13. John in his vision of the world to come says, "And *every creature* which is in heaven and on the earth and under the earth, and such as are in the sea and all that are in them, heard I, saying blessing honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." This Scripture teaches either that all men, even the wicked, are to be saved, or that all the wicked, even devils, are to be destroyed. The affirmative have had a great deal to say about a man's soul. Well, what is the biblical idea of

A MAN'S SOUL?

It occurs 532 times in the Bible, and is used in a variety of senses, of which the following three are chief: First to express a part element or attribute of man, as spirit, mind, heart and conscience. Here is an example: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul and with all thy strength." Soul here has no pre-eminence over mind, heart or strength. Secondly: As the life of man. Example: "What shall it profit a man if he shall gain the whole world and lose his own soul," or *life*, as both the original context warrent. Thirdly: It is used to denote the whole man. Examples: "There was in the ship two hundred and threescore and sixteen souls," *men* or *persons*. "The soul that sinneth it shall die." "Save a soul from death." Mark, it *never* means a separate immortal existense. Man is a unit compounded of different elements. When death overtakes him these elements are dissolved or separated and *man* ceases to exist. Let us glance at the duality or double being theory held by the affirmative and see if we can determine which or what is the *man*. "Of every tree of the garden *thou* mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day *thou* eatest thereof *thou* shalt surely die." "In the sweat of thy face shalt *thou* eat bread till *thou* return unto the ground, for out of it wast *thou* taken; for dust *thou* art and unto dust shalt *thou* return." The THOU is the man that is responsible and that shalt die. Nothing is said about soul, body or spirit, or spiritual death. Again, take a text in the New Testament: "*Thou* shalt love the Lord *thy* God with all *thy* heart, with all *thy* mind, with all *thy* soul and with all *thy* strength." Which is the man? What is the man? We answer: Not the mind, nor the soul, nor the heart, nor the body, but the THOU possessing all these. It is the THOU that is addressed, and must obey or die. We might cite numerous texts proving this point. One or two must suffice. "I will raise him up at the last day." Not his soul nor his body, but "*him.*" "*It* is sown a natural body, *it* is raised a spiritual body." What is the "*it*" but the *man*. Job says—10: 12—"In whose hand is the soul of every living thing?" Then every living thing has a soul—plants, trees and animals as well as men; and if the soul is immortal, then plants, trees, animals and all, have immortal souls. Since our opponents have attempted a little play upon the Greek word "Psuche," let me cite one or two examples, "I will say to my soul"—"psuche"—"eat and drink." Can an immortal soul eat and drink? There are "eight souls"—"psuchai"—"saved in the ark." Can water drown immortal souls? If our opponents still choose to believe the good old spelling book rather than the Bible, and are determined to insist that "the soul is immortal and cannot die," let me instance one of their strongest cases and show them, and you also, Mr. President, that they are mistaken. Take that of Christ the Lord, our Redeemer.

HE HAD A SOUL,

according to the Scriptures, and that soul died, according to the Scriptures, otherwise we have no attonement made for our sins, and the Scriptures are not to be believed. "Thou shalt make his *soul* an offering for sin." What was the offering? His soul—Christ's soul. "Christ died for us," according to the Scriptures. What died? Christ's soul. "He poured out his soul unto death." "Thou wilt not leave my soul in hell." Now we have the fact that *Christ's soul died.* And if the soul, as our opponents contend, is the separate thinking part, and, as in this case, nothing is said of his body, according to their logic his body did not die at all!—his soul only.

Now, as we have shown fairly and conclusively that a soul died, let our opponents be considerate and concede the question, and give up their double entry theory, for we have them on all sides. We might just remark that the word soul in the above quotations, as in most others in the bible, means simply life. "He poured out his soul—life—unto death. But once more; We have heard much in this discussion of spiritual death. What is it? They tell us it is as real as natural death. Well if, according to their theory, the body has one life and the soul another— two lives in one—then the death of the one must be analogous to the death of the other, or there is no force or sense in applying the same term to express a like condition of each. And so, if the death of the body is the extinction of life, being or consciousness in it, then the death of the soul must mean a similar state in *it*. There is no escape from this conclusion. God once destroyed all wicked men from off the face of the earth by a flood, and Peter says, "By the same word the heavens and the earth are now reserved unto fire against the day of judgment and perdition of ungodly men." There was nothing left of them then, and when fire consumes them there will be nothing left of them now. Finally though God declares that he will destroy the devil and his works, and them that corrupt the earth.—And why should he not, for of what good or use can they be in eternity? Is evil to be eternal? and will there be no end of sin? Still our opponents say: No; He is going to preserve them all alive. But for what purpose, unless to rail on and curse him and his saints forever—even forever and ever. Yes, and according to their interpretation of the parable of the rich man and Lazarus, they are all to be in plain sight and within speaking distance of each other! Away with such impious nonsense! The sweet harmony of the saints in their own celestial Paradise, where there shall be "no more curse" to be perpetually and forever disturbed by the curses and yells of wicked men and devils! And has God no inclination or power to prevent it? We would not dare to entertain such

SEEMINGLY DIABOLICAL SENTIMENTS.

If there is an intelligent moral creature made in the image of God, and not wholly bereft of reason, who, after any considerate reflection, can believe any such irrational and unscriptural doctrine as the affirmative have advocated, or derive any pleasure or gratification from the contemplation of their horrid picture, he is welcome to all the satisfaction he can get from it. I am unable to see in it either mercy, goodness, or justice. But in the view advocated by the negative I do behold all the attributes of God the Father, God the Son, and God the Holy Ghost, sweetly and beautifully blending and constraining me to wonder, love and praise.

Admit the popular theory that "the soul is immortal" and that "death is the gate to endless joys," and you at once render ridiculous, absurd, and destroy the great, grand and cardinal doctrine of the resurrection as taught by Christ to his apostles. The Bible passes over the intermediate state of the dead between death and the resurrection in silence. But the affirmative in attempting to add to the word of God on this subject, have, by their vain imaginations and spiritualistic theories, trespassed on forbidden ground and involved themselves in inextricable difficulties.

CONCLUSION.

The negative, we are confident, have gained their side. We have all the proofs, both rational and scriptural, we could desire—more than we need—more than would be required in any court of equity—to give us our case on any other subject or question in the world. Neither have we bribed any witnesses or warped any testimony. During this prolonged discussion we have been grieved at our opponent's ignorance of Scriptures on this momentous question, and yet rejoiced at the amount of truth that has been revealed. Truth is common stock, and free to all who receive it. Great plainness of speech has been used by earnest men on both sides, and without offence to any. We *must* "let brotherly love continue" at all hazards, and "never reject whom God accepts;" but, till we all come into the unity of the faith, "with malice toward none and charity for all," we must accept fellowship from every Christian brother who may honestly differ from us in his religious belief. For the kingdom is the Lord's and to him be all the glory. Let us all, therefore, on both sides bow to the Divine will, receive the sacred truth in the love of it, rejoicing to have it. Make us free and sanctify us wholly, so that the great teacher shall guide us by his counsel and afterward receive us to behold his glory.

The Spirit and the Will.

Inquirer.—I have come, sir, in order to renew our conversation on the work of the Holy Spirit.

Pastor.—You are most cordially welcome. Have you still some difficulty on the subject?

I. I see the truth regarding it very differently from what I did; but there are still one or two points which do not seem as clear as I could wish them to be in my mind.

P. Perhaps you would mention one of these, and we shall make it the subject of our present interview.

I. Well, you have shown me that the heart of man is touched and melted or changed by objects of *thought* presented to the mind, and not, as I imagined, by something like sunshine, or other material influences. That has made a very great change in my views, and I think it has led me to value the great thought presented in the gospel in a manner of which I knew nothing before, but I am still perplexed on the subject of the will. Does not the Holy Spirit in some mysterious way change the rebellious wills of men.

P. Could you tell me what you think the will is?

I. I am not sure that I can, very clearly, but you are aware that our hearts are naturally perverse and corrupt, and need to be changed.

P. Unless we know distinctly what our wills are, it is not easy to see how we can know anything satisfactory about them at all. You are aware that before we inquire as to any change which is to be effected on anything, we ought to know what it is which is to be changed; and consequently, we must know what the will is, ere we can know rightly how it is changed.

I. You are perfectly right; but you must not expect me to give any clear idea of a thing about which I confess my mind is in very great confusion. I know only that men will generally what is wrong, and that God's Spirit alone makes them will what is right, and I have been accustomed to think that he must have some secret power by which he turns the will round.

P. And did it never occur to you to inquire what this is which he turns round?

I. I know well enough, it is just the will—I can tell you nothing more about it.

P. You will have patience with me, if I seem to be a little hard upon you; but I must get you to see that you are thinking of a turning round, the nature of which you can never understand, till you really know what it is which is turned.

I. Oh! I dare say you have far more need to have patience with me; but you know I have never been accustomed to dig into the heart of things that way, and when you make me do so I seem provokingly ignorant. I must tell you candidly that I do not know what the will is. I see I have been thinking as if it were some wheel in a man's breast, that the secret finger of God could turn either way, but when I come to look at it closely I admit I am puzzled.

P. Some light might be cast upon the subject in your mind, if you think of what you have said yourself already. You say, "men will generally what is wrong"—don't you think, then, that it is not the will so much as the men who will, to which we require to turn special attention.'

I. Perhaps it is. That did not strike me.

P. If a man walk in a wrong direction, would you ever think of changing his power of locomotion?

I. No.

P. Then, if a man wills in a wrong direction, should you think of changing his power of will?

I. And is the will nothing more than the man's power to will?

P. What else can it be?

I. I did not think of it in that light. I must, I see, have been thinking of it as if it made the wrong resolutions itself. Indeed, I must have been thinking of the will as an agent, and not as the capacity of one. Let me see. If a man walk in the wrong direction, that shows that he has the capacity of walking. If a man will in the wrong direction, that shows he has the capacity of willing. Then the thing required, is to get the man to will right.

P. No doubt that is the thing required: but that does not yet fully show you what the will really is.

I. It is the man's power of willing, is it not.

P. And what do you think willing really is?

I. It choosing or determining to act in a particular way.

P. You are quite right, so far as you understand the meaning of the words you employ. Let me now ask how it is that the Holy Spirit is required to change the determination of men?

I. I suppose it is because men cannot will that which is good, till the Holy Spirit changes them.

P. I was afraid you did not understand your own words. If a man really *cannot* will to do otherwise than he does, can you say that he has any choice in the matter?

I. Oh! I see I have not thought sufficiently on that point. It is certain that he can have no choice, if he must do just as he does—must and will can't go together.

P. If the Holy Spirit in some secret way, touched the springs of his nature and made him so that he could not do otherwise than right, would there be any choice in the case then?

I. Clearly not.

P. Then do you not see that you have been thinking of man as totally without will in reality—as neither having it in his converted nor in his unconverted state?

I. So it would appear.

P. The truth is, that many think and speak of the will without ever reflecting on its essential nature, and hence they imagine that man cannot do that which he can, if he choose, and that God could do, if he chose, what in the nature of things, he cannot perform. To turn a man so that he cannot but turn is to destroy all will in the case, and as God will not do this, and so reduce the man to a mere machine, he takes the only course possible, which is to lead man, by means of strong considerations, to choose that which is right. Have you ever thought that a direct putting round of man's will, is, in reality, a destruction of the will of man?

I. I certainly have not thought of it; but I cannot doubt it now that it is put before me. Will, or choice, must be free, or it can have no existence.

P. Yes, and every choice or determination of a man must be his own free choice or determination, in which he is at liberty to choose or determine otherwise, or it can be no matter of will at all. Now, the Holy Spirit has not come into the world to destroy men's wills, or to make them cease from being free agents—he has come for the purpose of increasing freedom, and not putting an end to the possibility of it; and when we consider his work we must keep this in view.

I. I see the force of what you say. It never before struck me that freedom of choice was so essential to the very idea of choice, and yet it is wonderful that it should not have occurred to me. The very word "will" is without all meaning, if we admit necessity in the determinations of the mind. That must be a very important point in understanding the work of the Spirit.

P. It is vitally important, and explains a great deal of what would otherwise be inexplicable. For example, we are told that men resist the Holy Spirit, and some argue that such an idea implies that man is stronger then God.

I. And how do you obviate that objection.

P. It is at once obviated when you remember that what God seeks is the choice of man's heart, and not the service of either a machine or a slave. For example: suppose that I had a child whom I wished to do some errand for me, and I wished him to do it cordially and kindly—suppose he refuses, and in spite of everything I can say or do, he still refuses, and resists me—I might take him up in my arms and carry him to where I wished him to go; I should certainly prove stronger than he, but so far as the choice or will of the child is concerned, I might be as thoroughly resisted as before. I might even, by some mesmeric power, constrain his mind so that he could not help doing as I willed, and in this I might prove stronger than he, and yet as far as the free choice of his own heart was concerned, I might be as effectually baffled as before. If I used any kind of power which made it necessary for him to go as I wished, when he was wishing and choosing the contrary, I should have simply destroyed his freedom in the case, and he could no longer be said to have any will in it whatever.

I. That certainly opens the matter to my mind.

P. How, otherwise, could you account for Jesus weeping over the obstinacy of the Jews?

I. I never could account for it at all. It always appeared to me perfectly inexplicable.

P. He himself explains it when he says, "I would," but adds, "ye would not." In the nature of things, that determination of theirs, so long as they refused to change it, stood like an impassible barrier between the great salvation he had come to bestow, and their refusing souls.

I. It is certainly a wonderful thing that will; it makes us see that God has made man in his own image indeed, when he has made him capable of such freedom.

P. And if he restores that image, defaced as it has been by sin, it cannot be by destroying that very will and freedom.

I. Well, I see that now. We must not prolong this conversation. I must think over this matter of the will. We shall be able, I hope, to get another interview soon, when we can speak of how man's will is changed. I now see clearly that it must be in a way very different from that which I had imagined.

P. The will is changed, as the heart is touched, by the objects of thought which the Holy Spirit presents to the mind. Where these are excluded or neutralized, the Spirit is defied. This may well teach us the tremendous responsibility that is laid upon us when right thought is brought under our notice. The thought of the Cross is the chief of all, and woe to him who pushes it aside when God brings it before him.—*Prof. Kirk, Sel. by A. A.*

Conference Minutes

Arkansas.

We had a good time at our second Q. M. in Br. Rosebaugh's neighborhood. The church was revived and much interest felt by all. Two rose for prayer. One week after we met at Iron Point. We had a melting time. The Spirit was present, and powerful to bless and convict. Sinners were made to tremble and cry for help. Five rose for prayer. On Sabbath we had Br. Lennox with us. He preached the word with power, and assisted in the administration of the Lord's Supper.

It was resolved to give our thanks to the W. A. C. P. Association for their assistance in sending books and tracts. I have a call in a new field, which I shall soon fill "if the Lord wills." We were glad to hear that you are coming to help us again. May the Lord spare you so to do. J. B. BROWN.

Our Book and Tract Column

THE ALMANAC AND YEAR-BOOK.—The edition is limited, and we have not many copies left. While they last they will be sent post paid at the rate of FIFTEEN CENTS A COPY. Those who wish a copy must apply at once.

Besides the usual calendar, it contains a list of the conferences, churches and P. O. addresses of preachers so far as we have been able to obtain them, with some interesting reading matter, and Bible references of value to all.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent: The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion 20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—6 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.

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Advent Christian Times.

CHICAGO, ... ILLINOIS

TUESDAY AFTERNOON, April 30, 1872.

EDITOR'S APPOINTMENTS.

Lexington, Advent chapel, 3 miles north of village, Friday and Saturday eve. and Sunday 10 1-2 a. m., May 10, 11, 12.

Pt Sanilac, Advent chapel, same day, 7 1-2 p. m.

Speaker, Gray S. H., Monday eve. May 13

Marlett, Advent chapel, Tuesday eve., and through the week if interest demands.

Brockway Center, Tuesday eve., May 21.

Commence a protracted meeting in Pt Sanilac, Wednesday eve., May 22

Arranged by brethren J. V. HIMES

California.

Another "Discussion" has just closed in this city (San Francisco) and in our house of worship, It was between Eld. Grant and Mr. Lohnmeller (German) a spiritualist. Mr. L. came out to hear Eld. Grant on the Political Designs of Spiritualists, as interpreted by his views of the two horned beast of Revelation, which are familiar to us all; he regarding Louis Napoleon to be the embodiment, or head of the power emblemized by that beast! Mr. L. immediately at the close of the service, came forward and challenged Eld. Grant to debate with him.

A time was set and the place to make arrangements for the discussion, which was the next day at the rooms of Mr. L. I went with Br. Grant to consult with Mr. L. when the question was decided upon under the caption of "Christianity against Spiritualism."

Resolved: That the phenomena of Spiritualism proceeds from demons."

This question was to bring up, according to a mutual understanding between the parties, the live issues of the day, on the theological points of difference between Christianity and Spiritualism, for discussion.

There was to be used fairness, proper decorum and decency in the debate, according to the suggestion of Mr. L. He declared what he could do detrimental to Christianity and the Bible if he felt so disposed, but had no desire to condescend to vulgarism and indecency, as he despised such a course. To this Eld. Grant agreed heartily of course. All appeared fair and looked well for a profitable discussion. And the time was fixed, and our house of worship was to be obtained if possible, as the place in which to hold the meetings.

The time came and the discussion began; and the *Chronicle* reporter being present at the first meeting gets off the following in the next day's issue:

THAT DISCUSSION.

THEOLOGICAL EMETICS ADMINISTERED GRATIS.

Attracted by the clarion notes from the resonant larynx of Elder Miles Grant, of Second Advent notoriety, a pious CHRONICLE reporter entered into the Mission-street Chapel about 8 o'clock last evening, to find that three or four hundred other dupes had preceded him and secured all the seats.

Quietly backing out he groped his way up a dark flight of stairs to the gallery, and perched himself upon a rung of the ladder leading up to a scuttle in the ceiling.

"Perched and sat, and" inwardly swore.

The "Elder" was divesting his earnest soul of some exceedingly apt remarks concerning the impossibility of thought to a

DISEASED OR DECAYED BRAIN.

He asserted, with vehement and pointed earnestness, that the dead cannot think, and therefore, that the disembodied or brainless spirit cannot think or communicate with the living. His position was substantiated by several trite anecdotes, which he read with great unction from a volume on medical jurisprudence, detailing the phenomena observed in cases of fracture of the craninium in which depression of the brain followed. The Eld. denied that the human being is a progressive being, advancing from birth eternally toward perfection; for, he said, if that were the case, he must finally reach a point where he would be coequal with the Deity. Exactly what bearing this had on the point at issue, deponent saith not, for a loud rap on the table called his opponent to time.

Mr. Lohnmeller rose eagerly, and at once plunged into the midst of sacred and solemn things with a

CONCEITED FLIPPANCY

And an offensive discordance of intonation that were simply unendurable, at least to the better portion of the audience, who began to retire. Our reporter descended from his perch on the ladder, passed out into the night and strode disgustedly away. Those who have any curiosity to try the effect of a theological emetic, may have an opportunity at the above place each evening of the present week, commencing at half past 7 o'clock sharp.

It was apparent from the beginning that Mr. L. was ignorant of the views of Adventists. He had discussed with several orthodox ministers and supposed that we agreed with the popular faith of an immaterial God, and immaterial beings called angels, and the soul's immortality. Hence he was confounded the first evening by the philosophical and rational argument of Eld. Grant, and saw that he would have to turn tactics. It was difficult for him to change base as was apparent through the discussion, and he was little prepared to meet Adventists in their impregnable position. Eld. Grant had therefore all the advantage of the ignorance of his opponent, and that which reason, philosophy, and the Scriptures gave him. Placed in this new and unexpected dilemma Mr. L. become exasperated, and endeavored to show contempt for the Scriptures, introducing what he conceived to be discrepancies, contradictions, and inconsistences. Also to bring into ridicule the God of the Bible, by openly and boldly charging him with the criminality of violating every command of the decalogue! His language became abhorrent, and indecent, and uttering the boldest blasphemies he lost power over the audience, save those who were as far gone under the strong delusion of Spiritualism as himself.

The debate has ended, to the gratification of all, as all were glad when it closed after six evening's discussion. Whether more good than evil will result from such a debate in a Christian place of worship, is yet to be seen. My opinion is that it is no place for it. Still some may have become enlightened, and learn our views who otherwise never would have heard had they not been thus called out by the debate. Eld. Grant says, these men he uses as a fulcrum to bring out before the public Christian doctrine. It works in this way no doubt, but it has been very unfortunate for us, that men of better character and standing in community have not been enlisted as opponents.

No one can sit under such a discussion who has any regard for God, Christ, the Bible, or Christianity, but must be covinced that we are fallen on evil times, and an age ripening into the most unblushing and bold atheism and deism! There is a battle for the Christian world to fight in the winding up of the affairs of this world with this class of men, unequalled in the whole history of the church in the past. The times are ominous.

The church at large are little prepared for the conflict, and in consequence infidelity is confident, bold, defiant, and means to be triumphant.

The question now becomes a practical one, How, and in what manner shall we meet the enemy as he comes in like a flood. May the Spirit of the Lord which shall lift up a standard against him give us wisdom and grace to quit ourselves like men.

O. R. FASSETT.

Items and Notes From California.

A correspondent under date of April 16, reports Eld. Grant at Nevada city, where he would close a series of meetings during the week. The church at San Francisco had been much strengthened by the Eld's visit; and the church at Sacramento was well planted. Among the members at Sacramento was Dr. Burns, the proprietor of the Pacific Water Cure, and a man of talent and great energy. The appointed elder, Dr. Truesdell, is one of the few men of the times—a man whose Christian experience has long run deep. He only needed the light to see; and though he was an immortal-soulist, he cleared out of that error brightly as the discussions at the Academy progressed. There is good material in the little flock gathered at that city. May the great Shepherd have all the dear ones there specially in his keeping, for in that city there is much bitterness among the orthodox coppersmiths: so says our correspondent.

Our correspondent mentions a letter from the widely known London publisher, Elliot Stock, (62 Paternoster Row), enclosing a catalogue containing the names of 64 English works contesting the immortal-soul dogma. And Mr. Stock says:

"Very much attention is given here now to this subject. And we find that people are waking up to see the unreasonableness of the orthodox view of the matter. It is also a great point gained that the belief in Life in Christ does not now condemn a believer to the fierce attacks which were made on the earlier expounders of the truth on this subject. To get the sticklers for orthodoxy to even tolerate any other view than their own is a great point gained, also."

Fifteen thousand copies of the subjoined circular have been scattered in San Francisco, the Episcopal and Congregational churches having been well supplied during the first Sundays in April:

NO LEGAL STANDING?

☞ TO EPISCOPALIANS.

The subjoined is from a recently published work by Rev. H. S. Warleigh, Rector of Ashchurch, Tewksbury, England, entitled "A Demonstration of the Extinction of Evil Persons."

Mr. Darby and his followers, and thousands of others, may not suspect it, but they are tied and bound with the chains of traditionalism and rationalism on the points before us; and they are employed in tying and binding hundreds of thousands of others. The teachers, with few exceptions, of all denominations, are thus tied; and the only church which, in her standards, has *repudiated* the dogma of endless miseries for the wicked is the church of England. It is to her glory that she has expunged the doctrine from her Articles; and, by her supreme court, she has formally declared that she disowns it, and it is high time that some one, regardless of his interests and the esteem of his fellows, should boldly proclaim that those of her ministers who *preach it have no legal standing within her pale,* nor any right to eat her bread, and, when it is known that their doctrine has no standing in the Bible, we may indulge a hope that they will impartially review their opinions upon the sole ground of inspiration, and reform their teaching accordingly."— pp. 7, 8.

"The attempt, however, to discuss this question, showing as it does a disbelief in the popular doctrine, begets an amazing hostility of feeling Gentlemen forget their courteousness, ladies their gentleness, and Christians their meekness; many of them rail at us, call us by opprobrious names, and cast us out as evil, forgetting at the time how little there is in this of the spirit of Christ, and how much of the old man. Others who shrink from going these lengths, will not inquire into the question pleading as an excuse that it is too awful and mysterious to investigate, and that it is hidden from us; as if, indeed, we ever attempted to do more than inquire, with reverence and prayer, what it has pleased our Heavenly Father to tell us in his revealed word about this subject. Such persons, however, would do well to inquire whether a professed voluntary humility may not veil a sinful apathy in studying the Bible, by reading marking learning and inwardly digesting it, and in their searching after God's truth. It may veil, also, much of that infallibleist self-satisfaction which leads poor human nature to think that it cannot be wrong, but far too correct to need the trouble of further thought."— pp. 9, 10.

ASHCHURCH RECTORY
TEWKSBURY[England,]
February 3d, 1871.

To Rev. Wm. Griffith, Congregational Minister, Eastbourne, Eng

Dear Sir:

Some reprint of your letter to the With respect to what th ctrin he Church of England is on the Punishment, perhaps you are not a are of two things: 1st, In the Articles of 2, forty-two in number, there was one wh firmed the immortality of the soul and the ssness of the miseries of the wicked. At each of the three revisions of the articles afterwards, this *unscriptural* one was *left out.* 2d, Then a *lawful* and *authoritative* Court has pronounced that endless pain of the wicked is NOT a doctrine of the Church of England.

God prosper you in upholding this truth. The opposite came from heathenism, and was stereotyped by Popery in the dark ages; for it was found so convenient for purgatory, masses, priestcraft, etc., etc.

The great truth, the extinction of all evil through the cross of Christ, is winning its way. I uphold it in this locality, and, while there are many opposers, there are many friends. I thought you would like to know the above facts.

I am, dear sir, yours faithfully,
H. S. WARLEIGH,
Rector of Ashchurch.

Our correspondent says he thinks the endless misery dogma may be driven out of the Protestant pulpits of San Francisco; something more than an ordinary fear and shame for the awful fable being added in the minds of the preachers.

Our correspondent calls our attention to a letter in the New York *Tribune* of April 3, dated Rome, March 1, from which he extacts:

The partizans of the Pope are moving heaven and earth to prevent French recognition, and for that purpose issue a daily budget of calumnies against new Italy, which they just now accuse of intriguing with foreign powers for the withdrawal of all the diplomatic agents accredited near the Holy See, with a view of completely isolating the Vatican. Doubtless, although Italy has taken no such action, contrary to the letter of the law of guarantees, *the Vatican is doomed to become more and more isolated, owing to the rapid spread of civilizing ideas; and even to-day, the Po an infallible Pope to boot, has becon* A MERE CURIOSITY. All the foreigne who arrive here from various quarters, whether they are obscure or eminent, go "to see the Pope;" but those who come merely to bring to Pius IX, gifts, frankincense, and myrrh are few and far between, if there be any. This winter the sight of a live Pope has been very attractive to the distinguished personages who have visited Rome. Pio Nono has not had a very lively or profitable court display; but he has been largely attended. He has held several consistorial sessions in which bishops and archbishops have been appointed, and this, the highest exercise of his functions, has been freely enjoyed without hinderance from the temporal authorities; he has given audiences to numerous deputations, and special interviews without number: he has made the most violent speeches against the king, ministers, and the world in general, and, notwithstanding his age and feeble health, he promises to survive to continue in such a course yet awhile longer. He still takes the Belvedere air and his frugal dinner at two, and walks occasionally in the library and other spacious halls. The city priests send him visitors *to keep up the regal semblance;* every day one can see issuing from the great doors of his palace the ignorant men and superstitious women in black vails, who have called on him, and not unfrequently *they are jeered at on returning home.*

While delivering circulars (as above) at the First Methodist church in San Francisco Sunday evening Apr. 14, Eld. J. L. Hopkins was violently assaulted; pushed off the sidewalk, etc.

"Book of Mormon."

I had the pleasure of attending a debate at the Union S. H. Knox co. Ill., Mar. 25-27. Question: *"Is the Book of Mormon of human origin."* Br. C. W. Smith affirmed, and Mark Forscutt, Mormon Elder, denied.

Br. Smith urged against the inspiration of the book the following reasons:

1. The dissimilarity existing between the phraseology of the writings of the Book of Mormon and the writings of the Old Testament scriptures.

2. The repeated use of modern terms and phrases, *not in use* in the times these writings claim to have been written.

3. The *Mormonisms,* running all through the whole book, stamp it as a book of human origin.

4. Testimony of witnesses, many of whom are now living, show that it s based on a work of fiction, written by Solomon Spaulding, and is the only reliable clue we have of its origin.

5. The Book of Mormon contains teachings directly in opposition to the word of God, and subversive of the gospel of Jesus Christ.

6. The incredible statements made in this book, some of which would come under the head of miracles, are so *unlike* the words of God, as recorded in the Bible, that it is impossible to conceive that the same divine Being is the author of both writings. (See pp. 350-1, *Book of Mormon.*)

7. The frequent use of Modern theological terms and phrases, never used by those who spoke as they were moved by the Holy Spirit, and whose teachings are in direct opposition to the Bible, is positive evidence that the book of Mormon is a work of human origin.

Br. Smith's arguments from the above objections were valid, and well timed, and I think it was clearly shown that the Book of Mormon is undoubtedly the work of base and designing men. The author of the book seemed to realize that *some* would see the faults of his work, and so he tells his readers (p. 33), "and now *if I do err, even did they err of old;*" and, again (p. 93): "I have written according to the *best of my knowledge.*" Again, "I do not write anything upon plates, save it be that I *think it sacred.*" On p. 345 he speaks of its faults as the *"faults of men."* "If there was *no mistake made.*" (p. 305.) It is quite different from this in God's word which never supposes a *mistake* possible; but is *yea* and *amen*—a s saith the Lord."

re are a few of the modern terms found in the book of Mormon:

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The terms "Lamb of God," and "church of the Lamb of God" are quite frequently used.

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CONSTABLE. The Nature and Duration of Future Punishment. This able document is affecting our American theology more than it is the English schools. It should be circulated everywhere. Price 40c, post paid.

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Advent Christian Times.

CHICAGO, ... ILLINOIS.

TUESDAY AFTERNOON, April 30, 1872.

EDITOR'S APPOINTMENTS.

Lexington, Advent chapel, 3 miles north of village, Friday and Saturday eve. and Sunday 10 1-2 a. m., May 10, 11, 12.

Pt. Sanilac, Advent chapel, same day, 7 1-2 p. m.

Speaker, Gray S. H., Monday eve. May 13.

Marlett, Advent chapel, Tuesday eve., and through the week if interest demands.

Brockway Center, Tuesday eve., May 21.

Commence a protracted meeting in Pt. Sanilac, Wednesday eve., May 22.

Arranged by brethren. J. V. HIMES.

California.

Another "Discussion" has just closed in this city (San Francisco) and in our house of worship, It was between Eld. Grant and Mr. Lohnmeller (German) a spiritualist. Mr. L. came out to hear Eld. Grant on the Political Designs of Spiritualists, as interpreted by his views of the two horned beast of Revelation, which are familiar to us all; he regarding Louis Napoleon to be the embodiment, or head of the power emblemized by that beast! Mr. L. immediately at the close of the service, came forward and challenged Eld. Grant to debate with him.

A time was set and the place to make arrangements for the discussion, which was the next day at the rooms of Mr. L. I went with Br. Grant to consult with Mr. L. when the question was decided upon under the caption of "Christianity against Spiritualism." *Resolved;* That the phenomena of Spiritualism proceeds from demons."

This question was to bring up, according to a mutual understanding between the parties, the live issues of the day, on the theological points of difference between Christianity and Spiritualism, for discussion.

There was to be used fairness, proper decorum and decency in the debate, according to the suggestion of Mr. L. He declared what he could do detrimental to Christianity and the Bible if he felt so disposed, but had no desire to condescend to vulgarism and indecency, as he despised such a course. To this Eld. Grant agreed heartily of course. All appeared fair and looked well for a profitable discussion. And the time was fixed, and our house of worship was to be obtained if possible, as the place in which to hold the meetings.

The time came and the discussion began; and the *Chronicle* reporter being present at the first meeting gets off the following in the next day's issue:

THAT DISCUSSION.

THEOLOGICAL EMETICS ADMINISTERED GRATIS.

Attracted by the clarion notes from the resonant larynx of Elder Miles Grant, of Second Advent notoriety, a pious CHRONICLE reporter entered into the Mission-street Chapel about 8 o'clock last evening, to find that three or four hundred other dupes had preceded him and secured all the seats. Quietly backing out he groped his way up a dark flight of stairs to the gallery, and perched himself upon a rung of the ladder leading up to a scuttle in the ceiling.

"Perched and sat, and" inwardly swore.

The "Elder" was divesting his earnest soul of some exceedingly apt remarks concerning the impossibility of thought to a

DISEASED OR DECAYED BRAIN.

He asserted, with vehement and pointed earnestness, that the dead cannot think, and therefore, that the disembodied or brainless spirit cannot think or communicate with the living. His position was substantiated by several trite anecdotes, which he read with great unction from a volume on medical jurisprudence, detailing the phenomena observed in cases of fracture of the craninium in which depression of the brain followed. The Eld. denied that the human being is a progressive being, advancing from birth eternally toward perfection; for, he said, if that were the case, he must finally reach a point where he would be coequal with the Deity. Exactly what bearing this had on the point at issue, deponent saith not, for a loud rap on the table called his opponent to time.

Mr. Lohnmeller rose eagerly, and at once plunged into the midst of sacred and solemn things with a

CONCEITED FLIPPANCY

And an offensive discordance of intonation that were simply unendurable, at least to the better portion of the audience, who began to retire. Our reporter descended from his perch on the ladder, passed out into the night and strode disgustedly away. Those who have any curiosity to try the effect of a theological emetic, may have an opportunity at the above place each evening of the present week, commencing at half past 7 o'clock sharp.

It was apparent from the beginning that Mr. L. was ignorant of the views of Adventists. He had discussed with several orthodox ministers and supposed that we agreed with the popular faith of an immaterial God, and immaterial beings called angels, and the soul's immortality. Hence he was confounded the first evening by the philosophical and rational argument of Eld. Grant, and saw that he would have to turn tactics. It was difficult for him to change base as was apparent through the discussion, and he was little prepared to meet Adventists in their impregnable position. Eld. Grant had therefore all the advantage of the ignorance of his opponent, and that which reason, philosophy, and the Scriptures gave him. Placed in this new and unexpected dilemma Mr. L. become exasperated, and endeavored to show contempt for the Scriptures, introducing what he conceived to be discrepancies, contradictions, and inconsistences. Also to bring into ridicule the God of the Bible, by openly and boldly charging him with the criminality of violating every command of the decalogue! His language became abhorrent, and indecent, and uttering the boldest blasphemies he lost power over the audience, save those who were as far gone under the strong delusion of Spiritualism as himself.

The debate has ended, to the gratification of all, as all were glad when it closed after six evening's discussion. Whether more good than evil will result from such a debate in a Christian place of worship, is yet to be seen. My opinion is that it is no place for it. Still some may have become enlightened, and learn our views who otherwise never would have heard had they not been thus called out by the debate. Eld. Grant says, these men he uses as a fulcrum to bring out before the public Christian doctrine. It works in this way no doubt, but it has been very unfortunate for us, that men of better character and standing in community have not been enlisted as opponents.

No one can sit under such a discussion who has any regard for God, Christ, the Bible, or Christianity, but must be convinced that we are fallen on evil times, and an age ripening into the most unblushing and bold atheism and deism! There is a battle for the Christian world to fight in the winding up of the affairs of this world with this class of men, unequalled in the whole history of the church in the past. The times are ominous.

The church at large are little prepared for the conflict, and in consequence infidelity is confident, bold, defiant, and means to be triumphant.

The question now becomes a practical one, How, and in what manner shall we meet the enemy as he comes in like a flood. May the Spirit of the Lord which shall lift up a standard against him give us wisdom and grace to quit ourselves like men.

O. R. FASSETT.

Items and Notes From California.

A correspondent under date of April 16, reports Eld. Grant at Nevada city, where he would close a series of meetings during the week. The church at San Francisco had been much strengthened by the Eld's visit; and the church at Sacramento was well planted. Among the members at Sacramento was Dr. Burns, the proprietor of the Pacific Water Cure, and a man of talent and great energy. The appointed elder, Dr. Truesdell, is one of the few men of the times—a man whose Christian experience has long run deep. He only needed the light to see; and though he was an immortal-soulist, he cleared out of that error brightly as the discussions at the Academy progressed. There is good material in the little flock gathered at that city. May the great Shepherd have all the dear ones there specially in his keeping, for in that city there is much bitterness among the orthodox coppersmiths: so says our correspondent.

Our correspondent mentions a letter from the widely known London publisher, Elliot Stock, (62 Paternoster Row), enclosing a catalogue containing the names of 64 English works contesting the immortal-soul dogma. And Mr. Stock says:

"Very much attention is given here now to this subject. And we find that people are waking up to see the unreasonableness of the orthodox view of the matter. It is also a great point gained that the belief in Life in Christ does not now condemn a believer to the fierce attacks which were made on the earlier expounders of the truth on this subject. To get the sticklers for orthodoxy to even tolerate any other view than their own is a great point gained, also."

Fifteen thousand copies of the subjoined circular have been scattered in San Francisco, the Episcopal and Congregational churches having been well supplied during the first Sundays in April:

NO LEGAL STANDING?

☞ TO EPISCOPALIANS.

The subjoined is from a recently published work by Rev. H. S. Warleigh, Rector of Ashchurch, Tewksbury, England, entitled "A Demonstration of the Extinction of Evil Persons."

Mr. Darby and his followers, and thousands of others, may not suspect it, but they are tied and bound with the chains of traditionalism and rationalism on the points before us; and they are employed in tying and binding hundreds of thousands of others. The teachers, with few exceptions, of all denominations, are thus tied; and the only church which, in her standards, has *repudiated* the dogma of endless miseries for the wicked is the church of England. It is to her glory that she has expunged the doctrine from her Articles; and, by her supreme court, she has formally declared that she disowns it, and it is high time that some one, regardless of his interests and the esteem of his fellows, should boldly proclaim that those of her ministers who *preach it have no legal standing within her pale,* nor any right to eat her bread, and, when it is known that their doctrine has no standing in the Bible, we may indulge a hope that they will impartially review their opinions upon the sole ground of inspiration, and reform their teaching accordingly."— pp. 7, 8.

"The attempt, however, to discuss this question, showing as it does a disbelief in the popular doctrine, begets an amazing hostility of feeling Gentlemen forget their courteousness, ladies their gentleness, and Christians their meekness; many of them rail at us, call us by opprobrious names, and cast us out as evil, forgetting at the time how little there is in this of the spirit of Christ, and how much of the old man. Others who shrink from going these lengths, will not inquire into the question pleading as an excuse that it is too awful and mysterious to investigate, and that it is hidden from us; as if, indeed, we ever attempted to do more than inquire, with reverence and prayer, what it has pleased our Heavenly Father to tell us in his revealed word about this subject. Such persons, however, would do well to inquire whether a professed voluntary humility may not veil a sinful apathy in studying the Bible, by reading marking learning and inwardly digesting it, and in their searching after God's truth. It may veil, also, much of that infallibleist self-satisfaction which leads poor human nature to think that it cannot be wrong, but far too correct to need the trouble of further thought."— pp. 9, 10.

ASHCHURCH RECTORY
TEWKSBURY[England,]
February 3d, 1871.

To Rev. Wm. Griffith, Congregational Minister, Eastbourne, Eng[illegible]

Dear Sir:

Some[illegible] reprint of your letter to the [illegible] With respect to what th[illegible]ctrine [illegible]he Church of England is on the [illegible]ture Pu[illegible]ishment, perhaps you are not a[illegible]are of two things: 1st, In the Articles of [illegible]2, forty-two in number, there was one wh[illegible]firmed the immortality of the soul, and th[illegible]ssness of the miseries of the wicked. At each of the three revisions of the articles afterwards, this *unscriptural* one was *left out.* 2d, Then a *lawful* and *authoritative* Court has pronounced that endless pain of the wicked is NOT a doctrine of the Church of England.

God prosper you in upholding this truth. The opposite came from heathenism, and was stereotyped by Popery in the dark ages; for it was found so convenient for purgatory, masses, priestcraft, etc., etc.

The great truth, the extinction of all evil through the cross of Christ, is winning its way. I uphold it in this locality, and, while there are many opposers, there are many friends. I thought you would like to know the above facts.

I am, dear sir, yours faithfully,
H. S. WARLEIGH,
Rector of Ashchurch.

Our correspondent says he thinks the endless misery dogma may be driven out of the Protestant pulpits of San-Francisco; something more than an ordinary fear and shame for the awful fable being added in the minds of the preachers.

Our correspondent calls our attention to a letter in the New York *Tribune* of April 3, dated Rome, March 1, from which he extacts:

The partizans of the Pope are moving heaven and earth to prevent French recognition, and for that purpose issue a daily budget of calumnies against new Italy, which they just now accuse of intriguing with foreign powers for the withdrawal of all the diplomatic agents accredited near the Holy See, with a view of completely isolating the Vatican. Doubtless, although Italy has taken no such action, contrary to the letter of the law of guarantees, *the Vatican is doomed to become more and more isolated, owing to the rapid spread of civilizing ideas; and even to-day, the Fo[illegible] an infallible Pope to boot, has beco[illegible]* A MERE CURIOSITY. All the foreigne[illegible] who arrive here from various quarters, whether they are obscure or eminent, go "to see the Pope;" but those who come merely to bring to Pius IX, gifts, frankincense, and myrrh are few and far between, if there be any. This winter the sight of a live Pope has been very attractive to the distinguished personages who have visited Rome. Pio Nono has not had a very lively or profitable court display; but he has been largely attended. He has held several consistorial sessions in which bishops and archbishops have been appointed, and this, the highest exercise of his functions, has been freely enjoyed without hinderance from the temporal authorities; he has given audiences to numerous deputations, and special interviews without number: he has made the most violent speeches against the king, ministers, and the world in general, and, notwithstanding his age and feeble health, he promises to survive to continue in such a course yet awhile longer. He still takes the Belvedere air and his frugal dinner at two, and walks occasionally in the library and other spacious halls. The city priests send him visitors *to keep up the regal semblance;* every day one can see issuing from the great doors of his palace the ignorant men and superstitious women in black vails, who have called on him, and not unfrequently *they are jeered at on returning home.*

While delivering circulars (as above) at the First Methodist church in San Francisco Sunday evening Apr. 14, Eld. J. L. Hopkins was violently assaulted; pushed off the sidewalk, etc.

"Book of Mormon."

I had the pleasure of attending a debate at the Union S. H. Knox co. Ill., Mar. 25-27. Question: "*Is the Book of Mormon of human origin.*" Br. C. W. Smith affirmed, and Mark Forscutt, Mormon Elder, denied.

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We will give a few of the "*Mormonisms* of the book "It whispereth me;" "It supposeth me;" "Bloodshed;" "Unwearyingness;" "or in other words;" "It sufficeth me;" "with our might;" "They wilst depart;" "Being as numerous almost, as it were, as the stars."

It teaches that baptism for remission of sins, was preached on this continent, long before the birth of John the Baptist; makes Jesus "the *very eternal God;*" declares the natural immortality of the soul "my immortal spirit shall *join the choir above.*" And the endless torture of the wicked in hell. It teaches that the righteous are baptised with the Holy Ghost and *fire* at conversion; that the righteous and wicked are all raised immortal, and and that the kingdom of the *devil* is *unending!*

The Mormon champion was there to defend his book, an excellent orator and debater: but the glaring inconsistencies of the book were shown up so clearly by Br. Smith, that all could see them; and I trust permanent good will result.
Geo. W. Hurd.

How do the Meek Inherit the Earth ?

Scene: Bible class; time: 4 years ago.

Pupil: In what sense do the meek now inherit the earth?

Teacher.—a clergyman:—Oh! by enjoying it as they pass along.

P. I have supposed that the haughty and overbearing obtained the best of this world's goods, and is it not true that the meek yield to the demands made upon them and so are deprived of much that might be enjoyed?

T. Well, yes: the overbearing ones may have *more* of the world, but the meek enjoy what little they do have, so much more than the wicked, that they may be said to inherit *the earth.*

Glad we have found out how the thing is done: cheer up poor mourner; though a child hath been borne to the tomb, you inherit the earth, in loving your remaining child more than that ungodly man over the way loves his three children; be glad ye poor in this world's goods, while ye contemplate the rich man, and think your toil has brought him his fine house, carriages, plenty: and if ye think that it hath been wrenched from you by fraud, hold back the thought and remember that you inherit the earth by enjoying the use of your legs while he rides, and the little uncomfortable but you call home, is better to you than his carpeted halls are to him.

And then we wish others begotten to this inheritance but if we are asked what its glory is, let us tell the world frankly we dont know.

The Bible idea is better: Inheritance, future, substantial, and full of God's glory. Let us labor for it.
I. F. Cole.

Jealousy and Suspicion.

Christian love and confidence are prime conditions of co-operation and success. This is measurably true even under organizations clothed with compulsory power, as in civil government and in hierarchical and centralized churches. It must be still more true in voluntary associations of a benevolent character, and in churches which, basing themselves on liberty, are drawn together simply by fellowship, and which co-work only for the sake of the common end. Our Congregational system is but a manifested communion of independent churches. These by occasional councils, stated associations and conferences, and various charitable and religious societies, covering wide fields, are drawn into mutual recognition and hearty co-operation, and are made sensible of their spiritual oneness and power.

The essence of such a system is confidence, which undermined, all wheels cease motion, all progress is at an end. It becomes, then, every friend of the cause to promote fellowship. This, of course, must be done intelligently, by open action, frank words, manly comparison of views, modest admission of personal fallibility, charitable construction of the motives of others, and sufficient faith in the workings of church democracy to submit kindly to unwelcome judgments of the majority. Above all must we eschew jealousy and suspicion, habits of mind which discolor the events and characters seen through them, and make Christian love and fellowship an impossibility. One cannot always agree with his brethren in opinion or measures—in truth must sometimes find himself in such respects quite at issue with them; but he may yield them, even then, what he claims with sensitiveness for himself, sincerity of purpose, the privilege of independent judgment, and the right to generous confidence. A "root of bitterness" bearing more deadly fruit, or sowing more widely seeds of discord, in a single church or in the fraternity of churches, cannot be found, than a mind so constituted as easily to conceive suspicions, and so ill-controlled by conscience as to freely express them. Such a mind becomes an inspiration of evil to a multitude of others, and like "the whisperer" described by Solomon, "separateth chief friends." It always finds an accusatory explanation of events, and suggests selfish and base interpretations of differing judgments. If one man is principally canvassed, the breath of suspicion is made in some way to taint his reputation. If several must be disposed of, it is only necessary to call them "a ring," or "a clique;" the basis for such charge being that they live in the same community, are interested in similar religious enterprises, and sometimes agree in judgment! Such an accuser, if in Massachusetts, will insinuate or directly charge, that Andover Seminary, or the editor of the *Congregationalist*, or the office of the Tract Society, or the Mission House of the American Board, wishes to dictate to all the ministers and churches of the State. If he live in the Interior, he will have similar suspicions of the Chicago Seminary, or the religious paper, or the benevolent agencies, to control the Northwest; or will impeach in the State Association some college president and faculty. Fortunately, in the Interior obvious facts so broadly contradict such suspicions as to render them ridiculous; since professors are constantly seen arguing and voting on opposite sides, secretaries and agents are caught up in the unringlike act of differing in judgment, while the paper, agreeing in the main with them all, yet at various times in some matter crosses the track of every one of these excellent brethren. Blessed be the manly, independent spirit of this broad region!—*Advance.*

A Lesson for Scientists.

The *Christian Weekly* asks:—"Is theology more imaginative than science? The last hypothesis proposed to explain the origin of life on the earth is, that life-germs have been brought hither in meteoric stones from other worlds; or possibly, in infinitesimal forms, unnoticed and unnoticeable. But pray where did these germs come from. If Atlas stands on a tortoise, what does the tortoise stand on? Or is it a satisfaction to this sort of philosophy to banish God from this world, even if he cannot be altogether excluded from the universe?"

We are reminded of the youthful philosopher who sought a solution of the cosmos in the wisdom of his grandmother, whom he questioned thus: "Grandmother, what does the earth rest on?" "On the back of a tortoise," she replied sagely. "Well, what does the tortoise stand on?" "On the back of an elephant," was her prompt response. "But," continued the logical interrogator, "on what does the elephant stand?" "On a pile of rocks," said the unbaffled sage. "Yes, grandmother, but the rocks, what do they rest on?" "The rocks! Why, you little fool, there are rocks all the way down."

It strikes us that some of our scientists have gone about as far towards an explanation of facts in the material universe, as "grandmother" did, and that the questions often put by common sense, open in their theories, a chasm that "goes all the way down."
—*Sel.*

France and Germany.

The reports transmitted by Cable about the critical state of the relations between France and Germany seem to have but a very slender foundation. They would scarcely have commanded any degree of credence had the policy of France not been of a kind to warrant the belief that as soon as she thinks herself strong enough, she will be perfectly disposed to renew the adjourned quarrel with her late conqueror. The entire energies of France are at this moment being devoted to military reorganization. As an example of this, take the details supplied by the latest mail files in regard to a new financial project having for its main object the supply of fresh war material. For this department of military expenditure some 76 millions of dollars are to be raised by a sinking fund accruing during five years. The chief items of this expenditure are as follows:—For the fortification of Paris and other cities, 30 millions; for the construction of fortified camps, 6 millions; for 450 field batteries, 4 millions; for pontoon carriages, etc., 2 millions; for 600 seige guns and carriages, 2 millions; for the purchase of 896,000 rifles, with cartridges, sabres, etc., 13 1-2 millions; and for powder magazines, 8 millions.

Formidable preparations like these are designed, as the *Siecle* puts it, "to place the military resources of France in such a position that by the year 1877 she need not fear any contingency whatever." That Germany should consider a policy like this in the light of a menace is perfectly natural. That she should take any active measures to prevent its being carried out, is somewhat improbable. Nothing can hinder France from striking for the recovery of her lost provinces as soon as the opportunity presents itself, and the obvious policy for Germany is to stand quietly on the defensive, and take care, meanwhile, that when the struggle does come again, France should be compelled to go into it without allies. This seems to be pretty much what Prince Bismarck is at present doing. It is, of course, a somewhat melancholy commentary upon the progress of modern civilization that two of the greatest nations of the world should be compelled to stand facing each other in yearly expectations of another life-and-death struggle. It is not merely the ambition of rulers or the strategems of politicions which have given rise to a state of things so deplorable. The German people were all but unanimous in their demand that the annexation of Alsace and part of Lorraine should follow the close of the war. The French people are equally united in the resolve that, come what may, these provinces must be regained, and no government could exist for a day in France which did not recognize the force of this sentiment. It is almost hopeless to trust to time to soothe the animosities left as the legacy of the late conflict. The stronger France becomes, the more likely she will be to pant for a renewal of the struggle, and the heavier the burden of taxation consequent upon the war presses upon the people, the more deeply will they nourish the hope of revenge against the victor who made them pay so dearly for defeat. This to be sure, is as barbarous as men were in the age of flint-head arrows, but it is true nevertheless, and neither the church nor the schoolmaster are likely to do anything more in France that strengthen the hatred which is strong enough already.—*Scot. Am. Journal.*

EDITORIAL GLEANINGS.

We hear Br. S. E. Mabey has some thought of removing to Eastern Michigan. The brethren there would welcome him heartily. ——The Germans near Yorktown, Ill., are becoming much interested in Advent views. Some of them come to hear Br. Mabey. One brother offers $25 to put German tracts in circulation there.——Not only the Norwegians and Germans, but the French are crying for aid. An appeal reaches us from Vermont in behalf of the French of Canada and New England. There must be a waking up somewhere, or our work will only be half done.——The Swede brethren are publishing Whitmore's *Immortality* in their native tongue. Also Fassett's tract on Paul's "desire to"—*depart*, as some will have it.——The reaction we predicted at Laingburg, Mich., has come. There is now an intense interest to hear all about Adventism. Some have been baptised, and a church organized. ——The church at West Elk has of late been benefitted by a visit from Br. Crandoll. They hold on to the faith. Br. Mackey preaches there once a month.——Sr. Janes has been ordered to "keep silence in the churches," at least so far as preaching is concerned. As the order is from her physician, and imperative, we suppose she must obey, to the regret of many.——Br. Kellaway is endeavoring to raise means for a tent for England. A most laudable enterprise. Contributions or pledges may be directed to this office; or to Br. Kellaway at the *Crisis* office. ——We hear that Brn. Grant and Sheldon were in Chicago last Sunday.——Br. E. C. Andrus held a meeting lately at Linden, Ind., which was a success. Immersed four; good interest, and wide influence in favor of gospel truth.

The Times.

AT HOME.

– – – The late great earthquake in California has been heard from as far South as the city of Mexico, and North to the Oregon, and seems to have extended over an area of 1,400 by 1,000 miles.

– – – Brigham Young has been released from custody, and the proceedings of the District Court, before which he was indicted, pronounced unconstitutional. So Brigham triumphs, at least for the present.

– – – The Chicago *Tribune* says: The Brooklyn Presbytery has adopted, with but few dissenting votes, a memorial to the General Assembly of the Church, asking the adoption of a rule forbidding the preaching or praying by women "in the public and promiscuous meetings of the Church of Christ." The main reason assigned for such action, is that there are no instances recorded in the Bible of women serving as "Apostles, Presbyters, Evangelists, pastors, or teachers." This has a strong family resemblance to the argument against croquet elaborated last year by a Vermont religious, who proclaimed that there was no record of the Apostles having believed in any such game; that we ought to be as much like the Apostles as possible; and that we therefore ought to abhor croquet. Nineteen centuries ago it would have been an impossibility for a woman to travel to foreign lands to preach the gospel; if this obstacle could have been surmounted, the woman of that time would still have been prevented by her ignorance from preaching; and, in addition, female Evangelists would have so outraged all the ideas of propriety of that age that they could have done no good. All the causes which prevented woman's praying and preaching in public, nineteen hundred years ago, have but little weight to-day. As we have once before pointed out, the real power in every Christian church is vested in its feminine members. Ill-judged attempts to keep them forever from a work to portions of which they are especially adapted, can only result in their quickly asserting this power.

ABROAD.

– – – Australia is suffering from one of the plagues of Egypt, which is afflicting the southern part of that island. Adelaide has been visited by a swarm of locusts, which, if we may trust the accounts of eye-witnesses, darkened the sun, filled the air, and stripped the earth of every green thing.

– – – The move for an advance of agricultural wages, says the London *Times*, appears to be spreading into districts very far from Warwickshire, and very unlike it. There is agitation, thus far of a temperate character, in the purely agricultural county, Worcester. The farmers of Cambridgeshire have met in anticipation of danger. The laborers of East Dorset have demanded better wages, with a threat of a strike. Laborers between Norwich and Great Harmouth are on the move, and there is a "lockout" for shorter hours, as well as better wages in Lincolnshire.

– – – The plans of the reorganization of the French army are nearly completed. The country is to be divided into twelve military regions. In each of which there will be a *corps d'armée*. Each of these will consist, nominally, of six brigades, really of five, because each will send one brigade to garrison Paris and Lyons, the two insurrectionary centers. The whole force is to consist of 1,200,000 men. Every Frenchman has to serve. The system of substitutes, and the exemption hitherto granted to the eldest sons of widows, etc., are both done away with. More important still, the army is denied the right to vote. The regulations about the reserves, etc., are substantially the same as those of Prussia.

– – – A letter from Vienna, dated April 19, says the World's Exposition, to be held there in 1873, begins already to occupy the minds of people there. Two thousand men are employed on the building, which is to consist of one long gallery, twenty-five metres in width, by about 900 in length, with twenty cross-galleries, each sixteen metres wide, and 200 long. The space between the cross-galleries can also be used, and there are to be several supplementary buildings for works of art, machinery, etc., but the main feature is a rotunda. This dome is to have a span of 101 metres, double that of St. Peter's at Rome, and to weigh about 2,000 tons, the material being iron. Scott Russel has the architecture in charge. There is plenty of room, more than five times as much space being available as in the building at Paris.

– – – The London *Standard*, received by late mail, remarks: We must presume Prince Bismarck intended to make a durable peace, but it is quite clear he has imposed upon France a peace which it is practically impossible she should keep. The sacrifices exacted from her are too great. They are so "ingeniously" contrived as to make submission to the new settlement almost impossible. There is not only this question of the indemnity which remains to provoke irritation and to challenge conflict, but there is that large annexation of thoroughly French provinces. The lasting peace which was promised remains as far off as ever. No one believes in peace, and the fear of another war weighs like an incubus upon the industry and commerce of Europe.

– – – The London *Telegraph*, of April 13, says of the German attitude toward France: "Prince Bismarck has been from the first alive to the certainty that, at some time or other, the conquered nation would attempt to seize its revenge, and in the light of that foreknowledge he planned and exacted his guarantees; but we do not imagine he expected the revival of France would be so rapid, and the problem for him now is whether France has been sufficiently crushed and weakened for the security of Germany. Our present information leads us to anticipate that the Imperial Chancellor will without scruple, interfere to prevent France from stealing a march upon Germany. He is determined to have absolute security on the western frontier of the new Empire which his genius has built up, whether M. Thiers may see it or not. The Prince believes that he holds the immediate destinies of France in the hollow of his hand, and he will not be slow to close that iron grip for securing the tranquillity and safety of Germany.

– – – The strike of the agricultural laborers in Warwickshire attracts much attention in England. Several of the metropolitan journals have special correspondents on the ground, whose letters reveal an unsuspected depth of wretchedness. The London *Telegraph* publishes *verbatim* the account given by one of the strikers, of his life. He says: "I am 29 years of age, married, with three children. I have worked for the same master for fifteen years. I have earned 18d per day, and been at work ten hours a day. The earnings of myself and my family are 11s 2d per week. * * My food is, generally, a bread and water mess for breakfast, and, if we have it, a cold potato. My dinner is a boiled dumpling, with potatoes and onions in it. My supper is a bit of bread, cup of tea, and a tiny bit of cheese (if we have it); and, for a treat, an onion. We can never get a beef or mutton, but sometimes a pig's liver—say six times a year. * * I pay £4 per annum for my house and garden, 36 yards by 15." The kind of tea Warwickshire laborers drink may be conjectured from the fact stated by a correspondent of the London *News*, that the allowance is one spoonful of "tea dust" to seven people.

– – – The eruption of Mount Vesuvius is proving to be very disastrous, insomuch that all the villages for miles around the base of the volcano are being evacuated by their terrified inhabitants. For these the Government has to provide, and the Ministers have been summoned from Rome for the purpose. From the meager account furnished by the cable, the eruption appears to be a repetition of 1779, the matter emitted being lava, flames, and red-hot stones. By the eruption referred to (which was three or four months in reaching its climax), the village of Torre del Greco, situated amid luxuriant vineyards, only seven miles from Naples, was totally destroyed. Built up again of the lava which had buried it, and increased to a town of 13,000 people, the same village is now again threatened with destruction. Of the stones then thrown up, some were more than a hundred feet in circumference. It will be recollected that, at the first eruption of Vesuvius, in A. D. 79, only ashes and sulphurous vapor escaped. Lava did not begin to flow until a thousand years later; since which time there have been very many serious eruptions. The worst of these during the present century were those of 1822 and 1855, by the latter of which the village of Cercolo was destroyed, and the shape of the mountain greatly altered, so vast was the quantity of lava emitted.

The telegram reads as follows:

Naples, April 26.—Evening.—A fresh crater opened in Vesuvius to-day. Ashes and lava threaten the village on the mountain side, and the inhabitants are removing their household goods. Thousands are encamped in the fields. The Ministers have been summoned from Rome, and are coming to make provisions for the houseless people. The bay is covered with boats filled with spectators. The scene is grand and terrible beyond description. The flames at times shoot up to a great hight, and masses of rock are ejected, with earthquake shocks, which are distinctly felt in this city.

– – – Late telegrams from Spain represent that the situation has become serious. The government is resolved to adopt the most rigorous measures to suppress the insurrection. There is a vast increase in the number of Carlist bands throughout the Kingdom. Fifteen thousand persons are now in insurrection. A Royal proclamation has been issued, declaring many places in a state of siege. The Government refuses to furnish the press information relative to its or the Carlist's movements. There is a great demand from the provinces where the Carlists are now active for troops to assist in driving out the disturbers. Marshal Serrano, with 6,000 men, has gone to Navarre. His presence at the head of this force has checked the operations of the Carlists in that department. Serrano will be appointed Generalissimo of the forces operating against the insurrectionists. Marshal Concha will also be given high command. It is believed that the future of Spain now depends upon the course of the radicals, and that if they co-operate with the partisans of Don Carlos, the revolution will be successful.

Senor Rosas, nominee of the Ministerialists, has been elected President of the Cortes by a large majority. The other officers chosen by the Cortes are also supporters of the Government.

Zorilla, Moret, and other leading Radicals were yesterday presented to the King. This circumstance is regarded as of much importance in view of reports that the Republicans were in league with the Carlists in insurrection.

A company of twenty-two *gens d'armes* attacked and dispersed a band of Carlists, 200 in number, in the Province of Valladolid. It is officially stated that the number of insurgents actually in the field, is 8,000.

The Christian Life.

Strength for the Day.

Strength for the day! At early dawn I stand,
Helpless and weak, and with unrested eyes,
Watching for day. Before its portal lies
A low black cloud—a heavy iron band.
Slowly the mist is lifted from the land,
And pearl and amber gleam across the skies,
Gladdening my upward gaze with sweet surprise!
I own the sign. I know that he whose hand
Hath fringed those sombre clouds with ruby ray,
And changed that iron bar to molten gold,
Will to my wandering steps be guide and stay—
Breathe o'er my wavering heart to rest for aye,
And give my waiting, folded palms to hold
His blessed morning boon—strength for the day!

—*Scribner's Monthly.*

Do you Pray with your Family?

A few weeks ago the above question was asked each member of a quarterly conference, and, to our astonishment, some of them had to answer in the negative. For their benefit, and others who are thus fearfully neglecting their duties, I write this article.

Brethren, you are holding a responsible office in the church. Your example before your brethren is such as will lead them astray, instead of leading them to Christ. Would you dare stand up before your brethren and exhort them to let the family altar go down? You dare not. You would be ashamed to do it. Then why teach by your example that which you would be ashamed to teach by precept? Then remember that every day you neglect the family altar you are virtually saying to your brethren, "Go thou and do likewise." "Train up a child in the way he should go," is the language of holy writ. And there is no part of this spiritual nurture more profitable or important than family religion.

It is readily acknowledged that the discharge of this duty is incumbent first upon the husband, as the God of nature originally ordained him the head of the family. Dear brethren, you who have neglected this important exercise, commence it at once. It is your most reasonable service. It is a small tribute of gratitude to the beneficent Being who placed you in a family relation, and is crowning you with marks of his goodness. The "loving-kindness" of God to you and your children is "better than life;" and this loving kindness must be sought if it is expected. But his frown is more dreadful than death. Let me remind you of the example of David, who "returned from offering burnt-offerings and peace-offerings in the tabernacle and blessed his household; and of Abraham, who "commanded his children, and his household after him, to keep the ways of the Lord;" of the patriarch Job, who "rose up early in the morning and offered burnt-offerings for his children;" of Joshua, who piously resolved, "As for me and my house, we will serve the Lord."

Will not the examples of these good men, my brethren, and the blessings they and their households received, prompt you to action? Will you not erect the family altar at once, and pray for yourselves and your children? May God help you.

Mother, if your husband is neglectful, and will not, by your persuasion, erect the family altar, a weightier responsibility devolves on you. Neglect not to pray with and for your children. Suppose that your husband was neglectful of the temporal wants of your children, that he made no exertions to procure for them food and clothing, would you therefore feel excused from doing anything for their support? No. His inattention to the interests of your children would fill you with increased anxiety for them, and cause you to double your diligence in their behalf. And surely if the negligence of your husband should increase your anxiety for the welfare of their bodies, should not the same consideration render you still more anxious to promote the interests of their souls? We think so; and, therefore, exhort you to begin the work without delay.

Before I close this article, let me ask every parent to consider the following portions of Scripture: "The curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just." "The light of the wicked shall be dark in his tabernacle, and his candle shall be put out; terror shall make him afraid on every side; his confidence shall be rooted out, and it shall bring him to the king of terrors; his children are far from safety, and they are crushed in the gate, neither is there any to deliver them." And how dreadful are the words of the prophet Jeremiah when he says: "Pour out thy fury upon the heathen who know thee not, and upon the families that call not upon thy name!"

O, dreadful thought! The families that call upon the name of God, and the heathen that know him not, must have his fury poured out upon them.

Fathers and mothers, how can you sleep with God's fury hanging over your heads, and your children far from safety. And as they journey from year to year, recollect that they are performing a journey to the eternal world, and aim by your prayers and instructions to reclaim them from that broad road which leads to death to that narrow way which leads to life everlasting.—*Telescope.*

Correspondence.

EDITOR'S JOURNAL.

Saturday, April 13. Br. L. F. Cole called upon us to-day, just from New England, to make his home in the West. He will find an open door, and a hearty welcome, as would more such men.

Sunday, April 14. To-day we hold our first Advent meeting at Norwood Park. There is only one chapel in the place, held by the Reformed Presbyterians. They occupy it only a small portion of the time; but the pastor told us that it was not consistent to open it to us, or even to any other denomination. We have secured the School House for a service at 3 p. m. on each Sabbath, while the Baptist brethren occupy it morning and evening.

We are treated very kindly by all classes, and there has been much inquiry for the past two weeks when we were to commence our meetings. We are a few in number; but composed of those who long ago learned not to despise the day of small things.

This a. m. I attended the Baptist meeting. Br. Jackson, of the Theological School at Chicago, addressed us from Mat. 7: 13, 14, on the narrow way to life, and the broad way to death. It was a well prepared sermon, and well delivered. It was mostly practical, but he wove in the doctrine of going to heaven and hell *at death.* Happiness was life, and destruction was eternal life in the prison-house of hell, whose flames were increasing more and more, and would continue to do so forever. But the Savior evidently meant, by *life*, continued existence, and by death, the cessation of our vital, conscious existence.

In the p. m. I gave a discourse on the prophecies, on the first and second coming of Christ. We had a goodly number of the citizens out to hear, who appeared to be interested.

Monday, April 15. To-day our office was formally opened in at 11 So. Canal St. Chicago. We have been in a country village the last eight years, or since we removed from Boston in 1863. There we had all the mail and other privileges a large city affords. But when I commenced in the West with a few subscribers, and small means, it was necessary that we should live cheap, in order to sustain ourselves; and this could be done only in a small town, where rents and living were low. We were content to do this, but always in the hope that when the interests of the cause should demand it, a door would open for us in the great emporium of the Interior. And we are here. It now remains for all the servants and patrons of the Association to be faithful, in the hope of greater usefulness. With our unity, let us blend zeal, liberality, and a determination to extend our power and usefulness to the utmost extent.

I have spent most of the week at the office in the city, and received the congratulations of friends and brethren. To-morrow I leave for Cincinnati.

In connection with our removal, it is due to our good brother and friend, H. V. Reed, that it was through his agency that our attention was called to Norwood Park. And he has showed us no little kindness in the cares of our removal. He is a much respected citizen of Norwood Park, and has done much, and is still using his influence to build up the town. The Lord reward and prosper him.

Friday, April 19. I took the cars for Cincinnati. And being too much jaded to ride all night without sleep, I took the new sleeping car invented by Woodruff, and just coming into use. It gives the weary traveler a spring bed, and, to my notion, better accommodation than even the Pullman car. There seems to be no limit to man's ingenuity and skill. We see his inventions and wonder and admire, and often say nothing can be invented to exceed it; but the next thing we hear or see is an improvement that outdoes all that has come before it. We have learned not to limit inventive genius. I enjoyed the newly invented car-bed, and was greatly refreshed. I retired in Chicago, and waked up the next morning in Indianapolis. Having to wait for the next train, I spent the time at the National Surgical Institute, for the treatment of all cases of surgery, deformities, chronic diseases, &c. I enjoyed a pleasant interview with Dr. Johnson, the leading surgeon, who assured me that I could be helped in a bad case of hemorrhoids. They make all their instruments and appliances, and have multitudes applying for help. It is sad to see so much suffering and misery. They have upwards of three thousand patients annually, most of whom are helped, and many cured. It is one of the largest and best institutions of the kind in the United States. Taking leave of Dr. Johnson, I came to Cincinnati at 4 p. m., and came directly to Pendleton, and was welcomed by Dr. Tibbets and family, where I have plenty of work, and hope for fruit.

In the evening I enjoyed the society of Presbyterians, Baptists, and Episcopalians, all of whom sympathize more or less in the truth. We took sweet counsel together in the truth and the blessed hope of the gospel. They had sent for me to visit them, and speak on the gospel of the kingdom. They had heard and read enough to make them feel that they must hear more. I felt some like Peter, when called to Joppa. Br. Tibbett's house is by the river side; and though there was no *vision* to call me, there were equally anxious hearts to hear the truth and receive it.

Sabbath, April 21. I went with Dr. Tibbetts to the Baptist church. Mr. Sawyer, the pastor, spoke from Is. 40: 31—"They that wait on the Lord shall renew their strength." It was a plain, experimental and practical talk, and will do good.

I am to speak in this chapel at 3 p. m. The pastor is opposed to this, as he judged from his standpoint it would do no good to preach on the coming of Christ. It had done injury, and broken up churches, and he did not think it best to give his sanction, or even consent.

I had a large audience, mostly of men, because of the storm. The pastors and most of the professional men were out, with many who do not usually attend church. I spoke on the evidences of Christ's Messiahship. At the close I was kindly greeted by those who opposed me before they heard. Mr. Jones, of the Congregational church, invited me to speak in his chapel at night. We had a large attendance, and I had freedom in showing that the meek would inherit the earth. At the close they invited me to continue my lectures in their church, instead of going to the hall. Doors are open to me on every side, and I fear the truth is getting *too* popular. I shall keep back nothing that is profitable, and I hope my visit here will result in the salvation of souls.

From C. C. Marston.

Our late meetings at Foreston were attended with a special interest. Monday eve., April 8, the town hall was well filled with attentive and interested people. Since our meeting here last winter there has been much agitation of the nature of man, &c. Tuesday night I met Mr. Hurless, presiding elder among the United Brethren, in debate. Our subject was *the state of the dead.* I found Mr. H. quite a pleasant and companionable opponent. He presented no new arguments, but put with considerable ingenuity the old threadbare quibbles, foibles, and inferences of so-called orthodox interpretation; heading each important argument with a statement similar to this: "Dr. Clark says so and so." I was amused with his mode of answering my arguments. He did it mostly by denunciation. Said he was ashamed of me; felt like weeping, &c. God's truth still stands, and shines brighter than ever.

My discussion at Farmer City, with Br. S. K. Hallam, commenced March 18, and continued three days of three sessions each, and was to me the most satisfactory effort of my ministerial life. I found Br. H. quite a fair and pleasant disputant, except that once or twice he became somewhat discourteous. He however soon saw the folly of meeting an unanswerable argument by calling his opponent hard names. I never had more liberty of thought and speech in my life in presenting the truth, than I have had in this discussion. This affords me additional proof that public debate is a legitimate work of the gospel ministry. *The Lord helped me.* Blessed be his name forever.

The attendance was very large. An effectual door has been opened for the proclamation of the "present truth." I was urged to visit in several places and preach adjacent to Farmer City. Several prominent citizens were very anxious that I should remain longer, as they freely testified in a substantial manner.

From P. S. W. Deyo.

Ever since the fore part of February I have been most constantly in the field, trying to do something for the cause of Christ. I spent some time about ten miles N. E. from this city, with the Little Cedar church. The Lord greatly blessed his truth, so that there have been thirty-three baptised, and more have promised to be. All but about ten are heads of families. I am engaged to do part of their preaching for the year to come. This society has been for four years battling for the truth, Br. A. A. Wilber, mostly preaching to them, is also engaged to preach part of the time. They keep up a good and interesting prayer-meeting.

I had a call to Tama county. It was a short notice, and I had to leave without delay, but got there March 23. The Methodist preacher was sick, and I had an invitation to preach in his place the first night. The house I was to occupy was in the next district west, where Br. P. S. Converse lives. I commenced the next day, and stayed till April 5. During this time the Lord prospered us greatly. The work began with the heads of families. I baptised six April 3, and on the next day I organized a church of fourteen members, without sectarian name or creed. In the evening six more united, and twenty more were taken under the watchcare of the church till they are baptised. Out of this forty there were about six that enjoyed religion before I went there. We left them with one good talent to conduct the prayer-meetings till they get better help. For want of means, I did but little all the forepart of the winter; but since I swung out in February, there has been baptised and pledged for baptism to average one a day, besides those who have been reclaimed. Praise the Lord.

From T. B. V. Porter.

Brn. Field, Green, and Cass were here a few weeks since, but did not remain long enough. That is the great fault in our protracted meetings: ministers stay three or four days and get up a lively interest, and then leave the harvest nearly matured for others to gather. Since our meeting the Baptists have been holding forth what they call the gospel, and many of the young have united with them—simply the seed Dr. Field sowed in February. If it will do them any good, I can say God speed them. We have considerable opposition and persecution from our sectarian friends, and even some of our own flock have become false and gone back—"They went out from us because they were not of us." But we are not in the least discouraged or disheartened. God has said, "I will never leave thee nor forsake thee." "My grace is sufficient for you." But those that will live godly must suffer persecution. How sweet for the good to suffer for their faith in Christ. We simply suffer scoffing, slander and misrepresentation; but the Christian fathers and apostles suffered the same, and many of them martyrdom besides How encouraging to read the last words of Polycarp on his approaching the place of execution. The pro-consul, ashamed of putting to death so aged and venerable a man, urged him to blaspheme Christ. It was then that he answered, "Eighty and six years I have served him; during all that time he never did me harm. How then can I blaspheme my King and my Savior?" When further urged, his answer was, "I am a Christian." When threatened with wild beasts, he said, "Bring them forth." When with fire, he reminded them of the fire that waits the ungodly. We have the words of our Savior, when expiring upon the cross, "Father, forgive them, they know not what they do." And the last words of Stephen are not less touching, "Lord Jesus, lay not this sin to their charge." So Paul's words, "I have fought a good fight; I have kept the faith; I have finished my course: henceforth there is laid up for me a crown, which the Lord the righteous Judge will give to me in that day; and not to me only, but to all them that love his appearing."

Are not these words from dying Christians encouraging to us? But our prospect ought to be brighter; for we live nearer the end, the blessed appearing of Christ. We ought to live more faithful than others, for we have greater incentives and inducements.

We meet regularly for worship on each Lord's day. Sunday-school, or Bible class in the morning, with some twenty or thirty in attendance, after which we have preaching, generally, and always take the memorials. On Wednesday night we meet for prayer and social meeting. In so doing we are continually strengthened. If any preaching brethren should stop while passing near us, we would receive them gratefully.

From Jeremiah Carr.

It is not less theology that we need but more of the burning love of God in our hearts to set our preaching and writing all on fire. Lord grant us a closer union with Christ. I am doing what I can in proclaiming the blessed truth of the grace of God, striving to keep the unity of the Spirit in the bond of peace with all those that love our Lord Jesus Christ. While some have "gone off on their own-hook" theory, and are striving to make a division in the flock of God in Maine, I pray God that they may see that such a course tends to scatter abroad, and not to gather with Christ. I pray God we may learn wisdom by the things we have suffered, and do "nothing through strife or vain glory," but to do all we do to the glory of God, and to be clothed with humility as with a garment.

Truly the battle is waxing hotter. Truth and error are coming and close conflict. But the war will be short. I believe Jesus will soon come and close up the controversy. May we all strive to live as brethren, and if we cannot all see just alike about our work in the vineyard, Lord help us to work and let work, and still possess a kind spirit to all.

From Thos. W. Raymond.

The Times and tracts you have sent me are doing a good work. There are a great many who see their Bible in a different light from what they ever have before. I talk with a great many. At first they want to argue the question; but as soon as they commence, they merely assert what they think and not what the Word of God teaches. Sometimes I am almost made to believe that I ought to go out and preach the gospel of the everlasting kingdom of Christ. Then I think again that my abilities to teach are too limited, with my want of a good education to withstand the outside pressure of learning. But I am willing to work on in my humble way, until Christ comes or he gives me greater light. Then I will follow wherever he leads.

—Our brother is on the right. We shall expect to hear of him in the field soon.—Ed.

From S. C. Wellcome.

On Friday, March 15, I went to Havanna where I had an appointment in the evening, at the house of Br. Enny. They have never had our views presented in the neighborhood but once before, and that was by Br. E. T. Himes. A sleigh-load of friends came in from the west, some twelve miles, taking Br. E. K. Smith of Owatonna, with them. They were strangers to me, but not strangers to our blessed hope. We had a precious season together, talking of present enjoyments and future prospects. I was persuaded to leave an appointment to meet them again in four weeks seven miles west of Owatonna, where they have not yet had preaching. Br. Smith is an able man, sound in the faith. It seems to me and others that are acquainted with him, that he ought to be in the field. God give him light in regard to duty.

Saturday, I went to Janesville, where I was met by Br. Bates of Medo who carried me to the S. H. in that place, some 15 miles. Here I preached Saturday eve., and three times Sunday, to a good congregation and good interest. God's people were blessed and strengthened in discharge of duty, and backsliders returned and confessed their wanderings. The brethren practice showing their faith by their works, and kindly testified the same to us.

Monday, I left for Br. Cumming's neighborhood, where I was to visit a few days with my widowed mother and other friends. Tuesday eve. I spoke to the friends in Br. Cumming's house, on practical religion. It is an excellent neighborhood, but they need an outpouring of God's spirit, to stir them up to work for God in these days of peril. Wednesday eve. I spoke to the friends in the Andrews neighborhood. Many present were backsliders. Tears were shed, but I could get no pledges that they would turn to God. But it seemed good to meet with old familiar faces and talk to them of the blessed hope. May God awaken them, is my prayer.

Thursday, Br. Cummings took me to Garden City, with my mother and sister, to my brother's. He preaches now every Sunday in his neighborhood. Friday, came to Kasota and preached in the evening. Here is a faithful little band—Brn. Chadwick and Butter's families and others who have long been in the way and looking for the coming king. Before I left, the brethren and sisters organized themselves into a church, called the Kasota Advent Christian Church. Here, also, my wants were liberally supplied. God bless them and all those little scattered bands West, and give them Shepherds to labor with them, is my prayer. There never was a time when there was greater interest to hear of our blessed hope. God bless the people, is my prayer, and send forth faithful laborers filled with the Holy Spirit.

Disorganizers.

Every great religious reformation has been more or less cursed by a disorganizing element. The Lutheran reformation was the occasion for the disgraceful conduct of a sect of Anabaptists, led on by Munzer, Stubner, Storick. Such were their ideas of liberty that they waged war against all order and government in both church and state. They regarded civil government, as an encroachment on their spiritual liberty. They advocated the abolition of all distinctions in society and the practice of polygamy.

In order to propagate their agrarian doctrines with greater success, they pretended to be favored with visions and revelations—instructing them to raise an army for the overthrow of the law, and governments. The seditious crowd was dispersed by the Elector of Saxony and other princes of Germany, and their leader Munzer was put to death.

The Second Advent movement has suffered no little embarrassment and disgrace from disorganizers, but little better than the religious anarchy of the sixteenth century. Since 1843 we have had to contend against every possible disadvantage growing out of the abuse of Christian liberty. For years all was confusion and disorder. Shameful and scandalous scenes were enacted under the name of Adventism. Shut-door doctrine, spiritual wives, apostasies into Shakerism, visions and revelations, seventh-day Sabbath, extreme views of John Thomas, which, when once imbibed, produced intolerance, bigotry, and unchristianizing of everybody but such as concurred in his views; all kinds of speculations in regard to the age to come, the restoration of fleshly Israel with its consequent absurdities, and many more equally disturbing and distracting views, insisted on as essential to salvation.

Notwithstanding the disastrous results of years of anarchy, we still have men opposed to order and government in the church of God. They still persist in their disorganizing policy, and proclaim to the world, and to their shame be it said, that all church organizations are combinations for the purpose of depriving Christians of their right! Adventists are advised to be on their guard against organized churches and keep out of them. The apostolic order is openly opposed as obsolete and dangerous to liberty; hence, we must live isolated from one another, without churces, officers, order, or government, every man for himself, independent of every body—a church to himself!

Strange as it is, we have men of these anarchichal ideas, either wandering about, or stationary, operating "on their own hook," and refusing to connect themselves with any organized Advent Church, but still claiming the right to come into our Conferences, and meeting houses and preach and sell their books and papers!

Now I say emphatically, that if it is wrong for Adventists to have organized churches and houses for public worship, it is wrong for these anarchists—these independent gentlemen—to preach in them. And I am in favor of excluding them from our houses. Let them enjoy their independence to their heart's content and find independent places in which to "beat the air"—for that is about all they will ever accomplish on their independent principles. They remind me of Jude's wandering stars, meteors in the theological heavens, emitting but an evanescent light. While I am an uncompromising advocate for *Christian* liberty, and would oppose everything but faith in Christ and obedience to his commandments as a standard of Christian character and a test of fellowship, still, I am equally opposed to allowing such men to preach in our houses of worship.

Let the Advent brethren everywhere take a firm stand against lawlessness, anarchy, and disorder. Maintain your organizations, and the apostolic order of things, and you will grow in grace, in knowledge and in numbers. God will bless you and build you up in faith, hope, and charity: for he is a God of order.

N. Field.

The Bishop's Office.

Among the multitude of errors and corruptions introduced into the world by the grand apostasy is the abuse of the Bishop's office. The Bishops of the Church of Rome, of England, and of the Methodist Episcopal Church of the United States, are not legitimate offices of the Church of God. The New Testament knows nothing of such men. They are not such bishops as Paul directed Timothy to ordain over the churches. Their jurisdiction is unauthorized; and their powers and prerogatives anything but apostolic. They are pet instruments in the hands of the Mother of Harlots and her daughters, to enforce the doctrines and commandments of men, and keep mankind in ignorance.

Bishops in the primitive churches were overseers of one congregation and no more. They had no authority whatever to rule two, ten, or one hundred churches, as they do at the present day. It was necessary for them to be personally and intimately acquainted with every member of the church they were appointed to teach and rule. They were to take care of the respective churches as they would their household.

The Greek word *episkopos*, signifies an overseer, to which the Saxon word *biscop* corresponds in meaning; and hence, its introduction into our English versions of the New Testament.

But the question which concerns us is, what was the extent of the oversight of this *episkopos* or bishop? Did he have the oversight of a whole province or one single congregation? This question is easily decided if we admit the Acts of the Apostles, and Paul's epistles as authority.

The word elder is not a synonym of the word bishop; but properly signifies one of his qualifications. As the bishops were selected from the old men of the church in time they were sometimes called elders or seniors. Paul forbade the appointment of young men to the bishop's office. Among the qualifications, then, of a bishop, he was to be a man of age and experience and have believing children, ruling his house well. Without these qualifications he was not eligible to the bishop's office.

The word elder is not an appropriate official title; and it ought to be dispensed with; and the word bishop uniformly used to designate one ordained to the oversight of a congregation of Christians. It is not right that the illegitimate rulers of the apostate churches of the present day, should exclusively wear the title of bishop to which they are really not entitled. I propose then in view of these facts and considerations, that we introduce the Scriptural titles of bishops and deacons into all of our churches, and use them in our intercourse and correspondence. It is a right, and indeed our duty, to use the style of the sacred writers in addressing these officers of our own choice. Let us take these titles from those who have no right to them. Because they have been ursurped and abused is no reason why we should not use them.

I would like to hear from the brethren on this subject as it is obviously one of some importance to those who are laboring to restore the ancient order of things.

N. Field.

Evening Talks with my Neighbors.
No 5.

Good evening, Mr. L. Please continue the conversation on the evidences of Christianity.

L. Well, we were on miracles last.

D. Why not have miracles now as well as in Christ's time?

L. For the reason that God treats us as rational beings. He assists us to walk. He does not treat us as infants in the age and knowledge of the gospel. He makes us rational beings, and endows us with reason: then he reveals himself.

D. How does he reveal himself?

L. By miracles, signs, and wonders, by his laws that are above human production.

D. True; but—

L. Let me tell you—now he says draw forth those powers and put them to use and develop them.

D. Illustrate it, if you please.

L. Will a Bible illustration do?

D. Certainly.

L. Well, God gives us one in Deut. 32:11, 12. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange God with him."

D. Please explain more fully.

L. The Lord illustrates by this that he has done everything to have men *develop themselves*, and *he helps*, as the eagle does her young. The eagle stirreth up her nest, spreads her wings, then one of the young eagles gets on the wing, and away flies the old eagle. Suddenly it darts away from the young eagle and leaves it in mid air, to fly for itself. But when it sees its offspring tired, and likely to fall to the ground and dash to pieces, the old bird immediately flies under the young eagle and catches it, and saves as well as rests it. So God does not try us above what we can bear; and if we have "thorns in the flesh," he vouchsafes us sufficient grace to bear them.

D. Oh! I see—I see. God wants us to be above a machine, and develop up into a higher and nobler life. But why not give us a few signs now?

L. As it was then, so it is now—"Show us a sign!" The world is full of *Thomases*. Yet Thomas was superior to many now. He believed upon seeing and feeling, but the majority of men do not do as well as Thomas at this day.

D. Why?

L. Because you see signs in the heavens and on the earth, and distress of nations, and men's hearts failing them for fear of something.

D. Something what?

L. The soon conversion of all mankind, if the preaching of orthodoxy is true.

D. Don't you believe that all mankind will soon all be converted?

L. Oh! yes; but to what?—may be the stick.

D. Well, give me the "what."

L. They will soon be converted to the fact that they (the majority of professors) have followed cunningly devised fables, instead of God's word.

D. Oh! yes, yes; but let us get back on the *evidences* again.

L. The people (as a majority) have seen the wonderful fulfillment of prophecy to the letter, and yet do not move. We are now grown to manhood (in religious knowledge) by having seen the fulfillment of prophecy for 1800 years. We believe the record. Now we want man's wages, and food fit for man.

D. Why then are nearly all infidels of the most intelligent part of community—is there not something wrong in the theology of the nineteenth century?

L. No sir—not "something," but it is all wrong.

D. How is that?

L. I will illustrate by one of the theological interpretations of Paul's language. "I have a house not made with hands, eternal in the heavens." Theology says that is the body the soul enters at death, and yet claims a resurrection of the present mortal body at the judgment. Now does this not leave *two bodies* for *one soul* after the judgment?

D. Well, that does look a little mixed.

L. Well, all their interpretations are like unto this.

D. Then please do not get into the theological swamp again, or I shall need a lantern to get out of it.

L. Yes, out into him who is the *Light* of the world.

D. Does not the Mohammedan Bible claim miracles?

L. No sir. Mohammed claimed to have done miracles while he was inaugurating his church in the cave; but when his church was established—hear what he says: "They say unless a sign be sent down, we will not believe. Mahommed answers and says, 'Signs are in the power of God alone, and I am no more than a public preacher. Is it not sufficient for them that we have sent down unto them the book of the *Koran*, to be read unto them.'" Now, Mr. D. in our next talk I will show about this Mohammed's miracles, and where he did them.

J. S. Lawyer.

Our Young Folks.

The Little Loaf.

In the time of famine a rich man sent for the poorest children in the town, and said to them:

"There is a basket of bread; you may each come every day and take a loaf until it pleases God to send better times."

The children attacked the basket, and disputed as to which should have the largest loaf, and went away without once thanking their benefactor.

Only Frances, a very poor but cleanly girl, modestly remained behind, and had the smallest loaf which was left in the basket. She gratefully returned thanks, and went home quietly. One day the children behaved very badly indeed, and poor Frances received a loaf very much smaller than the rest, but when she took it home and her mother cut it open, a number of pieces of silver fell on the floor.

The poor woman was astonished and said:

"Go and return this money immediately; it must have been put in the bread by mistake."

Frances went directly with it to the gentleman, who said:

"My dear child it was no mistake. I had the money put into that loaf to reward you. Remain always as peaceable and contented. Those who are satisfied with a little always bring blessings upon themselves and family, and will pass happily through the world. Do not thank me, but thank God, who put into your heart the treasure of a contented and grateful spirit, and who has given me the will and oppportunity to be useful to those who are in need of assistance."

A Sabbath-School Boy.

Our Thomas dropped a fine red apple out of the front window, which rolled very near the iron railing, between the grass-plot and the street. Shortly after, two boys came along.

"O, my!" cried one. "See that bouncing apple! Let's hook it out!"

The other boy nudged him with a whisper, "O, don't! there's, somebody looking." And on they went.

A little girl next passed. She spied the apple, and stopped, looked very hard at it; then put her hands through the rails, and tried to reach it. Her fingers just touched it. She looked around; a man was coming down the street. The girl withdrew her hand and went away.

A ragged little fellow came by soon after. "That boy will grab the apple," I said to myself, peeping through the blinds. His bright eye at once caught sight of it, and he stopped. After looking at it a moment, he ran across the street and picked up a stick. He poked it through the rails, and drew the apple near enough to pick it up. Turning it over in his grim hands, I could not help seeing how he longed to eat it. Did he pocket it and run? No. He came up to the steps and rang the door bell. I went to the door.

"I found this big apple in your front garden," said the boy; "and I thought may be you had dropped it out, and didn't know it was there; so I picked it up and have brought it to you."

"Why did you not eat it?"

"Oh!" said he, "it was not mine."

"It was almost in the street," said I, "where it would have been hard to find its owner."

"Almost is not quite," replied the boy; "which Mr. Curtis says, makes all the difference in the world."

"Who is Mr. Curtis?"

"My Sabbath-school teacher. He has explained the eighth commandment to me, and I know it; what is the use of knowing, unless you act upon it?" Here he handed me the apple.

"Will you accept the apple?" said I. "I am glad you brought it in; for I like to know honest boys. What is your name?"

He told me. I need not tell you, however, only I think you will agree with me, that he is the right sort of a Sabbath-school scholar. He squares his conduct by the faithful Christian instruction which he gets there.

Run For the Lily-Pads.

"How many of you boys ever went fishing?" asked the minister.

"Instantly fifty boy's eyes sparkled, and fifty boys' hands were raised.

"How many of you ever fished for pickerel?" continued the minister.

Up came most of the hands again—little hands that as the minister knew, had been nearly every one of them guilty of taking what was not theirs; for they belonged to the boys who were in a Reform School, and most of them for stealing, some little, and some much.

"Did ever you have any trouble in getting the pickerel to bite?" asked the minister.

"Yes, sir!" cried the boys.

"So have I," he replied. "I have fished for pickerel a great many times; often in a certain pond behind my father's house, which was very clear and smooth, and covered with water-lilies. These lilies were very beutiful, lying with their pure white petals and golden centres on their floating leaves; but I did not like to see them, for this reason: when I trailed my line with a fat little frog or a nice minnow on it, if I saw a pickerel swim round and round, looking at it, and working his mouth and gills, I knew that pretty soon he would jump up and snap at the the tempting bait, and then I had him. If he once began to *look*, I was sure of him; put if, instead, he turned and swam off under a lily-pad, as many a fish did, I knew I had lost him, and there was no use skimming and and dancing my line to that fish any longer.

"Now boys I want to tell you, when you see something you wish for which is not yours, or when you feel like saying a bad word, or going where you know you ought not to go, do not stop to look at it or think about it, but just *run for the lily—pads*"—*Apples of Gold.*

Advent Christian Times.

CHICAGO, ... ILLINOIS.

TUESDAY AFTERNOON, April 30, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Chicago, Illinois

TERMS { Two Dollars a Year. One Dollar for Six Months.

☞ The Times maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saints' inheritance in the earth renewed; the atonement; the unconscious state of the dead, the literal resurrection, the finite nature of evil, the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer and kindred Bible truths.

The officers of the Association are a Board of Trustees, as follows.

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JOSHUA V. HIMES, Business Agent,
To whom all communications should be addressed

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject indicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

"Good Tidings."

This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saints' Inheritance. $1 in cloth; 50c. in paper.

Expressing Money.

By a new arrangement SMALL SUMS of money can be sent by express at a low rate. $25 or any smaller sum can be sent home from any office of the American Merchants' Union Express Company for 15c.

From any office of any other company, 20c. This is cheap and absolutely safe. Any who send money in this way should direct to J. V. Himes, Norwood Park, Ill., and prepay the charges; otherwise the package will not be received.

Field's Discussion.

For some time this desirable work has been out of print. The main topic is the Intermediate State, or Condition of the Dead. When a new edition was announced, some of the Doctor's old Disciple friends announced that they would buy and circulate it as soon as ready, because they thought it would help their side that Mr Connolly had the best of the argument. We shall soon know whether they really so felt, or were indulging mere bragadocio. The book has not yet made any converts to immaterialism that we have heard of, but we have learned of its bringing not a few to adopt the Bible theory.

The book has heretofore been sold at one dollar. The present edition is in paper covers (pp 318), and will be sent post-paid for 50c. We hope for liberal orders.

Prophetic Chart.

Shall this projected Map of Symbolic Prophecy be published? Turn to the description of it in late numbers of THE TIMES, and see if it is not just what every church and minister needs. Will you take one? *One Hundred Subscribers* are are needed to ensure success.

John S. Lawyer, M. B. Geer, Eld. J. Raymond, C. C. Marston, F. Burr, the Chicago church, D. O. Hink, J. C. Welcome, J. F. Huber, Grand St. (N. Y.) church, Auburndale church, C. Libby (pd.), R. R. York, Wm M. Hall, J. C. Stone, W. E. Brown, M. F. Wistrom, R. W. Wilson, R. M. Lampard, Clinton (Io) Church, Lapeer Church. A. Veeder, for church at Albany, N. Y.

Who will help fill up the list?

Besides the above, Daniel Clow, of Janesville, Wis., has offered to give one of his $160 Hand-raking Reapers, if sold soon, for $120.

To Correspondents.

J. N. PORTER, Money rec'd and credited. Sent tracts to O. A. B.... J. MARIN. Have now sent TIMES to the four as directed.... M. L. P. Don't let that debt for the paper trouble you. We can wait.... L. KINNEY. All right. See change in your label.

Letters Received,

TO SATURDAY, APRIL 6.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

L F Cole
W Branch
S E Mabey
M J James
L C McKinstry
A Arnold
J H Whitmore
D D Reed
L Coolidge
W Murphy
J Luttrell
P McGarr
I Halcrow
J W Lowry
J Ecker
W Branch
J H Payton
G Wright
J Rinehart
E H Chase
L Kinney
J W Wright
L Andrews
M Cheatam
C D Lewis
H Ketzbeck
J Offult
J M Wright
L M Dunmore
E Everett
M A Tibbets
W H Cummings
M L Dodson
R A Keating
E S Rathbun
R H Clark
W E Carter
W Cain
R H Bateman
H L Woolard
W Branch
J C Welcome
J W Gilman
D Mathewson
B F Workman
S E Mabey
J S Miller
B Perham
W B Locke
O A Starr
W A Fenn
W Cunningham
W C Hicks
C C Marston
P Vogel
L Scott
W West
A Brown
A W Porter
S West
J Hutchins
T McWilliams
W L Skeels
A D Hearn
D W Roak
E Odell
W H Taylor
J McBeard
J W Farrow
M Baldwin
J Brown
A J Fosdick
M W Corlis
Geo Wright
J Earle
D O Hink
F J Giddings 2
W E Brown
W E Benham
O Stannard
H Miller
A J Young
E Royce
A M Sidwell
N S Hendrix
L H Davis
W H Mitchell
S W Wood
N R Cheadle
M E King
A E Babcock
I B Flack
I E Foster
W Gedder
S M Lum
C Carter

Books and Tracts by Mail.

E Odell
W L Skeels
J Halcrow
J M Wright
W Cunningham
M A Tibbets

P A Monroe
P Vogel
L W Wood
A J Young
L C Conner
M L Dodson
C C Marston
J Roach
J W Lowrey
O A Starr
J F Nickerson
E S Rathbun
T J Giddings 2
J Brown
A W Porter 2
A J Fosdick
D C Abbott 3

For Expenses Of Removal.

Sr Young $6 25, S E Mabey $7.00; W A Fenn $3 00.

Pub Fund.

I E Foster 50c.

On Debt.

W Geddes $3 00.

Pledges

To help publish German tracts in the West (pledge); Br. Lindner $50.00.

Marriages.

SMITH—KING. In Brownsville, Saline Co. Mo. Apr. 15, 1872, by A. F. Dugger, Mr. Ethan B. Smith and Miss Sarah A. King, both of Saline Co.

Notices, Etc.

Indiana Tent

Brethren in Northern Indiana who have subscribed towards this enterprise are notified that the money is needed as the canvass is already out. Those who have not subscribed are notified that their assistance is needed. Shall we not manifest a zeal worthy of the cause in which we have engaged? E. C. ANDRUS.

To the Brethren.

I am engaged in preparing a work, designed especially for the ministry, on the importance and necessity of preaching the second coming of Christ, as an event nigh at hand. My object is, in cooperation with the brethren, to have a copy placed in the hands of every minister of the gospel in the United States. All can see the importance of such an enterprise. If one only out of five hundred could be induced to give the trumpet a certain sound, it would pay for the labor and outlay. Of course, it will not be expected that those for whom the work is designed, will purchase it. This will be the work of our brethren all over the country to see that a copy is placed in the hands of every preacher of the gospel.

I propose then to request pledges and subscriptions from the brethren, in order to secure its publication, the amount subscribed to be repaid in books, if required. The nature of the work may be gleaned from the following outline:

The Christian minister a watchman, the duties of a watchman, Watchman, what of the night? The time of the end: Signs of the times—Fulfillment of Prophecy; Prophecy in relation to the First Advent; Prophecy in relation to the Second Advent; Signs of the Second Advent, Celestial, Terrestial, Moral, National. The Papacy, Spiritism, Time, Tarrying Time, etc., etc.

I would also state that the work will be useful to all for reference, as it will be largely interspersed with Scripture quotations. Any who may feel disposed to aid in this enterprise, may address Miles Grant or G. T. Adams, *Crisis* office, Boston, Mass.; J. V. Himes, TIMES office, Chicago, Ill.; or myself at Arena, Wis.

[t.3414] GEO. THOMPSON.

To the Advent Christians of Iowa:

Dear Brethren: We have bought a tent for our Conference use, and have paid for it except about FORTY DOLLARS. We had enough subscribed to pay for it entirely; but some of the subscribers proved delinquents, and do not even respond to my letters. What shall be done? Shall our tent lie unused all Summer? Who will take the trouble to look up those who promised to pay and have not done so? Who will collect the balance due, and then take the tent and go forth in the name of the Lord, to proclaim the gospel of the kingdom. It is time we began to wake up to this matter. D. A. DICKINSON.

To the churches co-operating with the N. Y. State Conference:

Have you all made your statement, as requested, to our Secretary, in his last report. If not, please give him the name of your minister, the number of members in your church, its service, how, when and where held: and such other information as may be of interest or necessary to crrry into practical effect the tabulation of our Conference statistics.

N. B. Will some brother or sister in each church do this without delay. Direct to Wm. E. Brown, South Butler, Wayne Co. N. Y.

D. COGSWELL.

Appointments.

MICHIGAN.

The fourth Q. M. of the Northern District A. C. Conference of Michigan will be held with the church in Ashland, Newaygo Co. five miles south of Newaygo, commencing Thursday eve. May 23, and holding over Sunday. Inquire for A. Lamson. We hope to see a full attendence at this meeting. Come brethren, in the Spirit to work for the salvation of men.

JOHN BOWEN, Chairman.

ILLINOIS.

Amboy, May 5.
Rochelle, May 7.
Ackerson's S. H., Ogle Co., May 8.
White Rock, as Br. Hoss may arrange, May 9.
Elida, May 11 and 12, in the a.m.
Lyndenwood, as Br. Stocking may arrange May 12, in the eve., and longer if desired.

C. C. MARSTON.

WISCONSIN.

The Third Q. M. of the Western District of Wisconsin, will be held in Zion's Chapel, with the church at Springville, Vernon Co., commencing May 4th, at 2 p. m. and continue over Lord's day; as this is the last one of this conference year we hope to see a good gathering of faithful brethren and sisters to comfort one another, and help forward the good cause. P. W. HOUGH.

The Third Q. M. for the Southern District of Wis. will be held at Magnolia, commencing May 10th, and holding over Lord's day. Br. Sheldon is expecting to be with us, and other ministering brethren are invited to attend; also the brethren from all the surrounding country.

This will be the first meeting in our new chapel, and we are anticipating a good time in the name of the Lord. Come one, come all.

G. G. GODFREY.

MINNESOTA.

Dudley S. H. 7½ eve. May 4.
Utica Station, May 6, 10½ a. m.
Bowie S. H. May 5, 3 p. m.
Utica Station May 5, 7½ p. m.
Medo, Sat. May 11, eve. and over Sunday, as the Brethren may arrange.
Owattonna, Fitzsimmons S. H Saturday eve. and over Sunday, May 17, 19.

S. C. WELLCOME.

St. Paul district Q. M. will be held in the township of Cottage Grove, commencing Friday eve. May 17. Friends coming by the way of St. Paul will stop at Newport, and those coming by Hastings will stop at Langdon Station.

Ottawa district Q. M. will be held at Scotch Lake, Le Sueur Co., commencing Friday eve. May 24. GEO. W. MILLER, Evangelist.

IOWA.

Warsaw, June 1 and 2. N. C. MILLER.

The third Q. M. of the A. C. Conference of Iowa, Manchester District, will be holden in the Odell S. H. situated about 2½ miles N. E. from Greeley, commencing June 14, and holding over Sabbath.

The brethren that enjoyed our last Q. M. at Elkport will only need to know when the next one will be held to insure their attendance, for we all love good things, and such a feast will but sharpen the appetite for more of the same kind.

To those that were not there, we we wish to say, important business will come before this Conference, and we wish all the lovers of Jesus to be there. Come to work for God and his cause. Come filled with the Spirit, praying that God will give us souls for our hire. This is a new field, all ripe for the harvest.

M. J. JANES, Sec'y.

MISSOURI.

The third Q. M. of the second district, in the S. W. Iowa and N. W. Mo. A. C. Conference, will be held with the church in Quitman, Nodaway Co. Mo. commencing Friday eve. May 31, and continuing over Sunday. Let there be a large representation from all our churches. Remember this is the last Q. M. before the Annual Conference, when our statistics and general report is to be made out, to that body. Above all, remember God hath done great things for us in this district. Then let us rally to this meeting, and unitedly praise and thank our God.

In behalf of the Conference. D. O. HINK.

Near Valparaiso, May 12
South of Milan, May 26, and June 30.
N. C. MILLER.

West Unionville, 3 miles, May 4, 5.
N. C. MILLER

ARKANSAS.

The third Q. M. for Blue Mountain District will be held at Flatwood, with the church, at the place selected by Br. Bishop, June 22 and 23.

J. B. BROWN, Sec'y.

NEW YORK.

Knowlesville, Sunday, May 5
Darien, May 12.
Javanan, White S. H. May 17.
WM INGMIRE.

Advertisements.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.---NO. 39. CHICAGO, MAY 7, 1872. WHOLE NO. 419.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR

TUESDAY AFTERNOON, MAY 7, 1872.

Man A Unity: or his Being and Powers the Result of Material Organism.

Superstition based upon false religious ideas is not confined to the heathen world. No greater superstition exists than the belief that man is a duality, and survives death as a conscious being. The idea is purely a superstition—it has no *foundation in facts.* And it cannot be shielded from this charge on the universality of the belief, and more of the various forms of idolatry. Had the Christian world been trained up in the Scriptural doctrine of a future life only by a resurrection from the dead, this purely heathen idea that dead men are alive, would be deemed worthy only of ridicule. That a man may be dissected, and all the visible and vital parts laid in the grave, and yet he himself still live on—an immaterial being, a ghost-man, is an idea worthy only of heathen superstition and philosophy.

The Scriptures never speak of man as a being independently of the body. While they speak of the "soul, body and spirit," it is only their organic union that makes the one living conscious man. Any one of them, alone, is not the man. The soul or spirit is not the man. Separate from the body they are no more a conscious entity. than is the body without them. In perfect harmony with this view the Scriptures promise no future reward or life to men, until raised from the dead. They plainly declare that man in death —in *sheol* or *hades*—is dead and unconscious. (Eccl. 9: 10; Rev. 20: 13.) And the very fact that they teach *a resurrection*, that men are to be raised from the dead to be rewarded, sweeps the whole field of opposing argument. Either the doctrine of the resurrection is false, or the belief is false that the dead are now alive. The two are inharmonious ideas; they do not go together. And the fact that the Bible nowhere teaches any reward whatever until the dead are raised to life, should settle this whole question in the minds of Bible students. It is of itself a declaration that the body is *essential to the existence* of the real, conscious man.

All we know of life is in connection with organic bodies. Plants and trees, beasts and men, are but the result of organic arrangement. And we may well suppose that no created being exists, that does not exist by virtue of this law of organic structure. Destroy this, and you destroy the living being; the life departs and the living being ceases as such to exist, as absolutely so as before its creation.

What the life element is, either in the *vegetable or animal,* none can tell. It begins with its organism, and ends as to the individual with the destruction of that organism. The life element itself that departs, exists no more as the individual plant, animal, or man. To believe an immaterial man still exists when the individual man is dead, is as purely a superstition as to believe an immaterial plant or horse exists when the individual animal or vegetable is dead. The organic life of the one is no less a mystery than that of the other. And in each case alike, the individual life depends upon the individual organism.

To say the thinking powers in man are proof that as a conscious entity he survives death, is as unphilosophical as to say that the thinking powers of the dog or horse are proof that as conscious animals they survive death. That they actually think is as patent to every observer, as that men think. And the only rational conclusion is, that in both cases the thinking is but the result of their particular organic structure. The perfection of their thinking is in perfect harmony with the perfection of the organic structure of the brain; which holds the same relation to the thinking in the brute that it does in the man.

And who shall say that the being who created the worlds which fill the universe, who *gives life* both vegetable and animal to *matter*, cannot go one step farther and give *intelligence to matter*, both mental and moral? Where is there any absurdity in this? The being who has so organized the brute as to think and remember, to exhibit anger and affection, can by a more perfect organism indefinitely increase these capabilities in man. Neither does the fact that these powers are the result of material organic structure—as immaterialists are so fond of asserting—make man nothing but a brute. The status of the two remains absolutely unchanged. The man remains a man and the brute a brute still. There still remains this wide difference between them, the organic perfection of the one is infinitely superior to that of the other.

Neither does the fact that all of man's powers are the result of material organism argue aught against his future immortality and greatness. The being who has thus formed him here, and endowed him with his present exalted powers, can in a future state, both infinitely increase these powers, and eternally perpetuate his existence. "In the resurrection" when "this mortal shall put on immortality," man we are assured, "shall be equal unto the angels," neither shall he "die any more." Thus by a *reorganism* of the *material man*, Christ promises a future glory to the redeemed, unecliped by the Platonic immaterialism either of ancient or modern times. This view has every fact both in reason and Scriptures to substantiate it. A man sees with his eyes, and hears with his ears, and thinks with his brain. As without eyes and ears he could neither see nor hear, so without a brain he could not think. This fact harmonizes with the declarations of Scripture, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. 146: 4.) But says the immaterialist, "It is no more the eye that sees, than it is the telescope that sees; there is back of these an independent immaterial personality which sees through them; and it is this personality back of the brain that thinks." But will these men tell us what it is back of the horse's eyes and brain, that sees and thinks? Nay; they much prefer to cry out "This is making man nothing but a brute!" Not at all. It is simply a demonstration that God in the creation of material beings, does actually give intelligence to matter. And if so much intelligence as is possessed by certain of the brute creation be the result of material organism, it is but reasonable that the higher intellectual powers of the man, are the result of a superior organic structure. The eyes and ears and brain, with other functions of the body, are but parts of the real man himself; they go to make up the one intelligent personality, that sees, hears and thinks by virtue of them, and without them would have no conscious existence whatever.

The argument for man's immateriality and consequent immortality founded upon the distinctions between mind and matter, must either be abandoned or the whole animal creation should be permitted to share its benefits; for it holds as good for the one as for the other. If the vast powers of the human mind are proof that it is immaterial and immortal; if as some claim the intellects of such men as Daniel Webster are a demonstration of this doctrine, what, let me inquire, becomes of the low Australian, little elevated above the brutes, or of the idiot who sinks below them in intelligence? Have they, and those of us less favored, no such immortality? Or are the immaterial and immortal entities themselves which are caged up in our bodies of an inferior grade? Rather, is not the conclusión a more rational one, that all such *natural differences* result from the material organism of the man, and the varied conformities of the brain?

I well remember theologians were horrified when the subject of phrenology was first being agitated in New England. They saw that its teachings led directly to materialism; if the one was proved, that the other must follow. The principles of phrenology have now obtained very general respect. And they form an unanswerable argument that mentality is the result of the organic structure of the brain, and not of a supposed immaterial entity located in it or back of it.

That severe injuries of the brain suspend all consciousness and mental action argues the same fact. A heavy blow upon the head and the person injured remains perfectly unconscious for hours and sometimes months. Any disease, as congestion or softening of the brain involves the mind to the same extent. Drowning persons soon become unconscious and remain so until resuscitated as somtimes it has been done hours after. In the mean time there was a suspension of life differing nothing from actual death. It was only by the means employed to get up the life action, that it was not death.

Now in all these cases—"the body is nothing but the clothing," only "the house the real man lives in"—why is it that all knowledge ceases soon as the "clothing" or "house" gets thus injured? If during all this the mind still retained its consciousness though unable to communicate, we then might infer that it is independent of the body as to its conscious existence and action But these facts demonstrate that the mind exists only in connection with the body as an integral part of the one inseparable man.

But further proof of this position is seen in the existing harmony between the mind and the bodily organism. Not only do the mental peculiarities of the sexes indisputably manifest this, but the physiognomy, the temperaments, the general conformation and very texture of the physical constitution of each individual invariably indicate the peculiar qualities of the mind —qualities that result from the material organism—and however modified by other influences, remain just as unchangable as the body itself.

It has been objected, if the mind or thinking powers result from material organism, that taking away any part of the body, would be taking away thus much of the mind; and as various parts or members of the body are taken away without impairing the mind, therefore the mind is not tne result of material organism. This objection though made by some in high positions has no weight whatever. The brain is the organ of thought, and what does not affect the brain will not affect the mind; amputation of the limbs would no more impair the powers of thought, than of sight. But it is stated that every portiion of the brain has been removed without impairing the powers of thought; thus demonstrating that thought is not a function of the brain, but independent of it. So have each of the eyes been put out without impairing the power of sight. Bvt this in both cases was done in different individuals. When immaterialists have succeeded in removing both lobes of the brain in the same individval, and he still continues to think, then they should have credit of fully demonstrating their doctrine of immaterialism.

The "Times and Seasons"—A New Thought.

The peculiar advantage found in studying isolated passages of scripture, without regard to context, is seldom more prominently set forth than in the following truthful example. We mention it because the manner is so orthodox, and because it develops such original conclusions on a verse whose meaning we thought had been fully fathomed by all commentators and Bible Students. We were studying the first chapter of Acts in our union Bible class, the Author of the book had been decided upon. The relation of the book to the preceding one was unfolded, how that "the former treatise" delivered to us not all that Jesus did and taught, but "all that Jesus *began* both to do and teach, *until* the day when he was taken up"—and we had listened again, through the word, to the disciples question "Lord, wilt thou at this time restore again the kingdom to Israel? There was a pause in our progress as this question received the attention it deserved. The next verse was then assigned and an explanation asked for —"And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power." A little deliberation follows, and the answer was given— "The apostles had received their commission to preach the gospel to every creature and it was not thought best to make them acquainted with the changes in the seasons and weather lest they become too careful of personal comfort Besides, the means possessed in their day for knowing the kind of weather that was to prevail, and how soon a change in the seasons would occur, were not so great as we have. Our weather department keeps us posted from day to day through the papers of the changes that are to take place in the seasons and we are warned of approaching storms or sunshine —which knowledge was to be withheld from the disciples."

The next verse was immediately taken up, although there were some present who doubted the correctness of the foregoing explanation.

C. R. S.

Shooting Preachers.

While reading the article on "Shot-Gun Preachers," I thought, *where* does the Bible speak of preachers shooting at all? and yet it is a common expression in these days. People talk about firing their "six pounders," and the like expressions.

Jesus said, "Follow me and I will make you FISHERS of men," instead of making them experts in *shooting* the gospel at folks. The object of the gospel ministry is to *catch men,* and not shoot them. But alas! how many that claim to be called of God to preach the gospel of the kingdom, have left their legitimate work, and are firing and cross-firing at each other. Can the Lord say, "Well done!" to such? So long as there are multitudes in the broad road to death, just so long is there *work* for the gospel ministry that have not forgotten their legitimate work of *saving* men. This firing and cross-firing is no part of the Christian warfare as described by Paul. It is a new invention of men in these last days, and often when men get their "big guns" in range and fire, they are apt to hurt worst at the breach.

We small fry had better let such weapons alone, and keep on "fishing" for men, and I think when the blessed Master comes, he will say, "Well done!"

A. P. MOORE.

NOTE: If the above remarks are intended as a rejoinder to Br. Cogswell's remarks, we think Br. Moore has entirely misapprehended him. If they are only suggested by an association of ideas, they are very just. We cordially endorse both articles. ED.

Victory.

Victory, yes victory. Time is rapidly carrying us forward to the conflict. Already the tocsin sounds, "To arms!" Already the distant notes of the trump of Armaggedon sounds upon our ears. Already the world stands awed by the notes, and men's hearts are failing them for fear of what is coming, yet in their blind infatuation, little dreaming that the day of Almighty is at hand. But thanks be to God, we are not in the dark. We hear the alarm, and know from whence the sound cometh. We are marching under the leadership of one who was never defeated; one who never knew retreat. He still beckons us onward. He has told us of these times beforehand; therefore we need not fear. Upon his banner is written *Victory!* Victory over sin; victory over Satan; victory over the world; victory over the grave; victory over death; victory forever. Amen. 'Tis under his banner, under the guidance of his eye, that we enter the field of Armaggedon. Although Gog and Magog enter the conflict, we need fear no evil. Jesus has met them before.

Then while some cry "Peace and safety!" let us gird on the helmet of war—war for Jesus, war for the right. We shall fear no evil, but soon shout victory over the fiery deluge, victory over death, hell, and the grave.

M. D. PEAVY.

Poetry.

Popular Theology.

Or a few thoughts on Superstition, Sectarianism, Tradition, Bigotry, and Popular Theology

Come, let us talk about Tradition,
And its twin sisters, Superstition,
Sectarianism and Bigotry,
And Popular Theology:
How they enslave and chain mankind
And thus corrupt the human mind.
My mind was once long led astray
By teachers that knew not the way,
Who said that all mankind possessed
Immortal souls within their breasts,
And taught that old Satanic lie,
That is, "Thou shalt NOT surely die!"
Since then I've searched the Bible through,
And find such theories untrue.
Immortality is gained by seeking—
'Tis so I find the Bible speaking.
And God alone, and only he,
Possesses immortality. (1 Tim. 6:16.)
All men are mortal in this life,
Subject to pain, and death, and strife,
To sickness, sorrow, grief and woe,
Which follow mortals here below.
Men are corruptible, and must
Return back to their mother dust,
Unconscious sleep beneath the ground
Until the last loud trumpet's sound.
Then all the dead will rise again,
Some filled with glory, some with pain.
The righteous will salvation share,
And meet their Savior in the air,
The wicked filled with sad distress
Will share the [illegible] Second Death,
And then unconscious will remain
And lose that life the righteous gain.
Such is the reward from the Lord
Who'll give to all their due reward.
  King Solomon, the wisest man,
Has given us to understand
That mortal men, to say the least,
Came from the dust as did the beasts.
And have, said he, only one breath,
[illegible] also in death.
This fact he further does discover—
That, "as one dieth so dies the other."
No more preeminence he gives
To man than to the beast that lives,
All share alike the earth's common curse,
Die, and return to that same dust.
God breathed the breath of life in all
His creatures on this earthly ball,
And when they've run their race they die
And in the ground unconscious lie.
But mortal man shall rise again,
While beasts shall never more be seen.
Christians, corruptible will be
'Till clothed in immortality. (1 Cor. 15.)
When they are raised this boon is given
To fit them for new earth and heaven,
And in the resurrection morn
They'll immortality put on.
In serving God they'll be employed
While wicked men will be destroyed.
Christ's kingdom none can enter in
Except they have been "born again,"
Such is the Scripture as it reads,
Though not according to some creeds!
  Tradition says (though strange to tell)
That God has made an endless hell,
Where sinners enter when they die
In sulphurous liquid flames to fry!
And there remain forever burning—
From whose hot flames there's no returning!
But this is all a heathen libel
Not to be found within the Bible,
For God was never yet so cruel
To make a hell and men for fuel.
If this was so, the God above
Could not be called a God of love.
Now all such errors I'll avoid,
For sin and sinners shall be destroyed;
And, says the Bible, on its pages,
Of death, this is the sinner's wages.
When in that second death they launch
They'll be "burned up, both root and branch,"
And consequently then must be
Unconscious, dead, eternally!
  Tradition says when Christians die
They go to heaven above the sky!
And there to dwell in pure perfection—
If so, what needs a resurrection?
If saints up there do nothing lack
'Twould seem unwise to bring them back
To put on that old corpse of earth,
And change them for no better birth.
The Bible says in every section
That saints do sleep till th' resurrection,
Then rise to meet their loving Lord,
And then receive their due reward.
New earth and heaven then enter in
Free from all sickness, death and sin.
Some teach that sinners too must come
From hell to hear their dreadful doom,
And put on flesh and bones once more,
And then go back where they were before;
Though they were once judged when they died,
Must rise again, again to be tried!
Guilty or not, 'tis just the same,
They must go back from whence they came,
Now what is gained by such a plan?
No benefit to God or man!
But what says Paul of wicked men
Who died in wickedness and sin?
To the day of judgment they're reserved
To meet the punishment deserved,
Sent from the presence of the Lord,
Destruction is their sure reward.
Go search the Bible through with care
You'll find no endless torment there,
Nor chastisement that's not designed
To benefit the human kind.
If wilful sinners will not obey
While in their own probation day,
The second death they can't avoid,
But must forever be destroyed.
This proves the Bible true, you see:
It says, "The wicked shall not be!"
Search heaven, earth, hell, throughout, all round,
Man's being and place cannot be found,
For why should God, so just and good,
Burn mortal men as we burn wood?
Yet not consumed as chaff in fire,
But always burning and not expire!
  Tradition in a wild surmise,
Tells of a death that never dies!
No common sense such jargon gives—
As well talk of life that never lives,
Life is life, and death is death;
No living when God stops our breath.
When in the grave our brains do rot,
We know no more—all things forgot.
Some people say that Christ won't come
Till full a thousand years have run
Their annual rounds; so "eat and drink,"
And no more on the subject think.
But don't we hear the Bible say
That men must always watch and pray;
Be ever looking for him steady,
That when he comes they may be ready?
But let them scoff, their time is short;
Soon Christ will come and end their sport;
And from his presence they'll be hurled,
And left to burn up with the world.
  Some talk of never-dying souls;
But God who everything beholds,
On oath declares (who cannot lie)
"The soul that sins shall surely die."
Some say dead folks are 'round us still,
And often influence our will,
And while their forms are lifeless, dead,
Their spirits hover 'round our bed,
And see and know our thoughts, and even
Report our private deeds in heaven.
Lord save us from such ghosts as those:
I want no ghosts round me unclothed—
Without a body or pleasant features,
And dressed like other human creatures.
Such doctrines are from Satan's den,
Although believed by some good men.
  Now who can estimate the ills
Caused by sectarian stubborn wills?
The base effects of selfish sects—
What one believes, 'tother rejects,
So go to war one with another,
Father against son, and son against brother,
One says you're wrong; one says I'm right;
A sharp contest, and then a fight,
Like bull dogs when their ears are rubbed,
Go at each other with pious clubs;
And all to gain their selfish cause,
Regardless of God's sovereign laws.
Christians should always love each other,
And use that mild term, sister, brother.
Not say, as did that Pharisee—
"Stand by thyself—come not near me!"
Why should the name of sect divide
Men claiming to be on Christ's side;
And spurn all those that don't subscribe
To their own creed and selfish tribe.
Such feelings then ought not to be.
Christians should live in harmony.
Why then blame infidels for saying
"There is no use in preaching, praying,
While Christians against each other fight,
And say none but themselves are right."
If infidels we would convince,
Set not the Bible, against common sense.
This to their minds would bring conviction
And stop their cry about contradiction.
"God is love," the Bible says,
And just, yet merciful always;
And sent his Son to die for all
Who lost his image by the fall,
Though God, the just and good will sever,
His "anger will not last forever."
Neither will he always wrathful be,
Nor torment men eternally;
But make an end of sin and woe,
And thus to all his mercy show.
While saints his presence will enjoy,
Death and hell he will destroy,
Restore old Paradise again,
In which there'll be no death or sin.

Now, Christian friends, let's all agree
To seek for immortality.
Cast superstition all aside
And take the Bible for our guide.
Had we done this in years gone by,
And heeded not the serpent's lie;
Have lived in love, had but one name,
Which leads my mind now to exclaim—
O human creeds! what have you done?
Made tears and blood like rivers run;
And still art raging through the earth
To every evil giving birth
Making disturbances in church;
Forbidding thinking men to "search
The Scriptures," as God requires,
And kindling hate, and hellish fires.

And now I'll close my lengthy scroll,
Thus having given a hint to all
To take the Bible as it reads,
And throw away their human creeds.

JOHN MAXIM.

South Carver, Mass.

Commnuications.

Looking Unto Jesus.

Jesus and the salvation in him should ever constitute the theme of the preacher, and the contemplation of the Christian.

No discourse should ever be preached without Jesus being in it, and its Alpha and Omega. As all great high-ways and railroads lead to some great commercial center, so should all religious discourses converge in Christ Jesus our Lord. The more we look unto him and think upon his name, the more shall we love him, the better shall we serve him, and the more sanctified and the nearer we shall be like him, morally and spiritually. The less we look unto him, and contemplate him, the less we shall regard and esteem him; and the more we shall look unto and love the creature, rather than the Creator, who is blessed forevermore.

1. There is implied in "looking unto Jesus," faith in him; for to our natural vision he is unseen. Moses endured, as seeing him who is invisible. (Heb. 11: 27.) He saw him by faith. We are to believe on Jesus as he says: "Ye believe in God, believe also in me." (John 14: 1.) And says Peter: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Pet. 1: 8.) Job saw him as a present and coming Redeemer; "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth." (Job. 19: 25.) So did Paul: "For I know whom I have believed and am persuaded that he is able to keep that which have committed unto him against that day." (2 Tim. 1: 12.) And said the proto-martyr Stephen, "being full of the Holy Ghost," as he "looked steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God"—"Behold I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7: 55, 56.) This was the rapturous vision of faith given the faithful martyr in his dying hour.

2. It implies a recognition of Jesus as the only begotten Son of God Jesus himself says: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." (John 3: 16.) We are to apprehend him as the "Son of God" in a far higher, nobler and diviner sense than any mere man or creature in the universe. Jesus is the "Son of God" in his divine nature, as he is "Son of man" in his human nature. He has a two-fold nature, and is the God—man—Emmanuel. In his divine nature he is of the essential essence of his Father, "and came out from him," and "came forth from God." In his human nature "he was made of a woman;" and hence, in his double nature, he is the Son of God,—the Son of man. "Great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." We are to honor him therefore, even as we honor the Father; not as Mr. Jesus Christ, but as Lord and Master. We do not apprehend him at all as the Scriptures testify of him, unless we contemplate him as thus revealed—"the only begotten Son of God."

3. "Looking unto Jesus," implies a recognition of Jesus of Nazareth as this Divine personage. Ever since the fall of man a Divine Redeemer was promised, and has been looked for through the ages. The original promise gave this hope to the world, and "The Coming One" became "The Desire of all nations." Abel saw and testified through his sacrificial offerings, "The Lamb of God," and coming Avenger and Redeemer. He was Abraham's joy—Moses' prophet—Job's Redeemer—Isaiah's King of Glory—David's Lord, and Daniel's Prince. The angel Gabriel reveals the time of his first advent (Dan. 9 ch.) and appears to the Virgin Mary with the announcement: "Hail, thou that art highly favored, the Lord is with thee.... Behold, thou shalt bring forth a son, and shalt call his name *Jesus*....He shall be called "The Son of the Highest." (Luke 1: 28–32.) "The angel of the Lord afterwards announces his birth, and angelic hosts praise God saying: "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2 ch.) Simeon, who had it revealed unto him by the Holy Spirit, that he should not see death before he had seen the Lord's Christ, saw him and "took the babe up in his arms, and blessed God," ready then to depart in peace. John the Baptist, the Lord's messenger, affirmed and bore record that this personage, whom he afterwards baptised, was the Son of God. The Father, by the gift of the Holy Spirit without measure upon him, and by audible voice declared, "This is my beloved Son;" and the works and ministry of Jesus of Nazareth attest and bear witness to the truth. We are therefore shut up to the fact that Jesus of Nazareth is the Son of God. The Messiah, Savior and Lord. And we are to look to none other name "whereby we must be saved," since he is declared to be "the Son of God, with power according to the spirit of holiness, by the resurrection from the dead." (Rom. 1: 4.)

4. It is to behold him as revealed in the Scriptures. He is there (2 Cor. 3: 18), mirrored to our view, 1. As "The Babe of Bethlehem," adored by angels and worshiped by the shepherds and Eastern Magi. 2. As a wonderful child of twelve years reasoning with the learned scribes in the temple, to their astonishment. 3. As a distinguished personage, baptised by John, to whom this greatest of prophets said: "I have need to be baptised of thee;" and at whose baptism the Holy Spirit descended upon him in visible manifestation. 4. The Victor of the Tempter in a terrible encounter. 5. The Master of all teachers, and the greatest of all preachers, "who spake as never man spake," and with words of wisdom which have reformed men and nations, and will determine the human destiny of the race at the Judgment Bar. 6. The Emmanuel; God with men, performing the wonders of Deity, and exhibiting the compassion and benevolence of God. 7. The "Suffering Lamb of God" who beareth away the sin of the world, and typified by all the bloody sacrifices from the beginning of the world. The bleeding victim of the cross, lifted up as was the serpent in the wilderness. (John 3: 14, 15) and dying "a curse" for us. 8. The Conqueror of death and the grave, bearing away the keys, and the spoils of the last enemy, in the last day, when he comes the "Resurrection and the Life." 9. The ascended Lord. 10. The accepted Mediator, as the Father said: "Sit thou at my right hand;" and who is "able to save to the uttermost all who will come unto him. 11. The coming righteous Judge of the world, who will reward every man according to his deeds. And 12, The everlasting King of the New World, who is to reign in bliss and righteousness with his people in immortal glories unfading. Thus are we to look unto him as the Author and the Finisher of our faith; and as our Wisdom, Righteousness, Sanctification and Redemption.

5. Finally, it implies patterning after him as our great example. He came to reveal the Father unto us, and how we should live to please him. As missionaries go into heathen lands, and by precept and example endeavor to elevate the people from their low state of ignorance, and degradation, and vices—so did Jesus come, the great Missionary into this world of sin, to teach by precept and example, and to lift men up to habits of purity, holiness, wisdom and understandiag, that we may dwell forevermore in his presence and glory.

He set us an example of purity, virtue and holiness we are to imitate and follow. "In him was no sin." He was pure and spotless. And "the pure in heart shall see God." "Without holiness shall no man see the Lord."

He set us an example of *meekness* and *humility*. Oh how meek—with unruffled passions! Oh how humble—without pride or ostentation! He says: "Come, learn of me, for I am meek and lowly."

He set us an example of patience. All the powers of darkness were arrayed against him. The malice and hate of the world, and he was finally numbered with the transgressors, and hung crucified on the cross; though innocent and undeserving. O, what patient endurance under all insult, malice, and furious passions of men. "When reviled, he reviled not; when persecuted, he threatened not:" but prayed for his enemies, even for his murderers, in the extreme agony of his sufferings. Rollin mentions in ancient history one "Bomilcar, a Carthaginian general, first its benefactor, afterward a tyrant in its distress, who after cutting the throats of several of its citizens—under a proclamation of general pardon for him and his accomplices, surrendered and gave up their arms. But the Carthaginians, without regarding their oath, condemned him to death and fastened him to a cross, where he suffered the most excruciating torments. From the cross, as from a rostrum, he harangued the people, and thought himself justly entitled to reproach them for their injustice, their ingratitude and perfidy. And he expired on the cross while uttering these reproaches.' But how different was the death of our dear Redeemer, though most unjustly condemned and executed.

In 1797, La Reveillere Lapeaux, one of the five members of the French Directory, had just read before the Institute a paper on Theophilanthropy as they called it, and on the forms that would best suit the new worship which was to be set up. He asked Talleyrand what he thought of the plan. "All I can say is that Jesus Christ died and rose again to set up his religion, and I should advise you to try and do the same, if you mean your Theophilanthropy to succeed." This incident is given us by M. Guizot.

A missionary to Central India, stated that when he talked to those natives about Jesus and his wonderful miracles in proof of his Messiahship, and of his being the only Savior of men, they remarked that their Brahmah could do all these wonders; and when among the miracles of Christ they alluded to the feeding of the five thousand with the five loaves etc., they replied, "Brahmah has made great mountains of bread." So that there was nothing in the miracles of Christ but what had been matched by Brahmah. But when he told them that Jesus died and rose again from the dead, this was a matchless wonder, that was beyond the power of any God they had heard of. And it is this fact which makes the religion of Jesus and Christianity to tower above all the religions of the world. That Jesus who died for man, rose again from the dead and is alive and carries forward the work of redemption to its finishing. When all religions and superstitions are buried in the oblivion of the passing ages, the effects and results of the gospel of Christ will live on through the revolving cycles of eternity—"world without end!" Therefore:

> "Should all the schemes that men devise
>   Assault my faith with treacherous art,
> I'd count them vanity and lies,
>   And bind the gospel to my heart."

THE VIRTUE OF LOOKING UNTO JESUS.

1. We shall the better apprehend him as he is revealed in the Scriptures, and this is most essential to a true and living and saving faith in him.

2. He will become more and more precious unto us, endeared by the matchless beauty and perfection of his character, and the transcendant works of his grace. Familiarity breeds disgust when there is moral delinquency, and gross and unmannerly habits. But in Jesus, where there is every virtue in its highest perfection, familiarity endears him to the believer, and he becomes the one altogether lovely. Unto you who believe, he is precious.

3. By looking unto Jesus we shall become transformed into his glorious image. Mankind is assimilated to the society with which they associate Evil communications corrupt good manners. To be much in the society of evil doers will make one to become degenerate and corrupt as they. To make choice of the society of the good and virtuous, the intelligent and those of cultivated tastes and habits, will be productive of good to all who will improve the advantage. So communion with Jesus will make us to partake of his spirit and of his character. We all, with open face, behold as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord. (2 Cor. 3: 18.) And the perfecting glories to be attained at his appearing and kingdom are both the moral and the physical likeness to Jesus. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." And this is the sanctifying and purifying hope. "Every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3: 2, 3.) And says Paul: "Our conversation is in heaven; from whence we also look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. (Phil. 3: 20, 21.)

Let us look unto Jesus by faith, and endure as seeing him who is invisible, until he shall come in his glory, to the admiration and everlasting glory of his people, and their eternal redemption from sin, sorrow, death and the grave. Amen. O. R. FASSETT.

That "Machine."

The story has gone the rounds of the papers and has been warmly applauded by some as expressing their sentiments. A certain church purchased an organ. After its purchase a deacon who had opposed buying it was requested by the minister to lead in prayer who said, "Call on the machine. If it can sing God's praises, it can do the praying."

I approve of this reply and I hope all who are waiting for Jesus do the same. For approving it I offer the following reasons: Prayer and praises are so similar in words and sentiment that you cannot separate them. Let me specify.

"Help me to watch and pray,
And on thyself rely."

Again:

"Oh! Come, come away,
My Savior in thy glory;
Thy kingdom come, thy will be done,
Oh! come, come away."

I think that all can see by these examples that there is a blending of sentiment and language inseparably connected in praising and in prayer "Hallowed be thy name," is an expression of praise. Thy kingdom come, thy will be done," is prayer. I am aware that the scriptures are appealed to as supporting the use of instrumental music in the service of the sanctuary by those who are in favor of such use. I propose to examine this specious claim by the light of God's word." To the law and to the testimony. If they speak not according to this word, it is because there is no light in them. (Is. 8: 20.) "If any speak, let him speak as the oracles of God." (1 Pet. 4: 11.) Here I shall take my stand and abide the issue.

The first mention of sacred song is "when the morning stars sang together, and all the sons of God shouted for joy." (Job 38: 7). This was on a very special occasion, when the earth wheeled into the line of order: but no musical instrument. Mention is made of making instruments of music in Gen. 4: 21. But they exclusively belonged to the Cain family. It strikes me, in reading the history, that the Seth family (called the sons of God) did not favor the music arrangement. However, in process of time they became more conservative. Perhaps they heard some of the ladies of the Cain family play on the organ: at least they "saw they were fair and took them wives of all which they chose." (Gen. 6: 2.) It is supposable that the sons of Seth concluded they had bettered themselves and improved the race, by throwing off their exclusiveness; for there were born unto them children "that were mighty men, which were of old men of renown." (v. 4) But God saw a bad tendency, a downward grade. Their choice proved their ruin, the earth became corrupt. Violence filled it. But in this state of society God called Noah and instructed him how to build the ark, and what to stow away in it: But he never mentions fiddle, timbrel, harp or organ; from which we infer two things: (1) God did not approve of them. (2) Noah had not been inducted into that faith. His family constituted the visible church of God, and if ever the church needed an organ it was then. Look at them for the space of five months confined to a small apartment, surrounded by an ocean of water that had no shore, sailing about without compass or chart. Now if, as some say, the organ forms a nucleus around which all the voices can be collected and forms a body to the singing, Noah and his family needed it. Why not? There were plenty to be had that soon would be sunk in the deep? But no. God destroyed that race with all their fiddles, timbrels, harps and organs. Therefore I affirm that for 1656 years of man's history God did not approve of music in his worship.

Next we find it in the families of the rich: "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, (margin *mirth.*)....Therefore they say unto God: depart from us, we desire not the knowledge of thy ways. What is the Almighty, that we should serve him, and what profit should we have if we pray unto him." (Job 21: 11-15.) Here is incontestable proof that Job discarded music by instrumental sounds, and did not have it in his house.

We read of timbrels being used by Miriam, Moses' sister. (Ex. 15: 20, 21.) Moses and the men of Israel commenced to sing God's praises, who had delivered them. (Ex. 15: 1-14.) But not a word about timbrels or harps or organs. It begins by saying—"Then sang Moses and the children of Israel *this song.*" It was as easy to mention the timbrel in this narrative as in that of his sister and her companions in the dance. There are three things to be considered and understood before we attempt to bring it as an argument in favor of the use of music in the house of God.

(1) The law by which the worship of God was regulated had not been delivered to them. (2) Moses and the children of Israel used none. (3) They had just escaped from bondage and saw the destruction of their enemies, which gave them good evidence they would soon reach the promised land: so, filled with joy, it is not surprising that on hearing of Moses and the men of Israel lift their voice in praise to God for deliverance, that the women of Israel should grasp the timbrel and go forth in the dance. All who bring this circumstance as proof for music are bound (if consistent) to take the dancing part, too, and turn Shakers at once—minus "Mother Ann."

Next in order is David, who is said to command its use in his Psalm.

(1) Are you sure that David composed the psalms alluded to. Look again. (2) Had not God given them a law (by Moses) long before David's day, which gave them a perfect knowledge of each part of his service. But where do you find timbrel or harp or organ mentioned in the five books he wrote in the service of the sanctuary? Echo answers where? This fact ought to convince us that up to the giving of the law God never sanctioned it. I will here insert what Amos says touching this point: "That chant to the sound of the viol, and invent to themselves instruments of music like David." (ch. 6: 5.) But it will be said David and Solomon used them. Very true. So they practised polygamy. Solomon had 1,000 wives. Shall we argue from that case that we have the same liberty? God forbid. Yet if we plead for music by their examples, to be consistent we ought to move to Salt Lake.

The fact is, the whole nation of Jews had departed from God some time before David's day, by asking a king. (1 Sam. 8: 1-9.) God gave them a king, but under a protest. Saul failed. David prospered. God gave him great promises. Solomon took the throne at its zenith of glory. But in his day it began to wane, and at its close the people demanded retrenchment. This was refused, a division took place, and bitter strife was almost continuous until Christ came.

(*To be continued.*)

P. W. HOUGH.

The Work of the Spirit.

Knowing the difference of opinion relative to the work of the Holy Spirit, I deem it not amiss to raise the question—"What is truth" in relation to the spirit's offices and work? God is a Person and Christ is the express image of that Person. God the Father, Christ the Son. The holy Spirit is called "the spirit of God" also "the spirit of Christ." In the giving of God's will to men it served as the dispenser of truth. After the advent of Jesus, and the fulfillment of his ministry and the work of the apostles, it served no longer in that capacity, but rather as a guide into the truth already made known. It was to fill a place it never had filled before. Said Jesus: "When he, the Spirit of truth is come he shall guide you into all truth." But shall its influence be felt by any besides the apostles? The Bible answers this question. Paul says in the Ephesians to the church: Grieve not the holy Spirit of God whereby ye are sealed *unto the day of redemption.*"

This was said to them as a church, hence while that church lasted the promise of the Spirit to them and its seal upon them held good.

In the first chapter (v. 13, 14) of his Epistle to that church he says: "In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Here the Apostle includes himself in the statement made to that church.

The Epistles are received as canonical, hence applicable and binding in their relation to us. Then the holy Spirit is the seal of the servants of God today, as much as it was eighteen hundred years ago, and will remain so until the day of redemption. The work of the Spirit in its relation to the church is that of a comporter It is also sent out to convince the world [worldly men] of sin, (Jno.16:8,9.) Now since the Sbirit of God is here doing this work, it is not rebuired that we should make men know that they are sinners, only as we are workers together with God.

It is the applying power of the spirit that makes the truth sharper than any two edged sword, piercing all the avenues of life.

But in what condition do believers receive the Spirit, before or after baptism? All do not receive the comforting influence of the Spirit in the same state. I apprehend the influence of the Spirit affects us in proportion to the light we have. One person may be well versed in Scripture and understand all that is required of him, and feel that obedience is the test to which he is put. Such an one will find the comforter only in obedience. Others, like Cornelius of Cesarea, not knowing all, but willing to obey, have the Spirit poured out upon them before they are immersed. But when light shines on our pathway, as on that of Cornelius, we immediately desire to obey. Nor can we retain the Spirit if we persist in the opposition to the truth we sometimes see manifested. God makes his own tests, and gives his Spirit to whom he will. Let us all see that the Spirit of God witnesses with our spirit that we are his children.

J. R. PRESTON

The Penalties of Omniscience.

Unquestionably, human life becomes more exciting every year. Each man is affected by a wider range of events than was formerly possible or even conceivable. In the good old times the farmer was content to know the price of grain in the nearest market. town. Now he will not load his wagon till he has heard the quotations at Chicago and New York. The trade of our fathers was affected by peace or war in Europe as much as ours is now, but the news of peace or war came to them after intervals of weeks, and in the meantime they jogged along comfortably. For us the intelligence follows instantly upon the event, and may in a few hours change every business expectation. The possibilities of each day keep our faculties strained to the utmost tension, and repose is impossible. We are approximating omniscience, and are paying its costly penalties.

What is to be the outcome of the stretching of telegraph wires over the globe, no one can foretell. All the sorrow and joy, suffering and triumph of the world are spread before us every morning. A shriek of pain as far off as the antipodes is heard directly, and appeals to us for sympathy. As long as these impressions were made upon us in slow succession, they were endurable; but now they come pell mell and we are astonished to find what a world we live in. Dionysius in his cave contrived an ear that reported to him all the babble of his capital; but we have contrived one that carries to the brain all the sounds of all the voices on earth. Modern life becomes a perpetual distraction, and we school ourselves to callousness as some relief for our jaded sensibility. That the modern man is nervous is not wonderful; if he does not become all nerve, it will be a miracle.

Busy men more and more seek relief by getting out of reach of the telegraph and its eternal click. They weary of so much brain stimulation. But like a universal detective it is forever at their heels, calling on them to meet the emergencies of a world that changes its face every five minutes. What we shall come to there is no telling; one thing is certain, we shall find omniscience a heavy burden. Many will look back with sadness to the primitive ages, when limited knowledge made some sense of quietude possible for mankind.—*Methodist.*

From South America.

Br. Himes: Having $3 in greenbacks, I sent them inclosed in a letter, last November, by the E. K. Brown, Capt. Cook, to pay my subscription for the TIMES, and to purchase some books. The vessel was lost, and the captain died of fatigue on his way to Key West. I have by this (shall I call it accident?) been one of the behindhand subscribers to the TIMES.

By way of introduction, I would inform you and the brethren that I had the evidence of the Holy Spirit almost as soon as I can remember. I grieved him away many times, till in the years 1843 and 1844 I became a very anxious seeker of salvation. Whilst in this state of anxiety and sometimes bordering on despair, I heard Br. Cook lecture on the types, at Oberlin, Ohio, in October 1844. In consequence of that lecture a flood of light illuminated me on the doctrine of justification by faith. I believed and was justified, and was baptised by Br. Cook. The next year I was recommended by the brethren of the Laight St. Church in New York to enter the ministry and come here to preach the gospel, which I did. Many are now sleeping in Jesus, as the result of my ministry, and a hundred and fifty are now watching for the return of Christ our Life. The return of Christ and the resurrection, with justification faith in Christ's attonement, and sanctification through loving because we were first beloved, and inspiration of the given Holy Spirit, are the doctrines, I have preached. I have experienced strength and consolation amid severe conflict, trials, weaknesses, temptations, persecutions, thorns in the flesh buffeting me, and at one time some relaxations of my hold on Christ, and cooling of my first love, from the doctrines I have successfully preached, and relied on myself.

On the 16th, on entering my 50th year, after 27 years in the ministry, I look back on my past life. What folly! what mistakes! what disappointments! what need of repentance! how much better I could have acted with the light, the experience, and the sanctification I have attained to now! But I thank God, first, whereas I was blind, now I see. Second: whereas once I was a babe in Christ, now I am nearer the measure of the stature of the fullness of Christ: and oh! I have been used as the mouthpiece of my Lord to bring the news of the resurrection to eternal life—that the saints shall possess the kingdom, through our only priest, and the gifts he has offered to God for us.

It may perhaps be of interest to relate two narrow escapes, attributed to the providence of God, in my early life. First, during my apprenticeship on a London ship. Not having seen my mother for a long time, and arriving at Kingston, Jamaica, where she was at the time, I asked the mate leave to go and see her. He refused. I thought it cruel, and desertd that night in consequence. The four apprentices, of which I was one, were the crew of a very black boat called the Snow Ball, which brought sugars from a dangerous point called Jack's Bay. The mate went when the sea was rough. On the arrival of the ship on the north side, the boat went to Jack's Bay, with the mate in her, and a man to take my place. The boat swamped and all were drowned. My substitute in the boat was drowned instead of me. My Lord and Master, my substitute, was spit on, made sport of, and killed for me, and that I might have eternal life.

The second: When a chief officer of a large full rigged brig out of New York, I arrived at San Juan del Norte, Nicaragua. While the men were employed putting in the stanchions for the awnings, a school of very large sharks came along side. It was proverbial at San Juan that no person or animal got into the water but was instantly cut or swallowed by sharks or alligators. I held one of the stanchions in order to lean over to have a good view of the sharks. The upper staple of the same stanchion I held was out, consequently I fell overboard in the midst of the sharks. The splash frightened them away, a rope was given me and I was hauled some two feet from the surface, when the sharks *returned.* Whilst I was being hauled up, as my feet and legs remained in the water, I experienced most dreadful sensations, expecting evey moment to feel a shark's terrible bite.

Love to all the brethren, requesting an interest in their prayers.

PHILIP BEEKMAN LIVINGSTON,

San Andres, New Grenada, Jan. 29, 1872.

NOTE. We hope to hear further from our brother as to his experience and the spread of truth in South America. ED.

The Bible Class.

That "Fellow-Servant."

"I am thy fellow servant, and of thy brethren that have the testimony of Jesus." (Rev. 19: 10.)

The ambiguity of the English word "of" in this sentence has often led readers to imagine that the speaking angel announces himself to be "one of" the human brethren of John, that is, a glorified saint from earth; and this passage (with the parallel words in 22: 9) is actually quoted, sometimes, to prove that the angels are but deceased men, and that deceased saints are employed earthly missions. But a reference to the original text (a method fatal to many fancies) shows that in the phrase "thy fellow servant," the word "thy" is literally "of thee" and is but the first of two genitives to which 'fellow-servant" stands related; so that the angel said: "I am a *fellow*-servant of thee and thy brethren that have the testimony of Jesus." That is, he merely affirms that he, though an angel, was but a servant of God, like John and the spiritual brethren of John. He was but the fellow-servant of all who loved and served God. And so, in the twenty-second chapter, he similarly says: "I am a *fellow*-servant of thee and thy brethren, the prophets, and those who keep the sayings of this book." Those who understand the expression, "and of thy brethren" to mean "and am one of thy brethren," forget that the word "fellow" in English always takes the preposition "of," and that our translators meant, "I am thy fellow-servant, and the fellow-servant of thy brethren that have the testimony of Jesus." Proof texts, especially of new doctrines, require careful examination.—*Advance.*

Abram's 'Deep Sleep.'

"And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him."

Unless this deep sleep and horror of darknes, with the prophecy following, was intended to answer Abram's question, we know not its significancy. Abram certainly understood by it that *not during his natural life was he to inherit the land*, but that he must go down into the grave, and inherit it with the promised Seed, with whom he had been made joint heir, and this was to him the promise of a resurrection from the dead by the power of God, to an immortal glorious life and reign with Christ and his spiritual seed upon the promised land. All this was foreshadowed by Abram's being laid powerless in a deep sleep—as it were, the sleep of death—and the horror of great darkness as of the grave, from which he was recalled again to the light of day.—*J. R. Graves.*

THE ALMANAC AND YEAR-BOOK—The edition is limited, and we have not many copies left. While they last they will be sent post paid at the rate of FIFTEEN CENTS a copy. Those who wish a copy must apply at once.

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Advent Christian Times.

CHICAGO, - - - - - - ILLINOIS.

TUESDAY AFTERNOON, May 7, 1872.

EDITOR'S APPOINTMENTS.

Lexington, Advent chapel, 3 miles north of village, Friday and Saturday eve. and Sunday 10 1-2 a. m., May 10, 11, 12

Pt. Sanilac, Advent chapel, same day, 7 1-2 p. m

Speaker, Gray S. H., Monday eve. May 13.

Marlett, Advent chapel, Tuesday eve., and through the week if interest demands.

Brockway Center, Tuesday eve., May 21.

Commence a protracted meeting in Pt. Sanilac, Wednesday eve, May 22.

Arranged by brethren. J. V. HIMES.

WE sometimes receive reports of the same meeting, especially of discussions, from two, three, or even four different pens. Obviously *one* report is enough; and hereafter we shall make it a rule to give that which comes first to hand, and dispense with the rest, unless the occasion is one of extraordinary interest.

"TATTLING and embroidery are poor diet for an immortal soul." So says C. H. Fowler. We believe him. A *mortal* soul would starve on such food as that. More than that no soul can feed on tattling and be immortal. It is a rank poison, and the death of all who indulge in it.

A WRITER in the *Rock* says the "Sunday idols" of Protestantism are, "the favorite minister, the wealthy congregation, and the hot dinner." This is a new way of putting Paul's remarks concerning "itching ears," substitution of gain for godliness, and setting up an idol in the belly. And there is no disputing the charge—Christendom is full of idolaters, with all sorts of idols.

WE have cheering letters from the burned district in Eastern Michigan. Not financially cheering—many lost their all, and write to say that they are unable to pay for the TIMES now, and yet feel unwilling to give it up. We have nearly one hundred of this class on our free list for this year. And none are more welcome to the paper than they. And we don't call it *free list*, either—we expect some one will be stirred up to pay the Association the expense of furnishing a free gospel to these dear ones tried as by fire.

THE following did *not* appear at Antioch during the time of the Apostles, nor at Jerusalem while James was elder of the church there; but was published in a Chicago daily paper a short time since:

"Slip-renting and coffee at the Union Park Congregational church this Monday evening, at 7:30 o'clock. A lively time is expected."

—"Pew-rents, coffee," and "a lively time" are a curious performance in a Christian church.

THE New York *Tribune* says the Advent faith, "which, if it were well founded, would be of unspeakable consequence to the whole population of the globe, is only harbored by a small and numerically insignificant sect," which, being interpreted, means—"Only a few of them, consequently they are wrong, their position absurd." At best this is a doubtful conclusion from still more doubtful premises. There was a sect in Judea some thing less than two thousand years since whose principles were "of unspeakable consequence," to the whole nation of the Jews, to say the least: but the sect was "small and numerically insignificant." Were they therefore wrong, and is Christianity, as a consequence, a false system? If Adventists are wrong, the error is not proved by the fact that they are fewer in numbers than some other peoples.

IN a late missionary appeal the soul is thus described:

"This toiling, untiring, unresting something within, this quenchless spark of the eternal flame, this fluttering pulse of the great eternal flame, this fluttering pulse of the great heart of all life and power, this invisible, inapproachable, infinite something within, can be satisfied with nothing less than God."

—This is clear: the soul is "infinite," hence a part of God. Multitudes of souls will be lost: hence just so man[illegible] of Deity are doomed to perdition. [illegible] the other hand the passage is very obscure: "something within" is anything but definite. And we would like to know in what sense it is "inapproachable." And if it *is* "*untiring,*" why did Jesus talk of "*rest* for the soul." Never was such incongruity of ideas and terms as those immaterialism indulges in talking of the soul.

IN St. Paul's Cathedral, on Easter Sunday, Rev. Daniel Moore preached upon the resurrection. He defended the resurrection of *the body*, and among other sound ideas advanced the following:

We have instincts within us that tell us that death is a retributive thing, a diversion from the first intendment of our creation; that man has done something to make it necessary, but that originally he was not made to die. What we call death natural it has been well said should rather be called death unnatural—death being the reversal of the true law of our being. Hence in explaining why men are afraid of death we say it is not nature trembling at what she may have to suffer so much as conscience affrighted at the penalties it feels to deserve. We have the sentence of death in ourselves—that is of death both as an effect and a punishment of voluntary transgression. It is as if the law were written in our hearts, "By one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned."

—This is good: but never was the marrow and juice more completely expressed from a passage of Scripture than in the following exegesis:

"O grave, where is thy victory!" (2) And then to present our subject under one other aspect. If the grave can claim no victory at our entrance upon its confines, can exercise no lordship over us while we sojourn in its dominions, how is it made to lose its last semblance of triumph when it is obliged to become the passage gate by means of which we pass out into realms of glory and blessedness, and light and love?

—As much as to say—The passage is a mere rhetorical flourish. All the victory the grave ever has is a mere "semblance." One would think the self-contradictions into which immaterialists always fall when they attempt to preach the Bible doctrine of the resurrection must tell them that something in their system was out of gear—a correct theory should work more smoothly.

ENCOURAGEMENT.

We have made no appeal for aid to meet the expenses of our removal to Chicago, because we had no wish to burden the cause, and we also had confidence that those brethren and sisters who had pledged from five to one hundred dollars each in event of the office going to Chicago, would promptly redeem those pledges, and thus the ordinary revenues of the Association would not be diverted from their channel. Some of those who gave such pledges have redeemed them promptly. Others we have not yet heard from. Still others who made no pledges have sent in donations, so that our inconvenience from the extra expenditures incident to this most desirable change of location has not been serious. As we remarked, our friends have been thoughtful. Some have acted individually, and others are acting in their church relations. Such spontaneous and effective sympathy is the best encouragement we could ask. We are encouraged. God has a great work for his people in this great Interior of the United States, as well as elsewhere. Let us one and all rise to a level with our responsibilities.

Among other cheering letters, we have been especially encouraged by the following, from the pastor of the Genoa (Ill.) church:

OUR ASSOCIATION.

It is often remarked that no one knows how to value anything until they are once deprived of it. We have been led of late to think that this proverb is more than half true. For the delay in the weekly issues of our paper, the TIMES, as indicated in the words of brethren, and the feelings of my own heart, was no small matter. For when its weekly visits were discontinued for a time, we found a vacancy that nothing else could fill. The first issue from Chicago was received with joy, and read with a relish, which is only common among those that have feasted on the good word of God, as set forth in its columns.

But we would forego the pleasure of reading it for weeks to come, were it necessary in order to place the office in Chicago. It is now where it should be. We now hope to see a constant stream of light and truth pouring out from the office, from which thousands shall drink and live forever.

God bless all that have lent a helping hand in placing our office in its new position.

We sympathize with you in your untiring energies and constant sacrifices to sustain a paper that speaks loudly and plainly in favor of the cause it represents. Enclosed you will find $7.10. Please accept it from *the church at Genoa*, and use it as you think best.

A word to ministering brethren. Do not fail to present before your congregations, the claims of the Association; and make it a point to take up a collection for it, and that speedily, that the extra expenses of moving may be paid. Attend to this matter, remembering that it is more pleasant to give than to receive. God will bless you in the act. E. H. BURINGTON.

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

Upon Four Propositions, Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

ELD. HIMES' EIGHTH RESPONSE.

From the persistency with which my brother urges his *non sequitur* from the "innocence, ignorance and simplicity," of primitive man, one would think he supposes his audience to have relapsed *en masse* into the Adamic condition. Is he seriously in earnest? or is he only "chaffing" us? What does this talk about angels keeping infant schools mean? Immaterial, unorganized spirits, teaching man to use his organs of speech, to clothe himself, to dig and delve, and telling him the names and uses of animals! Was it in "accommodation to the ignorance" of those ages that Moses wrote that the Lord brought the animate creation to Adam "to see what he would call them; and whatever the man should call every living being that should be its name?" Moses sets Adam in the light of an inteligent dignified manhood. Elder Brgden represents him as a simpleton going through the farce of giving names he had just learned by heart in the primitive primary school. I know not where my brother obtained this lore, but I have no doubt he can find immortal soul in the same book. But the Bible is our standard—our test for premises as well as conclusions.

And now will my brother tell us one thing: Is the Bible yea and nay on the question we are debating? Does the Old Testament teach one thing about it, and the New another? He says that reading Genesis in the light of the New Testament he gets certain ideas. Does he mean that if he had to read Genesis without the New Testament he should gather a different conclusion? I know as well as he, that the gospel throws a flood of light on all revelation that preceded it. But it does not contradict a single fundamental idea, of the Old Testament; it never says "nay" to the "yea" of older revelation. In short, all this talk about primitive innocence, accommodations to ignorance, and the pitiful appeals to turn away our eyes from the Old and fix them wholly upon the New Testament, I consider to be a confession that the natural sense of the older Scriptures is against my brother's theory. Otherwise what do all the persistent attempts to undervalue their testimony mean? No man attempts to impeach a witness whose testimony does not tell against him.

My brother's "cumulative arguments" are, unfortunately for him, cumulated after the style of a pyramid placed upon its apex—he risks the whole structure upon a single point. His seventh letter all turned upon the point whether Christ endorsed the heathen traditions by using them in a parable. I showed this position was untenable, because fiction is as lawful as fact in parable; and absurd, because it proved too much. I showed that his theory located *hades* in the bowels of the earth; and that if he is right the lost are wailing there to-day, beneath our feet. Suspecting that my brother was fully joined to tradition, I suggested that he would probably tell us that "Paradise" was now "To let," and I am not astonished. He swallowed the patristic legends bodily. Jesus' death was a missionary tour to *hades* to preach the gospel to the dead, and bring away from "Abraham's Bosom," the saints there "imprisoned in a dreamy, phantom state." Here we have pure tradition put in the scale against inspired utterances, which affirm that in *hades* there is no work, device, knowledge or wisdom. Tradition disputes this, and says they all exist in *hades*; and my brother sides with tradition against the Scriptures!

Eph. 4:8, has been forced into the service of this fable; but the application is doubted by considerate immaterialists themselves, and every candid thinker is compelled to admit that if the expression refers to human beings at all, those who came out of their graves after Jesus' resurrection, as is recorded by Matthew, are undoubtedly the class referred to, and not a train of disembodied spirits. But there are insuperable objections even to this view. All admit that the present work and position of Christ was typified by the High Priest in his annual visit to the Most Holy Place. The epistle to the Hebrews treats at large upon this subject. In the type, the High Priest, strictly unattended—for it was death for anyone else to go to the place—entered the Holiest of all, to present his offering as a mediator for the people, who, one and all, awaited his return outside. No man ever dared break through that curtain typifying the canopy of blue that now hides our High Priest from. Could a type be more grossly perverted than this has been? Its imagery has been reversed and subverted. Instead of going away unattended, as in the type, our High Priest is accompanied by myriads of human spirits. Instead of coming to his people, the vast mass of them go to him, and then return with him! It not only makes death mean a miserable life; and life happiness; and perdition preservation; and destruction eternal misery; it not only explains the litteral by the symbollic, the plain by the obscure, and expounds Scripture to harmonize with heathen and heratical traditions, but seizes the types and symbols of Scripture, inverts them, and bids us behold in the entrance of a priest into the Holy Place, unattended under pain of death, a figure of the entrance of Christ into heaven with untold millions of souls—some of them converted in hell, after death, at that. Is not this wresting the Scriptures?

If the saints' side of *hades* were emptied at the resurrection of Christ, will our brother please tell us how Peter could assert some weeks after that event—"David is not ascended into the heavens." Peter's argument is, that as David had not ascended into the heavens, he could not fill the conditions of the prophecy. But Eld. Braden says he *has* ascended—in fact, went at the same time Christ did. Peter and my brother here come in collision. I shall not dictate which of the two my readers are to believe. I may remark, however, that I believe Peter.

We are conjured to read the narrative of the dying thief with one eye upon the Pharisaic traditions. Now I think we had best keep our eyes on the doctrine of Christ. My brother has several times placed Christ where he must endure the Pharisaic errors or become a deceiver. I would remind him and the reader that Jesus was an independent teacher and had a doctrine of his own; and our business is to harmonize any casual or apparently contradictory remarks by him with his own doctrine, and not with that of his opposers. The assumption that the malefactor said "Lord, remember me when thou comest into thy kingdom," with reference to a tradition of the *Talmud*, and not Christ's own doctrine of his coming into his kingdom, is assertion of the most arbitrary character. The presumption is that he knew and believed the doctrine of Christ. And if in his reply, Christ ignored his own doctrine, and sanctioned that of his opposers, who were even then in delight over his death agonies, I would be glad to learn how we are to know anything about the sense of the Scriptures. If my brother is right, the common people can never read the Bible intelligently until they have waded through and digested that mass of traditional trash and fustian known as the *Talmud*.

The thief prayed to be remembered when Christ should come into his kingdom. Paul says that Christ's coming and kingdom are at the judgment of the quick and the dead. (2 Tim. 4:1.) That settles the question. He wished to be remembered at Christ's second advent, at the time when he should "reward every man." (Mat. 16:27.) To this prayer Jesus said "*Amen.*" Now, "Amen," in response to a petition, always means, "So be it." So Christ endorsed the thief's request, and when Paradise lost is restored, the promise made *that day* under, outwardly, the most discouraging prospects one could conceive, will be duly verified at Jesus' coming and kingdom.

Of late, my brother has taken several of his positions under cover of this remark—"I know I shall be met with sneering and infidelity when I present this argument." But why is he so fearful that I may "steal his thunder?" I have not denied the inspiration of any part of the Scriptures in order to sustain my position. I have not sanctioned rationalism, by use of the accommodation theory. I have not replied to any of my brother's logic with sneers, and charges of dishonesty and rhetorical thimble-rigging. Whence, then, this fear that I may assail him with his own weapons? Has he not an argument that he dare leave to his readers upon its own merits, and without the defences of special pleading and attempts to prejudice my reply?

I am no infidel, though I deny the authority of Patristic traditions in matters of faith, including the fable that Jesus preached in *hades*. If such unbelief makes infidels, some of the brightest names on the record of the Church must receive that brand. The passage in Peter, concerning the spirits in prison, is confessedly difficult, and one gains nothing by treating it dogmatically. It is very easy for my opponent to say its grammatical sense is so and so; but not so easy for him to prove the assertion. Scholars of erudition fully equal to his own think very differerently, and tell us the sense of the passage is simply that Christ, by his Spirit, preached to the Antediluvians, while mercy lingered in the days of Noah. This view harmonizes with the general tenor of Scripture, which represents *this* life as man's term of probation, and, I think, nowhere recognizes the notion of probation after death. Preaching in *hades* implies probation there. And probation in *hades* overturns the immaterialist view of the the parable in Lk. 17, for if Christ went into the abode of the wicked souls with the gospel, then that "great gulf" is bridged: and Dives' prayer for a drop of water is answered by the opening of the fountain of living waters in hell itself.

But my brother overlooks another and fatal objection to his theory, and that is this: Peter does not say that Christ *personally* either in body or disembodied, preached to the spirits spoken of. He says the preaching was by the same Spirit that quickened Christ, or raised him from the dead. This was the Holy Spirit recognized by my brother as a person distinct from Logos. So all my brother's reasoning upon this passage falls to the ground; for it is based upon the supposition that the preaching was the personal work of the Logos, whereas Peter distinctly affirms that it was "by" the Holy Spirit. Christ "being put to death in the flesh, but quickened by the Spirit, *by which* also he went and preached." (1 Pet. 3:18, 19.) Not the disembodied Logos, but the Holy Spirit "went and preached." My brother has so evidently thoroughly studied this passage, that I cannot but wonder how he overlooked this fact—a fact fatal to his argument.

To one portion of my brother's letter I yield a ready assent. I mean his quotations of Scripture. I believe Jesus when he says, "Before Abraham was, I am;" and also when he says, "A body hast thou prepared me." And I do not, like my brother, here inject a preposition, and read "prepared *for* me," but believe the simple statement that *he himself* was the prepared body, or victim for the sacrifice. And when I read that "the word was made flesh," I feel no disposition to trifle with the mystery of the incarnation by saying this means "he became flesh by entering the body of flesh!" Does a man become a house by entering a house? Did the swallowing of Jonah by the great Fish make a fish of him? He "entered" the fish.

My brother pretends a great horror of "a human sacrifice." But his theory hardly gives us that. All the sacrifice he has is a human body. The Logos was not *made* a body, but became tenant of a body. Christ did not die—but only that body. Christ was not "raised for our justification," but we are justified by the quickening of that body in which the Logos abode!

And right here let me remark that no doubt baptism, as my brother says, "imitates" the death, burial and resurrection of Christ. But it is the *body* that dies; the body that is buried; the body that rises. The spirit can not die, can not be buried, can not be resurrected. Will my brother please tell us *just how* immersion "imitates" the emergence of a spirit from its body, its descent to a spirit world, and its return and reunion with the body. I confess I see even fewer points of similarity here than there were in my brother's exceedingly inapt college illustration, on another point. The symbolism is exceedingly obscure, unless it relates to the material being—the man.

Again, my brother is so anxious to prove Christ a spirit, that he takes away his humanity. I believe the pre-existent Logos became incarnate. This incarnation is a mystery. It has never been explained, and doubtless will not be in our present state of being. The absurdities of Trinitarian and other expositions of the Incarnation have driven some to deny the pre-existence of Christ; but this view is not peculiar to materialists. Comparatively few of them hold it. Nor do I think any will find light in my brother's theory. To me, in view of the positions he has himself taken, it is little less than grotesque. With him the spirit is the conscious intelligent part of man. In Christ the divine Logos took the place of this human spirit. So we are compelled to read that the divine Logos "*increased in wisdom!*" So Paul strives to strengthen our confidence in our Savior, by observing that he has suffered, being tempted in all points like as we are. But can *Divinity* suffer? And will my brother say that the Divine Logos could be *tempted* in the same sense that men are tempted? In short, the being my brother presents to us as the Messiah is not "*the man* Christ Jesus" at all. He had nothing in common with man except "a body of flesh," in which he dwelt as one dwells in a tent! The Immanuel of Scripture is one with us—the Son of man as well as the Son of God.

My brother says "Christ died as all men died," an admission fatal to my brother's theory. My readers will observe that the point of my brother's argument for the survival of the spirit in death rests upon the theory of the incarnation, and not upon the Scriptures. The spirit Jesus commended to the Father, was not the Logos commending itself to God, but the spirit all men possess. If it was a pre-existent entity taking its flight from a body which it has tenanted for a while, there is no resemblance between it and the spirit of man, which is not a pre-existent entity, nor an entity at all, but something received by inheritance. If the Logos was in Christ, retaining its personality as a pre-existent spirit, then it was *extra human*; and no argument for the condition of man in death can be fairly deduced from the death of such a being. If man is endowed with a rational pre-existent entity, then there is an analogy in the case. Is my brother ready to adopt the theory of the *Conflict of Ages*?

Again, my brother hastily says: "It is nowhere taught that Christ saves men from natural or physical death," which, he adds, "is no part of the consequences of the transgression." We used to be taught that the transgression entailed *three* deaths—the physical, spiritual, and eternal. We can now see why my brother has been so anxious about having proper light on Genesis: the only death that record mentions as a consequence of the transgression is *physical* death; there it is clearly represented to be the culmination of all the woes wrought by disobedience. It is God, not the chronicler, who says: "Dust thou art, and unto dust shalt thou return." But my brother has appealed to the N. T., and to it we will cite him. Paul says: "As the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him who had the power of *death*, that is the devil; and deliver them who, through fear of *death* were all their *life-time* subject to bondage." Now, whatever death was in Satan's power, whatever death men feared, that death Christ died in behalf of men. And to affirm that he suffered it in their behalf, and yet that salvation from natural death is no part of the scheme of redemption, is to trifle with language. The death referred to is physical death; it can be no other. He never was numbered with the morally or spiritually dead; else all our hope in him is vain.

Moreover, according to our brother's showing, it was *the Spirit* that died this death. He says man "was made IN HIS SPIRIT a little lower than the angels *for the suffering of death*." So from Eld. Braden's premises these two conclusions inevitably follow: the Logos was reduced to a lower level in the order of spirits than angels; and this was effected in order that he might die, for the death spoken of involves the thing "made lower," and my brother says that is the spirit. Now, says the writer of Hebrews, this being was made lower than the angels that he "by the grace of God should taste death for every man." My brother says *the spirit* is the being referred to: he must admit that the death is "natural death," and yet he not only denies that the spirit can die (and I am happy to agree with him there), but that Jesus did taste natural death for every man. In what a tangled web has my brother involved himself. See his position: The spirit is referred to when it is said: "Thou madest him a little lower than the angels." But this language refers to Christ. Hence the Logos was made of a lower order than the angels! And Paul says this was done in order that he might suffer death, natural death. I wonder that my brother should have failed to see this inevitable, and, to him, fatal conclusion from Psalms 8:5.

Paul does not contradict himself in relation to "the spirits of just men made perfect," as my brother would make him. According to Eld. Braden these spirits were made perfect at Jesus' resurrection, and are now where there "is fullness of joys, even pleasures for evermore." But Paul said long years after that event—"God having provided some better thing for us, that *they without us* should not be made perfect." (Heb. 11.) Were Paul and the church perfected then? They were evidently without the light my brother has obtained from tradition. Evidently Paul anticipated being made perfect in the "better resurrection" (ver. 39), as did David: "I shall be satisfied when I awake with thy likeness." Or as he himself said, "Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

But I fear these long articles are killing the interest in this discussion. I will therefore pass over other points that I might touch with interest, and close by again calling attention to the poverty of argument displayed by my brother. After occupying space that would have made about thirteen articles of the length originally proposed, at the end he gives us the nearest thing to a direct argument he can find, which is this: The punishment of the lost is eternal conscious punishment; therefore they will exist forever. He has all the way along been discussing my first affirmative, and now passes on to my second affirmative; and rests his dogma of the immortality of the human spirit upon—the eternal conscious misery of the lost! In all the Word of God he could not find one direct statement of his proposition in any equivalent or similar terms. Do his readers require any better evidence that neither the language nor the idea of natural immortality are to be found in the Word of God?

Strange Sayings.

In this day of sudden changes, and wonderful experiences we need not be surprised to hear some strange things said by eccentric-minded persons, but when in the midst of grave and solemn scenes men speak strange thoughts it often shows the shallowness of the mental perceptions of the speaker.

For instance, not long since, at a funeral service I heard a preacher say that God and the angels had great longings for the conversion of sinners and after they were converted they *were anxious to have them die.* This was said with much gravity, but I could not help being stirred within at such a speech. Only think of it. God anxious for the death of his people, yet visiting judgments upon those who bring about the very thing he wants done.

Again, this same preacher in conversation with a sister upon the second advent, said very earnestly in argument against the probability of Christ's personal coming that if he should come again and appear in Chicago, in three days the boys would snowball him through the streets. Only think of that! A preacher posted in theology and quite a popular man in his church so deficient of knowledge in regard to the second advent of Christ as to *gravely argue* against it on the ground of *persecution*. When the Bible declares the result of his advent shall be to make his foes his footstool, a theological preacher says that if he should come the boys would pelt him through the streets. Who can expect true Christianity to flourish under such teachers?

A short time since a minister of Chicago, and a very notable man among his sect, and well known by reputation outside, is reported to have said in the pulpit that it was supposed the reason why Jesus wept at the tomb of Lazarus was because he knew that he was about to call him out of bliss to this dark dreary earth again. And he also spoke very favorably of a tradition that he said existed among the Jews to the effect that when Lazarus came from the tomb the first words he uttered were, "Must I die again?" and when he was told that he must, he felt so bad that he never smiled in all his after life.

Only hear that! First, Jesus sad because Lazarus must come back from heaven, and in the next paragraph Lazarus overwhelmed with sorrow because he must *return* to heaven. But a divinity teacher says it, and consistent or not, it is all right with the people.

Well, these are strange things, and pulpit orators may say what they please about things theoretical, providing they will let alone the conscience of the hearers. Inconsistencies as glaring as that two and two make five, are all right in theology if the speaker is only a collegian and popular.

Truly, certain strange things are brought to our ears, but they are not of Paul or of Christ, but of modern theology contrary to the Bible.

God wants righteous men to die, but if any one kills them they are murderers, and wo to those who seek to carry out God's will, and have it done on earth as they in heaven wish it to be. And if Jesus comes again as king he cannot rule, but will be so weak that he will suffer an ignominious pelting through the streets. And Jesus wept because Lazarus must leave heaven, and Lazarus wept because he must soon return to heaven again. How Christianity must thrive under such teaching! No wonder Christ asked "when the Son of man cometh shall he find faith on the earth?"

"Here is the patience of the saints." Things morally and church-wise cannot be much more devoid of faith than now.

FRANK BURR.

The correspondent of an infidel paper cites a recent case in the courts, involving some controversy or other about a copy of the Scriptures; and quotes a remark of the defendant that "he had more Bibles in his house than he could make use of, and the plaintiff had forced his Bible upon him." Upon this the correspondent goes on to say: "This is more frequently the case than we are aware of. Christians generally do not know what to do with their Bibles. They show them, praise them, talk about them, quarrel and fight about them, in fact do anything but read them." The old maxim says it is wise to learn from an enemy; and we must confess that, in our judgment, the infidel is in this a good deal more than half right. There are a great many men who sing lustily, "We won't give up the Bible," but who neither study its letter nor act in its spirit. Such people are horrified at the thought of omitting the perfunctionary reading of the chapter in school; while at home, where it may be profitably taught, the sacred volume is little better than a sealed book.—*Chris. Union.*

Vesuvius.

Physicists have held a theory that the hidden forces of nature which shake the earth with great convulsions have long been gradually losing strength and there is constantly less and less danger of the recurrence of such catastrophes as the earthquake that destroyed Lisbon, or the volcanic outburst which buried Herculaneum and Pompeii. Recent events must have imperilled their faith in their comfortable belief. Antioch has just been laid in ruins by one of the severest earthquakes of the century. A whole island in the Pacific was depopulated a few months ago by a similar catastrophe. And now Vesuvius bursts forth with extraordinary violence, and the people are flying with dismay from the villages along its foot. It is eighteen hundred years since the first recorded eruption of scoriæ and ashes from the mountain overwhelmed Herculaneum and Pompeii, and eight hundred years since the flow of lava began which has continued at intervals ever since. Long before there was any written or traditional account of the phenomena, however, Vesuvius must have been vomiting forth the product of the central fires, for its own substance is of a volcanic character. The quantity of ashes thrown out by it in A. D. 79 exceeded its own bulk. In 1538 a volcanic cone called Monte Nuovo, a mile and a half in circumference, and 440 feet high, was raised by it in two days in the Bay of Baiæ. In 1631 it threw out torrents of lava and boiling water over the villages at its base. In 1770 it poured forth huge masses of thick, white, sulphurous smoke, three miles in hight, and shot into them showers of stones, scoriæ, and ashes, at least 2,000 feet high, and sheets of flame which ascended nearly two and a half miles. When the town of Sorre del Greco was destroyed, in 1774, it was calculated that a single stream of lava contained more than forty-six million cubic feet. When the unfortunate place was ruined again, in 1861, fissures opened at various points in the side of the mountain, and the lava issuing from numerous craters united in a stream no less than twenty-five feet deep, reaching to the very roofs of the houses.

One can hardly understand the indifference to danger which draws the wretched inhabitants back, time after time, to villages which have repeatedly been swept by the burning torrent, and where the mutterings of the earth, the fissures emitting smoke and gas, and the scars of former catastrophes are such eloquent reminders of ever present danger. Yet in the accounts of the present eruption we find the names of the same towns and villages which figure in the story of former devastations. The activity of the volcano began to attract crowds of tourists as early as the beginning of April, but it seems to have been only a few days ago that the phenomena became especially alarming. The most terrible features of such eruptions are all present. The violent explosions, the columns of flame shooting upward to an immense hight, the showers of stones and ashes, new craters opening suddenly at unexpected places, burning gasses breaking out of the earth in the very midst of the villages, and worst of all, the dreadful flow of lava pouring down all sides of the mountains—such are the details of the scene depicted in our dispatches this morning. The people are camping in the fields and the Government is feeding them. Torre del Greco is deserted and once more in imminent danger. San Sebastiano and Massa di Somma have been ruined, and the deadly stream is advancing toward Portici, Cercola, San Giorgio, and Ponticelli. The opening of new craters continues, but, fortunately, with each of these outbreaks comes a perceptible diminution in the force of the whole eruption. Though the strong winds now threaten many towns hitherto considered sufficiently remote from danger, the general expression is that the worst is over. The extent of the destruction is, so far, much below that of some former years, and, unless the eruption shall largely increase, it will not compare with some of the greater catastrophes of history.—*N. Y. Tribune.*

EDITORIAL GLEANINGS.

Br. James Ferriss' visits to Marcellus, Mich. have, we learn, awakened a great interest in religion among the unconverted. Br. F. has been called East by the sickness of his son. ——Br. M. McCullock organized a church at Coral, Henry Co. Ill., in March—fifteen members.——The Greenland (Mo.) church under the labors of Brn. Dugger and Marsh has attained a membership of over twenty souls, having more than trebbled in numbers in a year.——We hear that a strong effort is being made to put down the Advent heresy among the Winebrennarians in and about Mansfield, O. An Advent preacher could do good there.——Br. M. Hammack, one of our Western Virginia preachers, says some of his opposers tell him God and angels would not belittle themselves by making a heaven on this earth: they call the saint's inheritance "a one horse heaven;" not room enough in it. Bless the narrow minds! The earth is big enough for a home for us all, and we'll have the universe to visit in.——The report of the E. D. Michigan Conference was mislaid. It convened at Lapeer, Feb. 21. Br. J. Marin of Elk received a license. Eld. J. H. Paton of Almont was admitted to membership. Contributions for renewing "Antioch" tent were solicited—and should be sent at once to Eld. J. M. Snook, Jackson, Mich. News from ministers and churches encouraging.——Wisconsin is first in the field in announcing her State Campmeeting—early in June. One of the best meetings of the season may be expected.——A brother writes: I wish you had a factory and could turn out about twelve ministers a year, with gifts to take care of churches. I could find fields for that number.——Br. Wm. Branch has been at Woodhull, Mich. Four baptised. Expects to go again and baptise twelve or more. There will be a church of twenty-eight members there.——We have an urgent solicitation to visit Mobile, Ala., but do not see how we can go this season.——A brother tells of a fact that came under his notice connected with the death of a number of his denomination. (He is not an Adventist in connection.) A young lady, dying, asked her friends for a message to their relatives in heaven. The message was given, and she agreed to deliver it in glory. At the funeral the minister approved the farce. But why not? If immaterialism is true, why not send messages to heaven by our friends who go there, as well as to California and elsewhere, when friends visit those regions?——On the 28th ult. Br. A. W. Sibley immersed, in the Hudson River, at Sandy Hill, eight mortal souls, rejoicing in the hope of immortality in a future life through Christ. A sound faith, soon to be realized.——Br. Frank Burr has removed his residence to 22 N. Sangamon St. Chicago, Ill. This will be his P. O. Address. And his friends will be glad to know that he is more pleasantly located than he has been.——We are grieved to learn that Br. S. K. Gibson's failing health has again compelled him to quit the interesting field in Wayne Co. Iowa. They are seeking help, like many others. The laborers, oh! where are they?

The Times.

AT HOME.

" " " Miss Stevens, a beautiful blonde preacher, is creating a profound religious sensation in Georgia.

" " " The North-west passage has been discovered—by a whale. He brought a harpoon from the Pacific.

" " " New York bank capital amounts to $80,000,000. Boston has $50,000,000. New York real and personal is about one billion, and Boston has nearly $700,000,000.

" " " While the Brooklyn Presbytery has sentenced woman (within its sphere of influence) from preaching, the District of Columbia has opened the doors for her to practice law. The lawyers are right for once.

" " " The topic of the times—politics; and it is discussed with a rancor and zeal that points to a campaign of unprecedented vigor and bitterness. Keep out of the strife or you will lose your temper and your religion together.

" " " The Chicago daily *News* reads the churches a lecture from the text "Church Dissensions." One would think that a politician of these times too nearly resembled a glass house to throw any stones on the subject of dissensions. But he has the advantage after. *He* does not profess anything better; dissension is sometimes his stock in trade. But the church profess better things; and when brethren fall out, the world sneers, "Let there be no divisions among you."

" " " "Lock ups"—common jails once went by that name. Now it signifies a financial trick of men who ought to be in a lock-up, but who are out, and have power to "lock up greenbacks," withdrawing them from circulation, making a "tight" money market, and raising the rate of interest, etc., etc. It is one of the modern ways of getting one's neighbor in a tight place, and then forcing his property away from him.

" " " Utah is the home of a system of polygamy founded by Joseph Smith, who had revelations from heaven by means of engraved golden plates. A rival system is announced in Iowa, by Josephine Smith, who denounces polygamy, and proclaims polyandry as the highest means of holiness. Her revelations teaching every woman to have several husbands are engraven on stone. She will probably not meet with the success in her mission to which her male namesake attained.

" " " Last year New York rose *en masse* against corruption, and "reformers" were placed in office everywhere. High hopes were entertained that a new era had dawned, and the Empire State, at least, would have a pure government. But the puplic have been doomed to disappointment. The so-called "reform Legislature" has failed to justify its name. Still some good has been accomplished, and matters could hardly have become any worse than they were.

" " " The statistics of religion just issued from the Census Office give the total number of church edifices in the United States as 63-074. This is an average of one church to 600 persons in a population of 38,500,000, counting States and Territories. The number of sittings in all the churches of the country is nearly 22,000,000 The aggregate value of the church property is estimated at $354,000,000. The Methodists lead all other sects in provisions for accommodating their people, the total number of their sittings being 6,500 000. Next come the Baptists with over 6,000,000; the Presbyterians with 2,500,000; the Catholics with 2,000,000; the Congregationalists with over 1,000,000; and the Episcopilans and Lutherans with less than 1,000,000 each. The Methodists hold nearly $70,000,000 in church property; the Roman Catholics $61,000,000; and the Episcopalians $36,500,000.

" " " The political sea is raging with increasing fury. The convention of so called Liberal-Republicans, at Cincinnati last week, nominated Horace Greeley of New York, for President, and B. Gratz Brown of Missouri, for Vice President. We take no special interest in the contest now going on. If both parties tell the truth, none of either party leaders are any better than they should be. The way epithets are bandied and the extent to which slurs and slang and impeachment of personal character and motives are indulged seems to indicate that neither party dare leave their cause with the public, relying upon candid statements of fact and logic. Rhetoric of the Billingsgate stripe, rancorous personal abuse seems to furnish a large proportion of the capital of political writers. While the politicans are fighting out their differences, let us patiently await the developments of heaven's politics and hope that the decree may speedily go forth that shall put an end to all the "national confusions" of "this ruined earth."

ABROAD.

" " " The French government has decided to court-martial Marshal Bazaine and General Wimpffen. It is explained that the object in proceeding against the latter is to expose Napoleon's conduct at Sedan.

" " " Spain is in a bad way. Reports are conflicting especially in regard to military movements. The nominal exciting cause of the insurrection is the interference of the government in the late elections. The Romish priests are aiding the Carlists, and there are indications of a protracted season of that cruel and exterminating civil war which is peculiar to that country, and is a disgrace to civilization.

" " " The last eruption of Vesuvius, introduced by earthquake in California, the Mississippi Valley and elsewhere, has now ceased: but was followed by a hurricane which damaged property and crops spared by the volcano. About the same time Madras has been visited by a terrific cyclone, with great loss of lives and property. In April a hurricane at Zanzibar wrecked or injured 120 vessels, and the town is greatly injured. $10,000,000 is the estimated loss.

" " " The semi-official Hungarian paper *Peter Lloyd* observes that the announcement of the proposed fortification of Sebastopol, and other points in the Crimea, has nothing alarming about it, for the simple reason that there is no chance for a new war like that in the Crimea. Since 1854, the fact that Russia's way to Constantinople lies through Vienna and Pesth has grown into a dogma. Any future war arising out of the Eastern question would be settled either in Poland proper or in the Western provinces of Russia.

" " " The *Cronstadt Messenger* states that the Russian fleet in the Black Sea will be composed, this year, of 18 men-of-war and three floating beacons, with 146 officers and 1,478 sailors. The flotilla of the Caspian Sea will comprise 24 vessels, with 85 officers and 1,036 sailors. The fleet of the Pacific will have 29 vessels, with 131 officers and 1,396 sailors. The total number of vessels taking part in the evolutions in the home waters and cruising abroad will be 16 iron-clads and 164 steamers, with 1,315 officers and 17,784 sailors.

" " " The wife of a tradesman, at Plymouth, England, recently met with an accident, which caused two of the fingers of her hand to be bent over her palm. She had frequently declared she would rather lose her hand altogether than be thus crippled, and a surgeon having refused to amputate it, she went to the railway and laid her arm on the rails. An advancing train, more complaisant than the surgeon, cut off the hand very cleanly at the wrist. The woman then took a cab to the infirmary and had her wound bound up.

" " " Outrages on the Jews, in Roumania, are as frequent as revolutions in Mexico. A well informed writer says they spring from the prejudices of a hopeless bigotry, and usually arise after this fashion: "Some wretch starts a report without the least proof, and in a few minutes a crowd of idlers gathers, which soon turns into a mob to maltreat passing Jews, and when the outrage is once commenced it feeds on its own violence, without the least question as to the occasion." If ever the great powers of Europe had a just excuse for interference in the business of their weaker neighbors, it is certainly found in the inhumanity of the Roumanians toward the Hebrews. But Roumania is "debatible ground"—every power is jealous of any interference in the affairs of the Principalities. So we see no hope for the Jew.

The Christian Life.

Purity and Impurity of Speech.

It is a burning shame that the young men of America make use of impure language to the extent that they do. No one certainly, will attempt any sort of defence of it; for every one knows [illegible] neither promotes purity of [illegible] brilliancy of intellect, nor in [illegible] way proves of any advantage to any[illegible]

It is because I have myself felt the degrading influence of being compelled to listen to impure language that I wish to utter my protest against any young man who, making any sort of pretense to respectability, defiles his own mind and the minds of others by vile speech. One cannot turn in any direction without seeing the blighting influence of this evil.

This corruption of morals has gradually crept up from the lowest ranks of life till now it unblushingly shows itself in what are called respectable circles; and people begin to be alarmed at its rapid increase.

Newspapers cry out against the evil; men from the pulpit and speaker's stand prophecy of the dark future before us, if we, young men, allow this state of things to go on. And why should we not try to bring about a reform?

I believe that very many become habituated to the use of impure language without being at heart impure or at all conscious of the degrading influence connected with it. If one who has become thus accustomed to its use would consider for a moment he would realize the importance of reform. In the first place, if he uses such language, those who are really high minded and of delicate perception, and in whose society one derives the highest advantages naturally shun him, fearing that his character corresponds to his words. Those who are vile more readily make friends with him, thinking him for one of their own sort. Thus unintentionally, on his part, he is brought into associations that will soon corrupt his heart. But aside from his own interests, if he can be influenced by any noble impulses, he surely ought to be guarded in his use of language for the sake of those about him. There are younger and purer hearts that will be corrupted, his companions will not be restrained by his influences from indulging in viler habits, and he will cause shame to his friends and all who understand the sad tendency of this evil.

If young men throughout the nation would reform in this one particular, and would frown upon all who make use of vile expressions, I believe that most of the other vices prevalent would of themselves shrink back into darkness and die from lack of supply.

But alas! how can we hope for such a reform, when Christians, and, what is more, young men who are to be leaders and teachers of Christians, even ministers of the gospel, indulge in this filthy habit? How convincing to us will be their logic, and how thrilling their bursts of eloquence when pleading for dying sinners to shun the broad road! When, in our sympathy for the poor, the ignorant, and the vile, we wish to induce them to become noble and rich in high thought, can we point to you, young men, and say, "Do like that one; see, he is educated, he is a Christian?"—*Sabbath Recorder.*

Discipline.—Now, there are two courses, either of which you can take One is to say: "I am not living nor dressing so well as my companions, and I must have fine clothes and better fare." The other is to say with stern manliness: "I have come down here to make my way; and honesty and simplicity require that I should not live any higher than I myself can earn the means of living. I will be no man's pauper or beneficiary. I will make what I take; and what I make and take shall support me." The discipline which you get from this latter course of self-denial is better than going to college. Many a man cradled in learning gets no discipline; but a young man who, having been reared and trained in self-indulgence, leaves his father's house, and comes to the city and says, "I will be beholden to no man; I can afford to live as plain as any man, both in regard to diet and clothes, if it is necessary to my manhood, and I will not have anything which I cannot fairly earn: I will be independent and establish myself"—such a young man gets a discipline which is worth a university education. By forming that purpose and adhering to it, he is educating himself in the very elements of manhood. He is making a man of himself.—*Plymouth Pulpit.*

Correspondence.

EDITOR'S JOURNAL.

CINCINNATI.

Monday, April 22. I met with many persons who attended the great tent-meeting I held with Father Miller in this city in 1842. I find the seed then sown still bearing fruit. And although the cause in Cincinnati fell into unskillful and bad hands, which ruined the public interest, I find many people here and there as the result of that meeting. With wise management we should have now had one or two large churches in the city. Alas for the folly of misguided teachers. Every good cause has to suffer more or less from bad or misguided men, who do no good themselves, and destroy or pervert the good that others do. But this is no new thing; it has been so from the beginning, and the "tares and wheat will grow together till the harvest."

A friendly subscriber writes that he still advocates the doctrine. "The coming wonder, on Napoleon III., the destined monarch of the universal republic." And further says: "As sure as there is a God in heaven, I maintain that the eighth head is Napoleon III., who received the 'deadly wound' with the sword at Sedan, which will be healed again, and then all the world will wonder after the wild beast whose deadly wound is healed, and say who is able to make war with the beast, when he gets at the head of the new Federation of the ten kings," &c. &c.

These remarks are in reply to something in my "Journal." I love to see men have faith, and strong faith, but I would rather they would have it in something scriptural and reliable. The ex-Emperor of the French may be restored for aught we know, but that he is even hinted at as a person, in prophecy, is absurd. France as one of the ten kingdoms, is distinctly referred to; but not her individual rulers are referred to. Thus while some ignore prophecy, others make too much of it, and bring the whole thing into disesteem.

I called upon Eld. Errett to-day, the editor of the *Christian Standard.* He is in the prime of life, and one of the ablest advocates of the Disciple, or as they choose to be called, the Christian Church. He has raised the *Standard* to a list of over fifteen thousand subscribers, and wields a great influence in the churches. The discussion with Eld. Clark Braden is published in this paper. And Br. Errett has acted an honorable part towards both disputants.

I spoke to-night in the Hall in Pendleton, on the prophetic history of the world, showing that the next great change in events would be produced by the smiting of the *stone,* which would dash in pieces all earthly kingdoms, and bring the kingdom of God.

Tuesday, April 23. In reading the words of Paul, 2 Cor. 5:15—"That they which live, should not live unto themselves, but unto him which died for them." I was deeply impressed with our obligation to Christ. A late commentator has given the following truthful hints on the passage:

"To live to him is the opposite to living unto ourselves. It is to seek his honor; to feel that we belong to him; that all our time and talents, all our strength of intellect and body, all the avails of our skill and toil, all belong to him, and should be employed in his service. If we have talents by which we can influence other minds, they should be employed to honor the Savior. If we have skill or strength to labor, by which we can make money, we should feel that it all belongs to him, and should be employed in his service. If we have property, we should feel that it is his, and that he has a claim upon it all, and that it should be honestly consecrated to his cause. And if we are endowed with a spirit of enterprise, and are fitted by nature to encounter perils in distant and barbarous climes, as Paul was, we should feel like him, that we are bound to devote all entirely to his service, and to the promotion of his cause. A servant, a slave, does not live to himself, but to his master. His person, his time, his limbs, his talents, and the avails of his industry are not regarded as his own. He is judged incapable of holding any property which is not at the disposal of his master. If he has strength, it is his master's; if he has skill, the avails of it is his master's; if he is an ingenious mechanic, or labors in any department, if he is amiable, kind, gentle and faithful, and adapted to be useful in an eminent degree, it is regarded as all the property of his master. He is bound to go where his master chooses; to execute the task which he assigns; to deny himself at his master's will, and to come and lay the avails of all his toil at his master's feet. He is regarded as having been purchased with money, and the purchase money is supposed to give a right to his time, his talents, his services, and his soul. Such as the slave is supposed to become by purchase, and by the operation of human laws, the Christian becomes by the purchase of the Son of God, and by the voluntary recognition of him as the master, and as having a right to all that we have and are. To him all belongs, and all should be enjoyed in endeavoring to promote his glory and in advancing his cause."

Let us examine ourselves, and see if we "fill this bill.

Wednesday, April 24. I called upon S. Trevor, one of the trustees of the legacies of the estate of the late Dea. John Smith, who was an Adventist and a special friend of mine. He left me a thousand dollars by his will, to use for the Advent cause.

His legacies for benevolent objects amounted to about $4,000. The family being opposed to the will, first tried to break it, and failed. Then notes and bills were brought in, which were considered unlawful, and finally the property was disposed of at a considerable less than its value, so that not one of the legacies has been or can be paid. After spending over one hundred dollars to secure this legacy given in my care, both the expense and legacy are lost.

I have often thought that if good men or women have anything to give, they had better give it in their life time, and see that it is rightly used. This would save it from disaffected relatives, who, rather than it should go for religious uses, will expend it all in law-suits.

Br. Smith sleeps sweetly in the cemetery in Cincinnati, not knowing the wrongs that have taken place. He did his duty, however, and will soon come forth to his reward in the resurrection of the just.

I spoke in the Congregational church this evening, on the *soul.* The audience, though educated in an opposite view, received my testimony very kindly, and are led to search the Bible to see if what I stated is really so. The idea that man has no immortality out of Christ, sounds strangely to them.

Thursday, April 25. As I was walking up Fourth St. to-day, I was addressed by a young lady, who said, "Do you not know me?" I soon recognized in her countenance the family look of Eld. Apollos Hale, one of my old and best friends, now of Charlestown, Mass. "Why, is this you, Caddy?" "Yes, it *is* me, and you do not know how glad I am to see you. I have seen no one of my old friends since I came here. I am pleasantly situated, but I am far away from friends and relatives, and I am *so* glad to see you." It was like meeting an own child. I often meet the children of beloved friends who are scattered over the country, to whom I have spoken words of cheer, as a father and friend. And I look forward to the time when the scattered ones will be gathered, and we shall no longer be pilgrims and strangers on the earth, but the living and the dead, will be gathered to the Paradise of God.

I spoke at night on the spirit of man. Many questions were asked about the thief on the cross, rich man, &c., &c., Moses on the Mount, to all of which I gave Scripture answers. It was a good time. The truth is making its way.

Saturday, April 27. I was introduced to Prof. Brown and others, who are to me, personally, new friends and advocates of the truth. Br. B. has been a Baptist preacher; but failing health has led him for a time to a secular calling. In the mean time the Lord has given him light on the coming kingdom.

I dined with Br. E. Harwood, of the Baptist church. A son of Dr. Brisbane was present, with whom, by general consent of the family, the subject of the nature of man and the state of the dead was freely discussed for an hour or more. I met the questions on the rich man and Lazarus, and the usual objections to the Bible view on this subject. Mr. B. said if he was convinced of the doctrine I preached, he would "at once commit suicide!" I told him he would do no such thing. If he should get a clear view of the subject, he would want to live forever. And, said I, no doctrine gives such harmony to the Scriptures, or opens such visions of glory to man, as his absolute mortality, and the well grounded hope of a resurrection to endless life at the second advent of Jesus. Our conversation was an animated one, in which others of the household took part, and I hope for some good results.

I took supper with Br. Jones, of the Congregationalist church. He is a liberal minded young man, a graduate of Kane Seminary. He opened his doors to me, and listened to my discourses with candor. God bless him and his people for their kindness and liberality. We had some close conversation on questions relating to man, and his future; but he had no new light on his side of the question.

As we had no place for meeting tonight, I met friends at the house of Dr. Tibbets. They feel much animated and blessed of the Lord, through the truth. It is pleasant to see such an appreciation of one's labors.

Sabbath, April 28. Attended the First Christian church on Eighth St. Eld. W. T. Moore pastor. Their chapel is one of the finest pieces of architecture in the city. Its cost was over one hundred and fifty thousand dollars. They have an organ of the finest class, and a large choir, and singing the best of its kind. Br. Moore invited me to take part in the services, and treated me in a liberal and Christian manner. He spoke from John 8:45, "Because I tell you the truth ye believe me not." He showed in various ways that the truth was not at first acceptable to mankind. To the Jews it was a stumbling block, and the Greek's foolishness. He also illustrated the subject in many ways, with much interest. He is an able and very interesting speaker. At the close we enjoyed the communion. It was a rich and solemn season. They have a society of some five hundred members, and a large audience.

I had a short interview with Br. Moore, in which he referred to the discussion, and said that he was not interested in such discussions. He thought we had better let the subject alone, and attend to other matters for the salvation of souls, etc. I told him I thought that subject involved this very thing. We had need to know the nature of man, his condition and wants in order to seek his salvation. Here the subject was dropped.

In the p. m. I spoke in Columbia, on the kingdom. There was deep interest. And at night I spoke on the destiny of the wicked, to a large and intensely interested audience, which closed my labors here. A wide door has been opened here to hear the word of the kingdom, and I trust there will be fruit. The time has not come for organization, and so I leave the matter in the hands of God, who doeth all things well.

Monday, April 29. Took leave of Dr. Tibbets, and my many friends in South Pendleton, and came to the city. Here all is excitement. The elements of the political world are stirred up, and all shades of party feeling and sentiment congregate there this week to nominate a candidate for President of the Republic, in opposition to the present administration. But whether such elements can unite in a healthful reliable party remains to be seen. Everything is changing. And "men's hearts are failing them, for looking for the things that are coming on the earth."

I had an interesting interview with Prof. Brown and his family to-day. They are in full sympathy with the Advent faith. If he had health he would devote his whole time and talent to the cause. But as it is, he has to turn from all study and mental effort, and engage in secular business for a time. I also called upon Sr. Dunning, who has been faithful through all the changes of the cause here. Nearly all the old friends and believers have passed away. Sr. Saxon has lately fallen asleep. She kept up meetings at her house while she lived, and was faithful to the last.

An effort in Cincinnati at this time, I think, would be crowned with good. But it cannot be made at present.

I came to Cumminsville in the p. m., and put up with Br. Tibbets, who had arranged for me to speak in the Christian church—Eld. Beardsley pastor. I was cordially received by him, and had a pleasant talk on our faith. He put some questions relating to the thief on the cross, and Moses on the mount, etc., on which he desired light. He had read the discussion, but some things were not made clear as he wished to see them. A more critical explanation, I think, gave him satisfaction. I spoke to an intelligent audience in the evening. The Presbyterian pastor was out, and both he and Eld. Beardsley expressed satisfaction at the discussion of the prophetic word relating to the first and second advents.

From Samuel E. Pearl.

What is the most effectual way to keep young people from going astray after they are converted? We know that the temptations of youth are more violent in some respects than at any other time in life; hence it seems to me, their faith needs more nourishing. When I was in my fifteenth year I embraced religion, at a protracted meeting, and afterwards joined the Baptist church where I then resided. Several young people, of both sexes, and near my own age, joined the church at the same time. Some of these conversions, I have reason to believe, would have been short-lived any way; but others, I think, who now disclaim any relation with anything that is upright and good, might have been good members of the church and ornaments to the cause, if the influential members of the church had taken their minds from their cares long enough to have studied the welfare of the church a little more.

After we were gathered into the church, no more attention was paid to us, only we were told that temptations would come by and by. And a few of us who believed it our duty, without excuses, to attend the covenant and prayer-meetings of the church, were obliged to hear long tedious prayers, and dry exhortations, as well as experiences, from those who were regarded by some as hypocrites, in which no point was gained, or apparently aimed at, more than to see how long-winded they could be. This discouraged some, while others felt a sort of religious obligation to attend, and thus crucify the flesh.

When the Sabbath-school was organized, I aspired and hoped to take a class in the school. But no: an unconverted person took the class I wished; and after a mechanical recitation, dancing or some other amusement was the topic of conversation, each Sunday. My sense of propriety was shocked at this, but delicacy forbade my saying anything about it. I think that most of the other converts shared the same kind of treatment and example.

During all this time there was scarcely a word upon religious subjects spoken to any of us in private conversation, or away from the church, although we met with each other, and with the older members quite often. In short, the church found no religious employment for us; but Satan soon told some of us what to do, and we all, more or less, backslid from God, and many were turned out of the church. Give young converts something to do. Keep them busy in the work of the Lord.

From W. K. Colling, London, Eng.

Old age and infirmities prevent my leaving the house except a little while in the middle of the day, in fine weather when I call to see a few dear Christian rothers and sisters in the Lord. I feel at life is now almost a blank—not eing able to labor for the Lord as itherto. But I am comforted in nowing that our Master does not re- tire from us more than we can per- rm. And I am looking forward to e blessed time of my Lord's second dvent, when the great change shall ake place, and I be fashioned like hrist's glorious body, and be forever ith the Lord and all his redeemed nes.

Dear brothers and sisters who are lso fellow laborers in our Lord's ineyard, you all have much to con- end with from the world and from nany professors of Christian religion. As to the former, I do not wonder at ; but to be wounded in the house of ne's friends, is cruel. But never mind, lear brethren; cheer up. The disci- les here cannot expect a better posi- ion than their Lord enjoyed. But it will all end well. Bless the ord!

rom John Searce.

The Ringgold (Mo.) Advent church as organized last Aug. by Br. Dugger. We are few in numbers, but we have well-grounded hope, resting in our ord and Savior Jesus Christ. He is he rock of our salvation, and, as Br. link said at Clear Creek Conference, "We are settled, *settled*, SETTLED on his rock!" We are laying up treas- re in the heavenly savings bank. Jesus will come soon, and give us our ewards and everlasting glory.

From Alfred Sawyers, Sussex, Eng.

"A word fitly spoken," I find, "*is* ike apples of gold in pictures of silver." Therefore, let us exhort one another daily, laboring in the Lord, for s much as we know, labor is not in vain in the Lord. When I call to re- membrance the past, and think of the much long-suffering of God towards me and my household, my heart gushes out to God with thankfulness for his manifold blessings.

At a very early age I was left to seek my daily bread in the fields by the sweat of my brow. Thanks be to God, I fell among Chiristan people, and for nearly ten years labored in the fields with a man who preached righteousness, and two or three others of like precious faith. But for many years did I walk in the light of mine own eyes, little thinking that for this God would bring me into judgment. But at length I came to myself, and then started out to go to my Father in heaven, confessing my sins, at which time he came out to meet me, and there was rejoicing in heaven and in myself. And now my meat is to carry the message of the glorious kingdom of God, and the redemption which is in Christ Jesus, to perishing sinners.

The day I was baptised into Christ, the minister made use of the words—"Cast thy bread upon the waters, for it shall be seen after many days." I thought how it applied in my case. Brethren, be diligent, for you see the fruits of earnest labor. Sow thy seed beside all waters, for who can tell which shall prosper, this or that; or whether both shall be alike good? God giveth the increase.

I have a wife of like precious faith, who once told me she "never would have anything to do with such a lot as they." But who was she, that she could withstand God? I have also in my own hired house a man and his wife, and daughter, who, by the tender mercy of God, have been brought into the fold of Christ, and there is but one house near us in which we have not one or more souls for Christ. And if the strong man armed is not very cautious, the word will enter there and take root. May God prosper it, is my earnest prayer.

When I think of the Apostle's injunction not to forsake the assembling of ourselves together, and then look abroad over the church and see the cold-heartedness of many, my spirit is humbled within me; for I think surely they must have forgotten they were called to glory and to virtue, and to sit together in heavenly places in Christ Jesus. Would to God they would rally around the altar of God, and get a fresh foretaste of our common wealth, and think of the glorious jubilee when the sons of God shall sit at the marriage feast of their Brother and King, in the glory of their Father, in the kingdom prepared from the foundation of the world.

A sister who is the mother of a family, and lives with me, is about 65 years of age, and has not been able to stand on her feet for seventeen years; and her husband has been afflicted for nearly twelve months. "Whom the Lord loveth he rebukes and chastens, and scourges every son whom he receiveth." May God give them grace and mercy is my prayer, and brethren, we ask an interest in *your* prayers, to call down a blessing.

From A. A. Phelps.

The battle waxes hot, and none but moral heroes can abide the awful contest. Oh! how we need the heavenly unction to enable us to "cut our way through!" Human policy is not sufficient. Knowledge is good, but how empty and vain, only as it is coupled with the conquering love of Christ! I am satisfied that the great want of the church is a *baptism of power*. If Jesus still lives, his promises still hold good. If we had more faith, we should make larger drafts on the bank of heaven, *and get them cashed!* O blessed Savior, pity our unbelief, and let thy people feel the power of thy blood! O flame of Pentecost, sweep over the shivering millions, and warm them into a new and vigorous life! Let *my* poor heart swell with a deeper gratitude, and burn with a purer love for God and man! *O Essential Love*, I pant, I sigh for thee!

From J. W. Rice.

We are still trying to do battle for Bible truth in this part of Illinois, and may God divest us of all selfishness, that we may read and understand the plain teachings of the Bible without prejudice. Our brethren have ceased their open opposition, and have assumed the Indian style of attack, doing nothing openly, but working under cover, saying in private all they can to check the spread of what we conceive to be the plain teaching of the Bible. Neither are they trying to convince us of what they claim to be error; but striving to shut every door against us they they can. And they have succeeded in getting two churches to rescind their choice for pastor. But our God is able to bring order out of confusion, and so far we have nothing to regret: for the persecution has only spread the truth, and we should be willing to bear all things for the truth. Then let persecution come, if only the will of God be that his truth may spread. Pray for us, that our Father may give grace to bear all with patience.

From Mary A Griffin.

About four years since I had the pleasure of hearing you preach in Minneapolis, the first Advent sermon I ever heard. Then my idea of Adventism was very strange. I had believed they were greatly in error. I was asked to read the *Crisis*, and compare it with the Bible. Wherever I saw the Scripture quoted, I turned to the Bible to see if I could not find it conflicting with the doctrine preached in the paper. To my utter astonishment, for such was my ignorance of what the Bible taught, never could I find anything in tracts or paper, but what proved it to be a Bible doctrine. Although I was raised under the teachings of a strictly devoted father and mother, in the Methodist church, I could not say for my own self that I ever before felt the importance of "looking for that blessed hope," and feeling an assurance of a home with the saints in the new earth, that I do to-day. Bless God that I am led to see and feel the need of my blessed Savior. My only hope is in him.

Father is a subscriber for your paper, and is doing what he can to circulate it and a great number of books and tracts. Many are anxious to read them. I believe that they have caused the Bible to be read more by hundreds than it ever has been before. As for myself, I can now read my Bible with an interest I never felt before. Why is it? It is because I see as I could not see before, until I began to read the TIMES, and Whitmore on *Immortality*, and many other works.

To-day I am not well, and while I was resting on my bed, have been reading the *Minstrel*. It contains a balm for every wound. I love to read the hymn—

"What a friend we have in Jesus,
All our sins and griefs to bear."

From E. J. Bently, Cassell's Prairie Wis.

When I look around me, and see the suffering, the trials, and the wickedness that abound, I look forward with impatience to the time when Jesus shall appear and put an end to all these things. I can but realize that the professed followers of Christ (myself amongst them) are not doing all they might do, to advance his cause. I am determined to strive harder to win souls to repentance. I know I cannot do much, but I believe each one of us can do something. Certainly if we sit still, we shall do nothing, and instead of helping others to come to Jesus we shall be stumbling stones in their way, while losing our own inheritance.

My daily prayer is that God will help me conquer self. There I find my greatest enemy. Ridicule from others only tends to make me stronger, and is no trial at all to me. But to conquer myself I find a hard conflict.

We have no regular preaching now. The church is small, and some have moved away, leaving about sixteen members in all. Our weekly prayer meeting is kept up, and I find it good to go there. About three miles from here, at Arena, we can hear preaching by Eld. Geo. Thomsom, who is an earnest worker in the ministry, though laboring under much trial and suffering. May God ever bless the poor lame preacher, who is rich in faith. I would that all Christians would labor as earnestly as he and his church do. How can we expect to win sinners to repentance when Christians will not do their part? If we love God, feel that he loves us in return, and then we are blessed in striving to live for him, let us not be backward in telling it to others.

From J. Mc D. Mitchell, Arkansas.

Having received the TIMES, a welcome visitor to me and my little family, I can say it has caused the scales to drop off my eyes, and explained that which I never thought of before; and now I can thank God that I have seen the truth as it is in Jesus, and am led to believe it with all my heart. Now I can rejoice that I am freed from the traditions of my fathers, and the Platonism of this day. I was at a meeting some distance from here not long since. When the services broke up, I gave the preacher a number of the TIMES, and asked him to read it. He read a little and then handed it back to me. I asked him how he liked it, Oh! he reckoned it would do. Then I asked him to *subscribe* for it. No, his Bible would do for him.

Another brother was reading the paper, when he says, "Br. Mitchell, this teaches that man has got no immortality this side of the judgment!" Well, said I, is not that what *the Bible* teaches? He said it was not: that his Bible taught him that he had a never-dying soul to save. He said, "Of course this mortal will put on immortality at the resurrection, or judgment." Then I asked him if that was not proof enough that he had no immortality now? Then the preacher remarked that "if we did not have it within us, we never could put it on!" I told him I was certain that we did not have it within us, for the Bible taught me better than that. It teaches me that through faith and obedience we obtain the promise of it; and that we shall not receive the gift until the last day, or at our Lord's coming. They both turned from me and walked off, saying, that they knew that they did have immortal souls. I told them, that was a sorry way to prove it. At first I had a "right smart" crowd around me; but only one stayed to hear what I had to say. I gave him the paper. He said he was a Methodist. I have heard from him since, as about to turn Adventist. Just one copy of the TIMES did it. Thank God that there is some few out of the many called who will receive the word gladly.

Brethren, pray for us. Pray also for them that are running to and fro, that their knowledge may be increased to see the truth as it is in Jesus, and many led to rejoice that the coming kingdom is near at hand.

Our Young Folks.

Keep to the Right.

BY M. S.

There's a path of wrong, and a path of right,
Which opes to each child at its morning light:
In the early morn of its youthful days,
Oh, keep to the right, to the right always.

Each dear little child of promise so bright,
Like a sweet rosebud unfolding in light,
May add to the bud the grace of the rose,
And be fairer far, as older it grows.

Then keep to the right, each dear little child;
Strive for a spirit that's gentle and mild,
Say, "Mamma I,ll do whatever you say,
And thus I'll be good, and happy alway."

—*Child's Friend.*

Lesson from a Pin.

"Mother, I want a pin," said Henry, "please give me one."

"I see one glistening on the carpet at your feet," his mother replied; "you have only to stoop and pick it up."

"O I just threw that away"—with a gesture of contempt—"it's crooked."

"Couldn't you straighten it, my son?"

"Don't know; don't want to bother," mutters Henry.

"My little son must not feel it a trouble to convert a useless thing into a useful one at any time. When it is done so easily too."

"Pins are nothing," continued the boy, "you can buy a whole paper for ten cents, mother."

"True, Henry. Yet, if you could visit one of the large pin manufactories, either in England or in this country, and see what numbers of hands are employed, and how many processes have to be gone through with before that little article is finished, you would never again despise a pin. Hand me the crooked pin."

Henry picked it up and passed it to his mother, who straightened it with her fingers in a moment, and then laid it on her hand with three or four others, saying to him, "There, you may have them all, if you will tell which is the crooked one."

"I can't," returned Henry with a smile, "there is no difference now, they are all straight. I didn't think it could be done so easily; I will try it myself another time."

"Do; it may help you to something higher."

"I believe, mother, cried Henry growing enthusiastic, that I'll go round hunting for crooked pins, on purpose to straighten them."

"It is my opinion that wouldn't pay," said his mother, smiling in her turn, "and you could do better. However, as I just now intimated, the habit of straightening a pin for use might lead to straightening things of more importance. There are little faults of character, Henry—crooked things; if you say, O, they're such small things—of no account, instead of taking pains to straighten them, it will always be the worse for you and others. And the longer you allow this kind of a crooked thing to stay crooked, the more difficult will the straightening be, until at length this Scripture will be entirely true of it—"What is crooked cannot be made straight."—*Sel.*

The Cold Water Boy.

Behold a table with boiled turkey and ham, with vegetables nicely cooked and gravies rich and juicy. There sits a father at its head and the mother opposite and guests are seated on either side; there is no lack of good humor, and merry jest to give spice to the conversation.

There are children too: a boy of ten and a little girl of eight. They listen intelligently and attentively to the remarks of parents and guests, and look up into the faces of one another with interest. Behold, decanters are brought in; glasses are filled, and one and another sip the sparkling wine.

"Excellent!" exclaimed one smacking his lips. "Fine!" echoed another, with glass refilled.

"Shall I drink wine with you, my lad?" asked one of the gentlemen, bowing to the boy.

"Is not your glass filled, William?" asked the father. "John, fill William's glass," turning to the servant. Slowly did William turn up his glass to receive the rosy liquor.

"Drink with the gentleman, my dear," whispered the mother encouragingly. The boy blushed and cast down his eyes, but he obeyed not. Was he frightened? Was he diffident?

"My son, did you not hear Mr. Black address you?" said the father quickly and sternly.

"Drink wine with him, William."

Accustomed to obey his father's slightest wish, the boy's lip quivered, but he obeyed not.

In a moment, raising his eyes and looking his father full in the face, he said manfully,

"Father, I am a soldier in the Cold Water Army, and I can't drink wine."

"Brave boy," exclaimed one of the gentlemen, setting down his glass.

"The Cold Water Army must conquer if every soldier stands his ground as well," said another, regarding William with great respect.

"We will excuse you, my son," said the father in a softened voice, and though they sat long at the table, his glass was not again raised to his lips. There it stood, untasted and full. Yes, the cold water ranks can boast of other soldiers as brave as William.

Stand firm my boys; let no one beat you from your ground. Be up and doing. Intemperance is stealing about seeking whom it may devour. Break his weapons, destroy his engines, give him no quarter.

"COLD WATER! COLD WATER!"

Let this shout of triumph be heard all over the land, from city and hamlet, from mountain and glen.

Cold water! cold water and victory!
—*Young Pilgrim.*

Felix, the Martyr.

The most excruciating tortures were frequently inflicted on many of the ancient Christians who refused to deliver up their copies of the Scriptures to the heathen; but all kinds of suffering and even death itself were nobly braved by many Christian worthies, to whom the book of God was more precious than life. Felix, an African, being apprehended as a Christian, was commanded by the civil magistrate of the city, to deliver up all books and writings belonging to his church, that they might be burned. The martyr replied that it was better he himself should be burned. The magistrate therefore sent him to the Pro-Consul at Carthage, by whom he was delivered over to the Prefect of the Prætorium, who was then in Africa. This supreme officer, offended at this bold and candid confession, commanded him to be loaded with heavier bolts and irons; and after having been kept in a close and miserable dungeon nine days, ordered him to be put on board a vessel, saying he should stand his trial before the Emperor. In this voyage he lay for four days ander the hatches of the ship, between the horses' feet, without eating or drinking. He was landed at Agragentum, in Sicily: and when brought by the Prefect as far as Venosa, in Apulia, his irons were knocked off, and he was again asked whether he had the Scriptures, and would deliver them up. "I have them," said he, "but will not part with them." On making this assertion, he was instantly condemned to be beheaded. "I thank, thee, O Lord," exclaimed this faithful and heroic martyr, "that I have lived fifty-six years, have preserved the gospel, and have preached the faith and truth. O my Lord Jesus Christ, the God of heaven and and earth, I bow my head to be sacrificed to thee, who liveth to eternity.—*British Workman.*

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Advent Christian Times.

CHICAGO, ... ILLINOIS.

TUESDAY AFTERNOON, May 7, 1872.

THE ADVENT CHRISTIAN TIMES

is published weekly by the Western Advent Christian Publishing Association, at Chicago, Illinois.

TERMS: { Two Dollars a Year. One Dollar for Six Months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

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Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c, 30 copies for $1. Don't fail to read and lend it.

"Good Tidings."

This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 50c. in paper.

Communications.

Accepted. "Plainly Written;" "Has Man Inherent Immortality?" "Wandering in Prayer;" "Remarks on Mat. 12:32, 33."

"What ailed the Meeting" is well written, but leaves the "ailment" too indefinite to be of general interest.

To Correspondents.

L. F. HOVEY. Your good letter was fully appreciated. Thanks.... J. N. PORTER. You will find a list of books in the TIMES. We should hardly know which to send for you.... AVERY BROWN. Be steadfast, and you will yet have those of like precious faith around you.... J. COOK. Thanks for your suggestions. We comply.... W. JOHNSTON. It is all right.

Pub. Fund.

Mary Griffith 50c; Willie Griffith 10c, Eddie Griffith 10c; S B Walker 50c; J G Kelley $1; G S Harwood $1.

For Expenses Of Removal

The credit of $7 to S E. Mabey last week, should have been to Brs. Broadbent and Prince. Br. Mabey wrote for them

Genoa Church, by E. H. B. $7.10.

Pledges for Norwegian Tracts.

I C. Wellcome $25; Mrs Hall $2; Sr. * * * $1.

Letters Received,

TO SATURDAY, MAY 4.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

E B Burlington
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J Cook
A M B Graham
G Thomson
H G McCulloch
P Livingston
W Johnston
E H Wheeler
L Reimer
M S Benson
W Ingmire
T Gale
C H Williams
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J Ecker
D N Laing
A K Warner
I D Barlow
W Branch 2
W N Pile
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J L Slick
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J A Trimewood
F H Kenny
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L Z Lotspeich
J Brinkerhoff
H Cashman
E W Churchill
L P Lowrey
O B Hurlbut

Books and Tracts by Mail.

E B Holmes 2
G W Crosby 3
I C Wellcome
J L Slick

Marriages.

KENISON—RAY. At Manchester, Iowa, by Eld. F. H. Kenny, March 18, 1872, Henry O. Kenison and Mary A. Ray, all of Manchester.

FRITZ—CHAPMAN. At the residence of the bride's father, April 28, by Eld. W. C. Hicks, Mr. W. S. Fritz, of Watrousville, and Miss Elizabeth Chapman, eldest daughter of Thos. Chapman, Esq., of Almer, Tuscola Co., Mich.

Obituary.

[illegible].—Died, at my residence in Lexington, Mich., Friday, April 19, 1872, my father, Geo. Wright, Sr.; aged 74 years, 6 months, 13 days.

Eld. Bathrick, F. W. Baptist, preached an earnest, truthful and touching discourse in the Baptist house. Text: Mat. 25:23—"Well done, good and faithful servant," &c.

"We sorrow not as those who have no hope."

Crisis please copy. GEO. WRIGHT, JR.

BRIMHALL.—In McKean Township, April 16, of Paralysis, Sr. Brimhall; aged 78 years.

One by one we pass to that bourne from whence we are assured we shall return with rejoicing, and crowns of fadeless light. None have known this cheerful saint of God in her life, but rejoice in her happy, heavenly themes; and when she fell, it was in a moment, but the sweet, calm, heavenly smile bathed her features with an untold beauty. Such a sweet face I never beheld on a person of her years.

The mourning ones have the warm sympathy of numerous friends.

The subject of a few thoughts on the occasion was "How say some among you that there is no resurrection from the dead?" (1 Cor. 15.)

"Time hastens on, soon the morning will dawn,
When the King shall in glory descend;
He will shortly appear and wipe every tear,
From his dear mourning children who weep."

Crisis please copy. J. A. N.

PATTERSON.—Fell asleep in Jesus on the morning of April 18, 1872, John Richard, son of Richard and Mary Patterson, of Utica, Minn.; aged 13 years, 2 months and 3 days.

His last sickness was very trying, being attended with severe pain, which he bore with Christian patience and fortitude. He spoke calmly of his death, divided his little property among his friends for mementoes, when his voice should be hushed in silence. Within a few days of his death, after suffering excruciating pain, as soon as a little easy, he commenced singing the "Rock of ages." He sang the first verse down to the last line—

"Save from wrath and make me pure,"

which came forth from his bright lips with such feeling and force that it so wrought upon [illegible] father's feelings that he left the room. But [illegible] continued on and sang the next verse.

After mortification set in he [illegible] Jesus was his friend, and he should come [illegible] the morning of the resurrection. While thus [illegible] with death he sang the beautiful and appropriate hymn—

"Shall we meet beyond the river,
Where the surges ne'er shall roll,
Where in all the bright forever,
Sorrow ne'er shall pierce the soul?"

On the 10th a large number of friends assembled at his parent's home, where I offered a short prayer when the friends formed themselves into a procession with the relatives of the deceased and followed the remains to the place of worship in Utica village, where a discourse was delivered to a large congregation by the writer, from Job 19: 13, 25, 26, after which we followed to the grave the precious dust which was there to await the time when the Redeemer shall come and again stand upon the earth, and speak the life-giving word to the buried dead. Then this lamb of the flock shall be gathered into the fold of the great Shepherd, and wander with him to living fountains of water that will never run dry, where we shall meet our loved and buried dead in Christ beyond the river, where the surges cease to roll. RUTH M. ROWELL.

Book Notices, Etc.

THE *Lakeside*. Though noticed thus late, it came early to our table, the blooming May-flower of Western Literature. The *Lakeside* is now a settled fact—a success. We note in the present table of contents among others, the following articles as of special interest; "Sir Charles Dilke at Home; the Science of Lying; the License system of Taxation; California Savages. The Editorial departments are well sustained.

KING *Alcohol*; impeached, convicted, and would we could say *executed*, also. This is an address by Rev. C. H. Fowler, of this city, upon the new liquor law of this State, and is an ably prepared and exceedingly valuable document. No temperance man can do without it. We feel obliged to Carpenter & Sheldon, publishers of "the Chicago Pulpit," for a copy.

"INTER-OCEAN" is the name of Chicago's new paper. It makes a handsome appearance, its department heads are well chosen, and well filled with choice matter. Its tone is moderate, but firm and decided. It is Republican in politics, and committed to the principles and interests of that party. It bids fair to take the place in Chicago occupied by the *Times* in New York. It is published at 20c. a week, or ten dollars a year by mail.

Address: "The Inter Ocean," 14 Congress St., Chicago.

THE American Tract Society, 150 Nassau St, New York, will send their illustrated Weekly the remainder of the present year for one dollar. The last number contains a fine picture (portrait) of "the Jubilee Singers," from the Freedmen's College in Tennessee. By the way, we learn on the best authority that some of the young men of this band of singers, having accidentally fallen in with a copy of "Constable," are deeply and favorably impressed with our views of the nature of man and his future. We commend the *Weekly*, with their pictures, to all.

REFORMATION AND REVOLUTION: Fifty Aphorisms; by J. J. Van Oosterzee, Professor of Theology in the University of Utrecht, Holland; translated by E. Vanorden; heavy tinted paper pamphlet 25c; Carpenter & Sheldon, Publishers, Chicago. These Aphorisms formed the basis of a two days discussion by the last Evangelical Alliance at Amsterdam, and have been criticised or commended by the leading theologians of Europe. Their translation here will be welcomed by all who are interested in kindred subjects. The eminence and well known ability of Van Oosterzee entitle his condensed views upon the dangers and needs of Protestantism to unusual consideration. They show great care and research, and some of them will provoke severe criticism.

Notices, Etc.

To the Churches co-operating with the N. Y. State Conference:

Have you all made your statement, as requested, to our Secretary, in his last report. If not, please give him the name of your minister, the number of members in your church, its service, how, when and where held; and such other information as may be of interest or necessary to carry into practical effect the tabulation of our Conference statistics.

Will some brother or sister in each church do this without delay. Direct to Wm. E. Brown, South Butler, Wayne Co., N. Y. D. COGSWELL.

Indiana Tent.

Brethren in Northern Indiana who have subscribed towards this enterprise are notified that the money is needed as the canvass is already out. Those who have not subscribed are notified that their assistance is needed. Shall we not manifest a zeal worthy of the cause in which we have engaged? E. C. ANDRUS.

To the Brethren.

I am engaged in preparing a work, designed especially for the ministry, on the importance and necessity of preaching the second coming of Christ, as an event nigh at hand. My object is, in cooperation with the brethren, to have a copy placed in the hands of every minister of the gospel in the United States. All can see the importance of such an enterprise. If one only out of five hundred could be induced to give the trumpet a certain sound, it would pay for the labor and outlay. Of course, it will not be expected that those for whom the work is designed, will purchase it. This will be the work of our brethren all over the country to see that a copy is placed in the hands of every preacher of the gospel.

I propose then to request pledges and subscriptions from the brethren, in order to secure its publication, the amount subscribed to be repaid in books, if required. The nature of the work may be gleaned from the following outline:

The Christian minister—a watchman; the duties of a watchman; Watchman, what of the night? The time of the end; Signs of the times—Fulfillment of Prophecy; Prophecy in relation to the First Advent; Prophecy in relation to the Second Advent; Signs of the Second Advent, Celestial, Terrestial, Moral, National. The Papacy, Spiritism, Time, Tarrying Time, etc., etc.

I would also state that the work will be useful to all for reference, as it will be largely interspersed with Scripture quotations. Any who may feel disposed to aid in this enterprise, may address Miles Grant or G. T. Adams, *Crisis* office, Boston, Mass.; J. V. Himes, TIMES office, Chicago, Ill.; or myself at Arena, Wis.

[n54tf] GEO. THOMSON.

PLEDGES.

Jos. Laclar, $10.

Notice.

As our next Q. M. is in a new field, let there be a general gathering of the brethren and sisters. Come to work for God with hearts imbued with the love of God, and prepared to work in and give a new impetus to the cause we love.

The Campmeeting Committee are especially requested to be present to decide when and where the Campmeeting shall be held, next August or September. We wish the Committee to examine the several places already viewed, and decide which they will choose. The Committee are: D. A. Dickinson, D. Moore, I. Cooley, D. R. Lewis, A. G. Lewis, M. V. Plank.

F. H. KENNY,
Chairman Campmeeting Committee.

To the Advent Christians of Iowa:

Dear Brethren: We have bought a tent for our Conference use, and have paid for it except about FORTY DOLLARS. We had enough subscribed to pay for it entirely; but some of the subscribers proved delinquents, and do not even respond to my letters. What shall be done? Shall our tent lie unused all Summer? Who will take the trouble to look up those who promised to pay and have not done so? Who will collect the balance due, and then take the tent and go forth in the name of the Lord, to proclaim the gospel of the kingdom. It is time we began to wake up to this matter. D. A. DICKINSON.

Appointments.

MICHIGAN.

The fourth Q. M. of the Northern District A. C. Conference of Michigan will be held with the church in Ashland, Newaygo Co. five miles south of Newaygo, commencing Thursday eve. May 23, and holding over Sunday. Inquire for A. Lamson. We hope to see a full attendence at this meeting. Come brethren, in the Spirit to work for the salvation of men.

JOHN BOWER, Chairman.

Br. Scott has sent an appointment for the above Q. M. for May 30. Which is right? ED.

ILLINOIS.

Genoa, May 12, and every alternate Sabbath, until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Ackerson's S. H., Ogle Co., May 8.
White Rock, as Br. Hoss may arrange, May 9.
Elida, May 11 and 12, in the a. m.
Lynndenwood, as Br. Stocking may arrange May 12, in the eve., and longer if desired.
C. C. MARSTON.

WISCONSIN.

The annual camp-meeting of Wisconsin will be held on the on the old camp ground at Prairie du Sac, Sauk Co., beginning June 1, and holding over two Sundays. We shall make an effort to have Br. Grant with us this year, and hope to be successful. Other new ministers are expected, as well as the home preachers. Let all come with hearts fired with heavenly zeal, and let us have the greatest rally from every point that Wisconsin has ever witnessed. We expect a glorious meeting, and a time of God's power. Let none fail to come because of a little sacrifice. If the Jews were required to leave home, and live in tents seven days in the year to worship God, we can also afford to, if we say to the world, "Get behind me, while I go up yonder to worship."

Accommodations as in other years, with improvements. Those coming on the Milwaukee & St. Paul R. R. (Prairie du Chien branch) will stop at Mazomanie and take stage at 5 p. m. for Prairie du Sac—10 miles. On the Northwestern R. R. from the east, by way of Madison, stop at Lodi, and take stage at 5 p. m. for Prairie du Sac—11 miles. From the west, stop at Merrimack, and take stage at 2 p. m.—10 miles. From La Crosse direction, stop at Portage City, and take river boat, or stage. Come early.

O. S. KNAPP, P. W. MATTS, WM. SHELDON. } Committee.

N. B.—The Annual Conference will meet on the same ground. Probably holding its first session June 5. Let delegates be sent by all the churches. We hope ministering brethren will not only come themselves, but encourage others to attend. WM. SHELDON, Sec'y.

Prescott, as Br. Shepard may appoint, June 9.
L. C. COLLINS.

The Third Q. M. for the Southern District of Wis. will be held at Magnolia, commencing May 10th, and holding over Lord's day. Br. Sheldon is expecting to be with us, and other ministering brethren are invited to attend; also the brethren from all the surrounding country.

This will be the first meeting in our new chapel, and we are anticipating a good time in the name of the Lord. Come one, come all.

G. G. GODFREY.

MINNESOTA.

Maine Prairie, Stearns Co, May 19.
Independence, Wright Co. May 26.
West St. Paul, June 2. L. C. COLLINS.

St. Paul District Q. M. will be held in the township of Cottage Grove, commencing Friday eve. May 17. Friends coming by the way of St. Paul will stop at Newport, and those coming by Hastings will stop at Langdon Station.

Ottawa district Q. M. will be held at Scotch Lake, La Sueur Co., commencing Friday eve. May [illegible].

Hutchinson District Q. M. will be with the Bear Creek church, McLeod Co., commencing Friday eve. May 31.

Winona District Q. M. will be held at the time of the Annual Campmeeting at Utica.

I would also give notice to the churches that collections from the Mission Boxes will be made by the Clerk, or some one appointed for the purpose, and that the same be forwarded to the Treasurers of the several Quarterly Conferences.

GEO. W. MILLER, Evangelist.

Medo, Blue Earth Co., Weston S. H. Sat. eve. 7½, and Sunday morn. 10½, May 11 and 12.
Goodwin S. H. 2½ and 7½ p. m., Sunday May 12.
Owatonna, Fitzsimmons S. H. Saturday eve. and over Sunday, May 17, 19.
S. C. WELLCOME.

IOWA.

The third Q. M. of the Iowa Christian Conference will be held with the Church of Christ at Tama City, Iowa, May 23, and continue over Lord's day. Strangers may inquire for Br. M. A. Newcomb. Hope that there will be a goodly number at this meeting, as this is the first of the kind held by this Conference, so far south as this.

ALONZO RAYMOND, Clerk,
Per PETER S. W. DEYO.

Q. M. at Greenfield, Adair Co., commencing Friday eve. May 31, and holding over Sunday. We expect Br. D. S. Clark will attend this meeting. These meetings have proved a great power for good; let there be a general attendance at this one. WM. MORPHY, Sec'y.

Warsaw, June 1 and 2. N. C. MILLER.

The third Q. M. of the A. C. Conference of Iowa, Manchester District, will be holden in the Odell S. H. situated about 2½ miles N. E. from Greeley, commencing June 14, and holding over Sabbath.

The brethren that enjoyed our last Q. M. at Elkport will only need to know when the next one will be held to insure their attendance, for we all love good things, and such a feast will but sharpen the appetite for more of the same kind.

To those that were not there, we we wish to say, important business will come before this Conference, and we wish all the lovers of Jesus to be there. Come to work for God and his cause. Come filled with the Spirit, praying that God will give us souls for our hire. This is a new field, all ripe for the harvest.

M. J. JAMES, Sec'y.

MISSOURI.

I purpose to hold a discussion with a Spiritist, May 25 and 26, near Valparaiso, Mo. Subject: Resolved, That man has a continual conscious existence after death, or the dissolution of his earthly body. H. T. Warner affirms. I deny.

N. C. MILLER.

Near Valparaiso, May 12.
South of Milan, May 26, and June 30.
N. C. MILLER.

ARKANSAS

The third Q. M. for Blue Mountain District will be held at Flatwood, with the church, at the place selected by Br. Bishop, June 22 and 23.

J. B. BROWN, Sec'y.

NEW YORK.

Darien, May 12.
Javanan, White S. H. May 17.
WM. INGMIRE.

Advertisements.

The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

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The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 50c. a year. Ten copies, $4 Fifty copies, $18. tf

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, A. A. Phelps, and H. A. King. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To new subscribers to *both* journals, $2.50 a year.

The Bee-Keepers' Journal and National Agriculturist, on trial, three months, for ten cents, or 15 months and best Bee book, German or English, for $1. Splendid premiums for 1872. Movable Comb-Hives, Italian Bees, &c., for sale. Fifty per cent. and great inducements to agents.

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This cut shows the thimble and lug for the tension rod across the bottom of the axle, from thimble to thimble, and the socket for the bottom, or the sand-board, as the case may be. I also use a sand guard to keep the dirt out of the shoulder of the hub; but it is not shown in this cut.

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"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 40. CHICAGO, MAY 14, 1872. WHOLE NO. 420.

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR

TUESDAY AFTERNOON, May 14, 1872.

Warleigh's "Demonstaation."

Selections made for THE TIMES by C

Says Rev. Henry S. Warleigh, Rector of Aschurch, Tewkesbury, England, in his very recent work entitled *A Demonstration of the Extinction of Evil Persons and Evil Things:* It is to the glory of the church of England that she expunged the doctrine of endless miseries for the wicked from her Articles; and by her supreme court she has formally declared that she disowns it; and it is high time that some one, regardless of his interests and the esteem of his fellows, should boldly proclaim that those of her ministers who reach it have no legal standing within her pale *any right to eat her bread.* (p. 7.).

After the second death there will be no prospect of resurrection, nothing but endless extinction; by which the wicked become as though they had never been. (p. 25.)

It is the extinction of the wicked in which we believe; and this makes all the difference in argument. Annihilation is the destruction of the *particles* of which a thing is composed; extinction is the destruction of the parts of a thing; so that it ceases to be what it was: and when we apply this word to a human being, we mean that the parts of his wondrous organism are separated and destroyed; and he is an organized, living man no longer, though the particles of which the parts were composed still exist. (pp. 26–7.)

When, in the great assize, the sentence of death is passed upon the then resuscitated sinner, he will be destroyed as a living man: his life will be brought to an end. He will live no longer, and the process by which this is brought about is called in Scripture, 'destruction.' This brings the unconverted man to an end, *as man.* It is the total and final extinction of his life, though not the annihilation of the particles of which he was composed. (p. 20.)

Now what is our duty as Christians but just to believe what God tells us in his Book, whether we have before believed or not? We are guilty of amazing presumption if we believe or teach that he does not mean what his words naturally and lexically do mean; for that we have received the philosophical heathen dogma, that man cannot die, that he must necessarily live as long as God himself lives. What is this but rationalism, and the very corruption and false philosophy against which St. Paul so solemnly warns us? And we are equally guilty if we plead that we have been taught the contrary to this natural meaning by our great and learned divines. What is this but making the tradition of the Christian elders the standard of our faith, just as the Rabbies, Scribes and Pharisees made the tradition of the Jewish elders the standard of theirs? And when any, who, with humble prayer, seek their faith from the word af God alone, and who read, mark, scan and inwardly digest that, try to point this out, the teachers of popular Christianity stop their ears, and call us infidels and heretics. But the cloud of dust which they cast at us, judicially blinds their own eyes! Will they suffer us to entreat them to pursue a different course? (pp. 26–7.)

It is one of the greatest difficulties to clear our minds and conceptions from the meshes in which they have been so long entangled. The perplexity arising from this is the greater in as much as our literature is involved and held fast as in a net, while—to make the difficulty greater still—they who try to correct the misconceptions and bring back theological modes to the Bible, and to the primitive standard, are counted as ignorant heretics, whose aims are to introduce skepticism and rationalism instead of faith. The Reformation did a mighty work toward clearing our ideas, and Luther wished to extend it to the corrupted doctrine concerning the ultimate state of the wicked. But one man could not do everything; and what he and his fellow reformers left unfinished, their followers have not completed. Hence, our present ecclesiastical and doctrinal complications. The Church of England did a great work in purging her Articles from the dogma of endless torments, but her ministers have contrived to neutralize her efforts by their unscriptural teaching; and yet they eat her bread. (p. 42.)

Let these passages be impartially considered; and, further, that there is not a single passage in the whole Bible of an opposite tendency, and who will undertake to say that the Scriptural idea of unquenchable fire is an endlessly burning flame: as if that which was cast into it was ever being devoured, but never burnt up? The true idea is, that whatever was subjected to it should not be rescued from the flames, but should be utterly and endlessly destroyed. It is not an endless process, but an endless result. One would think that the text we are examining would of itself be sufficient to point this out. It speaks of chaff being subjected to the fire. What is the action of fire upon chaff? Is it that it is preserved in the fire? Is it that it is endlessly burning and never burnt up? It is really too absurd to be entertained for a moment. Why then do otherwise sensible persons say, that the meaning is that the wicked shall ever be burning in hell fire, but never burnt up; endlessly living and writhing in flames. They who hold this, must hold also, that the revealing Spirit has used a strangely inapt figure to teach us his mind, if this is his idea. Here is chaff cast into the fire; it is burnt up so that it is chaff no longer; and our opponents say that represents wicked men, who shall be thrown into hell fire, where they shall *not* be burnt up like chaff, but where, as living conscious, sensitive men, they shall live, and be ever burning, yet never burnt. It is this wretched handling of the Bible which has brought it into disrepute among unbelievers at home, and among civilized, educated heathen abroad. And yet we pretend to lament the little success the gospel meets with. It is time that the eyes of the public should be opened, and that ignorance and hypocrisy should be unmasked. To speak flattering, pleasant words would be unfaithfulness to God and his truth, and we will not use them while his word is so abused and distorted. Mat. 3: 12, then, teaches that the wicked shall become like burnt up chaff; and it thus stands in harmony with all the rest of the holy oracles. (pp. 44–5.)

Let no one fear to believe what God reveals, and let him not prostitute the common rules of literary interpretation, and his common sense, to the traditions of men. (p. 78.) (*To be continued.*) C.

What I Know about Adventists.

Although not personally acquainted with many Adventists, yet I have been among people of that faith frequently, and have noticed with some surprise, one of the peculiar objections that is forever being introduced to the doctrines which Adventists believe to be part of "the faith once delivered to the saints." If "an outsider" may speak of the impression made upon him in looking over the various denominations now in the field and claiming to be the elect, he certainly must endorse the words of one, who, though not a member of any sect, has given considerable thought to the evidences and doctrines of Christianity, and said, "if we care for Scriptural authority in doctrine, the Adventists stand upon firmer ground than any of their opponents."

But the objection alluded to, and strenuously insisted upon,—is, that if the doctrine teaching the absolute destruction of the wicked is held to, and their eternal conscious torment denied, it gives wicked people a license to do wickedly, and places before them a less motive to godliness than the orthodox doctrine furnishes, and that in consequence the church will have fewer accessions to its membership, and the number of them who shall one day walk with him in white will be greatly diminished.

It is proper always to judge of doctrines by their fruits. But I fancy this objection arises from a very superficial examination of the results of Advent teaching, or may be from no examination at all.

Certain it is that if the doctrines concerning the nature of man, immortality, the future of the wicked, etc., as taught by Adventists, are productive of mischief, we should be justified in expecting that the views considered so orthodox, and so opposed to those, ought to be working a great reform among men, and rapidly bringing in that day when all men shall know the Lord.

From one generation to another the doctrines of eternal life in misery has been the theme of countless sermons and personal exhortations, until if there were virtue in it, the world ought to be better than it is, and Christian people who profess to believe it, ought to be more zealous under its influence. Yet scarcely one can be found who believes that the religion of our Lord Jesus Christ is making that rapid advance into, and victory over the dark places of the earth which we believe it ought to make, when we remember that "the *Word of the Lord* is quick and powerful, and sharper than any two-edged sword."

Eighteen centuries have been sufficient to establish Christianity over but a small portion of the earth, and even many of the conquests once made are now lost. Both Mohammedanism and Paganism prevail now where Christians once dwelt. The question then arises, what restricts Christianity to this small proportion of the inhabitants of the earth? How comes it that among the enlightened upon whom the popular theory of immortality (which is so free from anything gross!) and future punishment (so exquisite and refined!) has been urged as part of the word of God—in which eternal blessedness is said to be placed in the alternative with eternal misery—so few make their election to be on the safe side? Whatever circumlocution may be indulged in on this subject, the plain truth is that men do not—*cannot believe* such a fearful doctrine, and regarding it as untrue they *risk the whole matter*, and at heart believe that God will, somehow, save them at least from such a woful end, and they unconsciously, but not the less certainly, dismiss the matter from their thoughts.

This is the result of teaching the popular doctrine concerning the destiny of the race, and it is because these things are not taught in the Bible that the preaching of to-day is so ineffectual and leads so few to a better liife.

The word of God is the powerful messenger that is to be used in the conversion of the world. But when men promulgate heathen traditions, and Platonism is taught instead of the truth as it is in Jesus, the church need not wonder that its growth is impeded and worldliness increasing.

This sad state of affairs is nowhere more evident than among those who cry loudest against Adventism, and who predict a flood of iniquity if their doctrine is taught.

In my inquiries among Christians, of what are usually termed Evangelical denominations, I have found them ready to admit that Adventists are, as a rule, good people,—that they are among the most earnest and self-denying workers in every good cause,—they never call names, nor consider themselves *the* depositories of the Divine will,—it is not their way to describe other professing Christians as blasphemers or infidels; but wherever there is a good work to be done, children to be taught, misery to be relieved, or any cause of liberty and progress to be helped, there the Adventists are to be found without a thought of sect or self. Can an evil tree bring forth good fruit?

And yet how the hands are lifted in horror and fear settles upon the hearts of people if Advent doctrines are explained or taught. When I have looked upon the Advent people and perceived the spirit they manifest and how they abound in good works—that they are generous with their means, and following the example of him by whom all Christians profess to be guided, I have been constrained to say "what I know about Adventists."

A BAPTIST.

The Graves Were Opened

Many curious questions have been asked about this, but we shall know it all by and by. We cannot tell whose graves were opened, but the word of God says, "Many bodies of the saints which slept arose," &c. I do not think it likely that they died again: Christ was soon to go up, and it appears seemly that He should be accompanied by trophies; and I believe that amidst the shout, "lift up your heads, ye everlasting gates," &c.,were the voices of the saints who arose from their graves.

Here we learn the condition of departed saints—they rest: no terror or fright disturbs them, for they sleep in Jesus. There is nothing injurious in sleep—it is not a permanent state—the saints will not sleep always. We see also these saints had an interest in our living Lord. Our loved ones in the tomb have as much interest in him as we have—death makes no difference.

We are not told of any communications these saints made to those to whom they appeared; so, on the Mount of Transfiguration, Moses and Elias did not relate what was passing above.

The saints of old had an interest in Christ's death—those who trusted him while looking forward, as well as those who trust him looking backwards. We see by these saints rising from their graves, that Christ unlocked the door of the grave for others as well as for himself.

Every man shall rise from the dead in the last day, but every man will not rise by the same power or principal. The believer rises by virtue of his union with Christ. The resurrection of Christ is the seed of the resurrection of his people—the seminal of the glorious harvest. The wicked will rise by virtue of the mandate of the Judge.

May we be found not summoned to appear before the Judge, but rising in union with Jesus, to receive the crown of glory and joy which his blood has purchased!

Christ is "the first born from the dead"—a strange place to take birth from! Our glorious Christ took human life from the blessed virgin; on the altar of the cross he laid that down. He never took it again, but rose in power of divine life. He took life from the tomb, where sin had consigned our life.

After his resurrection, Christ spoke of his "flesh and bones;" he never spake of his blood—that was the life, and he had laid that down. Therefore the "*gift* of God is *eternal life* in Jesus Christ our Lord.

Remember these three things:—Sin is the strength of the law: the blood of Jesus is the strength of the gospel: and the resurrection of Christ is the strength of faith. If Christ be not raised our faith is vain; but blessed be God, "He is raised from the dead," and all believers are saved.—*The British Herald.*

The Effort—The "Good Tidings."

Believing that the great and glorious bible truths held by us as a people ought to be more widely disseminated, it was proposed at the National Conference, held more than two years ago, that a book should be written by brethren selected for the purpose, which should present some of the doctrines that have been so obscured by tradition as to have been lost sight of by the church; embracing, however, only such as seemed essential, and might prove the most interesting and instructive. There was considerable delay in preparing and publishing it, but early in September an edition of two thousand was published, and is now nearly exhausted. But it is very desirable they should go out much faster.

"Good Tidings" is a book that should be extensively read by others than Adventists. As publisher, I have arranged to have them sold at a much reduced rate. It is quite certain there are now thousands who would readily buy the book at the price it is now offered, if they knew of it, or if presented to them. If brethren in the different places would make a little effort, very many could be introduced, with promise of the best results. As comparatively few have seen it, I will give the subjects of the thirteen chapters:—The destiny of the earth—The time of reward—The resurrection of the just—The nature of man—What is the soul?—What is the Spirit?—The intermediate state—The Bible doctrine of future punishment—Prophecy, nature and objects—The metalic image—Exposition of Dan. 11—The four angels—Exposition of seventeenth of revelation.

The subject of prophecy, which to many seems more difficult to understand, is here presented in such clearness and simplicity, that its design, I am sure, in all its grandeur and beauty will easily appear. And other subjects that are so ably treated, are of the very first importance. Now, pray do not say that the book probably contains nothing new to Adventists. It was not written and published for Adventists, but for others, and will you not assist in obtaining readers for it? Can we not by use of good publications do much to correct the erronious views that prevail, and thus cause thousands more to rejoice in the blessed hope? Certainly much has been and is now being accomplished, but we must double our efforts.

I see that the price of most books now published, of this size and binding, is from $1.25, to $2. The price of this, single or by the doz., is given by the Business Agent; but if any wish for a larger number they can make inquiry of me as to terms.

Hartford, Conn. S. HALL.

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

Upon Four Propositions, Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

CLARK BRADEN'S NINTH LETTER

We will commence this letter by noticing, briefly, what is worthy of notice in Eld Himes' two last responses. I repeat my assertion that *analuo* does not properly mean *return*. It means almost the same as our English *leave*, or rather leave for the purpose of returning. It is so used in Lk. 12:36. It means "leave the wedding," as the use of come in the connection clearly shows. Return and come would be toutology. But Paul speaks of his death in 2 Tim. 5:6 as an *analusis*. Does he mean return? Does he say the time of my return at the resurrection is at hand? No, he means his departure to be with Christ. So in Philippians, he speaks of death as a departure to be with Christ. It is a *departure*, and an immediate being with Christ. My opponent may writhe over this, but he is impaled beyond release. My opponent's attempt to avoid the argument based on the parable of the Rich Man and Lazarus, is based on a palpable fallacy. He confounds fable and parable. Jotham's address to his fellow-townsmen was a fable. There is just the same difference between a parable and a fable that there is between a novel and a fable. A novel must be true to life, and not improbable. It must detail in its fictitious combination only what does occur in real life. I do not teach that the wicked in the intermediate state are enduring literal fire. I distinctly warned my readers against this fallacy. Because the fire is not literal; the existence and punishment of the wicked is not real. Because the pavement of the New Jerusalem is not literal and gold, the existence and happiness of the righteous is not real.

Such is the weak attempt to set to one side our argument. His objection that if the wicked are now being punished, the day of judgment is a farce, is very weak. Are not criminals confined until trial? Is not such confinement a punishment? Is it not a consequence of their conduct, and a punishment? But just as the sentence after trial is the full and final reward, so will the penalty inflicted at judgment be the full and final reward of the wicked. His appeals to the stock passages of soul-sleepers—their gospel of revelation, Eccl. 3 and 9, shall be attended to when we reach it legitimately, which will be in discussing the second proposition. I here pledge myself to storm that citadel of soul sleeping, spike the guns, and raze it to the foundation. Our Savior sanctioned so much of Pharisaic ideas as he quoted and used. He never quoted nor used the non-resurrection of the wicked, nor the materiality of the soul. *Nor were these Pharisaic ideas!* He did quote and sanction their teachings of resurrection, judgment, intermediate state, and the consciousness of the spirits of the departed dead. So much then for this weak attempt to set aside the argument on the account of the Rich Man and Lazarus. Now Peter *does* say that God cast down the angels who sinned into *Tartarus*. Will Eld. Himes deny it? Jude does say that the inhabitants of Sodom and Gomorrah are with them. Dare he deny this? Jude does not say they are now engaged in their sins committed on this earth. Then are not the devils in *Tartarus* and the spirits of the Sodomites with them in *Tartarus?*

As to whether I have proved anything or not, I am content to let my readers decide. Br. Himes is not judge and jury, but simply an attorney, who has a very hard case to plead. His long disquisition reminds me of an embarrassed urchin in a backwoods debating club, who arises with hands both jammed down to the bottom of his pantaloon pockets, and mumbles out, "Mr. President, them air fellers on 'tother side haint said nothin'," simply because he has nothing else to say. I wonder he did not call for the phrase "immortal soul" again. I think I have cured him of that. I will call attention to what I confess I cannot understand. After quoting my declaration, "It is now agreed by both parties that God's purpose in Ex. 3:6 was to declare to Moses his existing relation to the patriarchs;" he says that when I introduced the passage I was careful to declare, "Mark, I do not say that this was the intention of the passage: nor that Moses so understood it." Now a more gross perversion and misstatement of my language could not be made. He asserts that I said that it was not the purpose of God to declare his relation to the patriarchs. I asserted that *was* his purpose! I said that it was not God's purpose to affirm the conscious existence of the patriarchs. Cannot my opponent apprehend the difference between an affirmation of a relation between persons, and the affirmation of the existence of the persons, after all my explanation?

If he cannot, I can only console myself with the thought that is my business to furnish arguments, and no part of it to furnish intelligence to apprehend them. Whether my statement that when God said, "I am the God," of the consciously existing or living Isaac, and the God of Abraham, Abraham must have had as real an existence as Isaac; for the copula *and* could not be used in the literal sense of actual existence, and the proliptic sense of future existence at the same time, be trifling or not; I leave to our readers to determine. My opponent's illustration is not analogous. One of my boys is dead. I can say I am the father of Winthrop Braden, if he is now consciously existing. If his existence is extinguished, if he is a nonentity, I cannot say I am his father; I can only say I was his father when he existed. I *am not* unless he exists. I am not the father of a nonentity. Thank God I do not so read my Bible. Br. Himes, every unprejudiced reader concedes that on that argument you are utterly overthrown. Now cease such ignorant or willful misrepresentation of my position, as I have just exposed; or they will lose all the respect for you they still retain. He wants me to explain "love the Lord with all thy soul, heart, mind, and strength." It means love the Lord with all our affections, mental faculties, and power of spirit; or to love him with all the affections, powers and faculties of spirit.

He says Paul's spirit was his mind. What was his mind? A function of body or spirit? Now, which? 'Dividing soul and spirit' means dividing life and being. Indeed! The word of God divides the life from the being: "When my spirit or breath of life [then spirit means breath of life] is taken away from my soul [body that must be], it is a dead soul." Then mind is breath of life, and Paul's breath of life was stirred in him! He had the cholic doubtless! "God Jesus receive my breath of life!" "The breath of life is willing, but the flesh is weak!" "Who knoweth the things of a man, but the breath of life that is in him." Enough of this definition of spirit. If he falls back on his definition of mind, I insist that he tells us what mind is. Is it an entity or a function? If a function, a function of what? Body, or breath of life, or of a spirit, or rational conscious entity-spirit like angels and God? He now says that the destruction inflicted by God, mentioned in Mat. 10:28, is after judgment. Then death is not an extinction of conscious being. The persecutors cannot destroy the spirit. They do not extinguish its conscious being. Such was its constitution, that they cannot extinguish its existence, its conscious being. There is no escape from this. I repeat, *hades* means the abode of spirits always in the New Testament. Sometimes literally. Sometimes figuratively. Just as heaven means abode of angels and God, so *hades* means abode of spirits.

In reply to his eighth response, I would remind him that our first parents did not know enough to clothe themselves, and the angels did it for them. So says the Bible. How can he reconcile that with his ideas of their extensive acquired knowledge? I leave him to explain. The New Testament does not contradict what the Old reveals. But it reveals a vast deal that the Old does not reveal, but merely dimly foreshadows. His attempted reply to my argument based on 1 Pet. 3 and analogous passages, is not an examination of the passage, but an attempt to array other Scriptures, or rather his deductions from them, against it. David's spirit has ascended. His spirit waits, as Paul tells us in Rom. 8 for the redemption of his body. His spirit is redeemed from *hades* and made perfect. Heb. 12. Our Savior meant when he addressed the thief, "I say to-day! I say now! I did not say yesterday; or I will not say to-morrow; but I say to-day!" Now neither Greek emphasis nor common sense will tolerate for a moment such nonsense. Did Paradise ever mean Christ's kingdom, either at resurrection or any other time? What did it mean? It meant only the abode of good spirits. The thief was to be with our Savior in the abode of good spirits, and on that day. Neither common sense, nor the meaning of the words, will tolerate for a moment such an idea as "I say to-day to you, you will be with me in my kingdom, thousands of years hence, when I come at the resurrection."

Now in reference to my translation of Pet. 3:18. Christ was put to death "in flesh," not *the* flesh. Was alive "in spirit," *his* spirit, just as "flesh" was *his* flesh. 'Spirit' is not the Holy Spirit, but the Spirit of Christ. The article *the* is wanting in all the oldest and best MS. It is Christ's flesh and Spirit here spoken of and contrasted. It is not "by which," but *in which*. In his spirit he went and preached. He preached not to persons, but to *spirits*. Not to persons on earth, but spirits in prison. The preaching was not done when the ark was preparing, but that was when they were disobedient. As the whole reply hinges on the assumption that 'spirit' is the Holy Spirit, when that is set aside, the whole reply goes with it. The article is wanting before flesh and spirit, and this clearly shows it was Christ's flesh and Christ's Spirit. It was in which—in his Spirit he went and preached.

In regard to his objections based on the ideas of Christology, I reply, I believe there was a perfect human and divine nature in Jesus. A perfect divine spirit or Logos, and a perfect human spirit. I believe that the whole person, Jesus, increased in knowledge, was tempted, suffered, and rose again. The preexistence of the Logos does not affect the question at all. The Spirit of Jesus was separated from his body, went to *hades* and was conscious. So our spirits are separated from our bodies, and are conscious.

Again do we affirm that physical death was not the penalty of the transgression, for these reasons: 1. Man did not die physically until years, in Adam's case nine hundred and more years afterward. 2. Christ has never saved, and does not save a single being from physical death. Will Br. Himes answer two querries? Did man die the death denounced the day he sinned? Does Christ save men from physical death? In regard to Heb. 11, I will remind my opponent that I stated that not until Christ's ascension were the spirits of the Old Testament saints made perfect. Paul's spirit and that of his brethren were made perfect or redeemed from fear of *hades*, and together with the Old Testament saints. In conclusion we will remind our readers that his entire argument against our eighth letter is not an attempt to show that our exegesis is wrong, but simply an attempt to array against it his ideas of what other Scriptures teach. And I will merely say that later and the best critics sustain my position. I would cite Lange, Delitsch and Landis, and we might give other critics. As Lange says "the objections to 1 Pet. 3 as we interpret it, are dogmatic, and not exegetical." I say let God be true in the matter, no matter what dogmas fall.

We shall now present our last argument or series of arguments on this proposition. Let the reader bear in mind that at the time of our Savior and his apostles the Jewish people were divided into two great religious and political parties—the Pharisees and the Sadducees. Not only so, but they had been thus divided for generations. These parties had divided the nation, and waged terrible civil wars, which were quelled by the strong hand of the Roman government; and was only held in check in our Savior's day by the same power. Much the larger portion of the nation belonged to the Pharisees, and the minor sects. Essenes and Herodians held with the Pharisees concerning the soul and its consciousness after death. The Pharisees were a former ritualistic class, and great sticklers for the law, or rather traditions with which they had loaded it. Our Savior condemned them for making void the law of God with these traditions. Soul-sleepers often refer to these condemnations, and then try to convey the impression that the views of the Pharisees concerning the future state are the things denounced by our Savior. There is not one particle of truth in the statement. The Pharisees believed in the immortality of the human spirit—its consciousness between death and resurrection—a resurrection of the just and unjust—the eternal felicity of the good, and eternal misery of the wicked in *gehenna*. They generally believed in an intermediate state between death and resurrection. Among them and the Hebrew people in our Savior's time, *sheol* and *hades* meant the state of the dead between death and resurrection. With the mass of the people it was the underworld, and was beneath the earth.

The earth was a vast plain. Above were the heavens—the abode of God and angels. Below was *hades* or *sheol*—the abode of evil spirits, and the place of the confinement of the spirits of men until the resurrection. At first these spirits were in a dreamy phantom state, and hence to the Hebrew writers in that day, *hades* was not a desirable place. In our Savior's day the Hebrews believed in a separation of the spirits in *hades* or *sheol*. The good were in Paradise or Abraham's Bosom. The wicked were in *Tartarus*. Some believed that Paradise was the Garden of Eden, situated to the east of the earth and on the same plane with it; from which man was banished into this world, and the entrance to the garden closed, except to the spirits of the good. *Tartarus* was located beyond the confines of the earth in gloom and darkness. To this our Savior refers when he uses the phrase "outer darkness." So does John when he says "without are sorcerers," etc. Such was the belief of the mass of the people in our Savior's day. The Sadducees were a wealthy aristocratic and skeptical class of free-thinkers. Though comparatively few, on account of wealth and education, they were formidable rivals of the Pharisees. They generally accepted only the Pentateuch. They denied the existence of angels and the human spirit. Of course, they denied the consciousness of the human spirit after death. With them death was an extinction of all conscious being. When they used the terms *sheol*, *hades*, *Paradise*, *Abraham's Bosom*, *Gehenna* and *Tartarus*, they meant just the same as the Pharisees, and the mass of the people, with this difference. They did not believe their reality.

When our Savior came, as he was regarded as a great Teacher and Prophet, both these parties were anxious to learn how he stood affected toward their peculiar dogmas, and their parties. He condemned both parties for their faults, and pointed out and condemned their faults. He also approved of and accepted all that was good that they taught. Our Savior and his disciples taught that there would be a general judgment. They taught a resurrection of the just and the unjust. In speaking of the state of the dead, and the rewards and punishments of the future life, both before and after the judgment, our Savior and his disciples used the terms, the dialect, and the phraseology of the Pharisees. He speaks of the judgment, resurrection, of Satan and evil spirits who kept not their first estate. He sanctioned and taught the ideas of the Pharisees concerning these matters. My opponent will not deny this. He as frequently and clearly used their terms and phrases concerning the intermediate state, and eternal conscious punishment of the wicked; and he as certainly and as clearly accepted and sanctioned their ideas concerning these matters. If his use of *hades*, *sheol*, *Paradise*, *Abraham's Bosom*, *Tartarus*, and the conscious punishment of the wicked in *gehenna* was merely illustrative, an accommodated use of the terms to impart moral truth, and a figurative use; then his use of their ideas concerning judgment, resurrection, Satan and evil spirits and human spirits, are also merely figurative, an accommodated use for illustration. Will my opponent tell me why Christ did not mean just the same in one case as the other?

Let us now particularize. The Sadducees certainly understood that he was opposed to their ideas, and if to them, he was to modern Sadduceeism, or soul-sleeping, when they came to him with the dilemma concerning the woman who had married seven husbands. In his reply he not only disposed of their dilemma, but by an appeal to the books they accepted, he proved the conscious existence of the spirits of the departed dead; and by that proved the possibility of a resurrection. He then disposed of soul-sleeping in one sentence, and put his divine sanction on the doctrine of the conscious existence of the spirits of the departed dead; and his divine condemnation on the doctrine of the extinction of the consciousness of the human spirit by death. "God is not the God of the dead [such dead as you Sadducees make the dead—those whose conscious being is extinguished—mere non-entities], but he is the God of the living [those who are consciously existing]; hence all [the dead] live [or consciously exist] unto him." The Pharisees and the mass of people who believed with them, were pleased with his answer. They clearly saw and understood that he had forever silenced Sadduceeism. They saw that he believed with them, the resurrection and the consciousness of the spirits of the departed dead. In the parable of the Rich Man and Lazarus our Savior used the terms *hades*, *Abraham's Bosom* just as the mass of the Jews used them, without any qualification. He spoke of the consciousness of the dead immediately after death, of the intermediate state, and of retribution immediately after death, just as the Jews did; and without one qualifying expression. The mass of the people could understand him in no other way than using and sanctioning these ideas; and he did sanction them, or he was a hypocrite and deceiver.

In his reply to the thief, when hanging on the cross, he used language that to all Jews was susceptible of but one interpretation. Sadducees could understand it just as the Pharisees did, whether they believed it or not. "Verily, I say unto thee, this day thou shalt be with me in Paradise." All Jews present, Sadducee as well as Pharisee, could attach to this language but one meaning—"This day your spirit will be with my spirit in the abode of the spirits of the just or righteous dead." Did our Savior in that awful hour use language in an equivocal sense? Peter, in Acts 2:31 told the Jews that Christ's soul was not left in *hades*, neither did his flesh see corruption. They would give to it but one meaning, unless Peter explained the language, and by his explanation gave it a different meaning. He did not even hint such an idea, hence he meant just what they could only understand it to mean. "Christ's soul was not left in the abode of the spirits of the departed, nor did his body see corruption in the grave." Such was the only meaning the words could have in ordinary and universally accepted Jewish usage, and such was their meaning, and Peter's intention in using them.

We come now to an important passage, that gives an eternal death blow to soul-sleeping. Were there no other passage in the Bible on the subject,, this one is sufficient to annihilate the doctrine. (Acts 23:6-9.) "Paul, knowing that one part of the council were Sadducees, and another part were Pharisees, cried out in the council, 'Men and brethren, *I am a Pharisee*, and the son of a Pharisee, and for the hope of the resurrection of dead am I now judged.' And when he had said this, there arose a dissension between the Pharisees and Sadducees, and the multitude was divided. For the Sadducees say there is no resurrection, nor angel, nor spirit, but the Pharisees acknowledge both. And there arose a great clamor, and the Scribes of the Pharisees' party arose and contended, saying, 'We find no evil in this man, but if an angel or a spirit spoke to him—let us not fight against God.'" Here we have it clearly stated, that the Sadducees denied the resurrection and also the existence of angels and human spirits, that is their conscious existence, apart from the body. The Pharisees believed the resurrection and the existence of angels and human spirits, that is their conscious existence apart from the body. The spirits here spoken of are human spirits apart from the body, for three reasons:

1. The Sadducees predicated their denial of the resurrection on a denial of the conscious existence of the human spirit apart from the body. As there was no human spirit apart from the body, there could be no resurrection. They were more consistent, and had more common sense than soul-sleepers.

2. Angels and spirits are here spoken of as separate and distinct beings. It can only mean human spirits for they are the only spirits spoken of in the Bible, besides good and bad angels, unless it be God—the Logos and the Holy Spirit. 3. In the tenth verse the Pharisees say, "If an angel or a spirit spoke to him." As Paul had claimed that Jesus, whom the Pharisees believed to be dead, and existing only in the condition of a disembodied spirit, had spoken to him, they referred to this, and meant a disembodied human spirit. Then the Sadducees denied (1), the resurrection; (2), the existence of angels, and the conscious existence of disembodied human spirits. The Pharisees believed, (1), the resurrection; (2), the existence of angels and the conscious existence of disembodied human spirits. Now with these very ideas before him and his hearers, and appealing to them, Paul declared *he was a Pharisee*. He was a Pharisee in believing the resurrection, and the existence of angels and the conscious existence of disembodied human spirits, or he was a liar and deceiver. Now, honest reader, which? With all believers of revelation, this passage, when understood in its only plain common sense meaning, settles the question. It gives one eternal quietus to soul-sleeping. It puts it to sleep forever. It utterly extinguishes its conscious being. I confess I know not how a stronger case could be made, than we have made here. Had we advanced no other argument this would be enough.

Peter, in 2 Pet. 2:4, speaks of God's casting the angels who kept not their first estate, down to Tartarus. This sanctions the Pharisaic idea concerning Tartarus. Jude speaks of the same event, and says these unjust angels and the spirits of the inhabitants of Sodom and Gomorrah endure punishment unto the day of judgment. Peter, in 2 Pet 2:9, says, "God knows how to reserve the being punished unto the day of judgment." Paul speaks of death as a departure, a decease, going away, a putting off his house, outer man, flesh, body, clothing, tabernacle or tent. Peter also speaks of death as a departure, a putting off the tabernacle or tent. The Sadducees could not use such phrases without hypocrisy and fraud, nor could the apostles, if they believed death extinguished their conscious being, the people to whom they wrote would understood them just as we do now. The apostles used, without one word of qualification, Pharisaic terms phrases and ideas, and they believed them or they were hypocrites and deceivers. John speaks in five places of the consciousness of the spirits of the dead between death and the resurrection. He describes the judgment just as the Pharisees did. He represents the wicked as being cast into *gehenna*, just as the Pharisees did. He uses their descriptive phrases "their smoke *ascendeth* forever and ever, the smoke of their *torment*." Our Savior says they go into the fire prepared for evil spirits—into everlasting torment they are cast, into outer darkness where the warm drieth not, nor is the fire quenched. In using these Pharisaic ideas and symbols they could mean only what their readers and hearers understood them to mean.

Hence the conclusion is irresistible that our Savior and his disciples believed with the Pharisees concerning the future state. They used the very terms, phrases, and ideas of the Pharisees, and taught just as they taught concerning these matters. Nay, Paul, with the very idea of the conscious existence of the disembodied human spirit before him and his hearers, declared *he was a Pharisee*, in believing this very idea. The readers and hearers of our Savior and his apostles could have understood them in no other way, and they never undeceived them, or qualified their use of Pharisaic terms, phrases and ideas; but they so used them as to confirm their hearers in their belief. Hence they were Pharisees in regard to these ideas, or deceivers. They believed in *sheol* or *hades* as a place of confinement of the conscious spirits of men. That there was to be a resurrection and the wicked would be punished forever, consciously punished. They placed the wicked, after judgment, in *gehenna*, where their hearers understood the wicked were to be consciously punished forever. They used the terms by which their hearers used to declare the conscious eternal punishment of the wicked. Hence they believed and taught the truth of my proposition, and it is true, or Christ and his apostles were deceivers, or deceived.

In our next we will close our part of the discussion of this proposition, by a summary of our arguments. CLARK BRADEN.

Communications.

The Hundred and Forty and Four Thousand.

AN EXPOSITION OF THE FIRST FIVE VERSES OF REV. 14.

Because the apostle wrote this at the close of the first century, and because he was shown things which were to be in the future, many think and believe that the history of the first century is not here described. But we should not overlook this direction: "Write" "the things which are." Some things which had occurred are admitted by all to be incorporated in this vision; for instance, the death of Christ, and his resurrection and ascension. Why not admit that the work of the apostles is also to be found in this vision? For I shall endeavor to show in this article that the "first fruits unto God and to the Lamb" were those who believed on Christ, through or by his own teachings and those of the twelve apostles.

The first point in the subject to consider is thus written out for us: "*A* *amb stood on the Mount Zion.*" one dispute the fact that Christ is re set forth as the Lamb that bear h away the sin of the world, accordg to the announcement made by John e immerser.

Mount Zion.—This was one of the ames by which Jerusalem was known. ut when did Christ stand on "the lount Zion?" The answer is given Ps. 2: "Yet have I anointed my ing upon Zion, the hill of my holiess. I will declare for a decree: The ord hath said unto me, Thou art my on: this day have I begotten thee."

The fulfillment of the prediction reorded in this Psalm (see margin) ocurred at the baptism of Jesus, when e annointing came upon him—the pirit of his Father was there poured pon him without measure—and a oice was heard from heaven saying: This is my beloved Son in whom I m well pleased." When he came to tand in the pulpit and expound the rophecies, he opened to Isaiah and ead: "The Spirit of the Lord is upon ne because he hath anointed me to reach the gospel to the poor." At is transfiguration a voice out of the loud was heard, saying as at his bapism, "This is my beloved Son in whom I am well pleased." Thus the Father of the "Lamb" of Rev. 14 ecognized him openly as the anointed King standing on the holy hill of Zion. But why need record this in the vision given to John on Patmos? Because the history of the church of Christ would be incomplete without it.

"*With him the hundred and forty and four thousand,*" "As many as received him," says John, in writing his gospel, "gave he power to become the sons of God, even to them that believe on his name." In order to fulfill another item of prophecy, a certain lass must be reckoned as being with him; for, says the prophet in speaking of Christ, "I will declare thy name unto my brethren; in the midst of the hurch will I sing praise unto thee." If Christ is the "Son of God," and those who believe on him have "power" to become "sons of God," what is the relation then, that exists between Christ and believers? Let Paul answer: "He is not ashamed to call them brethren." Who then stood with the Lamb on the Mount Zion? His brethren, and these were the hundred and forty and four thousand. "Having his name and his Father's name written in their foreheads."—*Dr. A. Clarke's translation.*

Different sects of idolaters had the peculiar mark of their gods in their foreheads. It was called the "sectarial" mark. The Hindoo deities, of which there were between eighty and ninety, had each a mark in their foreheads, which their worshippers adopted. In ch. 13, from v. 11 to 16, we have the description given us of a power which obliges "*all to receive a mark....in their foreheads.*" This power is found to be an anti-christian, and an ecclesiastical one, which would establish a peculiar worship, and all who would not worship the first, or leopard beast, or the image made to it, meet with death. This power was the papacy, and the mark was the cross held in the right hand by the worshipper or by the priest, or else the sign of the cross made in the forehead, as they kneeled before the altar and before an image of Christ and the Virgin Mary.

This name is the seal of the Lord, given to believers by the sealing angel of Rev. 7. The sealing angel represents that class of messengers who continued the proclamation of the gospel after Christ had ascended to his Father's throne. A belief in the gospel is succeeded by the *sealing* witness of the Holy Spirit. Example: Eph. 1:13: "Sealed with that Holy Spirit of promise." Eph. 4:30: "Sealed unto the day of redemption." 2 Cor. 1:21: "God who hath sealed us." Rom. 8:15, 16: "The Spirit itself beareth *witness.*" Heb. 10:12: "The Holy Spirit is also a witness." Gal. 4:6: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts."

THIS SEAL DISTINGUISHES US, AND IS OUR SALVATION.

To Illustrate.—When the destroying angel passed Egypt, all whose houses were not marked with the blood of the Passover Lamb were visited with death. The first born among man and beast were smitten. Ex. 12:13: "The plague shall not be upon you." See for fulfillment vv. 29, 30.

In Ezekiel (ch. 9) we have a similar work portrayed. The prophet beheld a man clothed in linen with a writer's ink-horn by his side, who is commanded to go through the "midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for the abominations that be done in the midst thereof." And another is told to slay all who were not thus marked. This evidently was a vision, showing the prophet the manner by which God would preserve a portion of his ancient people at the time of the taking of the city by the king of Babylon.

It is a necessity then, that a mark be fixed upon all who are accounted worthy to escape those things coming on the earth. This mark is here called "The Father's name, and the Lamb's name."

WHY IS THE MARK NEEDED?

It is needed, because at the close of this age we have represented to us a peculiar scene, in Rev. 6.

The great day of God's wrath is there shown us in vision. One class cry out, "*Who shall be able to stand?*" One answer to this question is, "all who have the seal of the living God in their foreheads."

Paul says to us: "Having this seal, the Lord knoweth them that are his." No one can be saved without this knowledge, for "If any man have not the Spirit of Christ he is none of his." Believers only are sealed for redemption. Christ became our passover Lamb; therefore his blood is sprinkled upon us for our salvation in the time of trouble.

The Voice.—This evidently refers to the sound made by the descent of the Holy Spirit on the day of Pentecost. It is thus described: "And suddenly there came a *sound* from heaven as of a rushing mighty wind." (Acts 2:2.) Also, it was a result of that descent of the Spirit. For in examining the meaning of "heaven" when used as a symbol (as it is evidently so used here), we find it to be the church, or the place the church occupied. It is a fit symbol for the church and for its dwelling place, even if it be temporary, for the church is called the "temple of God," the "sanctuary of strength," the "holy place," the "household of God," the "habitation of God through the Spirit." The land on which Jerusalem was built was called holy ground. After Christ was crucified the word of the Lord went forth from that city, in harmony with Jesus' directions: "Tarry ye at Jerusalem until ye be endowed with power from on high."

Heaven, then, as used in v. 2, is evidently the church located at Jerusalem, after Christ's ascension.

I will here cite a few instances where "heaven" is evidently used as a symbol, representing a localized church. (1) Rev. 8:13. The angel flying through the midst of heaven crying, "Wo to the inhabitants of the earth." This was a warning God's people received from his watchmen, foretelling future calamities to come upon the Romans by the Saracens, the Turkish, or Mahommedan powers under the fifth and sixth trumpets. (2) Rev. 14:6. Another angel is seen flying through the midst of heaven—with a message calling on those who hear it to "worship God." This cannot be explained as literal heaven, for the fulfillment of the angel's message is found in the proclamation of the everlasting gospel, therefore the place where this angel is found is the heaven meant in v. 6, and is there clearly set forth as the church which God has chosen for the resting place of the Spirit upon earth and among the children of men. The angel represents the class of ministers employed in sounding the alarm, for that woman "*Jezebel,*" of Rev. 2:20, was introducing a false worship, which was seducing God's people away from him. This false worship consisted in adoring images of Christ, the Virgin Mary, or some other saint, or the relics of the dead. (3) Rev. 18:4. A voice is heard from heaven saying, "Come out of her my people." In listening to this voice where would the people of God move to, in order to obey the angel. This Babylon is upon earth: where is the true church? Upon earth also, but not all out of Babylon. Some were, and these were employed by the Lord to call out the rest. Who shall say that Luther's work was not of a heavenly origin? He heard this voice. Out he came; others followed him; and in less than fifty years one-half of Europe was turned against the work and the worship of Babylon.

We will now read the entire verse: "And I heard a voice from heaven as a voice of many waters and as the voice of a great thunder: and I heard the voice of harpers harping with their harps." The voice or the sound of the Holy Spirit descending upon the church at Jerusalem was immediately accompanied by the voice of "multitudes of various nations" represented by the "many waters"—waters signifying peoples, nations, tribes, etc. In harmony with this is the record found in Acts 2:5: "Jews out of every nation under heaven." As Parthians, Medes, Elamites, Romans, Egyptians, Arabians, and people of other nations, heard the gospel in their own tongue, it was a matter of astonishment to them; they "marvelled," and in their amazement and doubt asked, "What meaneth this?" Others mocking, said, "These men are full of new wine." But Peter lifted up his voice and pronounced it as a fulfillment of the prophecy of Joel. (ch. 2:28, 29.) Thus the apostle John not only heard the voice of the Spirit on the day of Pentecost, but he heard it also on the isle of Patmos, and heard also the voice of multitudes of people, and the voice of the church, and witnessed the result of that work of the Spirit, namely, the gathering out from the twelve tribes of the children of Israel, of 144,000 converts. The result of Peter's sermon on that Pentecostal refreshing was the conversion and adding to the church of about three thousand souls. If three thousand were added in one day, could not the number reach its completeness before the expiration of the apostle's ministry? The Lord added daily such as should be saved, and about five thousand believers were in Jerusalem at the time the rulers of the Jews sought to stop the preaching of the apostles. Here was also a pattern company. Completely given up to the worship of God, in the breaking of bread and of prayers, and of the performing of miracles, the feeding of the poor, and of the convicting of deceivers like Ananias and Sapphira, and proving to the Jews daily that salvation was in their midst according to the promise made unto their fathers, by the prophet Isaiah: "I will place salvation in Zion for Israel my glory." (46:13.) "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (59:20.)

Carefully compare the second chapter of Acts with Is. 11:10-15, and it will be seen that the work prophesied by Isaiah was commenced on the day of Pentecost.

THE HARPS.

"And I heard the voice of harpers harping with their harps." Harps accompanied by voices signify the singing of songs of victory, as example: The return of the Jews when led by King Jehosaphat against against the children of Ammon, Moab and Mount Seir. (See 2 Chron. 1:28.) The apostle writes thus: "This is our victory, even our faith:" and we also find that those who believed on Jesus, by the preaching of the apostles, were continually praising God, for by their faith they had gained the victory over the unbelief of their day; but those who did not believe on Christ were unable to sing the new song. Harps are a symbol belonging to this age and not the future one. When Moses, as the leader of the Jews, sang the song of deliverance after crossing the Red Sea, the Jewish women led by Miriam, responded to the song with timbrels. They were on their way to Canaan: the Lord had wrought for them a sure deliverance, and it was immortalized in song. So these "harpers harping with their harps," were on a journey to the heavenly Canaan. The Captain of their salvation had gained "eternal redemption" for them, and they immortalized his victory over death and the grave, in songs of praise. When the saints are safe in glory, they are represented as clothed in white robes and with palms in their hands; harps are not found there, although they sing in glory, yet their singing is not accompanied with the music of harps. Therefore harps are an emblem pertaining to the present temporal condition in which the redeemed are now found, and not an emblem of future life. White robes and palms are emblems of conquerors.

THE NEW SONG.

"And they sung as it were a new song," etc. Evidently the song of redemption is here meant, for whenever we find any song introduced into this vision of John, it invariably relates to the power of Christ's redeeming blood. See ch. 5:9; 7:10.

The Four Beasts.—As these are described in ch. 4, the only question we need to settle is, What do they represent? I believe that the ministry, the watchmen of Zion, are here meant. They are the eyes of the church, and it is required of them to lead the church as well as warn the world of coming danger, give the time of night, watch to know the necessities of the church, and to feed them with meat in due season. They are to watch the signs of the times, and inform the church when they may expect their Lord's return. Being made acquainted with the past as well as with the future, by God's word, they can see what is before them, as well as see what has been fulfilled in other ages of the world. Hence they are described as "being full of eyes before and behind." Before the four beasts and the elders the 144,000 sing the song of redeeming love.

The Elders.—Four and twenty elders evidently represent the twelve Jewish patriarchs and the twelve apostles of the Lamb. As there were twelve sons of Jacob, and these were heads of twelve branches of the house of Israel, according to the flesh, so there must be twelve apostles of the Lamb; heads of the twelve divisions of the present house of Israel, according to the faith of Abraham which he had before he was circumcised.

"*Redeemed from the Earth.*"—The hundred and forty and four thousand here represented as being with the Lamb on Mount Zion, evidently numbered many of those who had walked with Christ and his apostles, when he was in Jerusalem, even before his crucifixion as well as after. They were those who saw his majesty, beheld his humility; shared his toils, and often were his companions in tribulation; beheld him crucified, witnessed his death, placed him in the tomb, and wept over him; waited for his resurrection, and beheld him then as their glorified, immortal and heavenly Redeemer; were led out by him as far as Bethany, and there received his parting blessing; stood gazing up into heaven and heard the testimony of the angels who stood by in shining raiment, that this same Jesus would so come in like manner as he went away. Why are these said to be "redeemed from the earth!" As no man could by any means redeem himself or his brother from the bondage of sin, under which the whole family was once held, Christ appeared in the end of the Jewish age, "or fulness of time," to put away sin by the sacrifice of himself. This work he accomplished, and all who believe on him are said to be "bought with a price," "redeemed" "with the precious blood of Christ as of a lamb without blemish." So then, the hundred and forty and four thousand are a body of believers, whom the apostle James addressed as the "twelve tribes," "scattered abroad"—the company gathered unto the Lord through the faithful labors of the twelve apostles.

"NOT DEFILED WITH WOMEN."

An illusion is here made to idolatrous women who caused Israel to sin while journeying through the wilderness. (Num. 25.) Many of the early Christians were those "who turned from idols to serve the living and true God, and to wait for his Son from heaven." One thing required of the Thessalonians by the apostle Paul was that they should "abstain from eating meat offered to idols." This was also decided upon in the Conference at Jerusalem. In the speech of the apostle James we read "that we write unto them that they abstain from pollutions of idols." (Acts 15:20.) Also abstain from fornication, which was a prevailing sin of that day. By obeying these injunctions they saved themselves from defilement, and were preserved unto "sanctification and honor." Why this pure company are introduced into the vision is because of the work of the three angels described in ch. 14. Their work was that of proclaiming against idol worship, against receiving "the mark of the beast and his image"—which was a defilement so great that all who were thus defiled were killed, according to the antitype found in Num. 25. Can a company of Christians be found anywhere else in this dispensation of whom it could be said, "They were not defiled?" The word "Ephesus"—the name of the first division of the Christian church—is said to mean "chief, desirable." The first living creature "full of eyes before and behind," was like a lion, the king of beasts, or first among the beasts. So this company, like chaste virgins espoused unto Christ, and bought by his blood from among the great company of unbelieving men, are the "first fruits," and *not the last.*

Without Guile.—Hear the words of Jesus when addressing Nathaniel: "Behold an Israelite indeed in whom there is no guile." To the disciples he said: "Now ye are clean through the word which I have spoken unto you." Hear Paul: "But ye are washed, ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of God."

Therefore it could be truthfully said of this company that they were "without fault before the throne of God." If the believers of our day wish to live near to God and enjoy perfect sanctification, can they even equal the purity that existed among the believers found in Jerusalem during the week of Pentecost, when they were continually praising God? Do we not often look to that "chief and desirable" state of the church, and behold how holy they were, how free from strife and division, and wish that we could see such a company here in our day? What carefulness the believing of the proclamation of the glad tidings wrought in the Christians of that day!

In conclusion, let us be reminded of the great pattern before us, by whom all are to measure themselves, namely, Christ, who gave himself for us, that we might be cleansed from all iniquity, and be found of him without spot or wrinkle, or any such thing, a glorious church, holy and without blemish: that when he shall rise up and close to the door by which we are now permitted to approach unto that Father, we may be shut in with him, and go no more out forever. Amen.

C. W. Sargent.

The Bible Class.

The Angel's Oath.

Rev. 10:5, 6.

"And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth forever and ever....that there should be time no longer.

Many have been the eloquent utterances (and many more have been the magniloquent declamations) over the sublime conception that at a certain epoch, time shall actually end! How this is to be, is not so clear! Created beings live chronologically in successive exercises and movements, and must be conscious of the fact. Moreover, if a physical universe is eternally to exist—and the resurrection of the body would seem to guarantee that—there will be revolutions of suns and planets, and, perhaps, even of this renovated earth, to measure time. In what sense, then, beyond that of merely the closing up of human probational history, could the phrase in question be true? Alas! for pulpit eloquence that common sense should so often clip its wings in the very midst of its loftiest flights! And sound exegesis, which agrees with common sense, is often equally fatal to these flights of imagination. Thus, in this passage, a study of the context, or a consultation of critical authorities, would show that the writer is not speaking of time absolutely, or time in general, but of the time allotted for certain events, which would expire at a particular crisis, and then there should be no delay in the fulfillment of the divine promises and threats; or, as the next verse phrases it, "The mystery of God should be finished." The time of forbearance as to punishment, the time of permitted development of evil should be no longer. This makes a better text for edification and comfort, is not a misplaced eloquence.
—*Advance.*

THE ALMANAC AND YEAR-BOOK.—The edition is limited, and we have not many copies left. While they last they will be sent post paid at the rate of FIFTEEN CENTS A COPY. Those who wish a copy must apply at once.

Besides the usual calendar, it contains a list of the conferences, churches and P. O. addresses of preachers so far as we have been able to obtain them, with some interesting reading matter, and Bible references of value to all.

TAYLOR'S Science and the Resurrection. These articles, which were first published in THE TIMES, have now been issued in tract form. 2 for 10 cents. 25 for 50 cents. It silences objections.

FASSETT, on Paul's Desire to Depart Paul's earnest Expectation and Hope. A new tract, and pronounced by all who read it as "Just the thing!" 2 for 10 cents. 30 copies for $1

FIELD'S Discussion on the State of the Dead. A standard document. The first cheap edition published. Over 300 pp. 50c. every one should have a copy.

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Advent Christian Times.

CHICAGO, - - - - ILLINOIS.

TUESDAY AFTERNOON, MAY 14, 1872.

EDITOR'S APPOINTMENTS.

Brockway Center, Tuesday eve., May 21
Commence a protracted meeting in Pt. Sanilac, Wednesday eve., May 22.
Arranged by brethren. J. V. HIMES.

THE leading article on our first page last week was from the pen of Br. L. C. Collins. No doubt most of our readers recognized the author. There is a peculiar flavor to his writings, not easily forgotten when once tasted.

THEY are hunting up old Bibles in Chicago. One man has a copy 273 years old. We have a copy printed in 1662, which we think unique. It is profusely illustrated—and the picture of the casting out of demons should set an immaterialist to thinking! We shall be glad to show it to any of our friends who may call.

ONE of our exchanges says, speaking of "Theological Articles"—"We are constantly requested to write articles on subjects of a doctrinal character, and give the columns of our paper a deeper shade of debility." We think the arguments of the immaterialist system are already sufficiently *debilitated*. If there is "a deeper shade of debility" attaching to them, we may well be spared its exhibition."

LESSING, an eminent author; an immaterialist, though far from orthodox, is quoted by Prof. Townsend as saying that Christ was "the first that taught with authority the immortality of the soul." Unfortunately for the masses, these great geniuses rarely stoop to "chapter and verse theology." How little people in general know of the Bible. Scholars assert that Jesus "taught with authority the immortality of the soul," whereas the truth is the exact opposite of this assertion for he taught that all unworthy souls should be *killed*, or "destroyed." (Mat 10: 28.)

JAMES WALKER says, and he ought to know, for he is a "D.D.," that "the doctrine of *a day* of judgment—of a single day or a set time for the judgment of all mankind, seems to have originated in the mistake of construing passages literally which were intended to be understood figuratively." The "D.D." owes us something more. He should tell us if Mat. 16:27; Rev. 22:12; Rom. 2:16; Acts 17:31, etc., are not to be understood literally, how we may know what portion of the Scriptures, if any, *is* literal. Dr Walker holds that "the day of judgment to a man is the day of his death." Paul held it was the day of our resurrection. The two teachers are certainly at variance; and we are sorry to say that the tide of public opinion is with the D.D. Still we shall take the unpopular side, with the apostle, believing him to be right.

WE call the attention of our readers to the passages from Rev. Henry Smith Warleigh's very recent work, on the *Extinction of Evil Persons and Evil Things*, selected for our columns by a California correspondent. They only show that from the bosom of the Established Church of England a mighty protest is going forth against the God-dishonoring dogma of eternal misery. The declaration so boldly made; that those of the ministers of the Established Church who preach "endless miseries" "have no legal standing within the pale" of the Established Church, "NOR ANY RIGHT TO EAT HER BREAD;" amounts to a challenge which must from such a source open up a great controversy on the doctrine denied and denounced. Warleigh's work, together with Rev. Mr. Griffith's pamphlet entitled *The entire Evidence of Evangelists and Apostles on Future Punishment*, may be obtained at this office. We have ordered a supply, and expect them soon.

EDITOR'S JOURNAL.

WEDNESDAY, May 1. Having learned that my good wife, who still remains at our old home in Buchanan, was quite ill, I came this evening to see, and minister to her comfort, with that of others dependent upon me here. We must provide for our household, or merit the Scriptural rebuke—"He that provideth not for his own,—is worse than an infidel." The most of my life for the last thirty years, has been spent in missionary work which of necessity has separated me from my own home the greater part of the time. This course of life has been taken by mutual understanding; not looking to this life for our final home or reward, but to that which is to come. The promise of Christ is, that any one that hath forsaken houses, or brethren or sisters, or father, or mother, or wife, or children, or lands, you my name's sake, shall receive an hundred fold, and shall inherit *everlasting life.*" (Mat. 19: 29.) This promise we sacredly believe. First, there is another life, which will be immortal and eternal, and this is promised to the faithful ones, who really forsake all, in the true sense of the promise, for Christ. (2) Those who shall do thus for Christ shall have a hundred fold, in this life, in such things as they need: thus things are made more than equal in this life, and in that which is to come, the gift and reward is beyond comparison or computation,—eternal and immortal life. Could we ask as much? Poor frail children of dust! Even after we have "*done all*, we are unprofitable servants." Yet, the promise is that we shall have everlasting life. Amen. So be it. We will still toil on, to the end in the blessed hope.

"We give our mortal interest
And make our God our all."

On my arrival at Buchanan, I found Mrs. H. very feeble, with a seated, if not dangerous cough. It casts a gloom over us, though the cloud still has a "silver lining" of hope. We all cling to life. It is not natural to die, or to desire to die. We love to live, and in a rational state of mind we desire and long to live forever. This was the ground on which the ancient Greek and other heathen philosophers, imagined that though man might die, yet the life and supposed entity in man, would live on eternally. This idea came of the strong love of life; but while the love of life was *real*, the idea that the man, when dead, was living on, was a grand deception, and a lie. The only hope of future life is in the re-living of the dead ones. And the only hope of living forever with God, is by the resurrection to life, at the coming of Jesus Christ. If families meet again, in the future life, it will be on the ground of a fitness for *eternal life*. They that live only for one life, and bring up their children for one life, must meet the consequences, in the life or world to come, which will be *separation*, destruction. We are forewarned of this: and if we neglect to prepare for the kingdom, eternal separation will follow! The Lord wake us up to the duties we owe to all associated with us by tender ties. I have desired so to live, with my family, that we might look for the endless life when Jesus comes. We are now making in all probability, our last earthly change as to the location of our home. Another change is called for, and we are in a transition state, broken up, and soon to be scattered for months. When we may be gathered again, and under what circumstances, only our wise Father in heaven knows.

SABBATH, May 5. I assisted in the public service at the Advent chapel, by special request, though Br. Barnhart of Dowagiac, Mich., had been engaged to speak. He gave us a good sermon from 1 Cor. 15: 1, 2, on the first principles of the Christian's faith. He embraced the truth as held by the Adventists a few years ago, and left the Dunkards, with whom he was an acceptable member until he became, in the estimation of their Elders, a heretic. He is now settled in the truth and works with us. We had a precious season in communion. Jesus made himself known in the breaking of bread. The church here have no settled pastor since Eld. Mansfield went to Norwood Park. They want a good pastor, and should have one. They need and should have one of our best men. God give them a "pastor after his own heart."

POSTPONED INDEFINITELY.

The visions and theories of the Seventh-day keepers who follow Mrs. White require that ere long a bloody persecution shall break out in which all Saturday keepers shall be reduced to the alternative of submitting to the confiscation of goods, imprisonment and perhaps death, or the observance of what they style "the Pope's Sabbath," or Sunday. The correctness of their theory depends upon the speedy advent of this state of things; for if it does not dawn soon, their prophetical leader will be proved to belong to the order of false prophets.

But the signs of the times all point in another direction. Instead of a tendency to a stricter observance of the so-called Christian Sabbath, the tide is setting strongly in the precisely opposite direction. Mr. Beecher's late lecture in behalf of the opening of public libraries on Sunday was not the effort of an unpopular innovator, but rather the recognition by a popular leader of the real tendencies of the day upon the Sabbath question. The danger is not for a moment of too great strictness, but of looseness or license in its observance.

Besides this, there is not an atom of a sign that the strictest Sunday keepers ever thought to impose their views upon conscientious observers of the seventh-day. *Their* warfare is against those who ignore any Sabbath, and disturb those who would be glad to enjoy a quiet, peaceful day of rest on Sunday.

And even the Sunday-keeping party are bringing themselves into disgrace by their loose observance of some of the "commandments" they profess to reverence so highly. We alluded recently to the deception practiced in attaching names to a call for a politico-religious convention; and regret to say that a *third* instance has been added to the list of moral blunders (we use a mild term) attaching to this legal-Sunday move. It possesses little significance, and will soon be buried out of sight. Whether our friends' hopes of a persecution will be buried with this failure, or their credulity will survive every evidence the course of events can possibly furnish, remains to be seen.

From Our California Correspondent.

I would call your attention to an article in the April number of *The* (British) *Contemporary Review*, entitled "Is eternal punishment an open question in the Church of England?" By his statement of fact and then by his specific words of reply, the author seems to give two answers to the inquiry. By referring to Warleigh's book on the *Extinction of Evil*, you see a declaration that many of the Bishops, Deans, etc., have believed the truth on the Life and Death question. But the article is in itself suggestive of new liberty and decidedly promotive of it. The author is in error greatly in holding forth the theory of Origen; but he protests so manfully for freedom on the question that, from such a source, the appeal must be very influential. Hear him (p. 5871):

"The upholders of the dread dogma seem strongly to resemble Job's three friends. There is a show of piety in being, as they suppose, on God's side. But it is a mere show of good. Let them scan the true nature of their proceeding by what is said in the last chapter of that sublime book....It is high time this was made an open question, not furtively, as it were, in one or two instances, but avowedly, undeniably; so that no clergyman shall suffer for holding the view of justice, mercy and reason, and that no candidate shall be refused ordination who abjures the unpopular dogma....The Rev. Samuel Minton, minister of Eaton chapel, openly teaches the doctrine of utter annihilation for the condemned, and has published numerous tracts enforcing the idea, and showing very conclusively that if we are bound by the letter of Scripture, we cannot refuse his belief.... We are represented in Scripture as vessels in the hands of the Potter; but the Potter does not preserve misshapen vessels, which serve neither for use nor for ornament; he breaks them up. It has been reserved for Dogmatic Theology to invent an INFINITE HORROR, and to insist upon it as a *sina qua non* of the church's belief, though it finds no place in the Creeds; and not even to allow the liberty of an alternative opinion. By this we see that a tradition is often harder to cope with than an expressed and authoritative doctrine. If this monstrous doctrine had been made the subject of an Article of Religion, or nakedly exposed in a Creed, it would have challenged the world's contradiction, and would have found numbers to accuse or else to excuse it. But existing, as it were, latently, and taken for granted by unthinking generations, it seems to have a vitality by reason of its very grossness and natural incredibility."

Dean Stanley has recently issued a work, in which he "rejoices" that this is an open question in the Church of England; and the author of the article quoted from is evidently not thoroughly posted as to what is going on "under his nose." His words are, however, none the less valuable as a manly protest for the *fullest liberty.*

Probably the wheat crop in this State this year, will exceed anything ever experienced or prophesied. The farmers are prosperous accordingly.

Now is the time for missionaries of the truth to go abroad in California. For people willing to work, and possessed of a few hundred dollars to invest in land, there is no State like our own. And the good farm hand can always find work at the very highest rate of wages. C.

How Can You do It?

I asked a brother this question only yesterday. Do what? you say. I will tell you. He had just given me a fresh proof of his almost unexampled liberality, and I said to him, knowing his circumstances, How can you do it? "Why" said he, "the love of God in the heart enables me to do it, for where there is a will there is a way." In all my acquaintance I know of no one who in proportion to his means is as liberal as Br. ——. Besides he is as modest as he is generous. A few days ago he handed me a liberal sum for the Tract Fund, but would not allow me to send his name.

He is constantly doing good. His wife and children are worthy of him, and cheerfully assist him in his labors of love. The recipients of their numerous charities belong alike to Catholic and Protestant communions. Wherever they see human suffering that they can relieve, there is their work. Nor are their benefactions confined to their own neighborhood. To distant states, even to England their money has gone for charitable purposes.

Well, perhaps you are ready to say that he is rich and that you would give as liberally if you were rich. Let me undeceive you. He and his wife labor with their own hands for their daily bread, "Diligent in business, fervent in spirit, serving the Lord," they pursue their humble calling with thankful hearts, glad that they are enabled to do some good in the world. They were converted at a tent meeting held in this city a few years ago. Their life is a striking example of what may be *done* with the love of God in the heart, for where there is a will there is a way. *They are true Christians.* Who will emulate their example?

Rochester, N. Y. J. H. W.

Moral Courage.

What do we imply from the words "moral courage", but to do right regardless of surrounding circumstances? We are all of us more or less affected by the circumstances by which we are surrounded, but if our surroundings are bad and we strive to cultivate that spirit of love and meekness that Christ did, we will soon learn when to speak and when to keep silent. If we have that moral courage which will characterize us as the children of God, when assailed by an enemy we will not give way to any feelings of anger, but will manifest a feeling of love and speak gently and kindly. By thus doing we may add much to the interest and influence of Christianity. If we have that moral courage requisite to make us earnest seekers after truth, we will not be afraid to condescend to men of low estate, if we can but do them good and teach them the unbounded love of God, and the purity and simplicity of his word.

In preferring one another in honor will not be humiliating to us, but a pleasure.

If we possess true moral courage, no worldly honor or worldly applause will induce us to yield assent to any thing that is wrong: Though it may never be so popular, we will stand for the right with the world against us. We will not be afraid to promulgate the second coming of Christ, "an event near at hand, even at the door;" though the masses do not believe the doctrine, it is none the less true. And if we have not the courage to confess Christ before men, he also will deny us before his Father.

We have life and death placed before us. If we choose death we may pass along easily and enjoy the pleasures of this life: but the end is eternal death. But the Christian, endowed with true moral courage, by patient continuance in well-doing seeks for glory and honor and immortality (Rom. 2: 7), and will find many difficulties to pass through, but amid them all his courage will not fail him. His courageous service will be rewarded, and he will receive eternal life at last.

DAY CONKLIN.

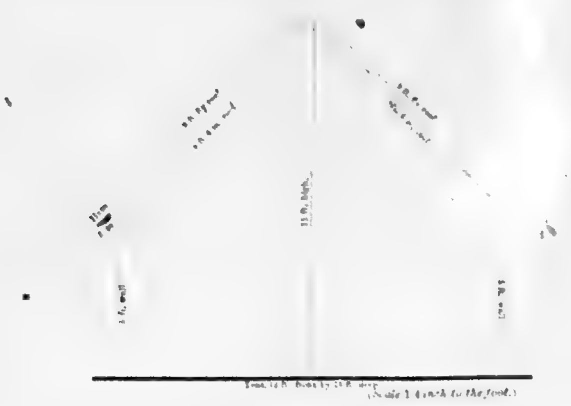
Elder Preble Exonerated.

Our attention has been recently called to Eld. J. N. Andrews' "Examination of T. M. Preble's First-day Sabbath," as found in the *Review*, vol. 38, No. 11, and 20 where Eld. Andrews accuses Eld. Preble of garbling and perverting the writings of the London *Quarterly Journal of Prophecy*, Sylvester Bliss, Dr. Jennings *Jewish Antiquities*, Dr. Peter Akers, etc.,

Now that Eld. Andrews had some cause for complaint, is perhaps true. But the blame does not rest with Eld. Preble. The facts are these: Eld. P, sent us extracts from the writings referred to above, but when we found that the MS. for his book would swell the volume to a larger size than was first intended if we published the whole, we wrote to him to know if he would be willing to have us cut down some of the lengthy extracts he had sent us from the writings of others. He answered that he had no objections *provided* it could be done without any change in sentiment. And in cutting down such extracts in our haste, we unintentionally omitted the signs of omission. Hence, the omission charged to Eld. P. and the mixing of different author's writings together, of which Eld. A. complains, occurred after the MS. left Br. Preble's hand.

We very much regret that such a thing occured, but the blame does not attach to Eld. Preble, nor do we see that the argument is particularly affected.

TENT FOR CAMPMEETING.

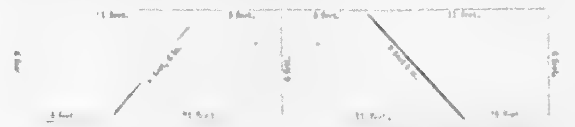


(Scale 1 inch to the foot.)

1. 5 breadths of good heavy sheeting, 9 yards long with 1 inch hem in one piece forms the walls and roof, 45 yards.

2d. 5 breadths of good heavy sheeting in one piece, with 5 inch hem to insert a 3 inch board for a fly roof, 30 yards.

3. Take two breadths, of same goods, 11 yards long, and after sewing them together, cut as below, making a 5 inch hem, on each bias edge, 23 yards.



(Scale 1 inch to the foot.)

Then join the long side of two of them, and sew from the top down five feet from the under side of the hem; do the same with the other two and you have the end.

At the Michigan Camp-meeting 3 inch strips will be furnished on the ground. Can we not have 30 or 40 tents on the ground this year? Let every family who can have one. And those who cannot—let two or three combine. The sheeting is just as good for use afterwards.

I would like to have all who intend to have a tent on the ground write and let me know that I may know how to calculate for Lumber, etc. Direct to

Eld. J. M. Snook,
Jackson Mich.

Spurgeon on the Spirit.

Convinced as I am that the "bone" of disagreement between us and modern orthodoxy is *congenital immortality*, which is the basis of Catholic, Mohammedan, Spiritist and many other dogmas which are current in the world, it may not be improper to keep before the people the mooted question, in as much as overwhelming results hang upon the issue. If they are right, we are radically wrong, and *vice versa*.

Having been reading some of the celebrated C. H. Spurgeon's sermons, I was struck with his didactic powers of presenting scenes of fancy (in part at least) to large audiences, who, carried away with his eloquence, are made converts to his doctrine. Hear him:

"As for us we believe ourselves to be immortal; that God has endowed us with a spiritual nature which sha'l outlive the sun, outlast the stars, and run on coeval with eternity. Like the years of God's right hand, like the days of the most High has God ordained the lives of souls to be. Now I can well believe that the most of us wish that our position after death, may be like that of the righteous.

"The first consideration in death is that the *Spirit is disembodied.* What a spirit is like without a body you and I cannot guess: it is, of course, not a thing to be seen or heard, or touched, or handled: it is quite out of the realm of materialism, and quite beyond the reach of the senses. Yet you and I are conscious there is an immaterial something within us infinitely more precious than these poor clay hands and feet and eyes of ours. This immaterial something will leave the body and it will be naked; not a thing to be desired, for even Paul says, 'Not that we would be unclothed'—he did not desire the disembodied state for its own sake, nor should we. Those disembodied saints who are now in heaven are happy, perfectly happy as to their souls, but they, as to their manhood are not yet made perfect. They without us, the apostle says, cannot be made perfect: until we all are gathered in, and the resurrection day comes, they are without bodies: and are as it were, but half men: all the powers they have are full of happiness, but they are waiting for the adoption to-wit: the redemption of the body, which will be at the second coming of the Lord Jesus Christ.

"But what is there desirable in the state of the Christian when his spirit is disembodied? I should desire to be like a Christian in the disembodied state because *he will not be altogether in a new and strange world.* Some of you have never exercised your spirits at all about the spirit world. You have talked with thousands of people in bodies, but you have never spoken with spiritual beings; to you the realm of spirit is all unknown: but let me tell you, Christians are in the daily habit of communing with the spirit-world; by which I mean that their soul's converse is with God. Their spirits are affected by the Holy Spirit. They have fellowship with angels who are ministering spirits sent forth to minister to them that are the kins of salvation. Now when some of you enter into the spirit-world, you will say—'I never was here before: this is a foreign land to me.' I can conceive that you will call for some compassion. 'Is there any one here with whom I have had dealings?' And there will be a voice heard—'Yes, I have often spoken to you and you to me.' 'Who is that?' It is Satan or some evil spirit with whom alone out of all spirits you have ever had communion. He will be the only friend to meet you, and what a friend! Your grim companion, your fellow sinner, and your fellow-prisoner forever. But the Christian in the disembodied state might cry—where are those with whom aforetime I had fellowship?' And a response will come from the ministering angels. There, above all will be the blessed Spirit of God. There will be God himself, and the spirit of the ever-living Christ. All these will make up sweet company for the believer. After the soul has left the body, we believe that *it at once appears before* God, and receives by anticipation, what will be its final sentence. To the righteous soul there is no sleeping in the grave, no delay in purgatory before he enters into heaven. 'To-day shalt thou be with me in paradise,' is the portion of all who trust in Jesus.

"After the judgment is pronounced, *the disembodied spirit dwells in heaven.* Some of you could not be happy if you were allowed to enter that heaven. If you could be admitted between those pearly gates which forever exclude pollution, sin and shame, you could not be happy there. Shall I tell you why? It is a land of spirits; and you have neglected your spirit; Some of you even deny that you have a spirit; and I do not wonder that you say so, because I do not suppose that you have ever exercised it.... *After a while our bodies will be raised again;* the soul will re-enter the body: for Christ has not only bought the souls of his people, but their bodies, too."

Dear brethren let us be thankful for a more scriptural light, if so be the word sustains us, as I am confident it does. In reference to the interim preceding the second coming, there is no need of guessing the condition of the departed: *they sleep*, and hence "praise not the Lord." Truly "an immortal some thing" must be a "*nondescript*" and I don't wonder Mr. Spurgeon was a ta loss how to estimate its nothingness. Truly its but a vague compound approaching a vacuum of nonentity. Better our hope in God, who treasures all our dust and will in due time fulfill his purposes in our recreation and resuscitation.

R. Willard.

Whatever God Does Is Best

Compelled by violent persecution to quit his native land, Rabbi Akiba wandered over barren wastes and dreary deserts; his whole equipage consisting of a lamp, which he used to light up at night, in order to study the law; a cock which served him instead of a watch to announce to him the rising dawn; and an ass on which he rode. The sun was gradually sinking beneath the horizon, night was fast approaching, and the poor wanderer knew not where to shelter his head or where to rest his weary limbs. Fatigued, and almost exhausted, he came at last near a village. He was glad to find it inhabited, thinking where human beings dwelt there dwelt also humanity and compassion; but he was mistaken. He asked for a night's lodging, but was refused, not one of the inhospitable inhabitants would accommodate him. He was therefore obliged to seek shelter in the neighboring wood. "It is hard, very hard," said he, "not to find a hospitable roof to protect me against the inclemency of the weather; *but God is just, and whatever he does is for the best.*" He seated himself beneath a tree, lighted his lamp, and began to read the *law:* he had scarcely read a chapter, when a violent storm extinguished the light. "What," exclaimed he, "must I not be permitted even to pursue my favorite study? *but God is just and whatever he does is for the best.*" He stretched himself on the bare earth, willing, if possible, to have a few hours' sleep. He had hardly closed his eyes, when a fierce wolf came and killed his cock. "What new misfortune is this?" ejaculated the astonished Akiba; "my vigilant companion is gone; who then will henceforth awaken me to the study of the law; but God is just, he knows best what is good for us poor mortals." Scarcely had he finished the sentence, when a terrible lion came and devoured the ass. "What is to be done now?' exclaimed the lonely wanderer: "my lamp and my cock are gone, my poor ass too is gone—all is gone! *But praised be the Lord, whatever he doeth is for the best.*" He passed a sleepless night, and early in the morning went to the village, to see if he could procure a horse or any other beast of burden, to enable him to pursue his journey. But what was his surprise not to find a single individual alive! It appears that a band of robbers had entered the village during the night, and killed its inhabitants, and plundered their houses. As soon as Akiba had sufficently recovered from the amazement into which this wonderful occurrence had thrown him, he lifted up his voice and exclaimed, "Thou great God, the God of Abraham, Isaac and Jacob! now I know by experience that poor mortal men are short-sighted and blind; often considering as evils what is intended for their preservation. But thou alone art just, and kind and merciful. Had not the hard-hearted people driven me by their inhospitality from the village, I should have assuredly shared their fate; had not the wind extinguished my lamp, the robbers would have been drawn to the spot and have murdered me. I perceive also that it was thy mercy which deprived me of my two companions, that they might not by their noise give notice to the banditti where I was. Praised then be thy name, for ever and ever!" —*Hurwitz's Hebrew Tales.*

NORWOOD PARK.

The following account of the place where the printing department of the Association, and our residences are situated will interest our readers. It is from the Chicago *Journal:*

NORWOOD PARK,

Ten miles from the Kinzie street depot, and seven miles west of Lake Michigan, is the beautiful village of Norwood Park. In point of location this place is most favorably situated. Its streets are spacious, the lots are wide and deep, and the hight of the land is about one hundred feet above the level of the lake. The rapid growth of this suburb since its commencement, three years ago, is a matter of general comment. The managers are pursuing a liberal policy, and are doing a commendable work in the way of beautifying and improving the grounds. About 800 acres of rolling ground are embraced in the village, and on account of the hight of the land, with reference to the surrounding country, the drainage is good. The place is neatly laid off with streets running in curvlinear lines, making in one place, south of the depot, a "circle" one mile in circumference. Two small parks are laid out on either side of the depot, and two near the circle. The lots are 50 by 200 and 300 feet, and the land sells at from $5 to $35 per front foot. A considerable amount of sidewalks have already been constructed. The population of Norwood is now about 300. A large religious publishing association, under the name of the Western Advent Christian Publishing Company, with steam presses, book bindery, etc., has commenced operations at this point, and printing in all its phases is carried on for the city. The company already employs fifteen hands. The weekly circulation of their paper is 5,000 copies. An artesian well, which flows about sixty gallons per minute, making a beautiful rivulet, flows by the depot and is spanned by a rustic bridge, which would be a credit to a more pretentious town.

The American Reformed denomination have here a fine church building which cost $8,000, of which Rev. U. D. Gulick is the pastor. The Baptists and Methodist [This is a mistake. Ed.] also hold religious service here, and each expect to build a church this summer. An excellent graded school is in progress, for which a $10,000 building is to be constructed during the present season. A commendable feature of the place is that no liquor can be sold in the corporation, it being a part of each deed that the sale of liquor on the premises shall invalidate the title of the property. Twenty-five new houses are in process of erection. A fine three-story hotel, to cost when complete $25,000, is also being built. There is one store in the place where a variety of goods are kept.

Some $200,000 worth of land has been sold in Norwood since the fire, and during the present season 900,000 feet of lumber have been sold to parties in the place.

A goodly number of Chicago's active business men are already located at this point, among whom may be mentioned the following: T. H. Seymour, M. D. Stevers, D. H. Lincoln, George Dunlap, H. V. Reed, A. S. Campbell, James Winship, Martin Schenck, L. B. Shepherd, George Summers, A. D. Read, F. R. Duck, F. G. Lane, George Whipple, C. J. Corse, J. Warmsley, George Campbell, W. L. Himes, W. J. Holbrook, Robert Pollock, Dr. Ward, F. M. Fox, Jos. Winship, N. R. Foster, E. S. Fox, E. F. Holbrook, J. V. Himes, and Messrs. Guilbert, Thayer, Snell and Murwin.

—The place has quite doubled in population and houses since we came. And we again remark, that any persons wishing to invest from $250 to $1,000 and upwards, can do it to advantage here, and at the same time help the association. We changed the property of the association in Buchanan for real estate here. The trustees will sell this for the benefit of the Association. Who will invest, and help us and themselves too? Any responsible person with the necessary means will find an excellent chance for business in taking the new hotel. It will be leased on exceedingly favorable terms.

EDITORIAL GLEANINGS.

"Cause prospering here," is the brief but comprehensive report from Southern Illinois ——We learn that the Fair Ground at Jackson Mich., has been secured for the State Campmeeting this year. Time: June 15-23. ——The Indiana Annual Conference, if we understand the notice, commences June 13, at Jeffersonville.——Br. E. McCullock will remain with the church at Nevada, O., for the present.——The church at Union Mills, Ind., is building a cottage for their minister to live in. A good work, begun none to soon. ——Br. and Sr. Durand have removed from Connecticut to Saratoga, N. Y. We trust this is only one of the steps that shall yet bring them into the great Interior field.——Br. M. M. Norton writes from Oregon to know if there are any tracts for free distribution. The packages sent are our answer. Tracts must be sent everywhere—and if other sources fail, we must draw on the bank of faith to keep up the supply.——Br. J. Bower baptised one the last Sunday in April. ——We are glad to be able to say that Br. S. K. Gibson can attend to Sunday appointments near home—Wilton Junction, Iowa. Address him there——The Minnesota Campmeeting commences June 27. This annual gathering is becoming one of the most important of our State meetings.—— Br. O. R. Fassett's P. O. address is now 227 Sixth St., San Francisco Cal.——Brn. Reed and Fassett have just organized a church in the mountains of Lake Co. Cal. Eight were baptised, and others will be added. Br. F. will now spend some time with the Vallejo and San Francisco churches——Br. A. A. Phelps has now removed to Vineland, N. J. Address him there

The Times.

AT HOME.

* * * A great pistol factory in Massachusetts is running over time, making pistols for the Russian army. Getting ready for *peace*, of course.

* * * The "Alabama Claims" questions is, apparently, further from solution than ever. The first important international question referred to arbitrators bids fair to lead to more ill feelings between the parties than existed before the reference. Somehow these panaceas for the cure of the world's woes do not work well.

* * * Thirty-two performances of the notorious "Black Crook" in one of the Chicago theaters cost the attendants nearly $29,000. The amount certainly might have been put to a better use.

* * * A poor woman at St. Croix Falls, Wis., has gone crazy from religious excitement. This will afford a great many people a pretext for withholding all attention from the subject of religion. Where one person becomes insane from too deep feeling on the subject, thousands are "fools and slow of heart to believe all that the prophets have written.

* * * The Methodist Conference has had two reports about the Book Concern. One says everything is all right; the other says a good many things are not right Instead of ordering a thorough investigation, the Conference shows a disposition to stand by Dr. Carlton, right or wrong. Better have the investigation. If everything is all right it will only add to the dicomfiture of the malcontents.

ABROAD.

* * * Denmark is in a little fever about the Internationals, who, after some public demonstration against the authorities, are now to be suppressed.

* * * The insurrection in Spain, which bade fair to assume formidable proportions and, if unsuccessful even, endured for a considerable time, is reported to have suddenly collapsed, and Don Carlos has fled ignominiously—a Don still, and not a King, as he hoped to be. On the other hand some dispatches affirm he has still chances of success.

* * * The great Sandwich Island volcano, Kilauea, is again active. There are indications that Pele as the natives call the burning mountain, is about to furnish one of those sublime displays of *fire-work* beside which the eruptions of smaller volcanoes seem trifling.

* * *—A telegram from Bombay brings intelligence of most disastrous floods in the southern part of British India. The town of Vellore, in the Presidency of Madras, has suffered terribly. Many of the inhabitants were drowned, to the number, it was stated, of a thousand. Fifteen thousand of the inhabitants of the town lost everything they possessed, the water having washed away their houses and left them perfectly destitute. 1872 seems like to be a rival to '71 for disasters.

* * * France made considerable noise about the imperial expenditures for theaters; but the Republic is spending more on them than the Empire ever did.

* * * Enter the torpedo! This murderous and valuable explosive is now the theme of heated discussion in the council chambers of a dozen naval boards; and nowhere are its merits canvassed more earnestly than in England. An English paper discusses the inventions of the ram and the torpedo together as follows, showing that a very steadfast attention is paid to them: "We know that a single stroke of the ordinary 'ram' or a single explosion of a well planted torpedo is enough to sink the strongest iron clad, if it be not constructed of very efficient water-tight compartments; and two or three strokes or explosions would suffice to destroy it even then. But we know nothing of the real chances of striking and avoiding a hit, although we are told that the ramming experiment may be safely tried by gunboats prepared with buffers for the purpose. None has the science of attack with the towed torpedo been practiced by our squadrons of evolution, while the science of defeat against them is quite in its infancy. One thing, however, we may note with satisfaction, that if the 'ram' and the 'Harvey torpedo' be two novel terrors at sea, the one is, at any rate, the antidote of the other. No ship handling skillfully the towed torpedo need ever fear the assault of the hostile ram. The 'Whitehead torpedo' is essentially a submarine gun, but too little is known of its efficacy to discuss its influence at sea." The English have, however arrived at the conclusion that their great ships, like the Hercules and the Monarch, are more than a match for any smaller ships in the use of the torpedo and in dealing a blow with the ram.

The Christian Life.

The Weakening of the Sense of Sin.

It seems to us one of the striking peculiarities of modern feeling, that sin, in one's self or in others, rarely excites the abhorrence which was formerly visited upon it. In the general experience, repentance seems to have lost its intensity, and righteous indignation its heat. The indications of this relaxing severity of moral condemnation are seen on all sides. An instance is afforded by the tendency of legislation as regards criminals. The movement is more and more away from all severity of punishment. The very object of punishment is often made to consist in restraining a dangerous person within safe limits, and in reforming the wrong-doer. The further aim, of emphatically pronouncing the condemnation of the community, voicing impressively its sense of the guilt of crime, is to a great extent lost sight of. Just horror at the murder is swallowed up in pity for the murderer. In this same direction points the leniency of popular feeling toward great public offenders. The defaulter who has ruined hundreds of families, the traitor who has plotted and prepared rebellion, are easily tolerated when the first excitement of their crimes has passed away. The same feeling is manifested toward nations. One country makes an atrocious attack on her neighbor, and as soon as the assault has failed voices are everywhere heard crying out to spare the offender.

Looking in a wholly different quarter,—that of literature, a like feeling is manifested. On the one hand, in strictly religious literature, and in the utterances of the pulpit, we find far less of genuine keen self-condemnation for sin than in the corresponding expressions of earlier periods. In literature, of all departments, there is noticeable a prevalent disposition to treat moral evil as a simply natural malady. The great masters,—Dickens, Hawthorne, George Eliot,—still give wonderful pictures of the retributions of conscience. But in the average essay and novel, this element of the soul's strong condemnation of its own wrong-doing disappears.

A like fact is to be observed in a popular school of theology,—what may be called the Comfortable Theology. The strength of this school is far greater than can be measured by external organizations. Its influence to some degree is felt in all religious bodies. Its strength is fed to some extent from noble sources. But its conclusions are too easily reached to wholly satisfy most men who desire to find the truth and the truth only, whether it be bitter or sweet. It helps itself wonderfully by making little account of what has hitherto seemed one of the greatest facts in the universe,—the fact of sin. It says, "Yes, sin is a great evil," —but glides easily away from a deep realization of the fact.

Shall we appeal further to the personal experience of Christians? Shall we ask how they may have been conscious of the want within themselves of a deep sense of their own ill-desert? How many have felt a shallowness in their experience in this respect; have known that they lacked a motive to effort; a quickening to the sense of pardon, in a heart-realization of their own imperfections? Is it not generally the case that, too insensible as we are to all spiritual truths, this one especially of our own sinfulness fails to get deep hold on us? We dare not say with confidence what the answer of most will be to these questions, but we believe it will be such as would confirm the general idea which we have advanced,—that the great truth of the sinfulness of the race has for the time partly lost its rightful power.

Whatever be the causes of this changed sentiment, there are various results from it that need to be guarded against. It brings with it a weakening of motive in the great struggle of life, the struggle to escape from sin into holiness. Man needs the sharp spur of self-reproach, the intense sense that like Bunyan's Pilgrim he must escape from the City of Destruction. Except in nature's wonderfully high, virtue becomes languid, and faith's occasion is gone, when the soul does not intensely feel its need of emergence into a higher state.

No great truth can be lost alone—it must carry other truths with it out of sight. The one greatest truth of all, the love and goodness of God, must be but dimly apprehended when man does not realize what a deliverance God has achieved for him and offers him. The deeper the sense of sin, the sweeter is forgiveness, the more glorious he who saves us. All high religious truth has these two aspects, toward man in that deepest need which only comes of voluntary wrong, toward God revealed as Restorer and Deliverer. David, who knew the the depths of humiliation, "Behold, I was shapen in iniquity,"—rises to the tenderest confidence, "Like as a father pitieth his children, so the Lord pitieth them that fear him." It is Paul, who cries, "Who shall deliver me from the body of this death?" that feels deepest in his heart, how "Nothing shall separate us from the love of Christ."—*Christian Union.*

Correspondence.

From J. G. Baughman, No. Berne, O.

I am trying to preach the gospel in the central part of Ohio, where Adventism is but little known. The precious seed of the pure gospel was first proclaimed here by Br. A. E. Babcock, and the word proved to be as bread cast upon the waters. A few months ago the writer experienced that the truth can make us free, and cause one to rejoice in a faith that saves from guilt and sin. Since then I have publicly and privately preached Christ in new light. The Bible indeed is a new book to me; and although I meet with much opposition, yet I am happy, and feel conscious that God is blessing my feeble efforts to his own glory. We have one organized society in Millville. I have visited several other places, and have been urgently requested to return. I have now four regular appointments, and expect soon to devote all of my time to the work of the ministry, for I feel that "the harvest truly is great, and the laborers are few." We would all be very glad to see you, Br. Himes, and hear you preach the word of life to us. May heaven's richest blessings be with you in your labor of love. Pray for us.

Br. C. W. Low, of New York, one of our old preachers says:

"By the grace of God and the faith of Jesus, I am still on my way to the kingdom. I am trying to do a little with my head, heart and hands, in the things of life and grace for this life and the life to come. I feel that the true church of Christ is not far from their eternal home.

From H. M. Wheeler, Schuyler Co., Ill.

I want to call your attention to the wants of the cause in this county, with the hope that by doing so I may induce some of the preaching brethren to come this way and hold forth the word to the scattered ones. There are enough men and women that believe the truth in theory, in this county to form two or three churches, but we have no one to attend to this work. I do not know that all that profess to be Adventists in theory would come forward if there was an opportunity for them to do so. But this I do know; that there are some that want to obey the Lord in the ordinance of baptism, at the earliest possible opportunity. We want a grove meeting here this summer if possible. I feel that it would be the means of doing much good.

From W. C. Hicks.

I have just closed a successful effort at the Graham S. H., Fairgrove. Organized a church of twenty members mostly heads of families. The good Lord was very precious through all our meetings, prejudice is disappearing on all sides, and many more are waking up to the importance of searching the Scriptures to see if these things are so. It is blessed to be there now to hear the dear ones talk of the love of God, and the blessed hope. Wife made her first attempt to preach the word during those meetings, and her efforts were abundantly blessed. I feel assured the Lord will bring her into a free place in his love.

In the first part of my effort in this place, while visiting from house to house, I met with Eld. Farley, formerly of the United Brethren denomination, but had not been preaching anywhere of late. His mind being troubled on the doctrine of endless misery, he had withdrawn from that conference. Believing in the "Immortality of the soul," he was rather inclined to favor Universalism. I prevailed on him to remain over night with me. I gave him some tracts. He left me next day only to come back after three weeks to declare himself on the side of truth, and will now go into the field with me at present, until the Lord opens a door for him. He asks the prayers of the brethren. Br. Farley promises to be a useful minister in the cause, having had a long experience in the field, having been a traveling preacher, I think, about twenty years. There is also a Baptist minister looking into the truth, and I think may come out all right. This "infidel" preaching is raising quite a stir in those parts.

I go next to Unionville, where it is published that I preach rank infidelity. Well, they can call it what they have a mind to; it nevertheless is taking deep root in the hearts of the people, even though their preachers run about and tell the people not to go to hear the false prophets. Pray for us.

From W. F. Fahnestock.

It is truly heart cheering to occupy the position we do, as we can almost count the days, so few are they, until we shall enter into that rest which remaineth for the people of God. Yes, when I look back almost thirty years, to the time when you and Br. Miller was here, and sounded the cry, "Behold, he cometh!" when I girded on the armor and started out to meet the bridegroom; I say, to look back through the wilderness in which we have been led by that loving Father who truly has been to us a pillar of cloud by day, and a pillar of fire by night. How thankful should we be that through all this mighty warfare, he has encamped around and about us, and permitted not a hair of our head to be injured—for a hard fight it has been with me. I have gone out single handed, fought the good fight. I had thought last week I had finished my course; but had the blessed assurance that there is a crown of righteousness laid up for me, and not for me only, but for all those who love Jesus' appearing. Yes, through those long years I have been esteemed almost a lunatic because of that "blessed hope," even by the members of Christ's body in the various churches. Yet, with all their opposition, without one friend to sympathise with me in my views of the glory that shall follow, I have had grace administered for every time of need, and may yet be spared to join the blood-bought throng who will exclaim—"This is our God, we have waited for him!"

From William Branch.

The "hen" story a few weeks ago, showed that in avoiding one extreme there is danger of rushing to the other. I have concluded to write a few words, enough to let the brethren and sisters know that I am still at work in the field which we believe is soon to be gleaned by the angel reapers. I have just closed a meeting of twelve days at Woodhull, where the word was received with gladness by nearly all. But some (who "cling to the traditions of the fathers,') seemed to be too dyspeptic to digest strong meat, and the consequence was, if they tried it at all, it distressed them so, they could not endure it. Hence, arose the cry of "damnable doctrines," "don't you go to hear it," etc. But the truth as it is revealed to us in God's Holy Word, is in perfect harmony with reason and common sense, and if we investigate with unbiased minds will make us wise unto salvation. There were six conversions at Woodhull, and last Sabbath (Apr. 28,) I baptised four in the Looking-glass river, and in the evening organized a church of thirteen members. Next time I go there, I expect to baptise ten or twelve more, and twelve or fifteen more will be added to the church.

The truth has taken deep root, and some who have long been looking for something "reasonable" in religion have now found it. One man came to me with the avowed intention of cutting my sermons to pieces; but he has since told me that I argued *both his side and mine*, and left nothing for him to do but to judge. He now belongs to the church and no doubt will be a faithful worker in the Lord's vineyard. His wife also has made a start in the good way.

As I look around I cannot help realizing the truthfulness of Christ's words—"The harvest is plenteous but the laborers are few." Brethren and sisters let us "pray the Lord of the harvest that he will send forth laborers into his harvest." The time has come when the true minister of the gospel must be diligent in sounding the alarm and preparing men to meet their God. Who will go forth with the whole armor buckled firmly on, and fearlessly meet the foe? Let us each say, "Here am I, O Lord; send me."

From Br. Jonas Wendell.

There are some brethren in Christ in Kansas, and they wish to secure a Tent for that State, and as I have had some experience in tent meetings, I have been solicited to say something in their behalf. I have long since been convinced from personal experience that tent meetings, are among the most effectual means of getting the great truths of the gospel, before the people. They bring out a class that seldom go to a house of worship to hear the gospel preached. I understand, that there are but few believers in the gospel, as preached by Christ and the apostles, in Kansas; and that they are poor, and may need some help. Now I propose to start a subscription in THE TIMES; and that the brethren and sisters of Kansas send in their names, with the amount they will give; and in those localities where there is a church, let the church contribute, and send in the amount as a subsciption from the church, and let this subscription remain open for the brethren of Kansas for four weeks, and that will decide if they need help, and to what extent.

FOR KANSAS TENT.

Jonas Wendell paid..........$5,00

From. W. W. Cate, Bates Co., Mo.

I have preached here one year, sometimes two or three times a week. I have received therefor *one sack of flour and one straw hat.* God bless the donors. Yet the Lord has blessed my labors and is giving me many friends. Some twelve or fifteen have been converted or reclaimed under my labors, a part of whom have been drawn into other churches, who have tried very hard to get them all. But some of their best members are embracing the truth, which troubles them much. I am laboring entirely upon my own resources. I have more calls than I can fill. I mean to do all I can in the Lord's vineyard, and not let my family suffer. I want to be more diligent, more faithful, till the Master comes.

From N. C. Miller.

I am doing all I can. I left a few tracts in Milan, with an appointment written on the back that I would preach there. The merchants said they might lay on the counter so people could read them. We must spread the truth everywhere we can. I am now trying to preach in the towns. I left an appointment in Milan, in the hands of a good old Methodist brother, but when he found I was an Adventist he did not announce it, though he promised faithfully that he would do so. When I arrived in the court house a Presbyterian was preaching. All right. I'll storm the walls yet. Thank you for those tracts.

From D. C. Abbott, Santa Clara Co. Cal.

It is now about five weeks since we have received a copy of the paper that we cherish above all others, THE ADVENT CHRISTIAN TIMES. Perhaps it is owing to your removal: if so all right: we will not murmur. But the truth is we are living in a small town where we have no pure gospel preaching, and none of any kind but once in two weeks; and being the only Adventists in the place, we need all the help we can get, and of course miss the weekly visitor.

I had the opportunity of being present at the dedication of the first Advent chapel built on this coast. In very deed it was a feast to my soul.

I have been among Christians all my life. Was raised by Christian parents, was converted to God in 1858, have been a regular working member of the Baptist church in Santa Clara eight years, ending April 1870, when I was excluded for believing the Bible means just what it says—which faith the pastor was pleased to term "*infidelity* of the worst stamp!" I desired very much to say a few words in defence of the truth, but was not allowed a word. Neither had the pastor the courage to try and set me right, but denounced the Adventists from the pulpit as "*liars* and *hypocrites* in the sight of God." Two of us were excluded. The church was in a prosperous condition, —from that hour it has seemed as if they had incurred the Lord's displeasure. It gradually sunk away for ten months; the pastor was discharged, and the house has since been locked up.

The Lord has abundantly blessed "the two infidels," and I have enjoyed more genuine peace and happiness since, than in all the twelve years of my previous Christian life. The Lord appears to lead me in the green pastures and beside the still waters. He is indeed a very present help in every time of need, and helps most wonderfully.

Speaking of the church at Vallejo, I must not omit to say that I never before saw such brotherly love manifested. Not a discordant note did I hear. Although they were all strangers to me when I arrived there, when I left I felt as if I was leaving *home.* They are "salt of the earth," indeed.

I am now to turn my attention to preaching the gospel of the kingdom. Although the masses will not endure sound doctrine, and have itching ears, and love fables, they must be warned of the judgment to come. If the sentinels will sleep on their posts, the Lord will remove them and call others, even if he has to go to the shops and farms and mills to get them. He will have his witnesses.

Tried For Heresy.

Bro. Himes: Since my last writing, I have passed through one of the most trying hours of my life, a short account of which I will give you. You remember that I wrote that my church had charged me with preaching heresy, but dould not pronounce judgment at the time of trial. At our last conference meeting they concluded to try me, and Heaven save me from witnessing such another trial, if trial it may be called. Such disrespect for the Bible! Such utter disrespect for justice!

When the charge was first presented it was this: "found guilty of preaching open communion, and Adventism;" But I am a little too fast. The moderator of the meeting knowing that I had a great many friends present who would defend me to the last, if they had a chance, thought best to *arbitrarily* tie them down, (knowing that he could not do it by the laws of the church) and so prevent any disturbance from that quarter, which he did by telling them, that no member had a right to vote *who sympathised with me,* thus robbing them of their highest privilege in conference, the right of suffrage, in order that my expulsion might be accomplished with ease.

But to return to the charge. After the church had decided the charge was sufficient to begin an action upon, a visiting Baptist Elder arose and told them that preaching Adventism should not be included in the charge; "for" said he "we all believe in the second coming of Christ;" "but," he continued, "there is ample room for a charge. He preaches that the wicked will be *burned up,* and be no more. Now if you will charge him with this, I will stand by and defend you as long as I live."

The church then agreed to charge me with preaching "Open communion and the destruction of the wicked," and proposed to begin the trial by allowing me a short time to defend myself from the charge. I arose and told them, if they would lay their Abstract of Faith aside, and try me by the Bible "the only rule of faith and practice," that I was ready for trial, otherwise I had no defence to make. The moderator then arose and said, that they had not come there to try whether the Baptists were right or not, said he had found that out forty years ago; and talked as though he thought it sacriligious to doubt the infallibility of their confession of faith. The elders then said that it would not do to try me by the Bible, "for" said they, "he can prove any thing he wants to by the Bible, if we will allow him to jump about and take isolated passages; and so he might keep us here a week, and no good come of it at last." So they told me that I must submit to trial by their confession of Faith. I then arose and told them that I did not know before that the Baptist church claimed infallibility for its tenets, if it was so I could see no material difference between it and the Papal church: and if I must not investigate the Bible for myself nor have the liberty of conscience in this matter of faith, but must have a local faith preserved for me in the bounds of which I must keep, that hard as it was to give up affiliation with my brethren, I preferred proscription: whereupon the vote was cast, and myself and wife, with five others, first-class members and citizens, were expelled from the church as peace-breakers and heretics. but we feel no harm by what has been done as yet. On the contrary we rejoice that our heavenly Father counts us worthy to suffer for his truths sake, and make us the first immolations offered upon the altar of Truth in Arkansas. And although we shall have many things to suffer, even at the hands of Cristian friends who hold orthodox views, yet we are determined to "contend earnestly for the faith once delivered to the saints," and never suffer our persecutors to make us ashamed of Jesus and his word.

"Ashamed of Jesus that dear friend
On whom my hopes of heaven depend?
No! when I blush, be this my shame—
That I no more revere his name!"

There are a number of the brethren who will come out and be with us, as soon as we can be organized. We have the use of the school house in our town, where I now try to preach twice a month. We long to have you with us again in the fall.

G. W. Crosby

Wandering in Prayer.

Here is another difficulty which is peculiarly distressing to God's children. I am not the only one who has had to mourn over it. Every one who prays feels it at times. We kneel down in God's house, or in our own private chambers. We wish to speak to our Father who is in secret. And perhaps, for a moment or two, we really pray in earnest. Then, almost without being aware of it, our attention flags. Some thought of quite another kind springs up, uncalled for in our minds. And thus we find ourselves speaking to God with our lips, while our hearts are far from him. And it is very humbling to confess that sometimes the most trifling thoughts steal into our minds at such solemn moments. It is not that we are merely drowsy; that would be bad enough. But our thoughts fly off at times to matters of the most trivial nature. The world and sin still hover about us, even when we are upon our knees before God.

Now, is there any remedy for this? I believe there is; and if we use it, the evil will grow less and less, and we shall, in the end, master it.

First, look upon such wandering in prayer, as a direct offense against God. Ask him to forgive it, for Christ's sake, and to grant you power to resist it. Next, watch against it before-hand. Our Lord couples watchfulness and prayer together. He says, "Watch and pray." (Mk. 8: 33.) And Peter says. "Watch unto prayer." (1 Pet. 4: 7.) Try and get your mind into a serious frame before you begin to pray. For if you rush at once from worldly occupations into God's presence, you will be pretty sure to have your heart full of them all the while; thus your mind will be distracted, and though your lips may pray, your thoughts will be roving elsewhere. Set a watch too upon your heart whilst you are praying. Keep before you, all the while, the fact that you are speaking to God, and that you are in his presence. Make prayer a real thing. You are confessing real sins. You are begging for real blessings. You really want to be heard and answered.

In this manner you may, with God's help, in some measure at least, remedy the evil. I do not say you will entirely overcome it, for I believe that few Christians, if any, have gained such perfect control over their thoughts that at all times, when on their knees, they are able completely to shut out every thing else, and to realize the presence of God only. But you may, by watchfulness and perseverance, do much toward keeping your mind clear of those worldly intruders which so much disturb our devotion.

I ought, perhaps, to mention that the power of keeping the heart and the mind fixed in prayer often depends upon the state of the body. Hence, in the time of sickness, or of any bodily suffering, how difficult it is to give the whole mind in prayer, or in any other spiritual exercise. It is a happy thing for us that God knows our frame, and can bear with our infirmities.

Mrs. A. M. B. G.

Infidelity.

Adventists are very often held up before the public from the pulpit, as infidels, and the truth they believe as black infidelity. A few evenings ago, I heard a preacher, somewhat noted in this direction, state in his sermon, that if it was possible for men to understand the Bible, it would lead them to believe there was no God!! This led into the secret why we are called infidels, and the ground of their misrepresentation; because Adventists believe and teach that the Bible *is a revelation* from God, and designed by him to be understood by the faithful searcher. And instead of leading them to believe that God is a great eternal nothing, "without body, parts or passions," they believe the Bible says of him that he is a real, self-existent being: and all those that love him, the pure in heart shall see him. (Mat. 5: 8.)

The meaning of infidelity once was —before the preaching of Adventism—a disbeliever in the Bible. But the word has changed its meaning in some localities. Now, if a man *believes* the Bible, as it reads, it being its own interpreter, *he* is branded with infidelity. But the time is come when Bible truth is not put down with such argument as hard names.

John Bower.

That "Machine" No. 2.

The next we read of music is at the the dedication of the golden image, the king of Babylon set up in the plain of Dura. (Dan. 3: 1–6.) But had not God preserved his children by a miracle they would have perished for non-compliance with that arrangement.

We have now examined the history of God's people for more than 4,000 years as given in the Bible, and fail to find one direct order from God to use music in his worship. But suppose we did, we should not feel justified in using it unless sanctioned by the new covenant; for the following reasons. (1) Under the law they might keep bond-men and women; but under the new covenant, never. (2) Under the Old they must sacrifice; but under the New, never. (3) Under the Old they put away their wives for various causes; but under the New but for one cause. (4) Under the Old they might have a plurality of wives; but under the New, but one at the same time. (5) Under the Old they were compelled to gather at old Jerusalem; but under the New where two or three meet in Jesus' name, there is the place of worship.

Perhaps some will say, God ordered trumpets to be blown. Very true. But it was for the same purpose we ring our church bells. But no one expects the bell-man to give them the key or ring while the church is singing. But "drowning men will catch at straws."

We next examine the New Testament on the question of music in sacred service. The first is that of the angels that announced to the shepherds the birth of Jesus. (Lk. 2: 9–14.) It is said there was a multitude of them and their song was full of divine joy; but no music. It would seem that if they used music in heaven (as some say,) it would have been very appropriate at that time. For if Jesus was to be the patron of instrumental music it would have been befitting at his birth. Why not?

The next record of any note is when he rode into Jerusalem. "The whole multitude of the disciples began to rejoice and praise God with a loud voice and saying, blessed be the king that cometh in the name of the Lord. Peace in heaven and glory in the highest." Matthew records "Children crying in the temple and saying, Hosanna to the Son of David." But the Pharisees, who had such a fine sense of harmony in music, were displeased. They looked upon it as no better than an Indian pow-wow. They, no doubt, thought they needed an organ to strengthen the weak voices and soften the stronger ones; and so intense were their feelings that they could not restrain them, but demanded of the Master that he should rebuke them. But Jesus, so far from complying with their wishes, told them that "out of the mouths of babes and sucklings God perfected praise." (Mat. 21: 16.)

Next in order is the supper. There they "sang a hymn." (Mat. 26: 30.) This is all we know about the songs sung by angels at his birth, or the multitude at his ride into Jerusalem or himself and his disciples at the close of the last supper. But there is not a word to encourage the music lovers, but a strong rebuke to those who would call the songs of the saints "an Indian pow-wow."

I notice the directions given by the apostles to the church concerning this order of worship.

"Is any merry, let him sing psalms. (Jas. 5: 13.) "I will sing with the spirit, and will sing with the understanding, also." (1 Cor. 14: 15.) "And be not drunk with wine wherein is excess, but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." (Eph. 5: 18, 19.) "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and spiritual songs; singing with grace in your hearts to the Lord." (Col. 3: 16.)

How it is possible for any one to suppose that the instrumental music is pleasing to God in his worship, with these plain facts practised by Christ and spoken by his apostles? I do not know but it will be said, it is taught in Revelation. I deny this and will prove it. The harp is mentioned three times in that book, and in each place is used as a symbol of of the voice in song. Proof, Rev. 5: 8: Here each had a harp and golden vial full of odors: but the vials and odors and harps are explained in the next sentences: "Which are the prayers of saints;" "And they sang a new song, saying," etc., Now we understand what the harp represented. Read v v. 8–14, and ch. 14: 2, 3; 15: 2–4. This last speaks of their singing the song of Moses and the Lamb. Surely this ought to teach us that the harp is but a figure of the songs of the redeemed family, for not a word is said about music in their song.

P. W. Hough.

Our Young Folks.

Juvenile Exegesis.

"Charlie," said a friend of mine to her little five-year old son, "do you remember the Scripture verse you learned last Sunday."

"Yes, ma'am."

"Well, repeat it, my son."

"*Be satisfied with what you've got, and don't pout.*"

How's that for juvenile exegesis on the passage, "Be content with such things as ye have,"

Here's another:

One of my infant-class scholars, a bright little girl of four summers, in repeating her verse, said: "I love them that love me, and—and—they that seek me the *first* thing in the morning shall find me."

Could a Hebrew of the Hebrews have gotten at the meaning more correctly?—*Sel.*

Seeing the Point.

A boy returned from school one day with a report that his scholarship had fallen below the usual average.

"Well," said his father, "you've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of dime novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing, the son obeyed.

"And now," he continued' "put those apples back in the basket."

When half the apples were replaced, the son said:

"Father, they roll off, I can't put any more in."

"Put them in."

"Do you expect to fill it with apples? You say you don't know why you fell behind at school. Your mind is like the basket. It will not hold more than so much. And here you have been filling it up with chip dirt—dime novels."

The boy turned on his heel, whistled, and said, "Whew! I see the point."

Not a dime novel was seen in the house from that day to this.—*Sel.*

Do it Well.—Said Harry, throwing down the shoe-brush, "There, that'll do; my shoes don't look very bright. No matter; who cares?"

"Whatever is worth doing, is worth doing well," replied a serious but pleasant voice.

Harry started, and turned round to see who spoke. It was his father. Harry blushed. His father said, "Harry, my boy, your boots look wretched. Pick up your brush and make them shine. When they look as they should, come into the library."

"Yes, pa," replied Harry, pouting; and, taking up the brush in no very good humor, he brushed the dull boots until they shone nicely. When the boots were polished he went to his father, who said to him:

"My son, I want to tell you a story. I once knew a poor boy whose mother taught him the proverb, 'Whatever is worth doing, is worth doing well.' The boy went to be a servant in a gentleman's family. He took pains to do every thing well, no matter how trivial it seemed. His employer was pleased, and took him into his shop. He did his work well there. When he was sent on an errand he went quickly, and did his work faithfully. When he was told to make out a bill, or enter an account, he did that well.

"This pleased his employer, so that he advanced him step by step until he became clerk, then a partner, and now a rich man, and anxious that his son Harry should learn to practice the rule which made him prosper."

"Yes, my son; so poor that I had to go into a family and black boots, wait on the table, and do other little menial services for a living. But doing these things well, I was soon put, as I have told you, to do things more important. Obedience to the proverb, with God's blessing, made me a rich man."

Harry never forgot the conversation. Whenever he felt like slighting a bit of work he thought of it, and felt spurred to do his work well. "Whatever is worth doing, is worth doing well," cheered him in his daily duties.

Conference Minutes

Arkansas.

QUARTERLY MEETING.

The Second Q. M. of the Advent Christian Church of Arkansas met at Br. L. Robertson's, March, 15.

Members present: J. P. Williams, I. Rosebraugh, L. Robestson. Br. J. B. Brown was received as delegate from the Iron Point Church. Ashley church reported good prospect of additions.

Resolved, to elect delegates to attend Flat Woods District Q. M., with Brn. Brown and Bishop, at Iron Point. Brn. Rosebraugh and Robestson were elected.

Resolved, to hold our third Q. M. at Walnut Grove, Ashley township, the first Saturday and Sabbath in June.

Having received their books, we resolved to render thanks to the W. A. C. P. Association, and lend a helping hand to send forth the light, in the same spirit as it was given to us.

Our cause is spreading, knowledge is increasing, many want to read Advent doctrine. Brethren pray for us.

Lewis Robertson, Sec'y.

Our Book and Tract Column

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation 72 pp. The Reign of Messiah—44 pp. Meditation 36 pp.

Tracts for distribution—by express, 1,800 pp. for $1; by mail, 1,200 pp. In small lots, one cent for every ten pages post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid in [illegible] to Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c. $1.50 a dozen; flexible cloth covers, 20c. single, $2.15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation, with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

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SPIRITUALISM UNVEILED, and shown to be the work of demons, an examination of its origin, morals, doctrines and politics. 15c, post paid.

The above five works, by Eld. M. Grant, in one vol. 40c, post paid. The first four in one vol. [illegible] 25c. post paid. "Spiritualism Unveiled," bound with Smith's "Bible View of the Personality of God," 24c

THE VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth, comprising seven hundred extracts from the writings of more than three hundred of the most noted Rabbins, Fathers, Preachers, Reformers, Poets, Historians, Theologians and writers that have lived during the last two thousand years. By D. T. Taylor. Cloth. $1.

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Revelation 20. 5c.
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Advent Christian Times.

CHICAGO, - - - - - - ILLINOIS.

TUESDAY AFTERNOON, May 14, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Chicago, Illinois.

TERMS { Two Dollars a Year. One Dollar for Six Months.

☞ The Times maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed, the atonement; the unconscious state of the dead, their literal resurrection, the final [illegible]; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

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The Minstrel.

A new edition of the Minstrel is now ready, and orders will be promptly filled.

PARTIES coming to the city will find all they can ask in a dentist in Dr. L. C. Rice, at 168 West Madison Street.

We have a few Minstrels, bound in boards, or stiff covers, which we will stamp with any desired name, and send post paid for fifty cents a copy.

FRIENDS passing through the city, and stopping over a day, or from morning till night, can have their luggage stored at half rates by calling at our office.

We are requested to give notice that the "National Anti Masonic Convention" is to meet at Oberlin O., May 21. Delegates from every part are expected and invited.

We are prepared to attend to binding of all kinds on the lowest terms. Magazines sent by express or otherwise, bound and returned at the earliest possible moment. Direct to 11 So. Canal St. Chicago.

We will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates. Plain Harps, $1 10, post paid. Full gilt, $1.35, post-paid. The Jubilee Hymns, full gilt, stamped, post-paid, $1

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This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price Two copies, post paid, 10c, 20 copies for $1. Don't fail to read and lend it.

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This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 50c. in paper.

We would call the especial attention of business men to Emerson's patent clip and file. It is an arrangement for binding in durable form at an expense of one cent for 500 pages, bills, invoices, receipts, letters, etc., etc.

Prices: Letter size, $1.50; Foolscap size, $2. Fasteners or binders, 50c. a box of 100. No man of business will do without it, after once using.

For sale at this office.

Michigan Central Railroad

The following, with reference to this popular road, is from the Peoria *Transcript*, all of which we can heartily indorse:

"The coming season will be one of unusual activity with the traveling public. East of Chicago the Michigan Central and its connections is the most expeditious of all great through lines to New York and other cities on the coast. A cotemporary says the most painstaking General Passenger Agent of the best line of railway in the United States is Henry C. Wentworth, of the Michigan Central. And what has given the great Niagara Falls route to New York and the East such perfection and popularity of management is the fact known to us by nearly eighteen years of travel on it, that, from brakeman to superintendent, there is not a man in the employ of the Michigan Central who is not of the same cast in this particular sphere. The Central has been thoroughly re-equipped for the present season with steel rails and Pullman palace cars, which run without change from Chicago to New York. For safety, speed and elegance, its appointments and arrangements are the perfection of railroad management."

To Correspondents.

G. S. HARWOOD. Sent to B as directed. Thank you.... SAMUEL HINKLE. Please give us your P. O. Address. Then we can credit the money on your "label."....J. MAXIM. See last paper. If they felt thus after three month's reading, angel's preaching could not move them. We send extra copies....S. G. COLEMAN. Received safely .. B. F. WORKMAN. Sent Bible. You can pay as we agreed ...I. C. WELLCOME. Books received....E. G. WHITE. It came safely to hand

Communications.

Accepted: Warleigh's "Demonstration;" Tents for Campmeeting; Cincinnati; How can you do it? Appreciation.

For Expenses of Removal.

T Davidson $5; Genoa Church 7.10; "No name," Wis. 2.00.

Letters Received,

TO SATURDAY, MAY 11.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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Book Notices, Etc.

LITTELL'S LIVING AGE.—Numbers 1455 and 1456 of the *Living Age* for the weeks ending April 27th and May 4th, contain articles on Henry Ward Beecher, from the Contemporary Review; Turner and Mulready, MacMillan's Magazine; Richard Steele, Temple Bar; the Christian and Pagan Ethics, Spectator; New Japanese and Chinese Treaties, Pall Mall Gazette; French Manners, Blackwood's Magazine; the English of the Prayer Book, Saturday Review; Modern Manners, Temple Bar; M. Thiers, Economist; the Dutch Tercentenary, Saturday Review; Easter Eggs, Pall Mall Gazette; Frederick Denison Maurice, Spectator; France and Germany, Pall Mall Gazette; the continuation of the Strange Adventures of a Phaeton, by Wm. Black, author of "A Daughter of Heth;" Off the Skelligs, by Jean Ingelow; the Story of the Plebiscite, by the distinguished French writers, MM. Erckmann-Chatrian, etc. The subscription price of this 64 page weekly magazine is $8 a year, or for $10 any one of the American $4 magazines is sent with the *Living Age* for a year. Littell & Gay, Boston, Publishers.

Notices, Etc.

To the Churches co-operating with the N. Y. State Conference.

Have you all made your statement, as requested, to our Secretary, in his last report. If not, please give him the name of your minister, the number of members in your church, its service, how, when and where held, and such other information as may be of interest or necessary to carry into practical effect the tabulation of our Conference statistics.

Will some brother or sister in each church do this without delay. Direct to Wm. E. Brown, South Butler, Wayne Co., N. Y. D. COGSWELL.

Indiana Tent.

Brethren in Northern Indiana who have subscribed towards this enterprise are notified that the money is needed as the canvass is already out. Those who have not subscribed are notified that their assistance is needed. Shall we not manifest a zeal worthy of the cause in which we have engaged? E. C. ANDRUS.

To the Brethren.

I am engaged in preparing a work, designed especially for the ministry, on the importance and necessity of preaching the second coming of Christ, as an event nigh at hand. My object is, in cooperation with the brethren, to have a copy placed in the hands of every minister of the gospel in the United States. All can see the importance of such an enterprise. If one only out of five hundred could be induced to give the trumpet a certain sound, it would pay for the labor and outlay. Of course, it will not be expected that those for whom the work is designed, will purchase it. This will be the work of our brethren all over the country to see that a copy is placed in the hands of every preacher of the gospel.

I propose then to request pledges and subscriptions from the brethren, in order to secure its publication, the amount subscribed to be repaid in books, if required. The nature of the work may be gleaned from the following outline:

The Christian minister—a watchman; the duties of a watchman; Watchman, what of the night? The time of the end; Signs of the times—Fulfillment of Prophecy; Prophecy in relation to the First Advent; Prophecy in relation to the Second Advent; Signs of the Second Advent, Celestial, Terrestial, Moral, National. The Papacy, Spiritism, Time, Tarrying Time, etc., etc.

I would also state that the work will be useful to all for reference, as it will be largely interspersed with Scripture quotations. Any who may feel disposed to aid in this enterprise, may address Miles Grant or G. T. Adams, *Crisis* office, Boston, Mass.; J. V. Himes, TIMES office, Chicago, Ill.; or myself at Arena, Wis.

[n34tf] GEO. THOMSON.

PLEDGES.

Jos. Laclar, $10.

Notice

As our next Q. M. is in a new field, let there be a general gathering of the brethren and sisters. Come to work for God with hearts imbued with the love of God, and prepared to work in and give a new impetus to the cause we love.

The Campmeeting Committee are especially requested to be present to decide when and where the Campmeeting shall be held, next August or September. We wish the Committee to examine the several places already viewed, and decide which they will choose. The Committee are: D. A. Dickinson, D. Moore, I. Cooley, D. R. Lewis, A. G. Lewis, M. V. Plank.

F. H. KENEY,
Chairman Campmeeting Committee.

To the Advent Christians of Iowa:

Dear Brethren: We have bought a tent for our Conference use, and have paid for it except about FORTY DOLLARS. We had enough subscribed to pay for it entirely; but some of the subscribers proved delinquents, and do not even respond to my letters. What shall be done? Shall our tent lie unused all Summer? Who will take the trouble to look up those who promised to pay and have not done so? Who will collect the balance due, and then take the tent and go forth in the name of the Lord, to proclaim the gospel of the kingdom. It is time we began to wake up to this matter. D. A. DICKINSON.

Appointments.

ILLINOIS.

Genoa, May 12, and every alternate Sabbath, until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Yorktown, May 19.

Harmon S. H. near Mr. Stow's, May 12, and onward once in two weeks until further notice.

S. E. MABEY.

MICHIGAN.

The fourth Q. M. of the Northern District A. C. Conference of Michigan will be held with the church in Ashland, Newaygo Co. five miles south of Newaygo, commencing Thursday eve. May 23, and holding over Sunday. Inquire for A. Lamson. We hope to see a full attendence at this meeting. Come brethren, in the Spirit to work for the salvation of men.

JOHN BOWER, Chairman.

Br. Scott has sent an appointment for the above Q. M. for May 30. Which is right? ED.

Wexford, Cornell S. H. Sunday, June 9.

Hope to meet the Brn. from Monroe and vicinity at this gathering. J. BOWER.

Alymer, Lewis S. H. 10 a. m. Sunday, May 26.

Fairgrove, Graham's S. H. 2 p. m. same day.

Campbell's Corners, Williamson's S. H. commencing Tuesday eve. May 28, and continue over Sunday!

Pigeon River S. H. Monday, Tuesday and Wednesday evenings, June 6-8.

W. C. & E. HICKS.

The Michigan Campmeeting will be held June 15-22, on the Fair Grounds at Jackson.

This is the most convenient railway center in the State.

Eld. J. V. Himes, Br. and Sr. Mansfield, Br. J. H. Whitmore—and in fact all our preaching brethren expect to be present unless they are providentially detained away.

Fuller notice hereafter. J. M. SHOOK.

INDIANA.

The annual meeting of the A. C. Ministerial Association of Southern Indiana will commence at Jeffersonville, June 13, and continue over the following Sunday. A full attendance is solicited, and brethren from abroad will be cordially welcomed. N. FIELD, Pres't.

C. H. CASS, Sec'y.

WISCONSIN.

The annual camp-meeting of Wisconsin will be held on the on the old camp-ground at Prairie du Sac, Sauk Co., beginning June 1, and holding over two Sundays. We shall make an effort to have Br. Grant with us this year, and hope to be successful. Other new ministers are expected, as well as the home preachers. Let all come with hearts fired with heavenly zeal, and let us have the greatest rally from every point that Wisconsin has ever witnessed. We expect a glorious meeting, and a time of God's power. Let none fail to come because of a little sacrifice. If the Jews were required to leave home, and live in tents seven days in the year to worship God, we can also afford to, if we say to the world, "Get behind me, while I go up yonder to worship."

Accommodations as in other years, with improvements. Those coming on the Milwaukee & St. Paul R. R. (Prairie du Chien branch) will stop at Mazomanie, and take stage at 5 p. m. for Prairie du Sac—10 miles. On the Northwestern R. R. from the east, by way of Madison, stop at Lodi, and take stage at 5 p. m. for Prairie du Sac—11 miles. From the west, stop at Merrimack, and take stage at 2 p. m.—10 miles. From La Crosse direction, stop at Portage City, and take river boat, or stage. Come early.

O. S. KNAPP, P. W. MATTS, WM. SHELDON, } Committee.

N. B.—The Annual Conference will meet on the same ground. Probably holding its first session June 5. Let delegates be sent by all the churches. We hope ministering brethren will not only come themselves, but encourage others to attend. WM. SHELDON, Sec'y.

Prescott, as Br. Shepard may appoint, June 9.

L. C. COLLINS.

The Third Q. M. for the Southern District of Wis. will be held at Magnolia, commencing May 10th, and holding over Lord's day. Br. Sheldon is expecting to be with us, and other ministering brethren are invited to attend; also the brethren from all the surrounding country.

This will be the first meeting in our new chapel, and we are anticipating a good time in the name of the Lord. Come one, come all.

G. G. GODFREY.

MINNESOTA.

Maine Prairie, Stearns Co, May 19.
Independence, Wright Co. May 26.
West St. Paul, June 2. L. C. COLLINS.

St. Paul District Q. M. will be held in the township of Cottage Grove, commencing Friday eve. May 17. Friends coming by the way of St. Paul will stop at Newport, and those coming by Hastings will stop at Langdon Station.

Ottawa district Q. M. will be held at Scotch Lake, La Suewer Co., commencing Friday eve. May 24.

Hutchinson District Q. M. will be with the Bear Creek church, McLeod Co., commencing Friday eve. May 31.

Winona District Q. M. will be held at the time of the Annual Campmeeting at Utica.

I would also give notice to the churches that collections from the Mission Boxes will be made by the Clerk, or some one appointed for the purpose, and that the same be forwarded to the Treasurers of the several Quarterly Conferences.

GEO. W. MILLER, Evangelist.

Owatonna, Fitzsimmons S. H. Saturday eve. and over Sunday, May 17, 19.

S. C. WELLCOME.

In accordance with a vote of our State Conference a State Campmeeting will be held in the beautiful grove called "Cheatham's Grove," in Utica, Winona Co., commencing Thursday, June 27, and holding over the ensuing Sunday, and as much longer as deemed practicable. The ground is well fitted up for meetings, with permanent stands and seats; also a good well of water and other conveniences for those wishing to camp on the ground.

Brethren and sisters of the Advent faith throughout Minnesota, to you a special appeal is made to come out to this feast of tabernacles and work for God. Come from every quarter; come with hearts burning with the love of God, to work for the salvation of perishing souls. The signs portend the speedy coming of the Master. Shall we not improve these general gatherings, as God requires us to do, to his glory, to our own growth in grace, and for the salvation of others?

Come Christians of every name, and unite with us in the worship of God for a few days in the tented grove.

Brethren and sisters in the ministry, all who can come, at home or abroad, you are invited to come and help sound the glorious message of a soon coming King. Come endued with power from on high, with an unction from the holy One; with words that burn, that will reach the hearts of the perishing.

☞ Those coming to tarry on the ground will please come prepared with bedding and provisions (and tents if they have them.) We expect to procure a large building erected by the Methodists, on the ground, and also have the Bethel tent if possible, so that all can be accommodated if they have their bedding and provisions.

Arrangements will be made with the R. R. companies for half-fare tickets from all points where the friends notify ME THIS MONTH that they will attend our meeting. S. C. WELLCOME, Sec'y.

IOWA.

The third Q. M. of the Iowa Christian Conference will be held with the Church of Christ at Tama City, Iowa, May 23, and continue over Lord's day. Strangers may inquire for Br. M. A. Newcomb. Hope that there will be a goodly number at this meeting, as this is the first of the kind held by this Conference, so far south as this.

ALONZO RAYMOND, Clerk,
Per PETER S. W. DEYO.

Q. M. at Greenfield, Adair Co., commencing Friday eve. May 31, and holding over Sunday. We expect Br. D. S. Clark will attend this meeting. These meetings have proved a great power for good; let there be a general attendance at this one. WM. MURPHY, Sec'y.

Warsaw, June 1 and 2. N. C. MILLER.

The third Q. M. of the A. C. Conference of Iowa, Manchester District, will be holden in the Odell S. H. situated about 2½ miles N. E. from Greeley, commencing June 14, and holding over Sabbath.

The brethren that enjoyed our last Q. M. at Elkport will only need to know when the next one will be held to insure their attendance, for we all love good things, and such a feast will but sharpen the appetite for more of the same kind.

To those that were not there, we we wish to say, important business will come before this Conference, and we wish all the lovers of Jesus to be there. Come to work for God and his cause. Come filled with the Spirit, praying that God will give us souls for our hire. This is a new field, all ripe for the harvest.

M. J. JANES, Sec'y.

There will be a Grove Meeting 12 miles S. W. of Corydon, and 6 miles W. of Warsaw, Wayne Co., commencing June 14, and holding over Sunday.

S. BALDWIN.

Br. Moses Chandler is, by unanimous consent of the brethren, requested to appoint the place of the next Q. M. of the Deep Creek and Iron District, to meet sometime in June.

MISSOURI.

I purpose to hold a discussion with a Spiritist, May 25 and 26, near Valparaiso, Mo. Subject: Resolved, That man has a continual conscious existence after death, or the dissolution of his earthly body. H. T. Warner affirms. I deny.

N. C. MILLER.

South of Milan, May 26, and June 30.

N. C. MILLER.

The Third Q. M. of the Third District of the Iowa and Mo. Conference, will be held with the Greenland church, in DeKalb Co., near Stewartsville, Friday, June 14, and over Sunday. Come one and all. H. BILLMIRE, Prest.

ARKANSAS.

The third Q. M. for Blue Mountain District will be held at Flatwood, with the church, at the place selected by Br. Bishop, June 23 and 24.

J. B. BROWN, Sec'y.

NEW YORK.

Javanan, White S. H. May 17.

WM. INGMIRE.

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Rev. G. W. Wright

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.---NO. 41. CHICAGO, MAY 21, 1872. WHOLE NO. 421.

COLLEGE

Advent Christian Times.

JOSHUA V. HIMES. - - - - EDITOR

TUESDAY AFTERNOON, May 21, 1872.

Warleigh's "Demonstration."

[Second Article.]

Says Mr. Warleigh again:

But our doctrine is said to be dangerous. "If I tell my people," said one not long ago, "that there are no endless sufferings for them, but that the wicked will come to an end, they won't care for my warnings, and will never repent." What a vain begging of the question is this! The simple question is—What is God's truth? for that alone can be profitable to the conversion of sinners. Nor will he give his blessing to a lie on which side soever it may be. Endless pains have with reiterated energy been preached almost universally now for fifteen hundred years; and what good has been done? Look at so-called Christian England, where but few weeks pass, if indeed any, when sinners are not threatened with never-ending sufferings. Examine the parishes and congregations where this is most frequently done. Is it there that most of heaven's blessings appear? Where is the effect of their frequent denunciation of endless, ever-enduring torments? Look around and ask where? It is nowhere. How can a lie from beneath convert sinners? How can the ignoring of heaven's truth win souls? There are Scriptural terrors of the Lord. These are profitable; for they appeal to a powerful instinct, which God has implanted in our nature—the love of life and the dread of death, of extinction. With these we can "persuade men," but with the other we cannot. People do not believe it! (pp. 59–60.)

But now, to complete the examination of this question, it will be necessary to point out the *foundation error* upon which this vast scheme of endless torment has been built. This is the doctrine of the innate immortality of man. Our opponents hold that when he is once brought into being he must necessarily and absolutely live forever as long as God himself shall live; and some have gone so far as to say that even God cannot put him out of being, inasmuch as he cannot perform a contradiction. To oppose this doctrine we are quite aware that we shall have to go against the pride of intellect which is the accumulation of thousands of years, and to differ from men of the highest reputation. The dogma of the immortality of the soul, as it is phrased, is established as an undoubtable and undoubted truth; and it is thought as senseless and shocking to deny it as to deny the existence of God. And yet, strange as it may seem, it can be proved by neither reason nor Scripture. Those who first introduced it offered it only as a conjecture; and it was not received as true till philosophising Christian teachers gave it currency by a non-natural interpretation of certain texts. After much opposition from those who held forth the simplicity of their faith in Christ, it was almost universally believed in. Too soon was it perceived what advantage could be taken of it to keep the people in bondage and dependence upon the priesthood. The dogma of endless torment followed as a matter of course; for as the soul, as alleged, must live to endless ages, and as the vast majority of those who died were not holy, and fit for heaven, where were they to live but in hell, writhing in endless tortures? The contemplation of this became intolerable to the human mind, especially to the survivors of those who had died in their sins. Hence the invention and introduction of purgatory, indulgences and masses, which have so vastly enriched the priesthood through their assumed power of praying souls out of torment, and of introducing them into glory. The deluded people were instructed to look upon the Pope and bishops as little gods, who held the eternal destiny of people in their hands; and at last the minds of the people became so degraded and so incapable of thinking for themselves, that they actually believed all this and much more of the same sort. As they loved their departed friends; parents and children, husbands and wives, brothers and sisters, rushed to the priesthood; the rich with their untold riches and unnumbered acres, and the widow with her two mites; without which this holy priesthood, those loving fathers, would not stir a little finger to help the tortured soul out of misery. Of course these golden revenues were much prized, and the doctrine upon which all the profit was founded became stereotyped. If any questioned all this usurpation, they were consigned to the flames, without the option of a single mass to take them out.

The Reformers saw all this, and their indignant spirits rose to the occasion. Luther himself denounced the dogma of the immortality of the soul and of endless torments. But "the spirit of error," the deceiver of the nations, contrived to get these dogmas introduced into the Reformed Church, into the standard articles of some branches, and into the teachings of almost all her ministers. Protestant clergymen do not, indeed, thus increase their income, though many of them assume the false power of the priesthood and ask for "offerings;" but it seems not a little gratifying to poor little human fallen nature, to stand aloft over the heads of the people, and in the name of the Most High, as they allege, deal out threatenings of endless wrath and misery among their must-be silent hearers. And if any one questions the truth of such teaching, it is almost like putting his hand into a wasp's nest. The teachers take alarm, and try and sting his character, to misrepresent his doctrine and neutralize his efforts; and thus Bible reading and inquiry are stopped, and consequently this giant Error keeps his goods in peace.

Our purpose now will be again to search the Bible to see what it teaches concerning this point of the alleged immortality of the soul. It will be seen that it does not teach the innate, intrinsic immortality of man; but that it does teach that he is capable of immortality, and shall certainly have it if he be united to the immortal God, as the branch to the vine, and so made a "partaker of the divine nature." It further teaches, as we believe and will show, that if a sinner be not thus united to God, and be not a new creature, he must become extinct. The Scripture teaching on the pneumatology and psychology of man will clear up every difficulty. (pp. 63–5.)

It is really melancholy for the prospects of pure truth, when our constituted guides put forth the notion that the "indwelling *Ego*," or soul, has form, and some kind of "corporiety or material substance;" so that when it leaves the body and becomes "unclothed," it is likely still to preserve "a distinct objective existence," and that hereafter this *Ego*, this subtle material soul "shall aggregate to itself certain elements from the surrounding environments," and thus make for itself an other body similar to its present body. This is put forth with an air of profundity; but is it worthy of a name better than rubbish? In one short verse, the teaching Spirit of the Most High has shown us more of psychology and pneumatology of man than can be found in all the papers and treatises of those who write on the subject, apart from the Bible. It teaches us that into the earthly frame, which God called *ha-adam*, he breathed his Spirit, and thus made man a living creature. *This* is the Bible's teaching when we let it speak for itself. (p. 71.)

(*To be continued.*) C.

"I am a Clergyman; I am Posted."

There are some very important lessons to be learned by noting the self-conceit, pride of position, and scholarship, of some persons who "know nothing yet as they ought to know." We give one illustratio[illegible] this.

Last Autumn, while passing through Wisconsin, homeward on the train, we heard two men, who sat near by, conversing about the scenery of the prairies. One remarked—"All this shows the action of water. These western prairies have at some time been entirely covered with water." We had become weary of silence and felt like talking, and only waited the proper opportunity to ask a question. When their conversation ceased, we asked—

"When do you suppose these prairies were submerged with water?"

"Oh! I do not know, but it is evident they have been. Don't you think so?"

"Yes," we replied. "And may it not have been in the the time of the flood?"

"No," was the quick reply, "the flood was never here. The flood covered only a small part of the earth."

"But," we replied, "the Bible tells us that it 'covered all the high hills that were under the whole heaven, and the mountains were covered. And all flesh died that moved upon the earth.'"

"Ah!" said he, "you do not understand the Bible; the Bible does not mean all the earth. *I am a clergyman. I have looked into these matters. I am posted.* It is now given in by all scholars of note in our schools, by theological students and eminent ministers, that the flood covered a radius of only five hundred miles in Asia."

We replied—"If this be so, it seems a want of wisdom and prudence to have constructed such a huge and costly ship to escape such a flood. Noah and family could have moved out of that territory, on the old style of travel, at much less expense and labor and time than it took to build the ark. Again, the story about all those animals coming into the ark instinctively. How about this? Were there not animals enough in other parts of the earth?"

"Ah!" said our clergyman, "perhaps the flood covered a larger radius than I mentioned, but it never covered the whole earth. Do you believe the ark was large enough to hold all the animals said to have gone into it?"

"Of course I do. I believe the Bible, and it is so recorded. Do you not believe the Bible?" we asked.

"Oh! yes, I believe the Bible; you don't understand it. It doesn't mean so. This is your difficulty," said the clergyman. "The ark would not hold one eighth of the animals said to have entered it."

"We wish to understand the Scriptures. Who shall tell us what they mean if they do not explain themselves?" we replied.

"What denomination do you belong with?" asked our posted clergyman.

"The Second Advent Denomination."

"Are you a minister?"

"Yes, I have spent some years in the work of preaching."

"You do no not believe in the immortality of the soul, then?"

"No, I believe the Bible, and that teaches me that the soul is mortal and immortality is offered us."

"Have you seen Prof. Bartlett's book—'Life and Death Eternal?'" he asked.

"Yes, I have the book."

"What do you think of that?"

"I think it a very shallow and weak effort, perverting and mistaking nearly all our positions, and then reasoning from a false base.

"Well, Prof. B. is perhaps the strongest reasoner in the country. I am a student in the institution in which he is a teacher in Chicago. I am a Congregationalist minister. If you think him weak I don't know who you would think an able man."

"We do not call him weak, the trouble is with his theory. The stronger the man the weaker his subject appears when he attempts to sustain error. Have you seen Mr. Constable's Review of Prof. B's. book?" we asked.

"No. Who is Mr. Constable?"

"He is an Episcopal minister, of some note, in Cork, Ireland, a destructionist. He has given a short review of Prof. B., which will cause his ears to tingle."

"Have you seen Mr. Landis' work on the Soul?"

"Yes, and we find him in the same condition with Prof. B. and less satisfactory to his readers."

"Have you seen Dr. Mattison's work on the Immortality of the Soul?" he asked.

"Yes, a young lady recently converted had it loaned to her by her minister to indoctrinate her, and she wished me to read it and give my objections, if I had any, to the following—'That the human soul is immortal is shown by the sympathy and affection we feel for our kindred after they die. If the soul was not immortal all interest and affection would cease for them the moment they die.' I read this proposition of Dr. Mattison's then asked the young lady, 'Did your father ever kill a calf?' 'Yes,' was the reply, with surprise. 'Did its mother ever moan for it after death?' The point of this simple illustration was palpable. The young lady, replied 'Yes, and if the doctor's proposition is good, then the cattle and other animals have immortal souls.' All can see this."

"Our posted clergyman had fully endorsed the doctor's proposition when I repeated it, but when he saw it exploded by this simple figure of the dead calf, his self-confident spirit broke down; but after resorting to some low talk he resumed the subject.

"Can you read Hebrew and Greek?" he asked.

"No, I cannot read either, but I have seen men who could, and consulted books of some such. I suppose you can read both."

"Yes, I can, and if you could, you would see that the original proves the soul immortal."

"Why then do not our linguists and lexicographers so translate and develop the original? If you can read Hebrew you of course know that the term *nephesh chaiyah*, translated 'living soul' in Gen. 2: 7, is the same in Gen. 1: 20, 21, 24, 30, and 7: 22, and shows that all animals are souls."

"No, I never examined it."

We now thought best to test his *posting*. "Have you read Prof. Hudson's 'Debt and Grace?'" we asked.

"No. Who is he? I never heard of him."

"He was a Congregationalist minister, and a Prof. in one of your colleges. This work has been extensively circulated among scholars, and is admitted an able work. Have you seen Panton Ham's work on the Nature of Man?"

"No. Who is he?"

"He is a Congregationalist minister in England, who taught the mortality of the soul. Have you read Whately, White, Moncrief, McCulloh, Leask, whose works are extant, and who are admitted to be men of sound learning? They all teach that the soul is mortal, and eternal life can be had through Christ."

"No, I have never seen any of these works."

"But you claimed to be posted; and on such subjects as these, where long thorough discussion is being had it becomes us to read what can be said on both sides. Have you ever read *any* work on the subject of man's mortality in opposition to the immortality of the soul?"

"No, I have not."

"Will you read one? I have Whitmore on 'The Doctrine of Immortality.' I will give you a copy. It is better to be *posted*.

He took the book and moved to a distant seat. Our conversation closed. I pray the Lord to "post him" in the truth in Christ:—*I. C. Wellcome.—Crisis.*

Strong Testimony.

A friend hands us the following, clipped from the New Haven *Palladium*, and says, "Are there not some in other denominations who would bear the same internal testimony?"

In the Congregational churches, the spirit of religious worship appears to be on the decline. The reason of this doubtless is, that the principle part of our church service is the sermon; and, as a general rule, the less there is of the gospel in it, the better satisfaction it gives. The "old fogies," who had some taste for religious instruction from the pulpit, are rapidly dying out; the people are thought to be more generally instructed; and so the "congregation of the period" demands two orations every Sabbath, which shall be as innocent as possible of the common teachings of the New Testament. If the singing is performed by a quartette or a single female, if a female solo can be found to do it, the time so employed is not grudged, but otherwise the prayers and the praises are expected to be short and swift.

Our popular ministers have a reputation for eloquence and originality, not in presenting the claims of the gospel, but in discussing the exciting and absorbing topics of the day, on some question of modern science or philosophy, falsely so-called, in reference to which they *cram* for the occasion. If the preacher has a touch of the harlequin, and a graceful facility at a quib or a joke, he will draw the largest crowd, but at the same time bring no vital increase to the church. Ministers of this class, who attract great numbers of curious hearers, have seriously demoralized the Congregational churches and ministry, and done an immense injury to the religious sentiment of the people. They are most popular lecturers, whose performances are a substitute for "Sunday theatricals."

The evident tendency in our churches is to a decline of the worship of God, and a more earnest worship of the sermon and the minister. So, if the sermon ceases to be entertaining or exciting, or if it treat of repentance, faith, love to God and man; or if the minister is independent in his relations to the congregation, the "leading men" of the parish —those Diotrephean *prefects* of modern Congregationalism—pronounce his "usefulness at an end," and proceed to cast down the god they have set up.

Hades.

CHAPTER III.—MAN, A LIVING SOUL.

I. When we say that man was originally and properly earth, and that what he originally was, he might and does become again, we are far indeed from supposing that this was all he intended to become when God formed him. God had a far higher end in view. The figure which in its organized yet lifeless state was man, was also to be man endowed with life and capacities of a high order. We come then to the final stage of the creation of the human race.

II. When we read in Gen. 2:7, "that God formed man of the dust of the ground," we find it added that he also "breathed into his nostrils the *breath of life, and man became a living soul.*" Man had been at first a beautifully fashioned and wonderfully organized lifeless figure. He becomes by a further act of God, a living soul. How he became so we are told, as well as what he became.

III. God breathed into the nostrils of the lifeless figure *the breath of life.* (*Nishmath chajim.*) We will further bring proof from Scripture as to what this breath of life was. We will at this stage of our inquiry, assume that it is identical with what is elsewhere called "the spirit," or "the spirit of man," or "the spirit of God." (*Ruach.*) We will here also state briefly what we hold this breath of life or spirit to be. We are not going to enter philosophically into this question, for that we hold ourselves utterly unable to do. We doubt greatly that man has as yet mastered the properties of that matter which is to a great extent open to the inspection of his senses. We hold him then incapable of analyzing that spirit which is imperceptible to sense. But to some extent we hold ourselves capable of knowing from Scripture what the breath of life, or the spirit breathed into man, by God, is. We hold it then to be a direct emanation from God himself; to be the divine influence and power proceeding from God to man: to partake therefore of the divine attribute of immortality. This breath of life we cannot imagine to be capable of death. We might as well, I suppose, imagine God himself to be capable of dying. We also suppose that whatever this breath of life resides in, must live as long as this breath of life abides in it. We suppose this breath of life to be the grand vivifying power of God; not only living itself, but giving life. We cannot imagine death to be where this spirit is.

IV. We also suppose that the effect of the entering in of this breath of life *differs according to the organization of the subject on which it operates.* This does not limit the power of God, for it is he who creates each different organization, and creates one different from another for the very purpose of producing the difference of effect. Nor does it alter the nature of the breath of life which is in all subjects of its operation the very same, while it produces according to the organization of each subject a different effect according to the will of God, who both forms and inspires. But it produces in different subjects a difference of life, according to the organization upon which it acts. The breath of life breathed into the organisation of man produced that human life of which each man is conscious, and which he understands from this inner consciousness far better than anyone can explain to him.

V. Again we suppose of this breath of life that it may remain in any organization as long or as short as God who gave it pleases. It may be destined never to leave the organization upon which it has entered; or it may be appointed to leave after any periods of time fixed upon by God, from the longest to the shortest. What are laws which regulate its eternal or its temporary abode in any organization of the breath of life is its duration. Those in which it abides forever, such as the angels of God, are immortal. Those in which it abides for a time only, are mortal, while their period of life may range from ten thousand years, or ten times that, to an hour or a moment, according to the arrangement of him who gives and takes away. Such in brief we suppose to be that breath of life which God breathed into man, lifeless before its inspiration.

VI. Its introduction into man produced a marvelous effect. The lifeless figure becomes full of life. The inanimate frame becomes instinct with animation. Man becomes a living soul. We are not told that man became the breath of life, or became spirit, which is the same thing. Doubtless, if this were the case we should have been told so. As we are not told so, we reject the idea. We will find hereafter that Scripture expressly rejects it. Man did not become that breath of life which was breathed into him by God. Man was not transubstantiated: earth did not become spirit. But in consequence of the inbreathing into him of the divine breath of life, man, before lifeless, became a living soul. By this is meant that life or soul, by the Hebrews called *nephesh*, by the Greeks *psyche*, became, while the breath of life remained in man, the possession or attribute of man. The frame was not lifeless, but full of life; was not soulless, but was a living soul; each part of him while it remained connected with the rest, was instinct with life, soul, animation. The brain, the heart, the lungs, the limbs, each sense, and each minutest or least important part, was, in measure and degree, living. Man became something he was not before: that something was the life, the soul, the animation, which the inbreathing of the breath of life caused him to have.

VII. We are now able in some degree to see both what man originally was, and what he subsequently became. He was originally earth, as lifeless as any clod of earth. Into this earth enters a divine breath of life. The earth does not cease to be earth, but it becomes, what it was not, full of life, it possesses as its attribute what it did not possess, viz., a soul. The breath of life was not the soul any more than it was the body, but it was the producer of the soul, as being the quickener of the body. Hence, we have man in the condition to which the last act of God brought him, no longer the simple creature that he was. He is still as much as ever earth, and earth is still his only essential property; but he possesses also, so long as God pleases, the breath of life from his Maker, and as a consequence of this possession, and so long as he possesses it, he has, or has become a living soul.

VIII. Hence, we see human nature become what may not improperly be termed *tripartite.* There is still the original man made of earth; into this is breathed a divine immortal spirit, or breath of life; as a consequence, the original man becomes a living soul, becomes something he was not before. But while we see man become thus truly tripartite, we must remember this condition is not essentially his. All he can claim as essentially his, is his earthly origin from clay. What he has become depends for its continuance upon God. He has not been changed into divine spirit possessed of the attribute of immortality. He only has this divine spirit dwelling in him at the pleasure of God. It may be withdrawn, and man sinks back to his original. With the withdrawal of the breath of life of necessity is connected the ceasing to be of that living soul which only the indwelling of the divine spirit causes man to be. Man then no longer is a living soul, but the lifeless figure he was at first. He is dust and dust only. He has not any longer spirit, and he is not any longer living soul. The object of his first creation, life for a purpose, gone, and God does not even think it worth while to preserve the figure, however beautiful, or the organization, however wonderful and perfect. The organization is destroyed: the figure crumbles into its essential dust. The death of man produced by the withdrawal of the spirit is followed by the destruction and disorganization of his form and shape.

CHAPTER IV.—THE BREATH OF LIFE.

I. Having in our last chapter given a general sketch of man in the perfection of his being, and alluded to his constitution as in a measure become tripartite, we think it will be necessary to say somewhat more of some parts of this constitution of man. Of his body we need not say anything, as probably sufficiently understood. But of the breath of life which God breathed into his body, and of the soul, which as a consequence his body then received, of each of these we think it necessary to say more. The true understanding of human nature will be found of the utmost consequence in our understanding many theological questions. As a false understanding of it has led to many grave theological errors, so the true understanding of it will enable us to retrace our steps to truth.

II. In our present chapter we will lay before our readers what Scripture tells us of the breath of life. We will also establish the identity of this breath with a term of far more frequent use in Scripture, viz., the spirit, sometimes spoken of as man's spirit, and sometimes spoken of as God's spirit. Having established this identity, we will in our next chapter enter upon the examination of what Scripture tells us of the spirit. Its more frequent mention of a part of the human constitution under this term, will enable us the better to understand about it. We will then devote a chapter to the understanding of the more important question of the nature of the human soul.

III. We find the first mention of the Breath of Life (*Nismath chajim*) in Gen. 2:7, where we read of its being breathed directly from God himself into the nostrils of man yet inanimate. From its mention here we should, as we have already stated, infer it to be a direct emanation from Deity, and therefore possessed of one of the divine attributes with which it is connected, viz., the immortality of God. This and some other circumstances we will find to attach to it from a more particular examination of the places in which it is spoken of.

IV. Before we proceed to the examination of these places, we must first draw the attention of our English readers to the fact that they will not apparently find all the places we refer to, justifying our conclusions in the authorized version. This however, is only apparent, and arises from the Hebrew word translated breath, in Gen. 2:7, not being always so translated in the authorized version. It is for example, very frequently translated spirit. We can only assure them that all our references are to passages where the Hebrew word translated breath in Gen. 2:7, occurs. We do not think that we will be guilty in any instance of an oversight in this respect, as we have gone over our ground very carefully. The Hebrew scholar can in any case correct us, and we will willingly acknowledge any oversight that we may unwittingly have made.

V. We find then, in the first place, that the breath of life is an attribute of God himself. It belongs to, and forms part of the divine nature itself. We frequently read in Scripture of the "breath of the Lord." This is plainly that breath of life which we read of in Gen. 2:7, and which we there considered an emanation from the divine nature itself. Even after it has been given to man, even after it has entered into and formed, as it were, part of his constitution, it is still regarded by God as his own breath, properly belonging to himself. "Who," says Elihu, in the ancient book of Job, representing the primitive faith of man upon this subject, "Who hath given God a charge over the whole earth? or who hath disposed the whole world? If he set his heart upon man, if he gather unto himself his spirit and his breath." (Job 33:4; 34:14.) Here we find that the breath of life, even while it is in man, is regarded as the property and attribute of God. It is still his, not man's; it is still as much as ever his; his, as part of his very essence; his, therefore, to dispose of as he pleases; his to take away from man, as it was his at the first in his bounty to bestow it on man.

VI. We see the same great truth in many other places of Scripture. The breath of life which man possesses is ever spoken of as God's gift to man, and not as properly belonging to the essence of man. God ever speaks of himself, as he "that giveth breath unto the people" of this earth. (1 Is. 42:5.) Man is not this breath, but this breath is God's gift to man. Like every other gift, it is distinguishable from the party to whom it is given. Man was once without it, and yet was man. But when man was without it, it was a part of the divine nature residing in the fulness of the Deity himself. (Job 33; 4.)

VII. This breath of the Almighty, *i. e.,* belonging to and part of the divine nature, is that which gives life to man, and which bestows upon man his soul. (Job 33:4; 1 Ki. 17:17-21; Gen. 2:7.) "The spirit of God hath made me," says Job, "and the breath of the Almighty hath given me life;" and in the narrative of the calling back to life of the widow's son by Elijah, we find that the coming back of the soul of the child was dependent on the presence of his breath. We thus find the breath of life from God to be at once the source of life to, and the bestower of a soul upon, man, while it is at the same time clearly distinguished from that life and soul which it bestows. The "breath of the Almighty," which gave Job life, is just as much distinguished from the "life" which it gave, as the "Spirit of God" spoken of in the first clause of the verse is distinguished from Job himself whom that spirit made. In fact, as we shall presantly see, the "spirit of the Lord," and the "breath of the Almighty," are but different descriptions of one and the same divine attribute, and it would be therefore as absurd and as erroneous to confound the "spirit of God" with Job, as to confound the "breath of the Almighty" with Job's "life."

VIII. That this breath of life is only a gift to man, not man himself, and a gift since man's fall taken from every child of Adam, at one time or other, is evident from Isaiah's significant warning against putting our trust in man. "Cease ye from man," says the prophet, *"whose breath is in his nostrils:* for wherein is he to be accounted of?" (Is. 2:22.) Is not this to say—Why trust in a creature from whom the divine breath of life, which alone distinguishes him from the clods of the valley, is ever trembling in his nostrils, ready to depart? Think not man to be this breath of life. He has it only from God for a little while, and then what is he? The earth that covers him is not more dull and dead. Accordingly death to which we will devote a chapter further on, is ever described as the departure of the breath of life from the man, who was not identical with it, but only had it as a gift for a little while. Life is dependent on its presence. "All the while my breath is in me," says Job, "and the spirit of God is in my nostrils; my lips shall not speak wickedness." (Job 27:3.) Here Job identifies his "breath" with the "spirit of God," speaks of both as the gift from God, and both to be distinguished from and to be separated from himself. And then what is he? Dust and ashes! This is yet more fully set forth in a latter part of this book, in which a description of death is given us which it would be well indeed for our popular platonizing divines to ponder over when they speak of death: "If God set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again into dust." (Job 34:14.)

IX. Before we proceed fruther, we will just draw attention to a most important point in this entire question; and one on which we will further on dwell at greater length, viz: the fact that all the lower creatures of God are in their lifetime possessed of the very same "breath of life" which man possesses, and which God breathed into man's nostrils when he made him a "living soul." We are told this important fact in the narrative of the destruction of life by the flood, where we read that "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life." (Gen. 7:21, 22.) We here find the "breath of life," whatever it be, whatever be its nature and whatever its consequences to its possessor, was not the possession of man alone. It belonged to, and was possessed by, all the lower creatures as much as it was by man. The fowl, the beast, the insect, had it breathed into their nostrils as much as man.

X. Now there are a variety of consequences and inferences which follow of necessity from this fact. In the first place, it is quite apparent that the inbreathing into a creature of the breath of life, or the possession by a creature of the breath of life, does not make that creature to become the breath of life. Beasts had this breath of life; but it would not be a true definition of a beast to say it was the breath of life. The same is true of man. God breathed into his nostrils the breath of life; but man did not therefore become that which was breathed into him. It would not be true to define man as the "breath of life."

Another consequence which follows from this is, that the possession of the "breath of life" does not of itself confer immortality on that creature. Every living creature whatsoever, every animal below man even down to the minutest animalcule, had this breath of life resident in them. Yet, not one of them was immortal. All, without exception, were made under the law of death. It follows, therefore, that man's possession of it did not of itself constitute him immortal. He might lose his existence, and cease to be, just as the brutes did, for aught that his possession of the breath of life could effect.

A third consequence of this fact is, that the "breath of life" is separable from the creature in whom it may reside. So long as it abides in any creature death cannot come to that creature. The death of all the lower animals at the period of the flood resulted from the separation from them of this breath of life. So in the very same way it was separable from man. And here we see again the truth of the first inference which we drew from this most important fact. When a beast died, the breath of life, whatever it was, was separated from it. There was no longer union, but division. A carcass of a beast lay on the ground, the breath of life had left it, and was where you please and what you please. Which of the two was the beast? The carcase was the beast, as all will allow, though now in a different condition from what it was. Just so with the man, so far as his possession of the breath of life is concerned. A dead body lies upon the ground, the breath of life has left it and is where you please and what you please. But, according to our analogy, the dead body is the man, the man is not the breath of life; that is something which has left the man. Make what you please of it, endow it with what attributes you like, locate it where you may imagine—it is not the man. It has left the man behind it. The carcase it has abandoned is he.

XI. Such are the important inferences we are already able to draw from the fact that the possession of the breath of life was common to man and beast. This, of course, is only our inference from this common possession. Other facts may hereafter arise to alter our conclusion. We here merely argue from the facts of creation, as brought before us up to this point. Man, because of his possession of the "breath of life" cannot be defined as the breath of life, or as an immortal creature, or as inseparable from the breath of life. It may be taken from him, and he would then be but a lifeless carcase, unless some other endowment by his Maker hinders such a consequence. His possession of the breath of life does not.

XII. It now only remains for us in this chapter to show that "the breath of life," spoken of here, and attributed to the lower creatures as much as to man, is identical with *"the spirit,"* which is also said to belong to man; so that we are to consider them but different names or symbols for one and the same thing. This will be of important consequence in more than one respect. As the term "spirit" occurs much more frequently than the term "the breath of life," we will be better able to see more fully what the breath of life really is. We will be able to correct our previous idea of it, if it be in any measure incorrect: or we shall be able to confirm the view we have taken if it be correct; or we shall be able to complete the idea if it be imperfect. On the other hand, it may possibly be that we may be able to confirm or even to extend our just idea of "spirit" from what we have already seen of its synonym, "the breath of life."

XIII. Bishop Horsley, a first-rate Hebrew scholar, and a man of strong intellectual ability, does not hesitate to give on this point the following decided opinion: "None," he says, "who compares the two passages, (viz: Gen. 2:7, and Eccl. 12:7,) can doubt that 'the breath of life' which 'God breathes into the nostrils of man' in the book of Genesis is the very same thing which the 'spirit of God gave' in the book of Ecclesiastes." (Bishop Horsley's Sermons. Sermon 39.)

There can be, we also think, no doubt of this. Where Horsley is here in error is in identifying the soul of man with the spirit; but of this, more hereafter. We are now dealing with the question of the identity of "the breath of life" with the "spirit given by God to man;" and here we thoroughly agree with Horsley's dictum, and for this reason. We doubt if any man of sense could compare together Gen. 3:7 with Eccl. 12:7, without allowing that "the breath of life" in the former, is identical with the "spirit" in the latter. They are evidently but different names for one and the same principle of life which God gave to man when he made him a living soul. We will, however, proceed to give full proof from Scripture that they are but different symbols for one and the same thing.

XIV. The parallelism of Hebrew poetry is a feature which has been frequently remarked by Hebrew scholars. The parallelism to which we are now alluding, is the frequent occurrence of verses composed of two clauses in which the second clause is the repetition of the sentiment of the first in different language. Now in the single book of Job we find such a number of verses of this kind, in which the breath of life in one clause is plainly used for spirit in the other clause, that we can have no hesitation in accepting them as synonymous terms. We will mention some of them. "All the while," says Job in one passage, "my breath is in me, and the spirit of God is in my nostrils." In another place he says, speaking of death, "If God gather unto himself his spirit and his breath." (Job 27:3, 34:14.) We do not see that it is possible to doubt that in passages such as these, the breath of life is said to be identical with his spirit.

XV. What we have seen from these passages in the Book of Job, we also see from the writings of Isaiah, composed on the same principle of poetical parallelism. Thus we read in one place: "Thus saith God the Lord . . . He that giveth breath unto the people upon it [the earth] and spirit to them that walk therein." And in another place he introduces God as saying, "I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." (Is. 42:5, 57:16.) From the latter passage indeed, we might suppose that it is the soul of man which Isaiah identifies with his spirit; but the word here translated souls is not the usual Hebrew word for soul, but is the identical word translated breath in Gen. 2:7, and elsewhere. Between the soul and the spirit of man (Hebrew: *nephesh* and *ruach*) there is a clearly marked distinction in the Hebrew Scriptures. We challenge any scholar to bring forth from the entire range of the Old Testament a single case of parallelism, such as we have brought forward between "breath" and "spirit." This is the more remarkable when we consider that for once the "breath" (*nichma*) is spoken of, the Hebrew term *nephesh*, translated most frequently by "soul," occurs twenty times or more.

XVI. We have then, we consider, established the identity of the "breath of life," breathed into man by God with "the spirit" given to him by God. The words are but different names for one and the same principle. With this established, we have but to remark that from the parallelisms above advanced, we have confirmed some of the observations already made by us. We will merely remark, then, that the "breath of life," is indifferently spoken of as belonging to man and as belonging to God. Job calls it both his own breath and God's breath. It is both in this way; it is man's as given to him by his Maker; it is God's as proceeding from God, an emanation from the Divine nature, going forth from it when God pleases, returning to it when God pleases; not the essential property of man but the essential property of God, and as such deathless and immortal.—*Henry Constable, in Rainbow.*

Communications.

Our Dependency.

There is no subject or doctrine more prominent in God's word, than that of our dependency. We are created dependent creatures. In the creation, man was dependent upon God for animation, the breath of life. Then it was that God created living souls out of the dust of the ground. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2:7.)

But our dependency does not stop here; the soul thus created is still dependent for prolonged animation; and God has provided the meat necessary to supply that dependency. "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. (Gen. 1:29.)

I might go on to enumerate many more dependencies, but to be brief, the retaining of that breath of life was conditional. Upon a strict obedience to the commands of the Creator. Was that strict obedience faithfully adhered to by the created living souls? It was not. What was the consequence? Why, the living soul, created an animated being, loses its animation, the breath of life," and returns to the dust of the ground. "For dust thou art, and unto dust shall thou return." (Gen. 3:19.) Hence, the living soul becomes exterminated, loses its vitality; and thus we see in Adam's posterity the development and decay of the great human family of living souls, one following after the other down into their silent abode, there to mingle dust with dust, and ever to remain thus, at least, as far as those souls have in themselves, the ability to extricate themselves. And now we learn why the great Preacher in his sermon said, (Eccl. 3:19), "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they all have one breath; so that a man hath no pre-eminence above a beast, for all his vanity." How helpless our condition! How great our dependency!

And must we forever remain silent and forgotten? Has the great Creator forgotten his love, his mercies, his will? Has he willed that we should remain forever lost? Is there any faint glimmering in prophecy; any hope of rescue; any promise whereon we may safely rest our dependency? If not, then who can be saved?

Thanks be to God! We hear one saying: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead." (Is. 26:19.) We hear the Lion of Judah the seed of David, saying (Mat. 19:26): "But Jesus beheld them, and said unto them, with men this is impossible, but with God all things are possible;" thus teaching us conclusively, that we must place our whole dependence upon him that has promised to redeem us. Have you faith to believe that he who promised will or can fulfill? If you have not, you are in a bad condition. You are classing yourself with unbelievers, and must reap the reward of such. If you have faith, show your faith by your works. For it is the only revealed plan in God's word, whereby we can be saved. Hence we are admonished to give all power, honor and glory, to God the Father and to our Lord Jesus Christ. Also it is written (John 3:16) "For God so loved the world." For and on account of precisely their lost condition, wherein all the living souls were involved through disobedience, and unable to extricate themselves, God's mercy was so aroused, that he gave his only begotten Son, in whom was power to overcome the common enemy, death and the grave. Exalt his name! God is Love. "He that loveth not, knoweth not God. For God is love.

But our dependence on Jesus, in whom is all power, is still not exhausted; for we discover our daily dependence upon him for strength and an abiding faith, that will not waver in times of peril. While our great High Priest is officiating in his royal capacity, where no living soul can approach and live, we are exhorted and warned to "watch and pray;" for he will very soon come out of his place to bless his people; and sad will be the time to those who have not placed their whole dependence on him; who have not watched as commanded for the return of the just One to judge the world, the time being nearly due for his return; who have assumed to have the ability within themselves to save themselves by their own good works, and hence have placed no dependence upon another to bestow upon them the promised gift of God, eternal life. O deluded souls!

But how can any living soul watch and pray, who has never placed its dependence upon him, for things present, or things to come? Let us then grasp the full assurance of realizing God's promises of having bestowed upon us a life that shall never end. "when he who is our life shall appear." Praise his name for the offer! We will accept it, in our dependency wholly upon him, and ever be found watching and praying. Cheer up, ye afflicted, all ye in pain and upon beds of sickness. The great Physician is coming. He has the remedies and proposes to cure you.

Hark! Do you hear his voice? He is knocking at the door, saying, "If any man hear my voice, and open the door, I will come in to him." Dear reader, "Yet a little while, and he that shall come will be here."

P. W. MATTS.

Spirit of Man and Beast.

The question has been asked, Does the beast possess body, soul and spirit, the same that man does. I take the position that the brute creation are composed of the same elements that the human family are. The difference is in their organization, intelligence and accountability. Their origin by creation, and their dependence for life is the same. The element which sustains the life of man, sustains also the life of the beast. But with regard to their creation, although we do not find spirit, soul and body, in one verse attributed to the beast, as we do to man, as in 1 Thes. 5:3; and this is only to the Christian, yet we find it abundantly recorded in the Scriptures. It is admitted by all Bible students, that the origin of both man and beast are the same. The Lord formed man of the ground (Gen. 2:7); and every beast out of the ground. (Gen. 2:19). So much for their bodies. Now soul, from the word *nephesh*, is applied to the beast as well as man. "One soul of five hundred, both of persons and of beeves, and of asses, and of sheep." (Num. 31:28.)

The word soul never means anything that can live after the body is dead, in man, any more than in the beast. But there seems to be a claim that the spirit is something more in man than the in beast. This may be true in a certain sense, when the term is applied to the mind or its qualities. But that is according to their organization; for if the spirit is the conscious part, it can be proved that some of the human family (idiots, etc.,) are not possessed of as much intelligence as the circus rider's horse, or the hunter's dog; they cannot be made to learn as much. But when we come to the word spirit, we find it put for the same original words, and applied to both man and beast alike. In the Hebrew the word is "*n'shamah chayim*;" breath of lives. Man possessed the breath of all lives. The animals, fowls and creeping things were created first, and man, when created, was animated with the same principle of life contained in the breath. "All flesh died, every beast, fowl and creeping thing, and every man, all in whose nostrils was the breath of life, *n'shamah chayim*; and every living substance was destroyed. (Gen. 7.) Now if the spirit could be a distinct, conscious entity, it was just the same in the beast as in man, for they were possessed of the same element. But the record says "every living thing was destroyed," therefore if the spirit was a living thing, it was destroyed in man as well as in beast.

In Eccl. 3:19, we have the word *ruach*, breath. "Yea, they have all one breath." The Douay Bible reads—"Yea, they have all one spirit." It is too late in the day for men to try to make out that this means in beast the breath, but in man it means a living conscious being. This spirit is the principle of life, which all created beings had in common at their creation. Man's superiority consists in his superior organization. In Eccl. 12:7, we read, "Then shall the dust return to the earth as it was, and the spirit [*ruach*, the principle of life] shall return to God who gave it. "Vanity of vanities, saith the preacher all is vanity." Could the preacher mean that a deathless spirit returning to God was vanity? No, but the breath goes to God as it came from God, and the man himself is dead and returned to dust. It is nothing but vanity—as a vapor that passeth away.

What is the difference in the expressions, "the spirit returns to God," and "God gathers the spirit?" In Job 34:14, we read, "If God set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again to dust." Now where is the evidence that what returns to God is in a conscious state any more than it was when God gave it. It is God's spirit and God's breath by which men live, that is gathered to himself. "Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust." (Ps. 104:9.) "His breath goeth forth; he returneth to the earth; in that very day his thoughts perish." (Ps. 146:4.)

But it may be asked, Does the spirit of the beast return to God? "Thou *takest away* their breath [*ruach*, spirit]; they die, and return to their dust." Now I inquire who "they" are. In this Psalm we find mentioned the beast, fowl and the man; all are included in the above language.

H. J. SWEETLAND.

Forgive.

"O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest thou not also have had compassion on thy fellow servant even as I had pity on thee" (Mat. 18: 34, 33.)

If there is one thing we are commanded by Christ to do, it is to forgive our enemies, and cherish a feeling of love to all mankind, friend or foe. Hence, the prayer he taught his disciples: "Forgive us our trespasses as we forgive those that trespass against us." If there is one thing that grieves the heart of the true Christian, it is to see one Christian hold hardness against another. No matter what may have been the wrong done, or how bitter or grevious the injury. No fellow man can possibly insult or wrong or injure us, more than we have wronged God, and crucified afresh his Son, and put his wounds to an open shame. Jesus commands us to love our enemies, bless them that curse us, and pray for those that despitefully use us. Not only are we to forgive our enemies, but more, *love* them. If a brother or sister is grieved, or troubled, or hath aught against us, we are not to seek to injure them because they don't see things just as we do much less in a harsh way speak unkindly to or against them. Nor yet are we allowed to do what is still worse, in a sanctimonious way, *slur* them, and by insinuations seek to mar their usefulness. But the Christian's duty is to "lay aside all malice, and all guile, and all evil-speaking." Yea, more; we are to seek a reconciliation. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, then come and offer thy gift." After the reconciliation is made, then bring thy gift; and, oh, how pleasant in the ear of God will then be thy prayer. How thou wilt then enjoy the fullness of thy communion with him. For, "God is love, and they that dwell in God dwell in love, and God dwells in them." "Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, and long-suffering." (Col. 3:12, 13.)

One says, "I can't suffer this." Yes my brother; yes my sister; God helping, you can suffer, and rejoice that you are found worthy to suffer for him, and his cause. Yea, if need be, *made of no reputation* among those who ought to love and cherish you. Oh! we can endure and suffer very much for Jesus and his precious cause.

Paul says, "Charity suffereth long and is kind." How long can we suffer and bear? Ought we not be willing to suffer and bear as long as Jesus bore with us? How many crooked paths have we made since we promised to love and serve him. Instead of resenting coldness, unkindness, and unfaithfulness, he forgives us and intercedes with his Father for pardon for sinning you and me. How careful we should be to test our own hearts, and see that we love not in word only, but in deed and in truth. "Forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye." "And above all things, put on charity, which is the bond of perfectness;" which "*beareth all things, endureth all things.*" "With all lowliness and meekness, with long-suffering, forbearing one another in love." "Endeavoring to keep the unity of the Spirit in the bond of peace."

I know it is hard to forgive those who have deeply wronged, and who have perhaps said bitter and cutting things against us. But here the *cross* comes in. "If any man will come after me," said Christ, "let him take up his cross and follow me." It is very hard sometimes to take up this cross. It sometimes drives us to our knees, in hard wrestling with God in prayer. But his grace will be sufficient; through Christ we can overcome.

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God seeth not as man seeth. God looketh at the heart. His calm, unprejudiced eye sees lurking in the heart that exterminating feeling that pants for revenge, and would give no quarter; like Cain who slew his brother. And why did he slay him? His brother's works were righteous, and his own evil. Ah! malice, jealousy, revenge; more cruel than the grave. How different was Christ; though he received the insult from the Samaritans, he cherished no malice. He turned and rebuked them, and said: "Ye know not what manner of spirit ye are of!" [illegible] he rebuked them, he apologized for them. He felt they did not realize the wickedness of the spirit they were indulging. Even when hanging upon the cross, he prayed for his murderers, saying: "Father, forgive them, they know not what they do." Especially should those who are under-shepherds follow the example of the great Shepherd.

RUTH M. ROWELL.

XIII. Bishop Horsley, a first-rate Hebrew scholar, and a man of strong intellectual ability, does not hesitate to give on this point the following decided opinion: "None," he says, "who compares the two passages, (viz: Gen. 2:7, and Eccl. 12:7,) can doubt that 'the breath of life' which 'God breathes into the nostrils of man' in the book of Genesis is the very same thing which the 'spirit of God gave' in the book of Ecclesiastes." (Bishop Horsley's Sermons. Sermon 39.)

There can be, we also think, no doubt of this. Where Horsley is here in error is in identifying the soul of man with the spirit; but of this, more hereafter. We are now dealing with the question of the identity of "the breath of life" with the "spirit given by God to man;" and here we thoroughly agree with Horsley's dictum, and for this reason. We doubt if any man of sense could compare together Gen. 3:7 with Eccl. 12:7, without allowing that "the breath of life" in the former, is identical with the "spirit" in the latter. They are evidently but different names for one and the same principle of life which God gave to man when he made him a living soul. We will, however, proceed to give full proof from Scripture that they are but different symbols for one and the same thing.

XIV. The parallelism of Hebrew poetry is a feature which has been frequently remarked by Hebrew scholars. The parallelism to which we are now alluding, is the frequent occurrence of verses composed of two clauses in which the second clause is the repetition of the sentiment of the first in different language. Now in the single book of Job we find such a number of verses of this kind, in which the breath of life in one clause is plainly used for spirit in the other clause, that we can have no hesitation in accepting them as synonymous terms. We will mention some of them. "All the while," says Job in one passage, "my breath is in me, and the spirit of God is in my nostrils." In another place he says, speaking of death, "If God gather unto himself his spirit and his breath." (Job 27:3, 34:14.) We do not see that it is possible to doubt that in passages such as these, the breath of life is said to be identical with his spirit.

XV. What we have seen from these passages in the Book of Job, we also see from the writings of Isaiah, composed on the same principle of poetical parallelism. Thus we read in one place: "Thus saith God the Lord . . . . He that giveth breath unto the people upon it [the earth] and spirit to them that walk therein." And in another place he introduces God as saying, "I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." (Is. 42:5, 57:16.) From the latter passage indeed, we might suppose that it is the soul of man which Isaiah identifies with his spirit; but the word here translated souls is not the usual Hebrew word for soul, but is the identical word translated breath in Gen. 2:7, and elsewhere. Between the soul and the spirit of man (Hebrew: *nephesh* and *ruach*) there is a clearly marked distinction in the Hebrew Scriptures. We challenge any scholar to bring forth from the entire range of the Old Testament a single case of parallelism, such as we have brought forward between "breath" and "spirit." This is the more remarkable when we consider that for once the "breath" (*nichma*) is spoken of, the Hebrew term *nephesh*, translated most frequently by "soul," occurs twenty times or more.

XVI. We have then, we consider, established the identity of the "breath of life," breathed into man by God with "the spirit" given to him by God. The words are but different names for one and the same principle. With this established, we have but to remark that from the parallelisms above advanced, we have confirmed some of the observations already made by us. We will merely remark, then, that the "breath of life," is indifferently spoken of as belonging to man and as belonging to God. Job calls it both his own breath and God's breath. It is both in this way; it is man's as given to him by his Maker; it is God's as proceeding from God, an emanation from the Divine nature, going forth from it when God pleases, returning to it when God pleases; not the essential property of man but the essential property of God, and as such deathless and immortal.—*Henry Constable, in Rainbow.*

Communications.

Our Dependency.

There is no subject or doctrine more prominent in God's word, than that of our dependency. We are created dependent creatures. In the creation, man was dependent upon God for animation, the breath of life. Then it was that God created living souls out of the dust of the ground. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2:7.)

But our dependency does not stop here; the soul thus created is still dependent for prolonged animation; and God has provided the meat necessary to supply that dependency. "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. (Gen. 1:29.)

I might go on to enumerate many more dependencies, but to be brief, the retaining of that breath of life was conditional. Upon a strict obedience to the commands of the Creator. Was that strict obedience faithfully adhered to by the created living souls? It was not. What was the consequence? [illegible] the living soul, created an animated being, loses its animation, the breath of life," and returns to the dust of the ground. "For dust thou art, and unto dust shall thou return." (Gen. 3:19.) Hence, the living soul becomes exterminated, loses its vitality; and thus we see in Adam's posterity the development and decay of the great human family of living souls, one following after the other down into their silent abode, there to mingle dust with dust, and ever to remain thus, at least, as far as those souls have in themselves, the ability to extricate themselves. And now we learn why the great Preacher in his sermon said, (Eccl. 3:19), "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they all have one breath; so that a man hath no pre-eminence above a beast, for all his vanity." How helpless our condition! How great our dependency!

And must we forever remain silent and forgotten? Has the great Creator forgotten his love, his mercies, his will? Has he willed that we should remain forever lost? Is there any faint glimmering in prophecy; any hope of rescue; any promise whereon we may safely rest our dependency? If not, then who can be saved?

Thanks be to God! We hear one saying: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead." (Is. 26:19.) We hear the Lion of Judah the seed of David, saying (Mat. 19:26): "But Jesus beheld them, and said unto them, with men this is impossible, but with God all things are possible;" thus teaching us conclusively, that we must place our whole dependence upon him that has promised to redeem us. Have you faith to believe that he who promised will or can fulfill? If you have not, you are in a bad condition. You are classing yourself with unbelievers, and must reap the reward of such. If you have faith, show your faith by your works. For it is the only revealed plan in God's word, whereby we can be saved. Hence we are admonished to give all power, honor and glory, to God the Father and to our Lord Jesus Christ. Also it is written (John 3:16) "For God so loved the world." For and on account of precisely their lost condition, wherein all the living souls were involved through disobedience, and unable to extricate themselves, God's mercy was so aroused, that he gave his only begotten Son, in whom was power to overcome the common enemy, death and the grave. Exalt his name! God is Love. "He that loveth not, knoweth not God. For God is love.

But our dependence on Jesus, in whom is all power, is still not exhausted; for we discover our daily dependence upon him for strength and an abiding faith, that will not waver in times of peril While our great High Priest is officiating in his royal capacity, where no living soul can approach and live, we are exhorted and warned to "watch and pray;" for he will very soon come out of his place to bless his people; and sad will be the time to those who have not placed their whole dependence on him; who have not watched as commanded for the return of the just One to judge the world, the time being nearly due for his return; who have assumed to have the ability within themselves to save themselves by their own good works, and hence have placed no dependence upon another to bestow upon them the promised gift of God, eternal life. O deluded souls!

But how can any living soul watch and pray, who has never placed its dependence upon him, for things present, or things to come? Let us then grasp the full assurance of realizing God's promises of having bestowed upon us a life that shall never end. "when he who is our life shall appear." Praise his name for the offer! We will accept it, in our dependency wholly upon him, and ever be found watching and praying. Cheer up, ye afflicted, all ye in pain and upon beds of sickness. The great Physician is coming. He has the remedies and proposes to cure you.

Hark! Do you hear his voice? He is knocking at the door, saying, "If any man hear my voice, and open the door, I will come in to him." Dear reader, "Yet a little while, and he that shall come will be here."

P. W. Matts.

Spirit of Man and Beast.

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Ruth M. Rowell.

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Advent Christian Times.

CHICAGO, ... ILLINOIS.

TUESDAY AFTERNOON, May 21, 1872.

Too little 'doctrinal' preaching is as injurious to the church as an over dose of the same. A wisely varied reiteration of the fundamental ideas of the gospel tends to fasten them in the mind, and establish the heart of the hearer in a stronger faith.

"T. T." says that a Darwinian has suggested the following reading of Ps. 139: 15, 16:

"My protoplasm was not hidden from thee when, far back in the Silurian epoch, I floated on the sea a frilled and flounced Medusa. Yea, in ages still more remote, before the differentiation had begun, thine eyes did see my sarcode, and in thy thought my limbs took form before they were evolved."

'STUDYING the word of God,' says Cuyler, 'is the most blessed symptom of the revival. And what better grounding for new converts than to build them up on the Bible? Brother H., I sometimes fancy that the devil likes to see a Christian stack his table so full, even of *religious* literature, that he covers up and hides his copy of God's Word! What this age wants is more Bible, and more Christ!" True enough.

THIS is certainly a day of curious notions; but we remember of seeing none more delicately absurd than this:

When the worst comes to the worst, true religion and goodness have least to fear. When evil shall have become fully educated in the progress of science, and fully emancipated in the progress of liberty, it will have become its own perfect avenger and destroyer.

—Evil is to destroy itself by indulgence to very surfeit! Would not hell work its own cure on that principle?

AT the anniversary of the American Congregational Union, in the presence of a brilliant assemblage of orthodox divines, Mr. Geo. Hepworth dropped the following *mot:* "It is the peculiarity of the American Church that you can go to heaven on Sunday, and to hell every other day in the week." [Laughter.] The saying was apt enough, and only too true: but the question is whether a believer, seriously, in a hell of eternal conscious misery and wo *could* jest upon such a matter, or whether an audience of the like faith would indulge roars of laughter over the joke. Evidently the church is wearing its precious dogma very lightly. It is practically taking up Mr. Birk's theory of *gehenna*—that it is a place good, though not altogether honorable. In any event, if orthodoxy makes a joke of its fiercest teaching, it need but expect that the masses will in turn treat it as a laughing matter.

AT the same meeting Mr. Talmage denounced those who wanted to die and go to heaven. They had better stay here. "When he heard a young man or middle-aged man talk of wanting to go to glory, he always set it down to a torpid liver, and advised him to take a blue pill." [Laughter.] Have a care, gentlemen. This making heaven a less desirable place than earth; this setting forth life as more desirable than death—as *not* "gain;" this using "hell" to point a joke upon the unfaithfulness of the latter-day church, may bring the thoughtful to their senses, and your favorite dogmas into danger of rejection. Such inconsistencies must sooner or later set the people to thinking.

THE *Tribune* (N. Y.) reviews the reports certain ministers have made, in which visits to their mothers, and reading the papers are set down among their *labors*, and remarks: "The cry of ministerial overwork rises from the bodily and spiritual feebleness induced by a sanctified neglect of every rule that is necessary to health, together with the enforced adoption of an unnatural tone of feeling—that gravity which is still considered the chief Christian virtue by many good people." There is a heavy percentage of truth in the first part of the above sentence: the gravity we are not so certain about. A little more would do no harm—sometimes, at least. Instance—when jokes are made about a hell of ceaseless, measureless wo for unnumerable sentient beings; or the coming of Christ to judgment is made a subject of scoffing or ridicule.

"L. D. H." says in the *Journal and Messenger:*

One Sabbath morning an avowed Universalist read these words: 'He who converts a sinner from the error of his way shall save a soul from death.' 'Wife,' said he, 'what does this mean? What death does this refer to? It can't be the death of the body; for people die after they are converted. It must be the death of the soul.' That knock knocked all of his Universalism out of him, and he was soon rejoicing in Christ.

—And now the brother needs one more knock—to read the passage and accept its literal sense. That will knock out of him all the excuse he ever had for being a Universalist, and establish him in the Bible truth: make an Adventist of him, in sentiment if not in name.

J. HYATT SMITH, pastor of a Brooklyn Baptist church' preaches open communion, to the great disgust of many a brother Baptist. He thinks the Deacons should not be a "detective police," to see that none but our own or members of sister churches partake of the Lord's table; they should, rather, serve those who, having examined themselves, claim seats there. This is sound doctrine; and the following remarks of his are equally good, if only lived up to:

I recognize all churches, worshiping Christ as the divine Savior, as branches of the vine planted on Calvary, and climbing one cross. Errors of doctrine they may have—the glorious church of my adoption is not herself perfect. Christ, formed within a man the hope of glory constitutes that man my brother, whatever his creed, color, country or condition. There is, too, a fellowship of Gospel labor, and I rejoice in the glorious brotherhood of men, anywhere and everywhere, working for the benefit of mankind, and the glory of God. Each is my brother, by whatever doctrinal sign he may be known.

'EVANGELIST' writes upon the interpretation of Scripture. He says:

Some are not satisfied with the plain and obvious sense of Scripture, but are always looking for some deep, mystical and hidden meaning, which common minds cannot discover. They wish to *spiritualize* it all.... That system is certainly right, and that alone, which will allow *all the Bible* to mean as it says.

—Here is sound principle surely; but, alas for consistency! behold the application:

I believe that some men will be doomed to suffer endless misery as the just demerit of their sins. Another denies it. I quote those passages in the Bible which, according to their plain, obvious import, do assert it. He says they must not so be understood; they must be parables, or figures of speech, or riental idioms, or have some mystical meaning, or everlasting and eternal must only mean a very long, limited duration.

—A list of Bible texts in "their plain obvious import" asserting the endless misery of lost men is just what we would like to see. However we quoted this passage to ask in the connection, what is the "obvious, plain" meaning of *these* passages? "The wages of sin is death." "The soul that sinneth *it* shall die." "Evangelist" must give up his theory or else resort to the spiritualizing he so vehemently deprecates.

EDITOR'S JOURNAL.

WEDNESDAY, May 8. At 7 p. m. In company with my two daughters-in-law and their children, I left Buchanan for the East. These faithful children, after spending a term of years in the West, now return with their little ones, to visit parents and friends, and get rest and health. Mrs. Edwin Himes returns in sadness, bereaved of her husband. How sad to have our family relations thus broken up by death. All the bright hopes of youth cut off; the head of the family gone, and little ones clinging to the mother for protection and guidance and support. But God has provided for these exigencies of life. He says: "Leave thy fatherless children and let thy widows trust me." So Edwin, after devoting his time and talents wholly to the Lord's cause could leave his family in the hands of him, who has said "I am the widow's God, and a father to the fatherless."

I stopped at Detroit. The waiting ones here are anxious for help. They think the time to favor Zion has now come. And I confess, that things appear different, and look more favorable than at any time since I came West.

Visited Sr. Alley, and Br. E. Cheney, late of Shelbyville, Ill. He gives his sympathy to the few waiting ones in Detroit, but at present with his family attends the church to which the late Dr. Duffield ministered. The Doctor was a millenarian and left in the church many truths which we hold in common. Br. Cheney does not put his light under a bushel, and when the time comes, will take his stand for the Adventist cause.

Here I met Br. J. M. Snook. He is not well but takes a deep interest in the welfare of the cause in this State. Arrangements have been made for the State Conference and Camp-meeting, at Jackson, about the middle of June. I also met Eld. Linn, of the Christian church here, where I attended meeting at night. The leader read from the first chapter of Acts, as the lesson for the evening, which naturally called up the subject of the resurrection, ascension, mediation and return of Christ at the end of this dispensation. I was cordially greeted by many lovers of the Lord.

The Christian church here is of the old fashioned stamp, and repudiates the "modern improvements," so called of the fashionable world. They fear that some of the wealthy Christian churches are mixing up too much with the world.

Taking the steamer at night I sailed up Lake Huron for Lexington, the county seat of Sanilac County, the residence of Eld. Geo. Wright. It is now eight years since our first acquaintance at Lapeer, Mich. He was then in the meshes of the Seventh day dogmas, and struggling for emancipation from the bondage of Judaism, and also, from the domination of the professed inspired leader of this movement, by which he had been oppressed. The spell was broken, and he gave the whole system to the winds. From that time Br. W. has been prospered in the Lord, with his family, and he as a minister has been greatly blessed of the Lord. The *visions* of the leaders who sought to crush him, and at the same time elect, and place an unworthy man as it proved, over the Seventh-day church at Lapeer, have had this result.

I have now come to spend some weeks with Br. W. in his new fields of labor. I hope to be able to help him in the Lord. I am glad to find Br. W. in the possession of a comfortable home for his family. Would that all our ministers could have the same. The chapel is about three miles from the village, on the Lake shore. It is neat and commodious, and I found it well filled, and the people gave me a cordial reception. I spoke to them of the evidences that Jesus was the Christ, the Savior of men. I liked the appearance of the people. They are intelligent, and, I am informed, industrious, though many of them are poor in this world but rich in faith and heirs of the kingdom.

SATURDAY, May 11. Met with the church at Lexington Ridge. It was a monthly covenant meeting. The attendance was quite general, as the members make a point of being present, and taking part in this important service at the stated times. I addressed them on the objects of the passover, and the Lord's Supper. Then all spoke one by one, to much edification, while at "the Lord's table."

This is the first church raised by Br. Wright in this vicinity. When he began meetings here there was not a praying man in all the region. Now prayers ascend from almost every family. The change has been great and glorious.

At night met again in the New Adventist chapel on the Lake shore. Full attendance, and blessed time. At the close I put up with Mr. Arthur Clark, of Landaff, N. H. He is one of the leading merchants here and an old friend. He and his family attend the Methodist church. I enjoyed a bountiful hospitality. The subject of the condition of the dead came up, and was very freely discussed, with other topics, till a late hour.

Fires are raging in the neighborhood to night, and many are on the watch. But they are not extensive, nor can they now be, as the fires of the last year swept all through this region.

SABBATH, May 12. Though so far from the village, our chapel was thronged, which I am told is usually the case whenever Br. Wright preaches. The Methodist pastors here-about have made special efforts to turn the tide of popular feelings; but thus far they have been like the owl, that perched on the side of the dish to drink, and tipped it over. They have used ridicule largely, as a means to put down the Adventist. But Br. Wright has simply minded his own business, treated them with candor, said nothing against them and has been prospered in the Lord, as might be expected.

One of their ablest preachers was appointed to give a sermon in Lexington on *Materialism.* It was aimed at the Adventists. He compared them to beasts. Said if man had no immortal soul, then he was like the beasts, and no better. And now said he, let us see how this will work. We will take a class of horses, and preach to them. And so, he began. "Hear O horses! The Lord our God is one Lord." and so he went on in this style exciting much mirth among his brother ministers. Br. Wright with some of his people were present, bearing it meekly, and praying for men that were left to make a mock of the truth of God.

In the p. m. we came to Port Sanilac eleven miles up the Lake, a new field. Brn. Wright and Mackie last year commenced meetings without a soul to sympathize. They pitched the tent and the work of God was revived, and did not cease till they had organized a church, which has been growing ever since. Having no place of worship they resolved to build and have done so. I spoke in the new chapel to a crowd, at night. Surely we could say, "What hath God wrought." But this work has not gone on without hinderance. Almost every form of opposition has been waged to stop the progress of the work. But it has only operated like pouring oil on the fire. The work goes on.

At the close of the sermon, a Mormon Elder, asked me a question on *hades* and *sheol.* His object was to show that there was consciousness there. In my reply I showed that although the translators had translated it hell, in many instances, it meant the *grave* in all. And that there was "no knowledge or wisdom, or device in *sheol.*" This young man belongs to the new branch of the Mormon School who repudiate Brigham Young, and follows young Joseph Smith whose head quarters are at Piano, Ill. They repudiate polygamy, but maintain the same doctrines in general with other Mormons.

Ottawa, Ill.

It came in my way to visit Ottawa, a few days since, and spend a Sabbath with the church there. I enjoyed my visit very much, and the Spirit of the Lord was with us in our meetings. It was good to be there. One man rose in the congregation and covenanted to serve Jesus. The little pilgrim band there have had many trials, but their love for Jesus and the truth still abides. They hold meetings every Sabbath in a hall, and any of our preaching brethren will be welcomed by them. They are few in number, but I was rejoiced to find them so firm in the hope, and I know their perseverance will be rewarded at last. I think they must have heard something about the promise to those who *endure unto the end.*

FRANK BURR.

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

Upon Four Propositions, Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

ELD. HIMES' NINTH RESPONSE.

My brother says "*analuo* does not properly mean return." He admits then that it does sometimes, though improperly, bear that sense. And I venture the assertion that the only impropriety in such sense is the rudeness with which it removes one of the chief props of a popular dogma. *Analuo* is compounded of *luo*—to loose, untie, undo, dissolve, dismiss; and *ana*—equivalent to our prefix *re.* McKnight says: "*Luo* signifies to loose from a port; and the compound word *ana-luo* to *return* to port." Liddell & Scott sustain McKnight, as do others. In twenty-six MSS. of the Septuagint, the term occurs in Josh. 22:8 for a Hebrew verb that always signifies *return.* In Wisdom, 2:1 we read—"returned [*analusas*] from the grave." In ch. 5:13—"An arrow parteth the air, which immediately cometh together [*aneluthe*, returneth] again." "Man cannot bring back [*analusai*] the soul received" into *hades.* (ch. 16:14.) "Lacking time they returned" [*anelusan*]. (2 Mac. 8:25.) My brother will have us read Lk. 12:36 that the servants were waiting for their Master to *depart* from the wedding. But whoever reads the verse will see that it was his knock at his own door they were waiting and listening for. "Be ye like men waiting for their master when he will return *from* the wedding; that when he comes *and knocks* they may instantly open to him."

On 2 Tim. 5:6 my brother asks, "Does he mean return?" Indisputably he does. Paul is speaking of his death, which he calls dissolution, or *analusis*, something like the English analysis. "Dust thou art, and unto dust shalt thou *return.*" This was the return Paul anticipated. But I have no objections to the term departure. When used of death it signifies no more than end of life, or *departure from* life. Webster says—"a friendly taking leave of life," not the exit of an immortal soul. My brother must, then, impeach the Seventy, Liddell & Scott, McKnight, and every translator of the N. T. I know if, or else confess that he, and not myself, is the writhing sufferer from impalement.

But my brother is likely to become the champion self immolater. Not satisfied with being thrust through and through by the Greek authorities, he next rushes upon Webster's lance. Reading his fine distinction between parable and fable, I took down my "Unabridged," and found—"PARABLE. A *fable*, or allegorical representation," etc. True, Webster draws a distinction between parable and apologue: but the effect of that distinction is to make the narrative in dispute *a fable.* Bp. Lowth says: "Parable is a kind of allegory which consists in a continued narration of *fictitious* or accommodated events applied to the illustration of some important truth." My brother used the right phrase—"impaled beyond release." Bewildered persons frequently attribute their own conditions to others.

But I need not spend words upon the parable of Lk. 16. My brother has fairly, however unconsciously, evacuated his position. I never supposed *he* believed there was literal fire in *hades.* I knew he denied this flatly. *But he must believe it to be logical.* He risked everything upon the assertion that Christ's use of Pharisaic ideas without expression of dissent from them, sealed those ideas as truth. Now one of those ideas was that there is literal flame in *hades.* My brother will hardly be equal to the hardihood of denying that the Pharisees believed this, although he can save his labored "cumulative argument" in no other way. If my brother's position is true, when Christ used the words "tormented in this flame," they understood him to mean literal flame. He expressed no dissent from the Hellenistic-Pharisaic notion; hence, on my brother's premises, he *endorsed* the literal fire theory, "or he was a deceiver!"

But my brother flatly asserts there was and is no fire in hades!

He is, consequently, reduced to the dilemma of charging Christ with endorsing an error, or, on the other hand, acknowledging the utter worthlessness of his argument from this parable. He can choose his own seat. Either horn of the dilemma will impale him "beyond release."

My brother disputes some of my statements of the Pharisaic faith. Mr. Alger is my authority. Probably his assertion is as good as my opponent's.

My brother agrees to attend to Eccl. 3 and 9 when we reach those passages "legitimately, which will be in discussing the second proposition." As he has not yet discussed any other, I am glad to record his admission that his neglect of his own proposition and assumption of mine has been illegitimate. I have thought so all the time.

I do specifically deny that Jude says the Sodomites are confined with the wicked spirits or angels. On the contrary they are "suffering the vengeance of an eternal fire," which, Peter says, "turned them to ashes." (2 Pet. 2:6.) The wicked dead are not in *Tartarus*—except in heathen fable. If calling a thing weak makes it so, then my objection to "Jedburgh justice"—penalty first and judgment afterwards—may be weak. Certainly none of my remarks were any weaker than this of his: "Are not criminals confined until trial? Is not such confinement a punishment?" Not exactly! Often criminals are not confined at all. It is only required that they be produced *at the judgment*. When detention is *necessary to secure their attendance*, they are detained: but this detention is never reckoned a part of the penalty that may be due. The wicked are detained in *hades* unto the judgment. I know a few scholars give 2 Pet. 2:9 the same exegesis he adopts but others are against him; and the general testimony of the Scriptures cannot be set aside by a doubtful rendering of a disputed text.

I freely admit that we are but attorneys in this case; but why my brother should be so jealous of any utterance on my part as to the merits of his logic when he spends so much of his own time in the judge's seat or the jury box, is not so clear. His reminder that we are only attorneys in the case, coupled almost in the same breath with such expressions as—"Br. Himes, every unprejudiced reader concedes that on that argument you are utterly overthrown," can hardly fail to call to mind old proverbs about physician's healing their own diseases, and the care that should be exercised in throwing stones by people who reside in mansions of glass. A neatly stated point is a fine thing, provided it is not blunted by such inconsistency as my brother indulges. His assumption of knowing the mind of "every unprejudiced reader," is certainly not over modest in one who has just reminded himself that he is only an "attorney, and not judge and jury."

But unwarranted assertions will not make his position on Ex. 3:6 any stronger. It is useless for him to attempt to evade the issue by crying misrepresentation. I have not misrepresented him. His fine distinction between an assertion and an implication absolutely essential to an assertion, is more absurd than "splitting a hair twixt west and northwest side," "I am teaching a Normal Class" does not assert the existence of a Normal Class! Oh! no! It only asserts the fact of teaching. And Moses' mind was of that idiotic obtuseness, that if Br. Braden could have said to him—"I am teaching a Normal Class," it is doubtful whether Moses would have comprehended that the class was actually in existence while the Elder was teaching it. Just what idea he would have got is not so clear. Could bare-faced assertion go further than to declare that "I am the God of Abraham" asserts the conscious existence of a dead Abraham as clearly as "I am teaching a Normal Class" asserts the existence of a class; and then add—"Mark! I do not say this was the intended meaning of the passage, nor even that Moses so understood it. This is no part of the argument." What a "primitive innocent" Moses must have been.

We have nothing new on this subject. "Non-entity is up again." The Elder says God cannot speak of non existent things as if they were in existence. *Paul*, however, *says he can*. (Rom. 4:17.) Our readers will take their choice of authorities.

I am ashamed of my brother that he should descend to the weakness of a third rate debater in an attempt to make capital out of the arbitrary substitution of the definitions of a generic term. It is not even funny to any intelligent mind. He defined spirit to mean breath before I defined the term at all. The refined allusion to the probability that Paul suffered from wind colic is, then, as much against his position as my own. The meaning of a generic term is always decided by the context, the scope of the subject and the author's usage. Spirit sometimes means wind or breath; sometimes a being, an influence, mind, disposition. The context in any case determines which of its various meanings is the one intended. If my brother thinks to continue this vulgar chop-logic, I would advise him to first carefully consider whether it will not subject him to that loss of respect he has predicted for me.

Wont my brother please give us in his next letter, chapter and verse where we can find the account of those schools attended by the "primitive innocents," where the angels taught alphabets, agriculture and tailoring. I can't find it.

My brother has an excessive horror of any "attempt to array other Scriptures" against his expositions of Scripture. Really, he should consider that I am bound to make the Scriptures the standard of appeal, and that, in "reasoning out the Scriptures" I am following a strictly apostolic example. He would do well to take the same course, and throw the *Talmud* and the human traditions and fables overboard. "Reasoning out of the Scriptures" was the Pauline fashion. But my brother reasons *out of* the Scriptures in quite a different way. He settles the question according to tradition, and then warps the Scriptures to his theory.

On Lk. 24:43 we have one of his habitual assertions as to what common sense will allow. Fortunately he is not the arbiter of the public common sense. The thief prayed to be remembered when Christ should come in his kingdom. Christ said "Amen" to the petition, and "at his appearing and kingdom" the prayer will be answered.

As to 1 Pet. 3:18, my brother jumped from the frying pan to the fire. Was Christ "quickened—made alive—in his spirit?" If so, then his spirit was dead. This passage, as is admitted by all candid students, is obscure. Those commentators who indulge a leaning to restorationism, will of course make the most of it, for "preaching to spirits," can be easily forced to sustain the idea of probation after death. Indeed, if the preaching was to the spirits of dead men, the restorationist must be right. My brother is prudently silent on this point. Does he endorse probation after death? He is good at asking questions. Let us see if he will answer this one, and give light on the subject.

But while it is true that eminent scholars give to this passage the turn my brother has adopted, others assert the sense of the common reading to be correct. In consulting eight translators, I found six in favor of the common version. It is a pity that when my brother finds a passage that *seems* to help him, it should be of so doubtful a nature that even immaterialists are hopelessly divided concerning its sense. Many of them sustain my argument: the rest are usually committed to restorationism.

But "if quickened in spirit" be the true rendering, which I doubt, then it is clear that Christ's resurrection is referred to. "It is sown a natural body; it is raised a spiritual body." It is the same that *died* that was *made alive*. Anything already alive *cannot be quickened*, or made alive. If Christ was "made alive in spirit," then he *died* in spirit.

My brother makes another singular admission—that although the spirit is the "moral, conscious, intelligent part of man," nevertheless the personality does not inhere in it. "He preached *not to persons*, but to spirits." So disembodied spirits are not persons! We may expect next to find him declaring they are not entities, even. I think myself that he will find it hard to discover any personality without the body.

Then we have a new wrinkle in Christology. Christ had or *was*—which is it?—two spirits. He was made up of the pre-existent Logos; a perfect human spirit—a second distinct, moral, conscious entity; an animal soul, and a material body. Did *both* these spirits go to *hades?* We must have a new reading in Acts 2. "Thou wilt not leave my souls in *hades*." Which soul did the preaching? Or did one preach in *Tartarus* and the other in Paradise, thus enabling Christ to visit both departments of "hell" without passing the *impassable* gulf?

To the question, Does Christ save men from natural death, I reply, if he does not, "if the dead rise not, then those who fell asleep in Jesus perished," when they died. So Paul affirms. In regard to the term day, will my brother tell me if it always has the sense, even in Genesis, of a period of twenty-four hours?

I have carefully perused my brother's repetition of Pharisaic traditions and his attempts to adapt to them certain Scriptures. I am reminded of a remark once made after the citation of the familiar quotation commencing—"The mountain labored," etc. "Yes," said one, "and the mouse was *dead!*" I am tempted at times to think that my brother is trifling with us. Who believes that if he had conceived himself in possession of an argument that would give "an eternal death blow," and "an eternal quietus to soul-sleeping;" an argument that alone would settle this whole question, he would have passed it unnoticed until now? The fact is the argument has not a leg to stand on. My brother's sanction by-use theory went by the board when he declared there is no *fire* in *hades*. The Pharisees believed there was. Christ expressed the idea without dissent. Then, in Eld. Braden's nearly blasphemous language, he either believed the Pharisaic idea, or was a hypocrite, or deceived. But my brother has himself overturned the structure he raised with so much pains. Let us see how he "marched up the hill and then marched down again." His positions are these:

By using Pharisaic terms without dissent, Christ necessarily endorsed the Pharisaic sense of those terms.

Literal flame in *hades* was a Pharisaic idea. Jesus gave expression to that idea.

Consequently he endorsed their assertion that *hades*, at least in one department, contains literal fire.

Eld. Braden affirms lustily there neither is or ever was any fire in *hades*.

Now either Eld. Braden is wrong, or Christ was deceived, or the endorsement theory is a failure. As the first two propositions are inadmissible, of course we must accept the last as true. Every reader can see that if the theory is false in one instance, it cannot be depended upon in any. Hence I will not weary their patience.

If Paul, when before the council, had cried, "of the hope of *the state of the dead* I am called in question," there would be sufficient ground for my brother's argument. But the record does not so read. When Paul observed that his judges belonged to two opposing texts, he immediately perceived the advantage that would accrue to him if he could but raise a dissension among them. He succeeded by introducing that great bone of contention—the resurrection. He cried, "I am a Pharisee, and the son of a Pharisee: of the hope and resurrection of the dead I am called in question." The question of the state of the dead was not introduced into this case. When Festus declared Paul's case unto Agrippa, he said it related to "one Jesus who was dead, whom Paul affirmed to be alive." And when he came before Agrippa, the same subject was continued. "Why should it be thought a thing incredible, with you, that God should raise the dead?" This is the iterated and reiterated point: disembodied spirits are not once alluded to by him. Paul appealed to his Pharisaism before the council, as he had previously made use of his claim of Roman citizenship. He held with them in common against the Sadducees the doctrine of the resurrection. Paul refers only to the resurrection. The expression in the eighth verse is not Paul's, but is thrown in by the historian for the benefit of those not acquainted with the faith of these warring sects, and explains the allusion in the following verse. He does not say that resurrection angel and spirit were a *Christian* confession of faith, but that this was the Pharisee's creed, or confession, or *profession*, as the word is often translated. Then, having explained those points of difference, he goes on to say that the Pharisees argued—"If an angel or a spirit spoke to him"—which so raised the ire of the Sadducees that they could not contain themselves longer; a great dissension arose, and Paul was withdrawn by the soldiers. His wisdom in dividing the counsels of his enemies by introducing his own faith in the resurrection was apparent. He said nothing of the Pharisaic spiritism; that was introduced by themselves in their zeal to confute the Sadducean tenets.

My brother is on the wrong tack entirely. The key to the Scriptures is Scripture, not turbid tradition. It is very easy to assert that the mass of the people believed so and so, and must have understood so and so; but not so easy to prove it. The Pharisees were *not* the "mass of the people." Christ warned the people against *the doctrine* of both sects; at the same time urging them to seek the true doctrine in what we now call the Old Testament. Manifestly, then, the warning was against those doctrines which were in conflict with that Testament. When Jesus and his disciples used *sheol*, *hades*, and similar terms, they used them in their *Scriptural* sense, and the people would so understand them. In parable or illustration they could use the terms of any school of teaching without endorsing an erroneous theology. In the O. T. we find *in a parable* consciousness attributed to dead and inanimate things. This is no contradiction of the inspired declaration that the dead know nothing, and in *sheol* there is no wisdom because the narrative is couched in terms that show that the animation is only in figure and not real. It is on the same principle that death is sometimes used figuratively; whenever it is so, the connection, or form of the statement is such that we know the literal sense cannot be intended.

The people of Christ's day had common sense—not of the kind my brother appeals to, however—and would interpret a teacher's language and use of terms *in harmony with his own doctrine and usage*, not those of a directly opposing sect. The key to Scripture is Scripture. Doubtful and difficult passages must invariably be explained by the simple and literal, or easily understood. The analogy of Scripture is the higher law of exegesis. If it be not so, then the principle of the "common people" is taken away, and the priests and the scholars have the "keys of the kingdom," in exactly the Romanist sense.

The subject of the future punishment can be attended to when we reach the proposition containing it. It must be a precious thought to my brother that the nearest direct evidence he can obtain of the immortality of his own soul is in the dogma of endless sin and wo! While I prefer to leave that topic until it occurs in its due order, I cannot but refer to one point here, that fully exposes the weakness and wickedness of my brother's system. Speaking of the figure of the undying worms and the quenchless fire, he says Jesus borrowed these phrases from the Pharisees, and brought the Pharisaic sense with them into the gospel. Whether ignorance or [illegible] is displayed in this reasoning, it is equally wicked. Every Bible reader knows that this imagery is from the Old Testament, which settles the meaning of the figure. What that meaning is will appear hereafter.

My brother's "endorsement" theory is in a ragged condition; it needs patching badly, particularly where the points that the Sadducees denied the resurrection as an impossibility *because* there was no surviving spirit; that Christ borrowed Old Testament terms from the rubbish of tradition; that there both is and is not fire in *hades*—these have pierced it through and through. And as we progress in this debate, the reader will find the true argument from the use of terms developed.

EDITORIAL GLEANINGS.

Be sure and read all the new appointments this week. The churches are coming up to work.——After reading, make up your mind to go, if possible, to *your* Quarterly or State meeting.——Br. Geo. Thomson has laid his companion away in a sweet sleep in Jesus, there to rest until the Master comes. Seven motherless children and a bereaved husband desire an interest in your prayers and sympathies.——Br. B. Matthias contemplates a visit East from Kansas, and will call wherever churches wish a visit. Edgerton, Kas., is his address.——Br. Joseph Hamilton would be glad to see an Advent preacher at Hamburg, Iowa. It is at the junction of the B. & M. and the St. Jo. R. R., fifty-five miles south of Council Bluffs.

The Times.

AT HOME.

" " " Over one hundred and fifty vessels from various ports on the Great Lakes sought entrance to Buffalo harbor last week, but in vain; for the ice gone at every other port, stubbornly refused to yield there.

" " " The Alabama Claims question approaches a solution. The "consequential damages" will be made the subject of a new treaty. The American government has, it appears, "backed down" from the high position it first assumed.

" " " The military were called out in consequence of the demonstrations by the striking copper miners in Upper Michigan, but the difficulties have been arranged without serious trouble. In New York there have been some successful strikers; but the attempt to organize a general strike in Chicago proved abortive.

" " " The Boston *Globe* says that the worship of Mammon is fast superseding the worship of God and Christ in many of our most orthodox churches; and the devil, in his purpose of stifling the best instincts of the human heart and of undermining every vital precept of Christianity, is getting along very well....Swindlers occupy some of the best pews in our fashionable churches; mothers sell their daughters to the richest libertine who makes the highest bid for their innocent maidenly offspring. Pretty strong language, but containing only too much truth.

" " " If the spirit of Evil has not gone into the business of publishing children's books, he certainly has taken a lien upon it. The condemnations which were heaped upon the ancient form of novel apply in full force to the majority of what booksellers class as "juvenile" stories. They give false views of life, as when boys of fourteen run away from school, make off with a sail-boat, and reap the rewards of their high spirit in Summer cruises with unending bills of fare and miraculous good fortune in the shape of buried treasures at the end. By some moral sleight of hand, these boys prove always in the right, their judgment surpassing that of parents, teachers, and the inferior class known as their elders generally. They are likewise models of chivalry and truth, and specimens of high politeness, except in their speech, which is a sort of lame slang several degrees worse than boys of themselves would invent if it were not for the aid of these Sunday-school novelettes. The manners of the children in these books are uniformly underbred, and there is little choice between the prigs and the scapegraces as far as character is concerned.—*N. Y. Tribune.*

" " " It is to be hoped that the dreadful inundation in Southern India, of which accounts have just reached us, will for a long time remain the last of a series of great disasters. Beginning with the earthquakes in the Phillippines, terrestrial and meteorological disturbances, fire, flood, and pestilence, have belted the globe with terror and death. One beneficent effect of these losses of life and ruin of property has been to knit mankind closer in the ties of universal brotherhood. It is as natural now to think of sending aid to the half drowned people of Vellore, Madras, as it once would have been to reach out a helping hand from New-York to Kansas.—*Tribune.*

ABROAD.

" " " The Kaiser has ordered large quantities of the cannon captured in France to be melted—not into plowshares but into church bells, which he will distribute to destitute German steeples.

" " " The following telegram from the relief committee, Teheran, dated April 18, has been received by the committee of the general fund in London: "Famine at Teheran worse than ever. Bread daily rising in price now 6d per pound, very bad quality and scarce. Further relief till harvest time very urgent."

" " " All classes of laborers in England seem to be organizing strikes—even farm laborers and house servants. Also, as in this country, there are indications of the breaking up of the old and the organization of new political parties upon the issues of the time—whether the old machinery of the government shall be run well, as it is, or new machinery be tried.

" " " The capital of Japan has been the scene of a conflagration, second only to that of this city for the extent of ruin wrought by the flames. Six square miles were burned over, and 20,000 of the inhabitants of Jeddo rendered homeless. The fire, as in the case of this city, was fanned by very high wind, which swept everything before it, the flames often leaping over a whole block in their fearful progress.

" " " Few are aware that the religious condition of Sweden at the present day is almost identical with the state of affairs that drove the Pilgrim fathers from England to America. A Catholic Government is scarcely now to be found more intolerant than Protestant Sweden. Mr. Schroeder, a dissenter of the Baptist persuasion, and an agent of an American emigration company, writes that a Methodist preacher has been put on "bread and water" for eleven days for following his calling. The value of this punishment may be understood when it is explained that the Swedes hold twenty-eight days of this regimen to be the nearest equivalent to the death penalty. Dissenters are punished there for holding services during the hours of the Lord's day, which are sacred to the Lutheran Church, and for actively promoting their views among the faithful of that church. The natural result of such action will be the removal to America of a class of emigrants such as first gave stamina to our Republic.

" " " Vesuvius' late convulsion is thus described by an eye-witness:

The scene was indescribably terrible and grand. The mountain seemed to be literally on fire. A stream of lava six meters in hight was rapidly descending towards La Cercola and threatening Porticelli. All the houses were abandoned, though in reality they were not much injured. The detonations from Vesuvius were frightful. So heavy was the fall of cinders that the sky seemed hidden by them, and they fell everywhere like rain. The plantations were covered with them, and people were walking with umbrellas to protect themselves from the down-pour. The terror of the people was intense. Women were to be seen going about in procession, praying St. Januarius to have mercy on them. The streets of Porticelli were crowded with peasants hurrying away. Others encamped in the fields, in fear of the earthquake. During the night the eruption assumed terrible proportions.

" " " Russia seems to be troubled with a class or rather a sect who are by profession of faith opposed to the dangers and turmoils of war. In the southern part of that Empire is a colony of about 40,000 people, calling themselves Mennonites, who, to escape the obligations of military service under the Czar, propose to come to the United States. This sect was founded in the early part of the sixteenth century by Simon Menno, and his followers for many years occupied the swamps in Eastern Prussia, which they converted into arable and cultivated fields. Upon the accession of Catherine in 1789 these people were invited to come to Russia, and received from her very favorable promises, among which were exemption from military service. This promise the present Czar is inclined to abrogate, hence the disaffection. These people are represented as being quiet, extremely inoffensive, honest, laborious and industrious and would be a valuable accession to our country.

" " " The London *Spectator* thinks that no war will be forced upon Europe at present inasmuch as Germany, even if victorious, would gain so very little. "She does not want," says that journal, "to hamper herself with a Poland; or to see the commune rise, as it would rise, to power;" or, in fact, to repudiate her debt in despair. She is willing to reflect that she has Russia on one side of her, ready, at any unguarded moment, to pounce down over the German frontier, and that she cannot make a second invasion of France as readily as she did the first. Her industries once checked again, would remain substantially checked for a long time; and she knows that she does not possess the elasticity of resources which has been the salvation of France. She has opened the war circuit of Europe and shut it again without receiving any severe reproof; but she cannot do it a second time. Thiers is by no means as peaceful at this moment as Bismarck is. Although he knows that he cannot afford to appear exactly in the role of an aggressor, he is unwilling to be contented until he has set Europe by the ears. He recognizes, with the shrewdness of a professional statesman, the weakness of Germany on account of the jealousies prevailing against her; and he intends to profit by them, and perhaps openly, but in an intriguing and Jesuitical manner. Every day and every fresh bit of really reliable intelligence seems to give a sound basis to the theory that Thiers desires a general war in Europe, after which he hopes that the old equilibrium may be restored.

Poetry.

The Glory Shines Before Me.

The glory shines before me!
I cannot linger here!
Though clouds may darken o'er me,
My Father's house is near.
If through this barren wilderness
A little while I roam,
The glory shines before me,
I am not far from home!

Beyond the storms I'm going,
Beyond this vale of tears.
Beyond the flood's o'erflowing,
Beyond the changing years.
I'm going to the better land,
By faith long since possess'd.
The glory shines before me,
For this is not my rest.

The Lamb is there the glory!
The Lamb is there the light!
Affliction's grasp but tore me
From phantoms of the night.
The voice of Jesus calleth me,
My race will soon be run.
The glory shines before me!
The prize will soon be won!

The glory shines before me!
I know that all is well!
His Father's care is o'er me,
His praises I would tell
The love of Christ constraineth me,
His blood hath wash'd me white,
Where Jesus is in glory—
'Tis home! and love! and light.

The Bible.

In the poem just published under the name of Miriam, Whittier pays the following tribute to the best of books:

"We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From old flower fields of the soul;
And weary seekers of the best,
We come back laden with our quest,
To find that all the sages said
Is in the book our mothers read;
And all our treasures of old thought
In his harmonious fullness wrought,
Who scatters in one sheaf complete
The scattered blades of God's sown wheat,
The common growth that maketh good
His all-embracing Fatherhood."

The History of Opinions Concerning the State of the Dead. No. 4.

So general was the belief of a purgatory in this western part of the world, that Wicliffe could not entirely shake it off. But though he believed in a purgatory, 'he saw the absurdity of supposing that God intrusted any man with a power to release sinners from such a state: but whether the souls of the dead might be profited by the prayers of the living, he seems to have been in doubt.' The ancient Waldenses, however, who separated from the church of Rome before the doctrine of purgatory had got established, never admitted it; and presently after the Reformation by Luther, we find it abandoned by all who left the church of Rome, without exception, so that this doctrine is now peculiar to that church.

The doctrine of a *soul*, however, and its existence in a separate, conscious state, from the time of death to that of the resurrection, which was the foundation of the doctrine of purgotory, and many other abuses of Popery, was still retained by most. But Mosheim mentions some Anabaptists who held that the soul sleeps till the resurrection; and the Helvetic confession condemns all those who believed the sleep of the soul, which shows that a considerable number must have maintained it. Luther himself was of this opinion; though whether he died in it, has been doubted. It was, however, the firm belief of so many of the reformers of that age, that, had it not been for the authority of Calvin, who wrote expressly against it, the doctrine of an *intermediate conscious state*, would, in all probability, have been as effectually exploded as the doctrine of purgatory itself.

Several persons in this country, (England, F. H. B.) have in every period since the Reformation, appeared in favor of the sleep of the soul, and it always had a considerable number of followers. Of late this opinion has gained ground very much, especially since the writings of the present excellent bishop of Carlisle (Edmund Law, F. H. B.) and of archdeacon Blackburne on this subject. But I think the doctrine of an intermediate state can never be effectually extirpated, so long as the belief of a separate soul is retained. For while that is supposed to exist independently of the body, it will not be easily imagined to sleep along with it, but will be thought to enjoy more or less of a consciousness of its existence.

But when, agreeably to the dictates of reason, as well as the testimony of Scripture rightly understood, we shall acquiesce in the opinion that man is a *homogeneous being;* and that the powers of sensation and thought belong to the brain, as much as gravity and magnetism belong to other arrangements of matter, then the whole fabric of superstition, which had been built upon the doctrine of a soul, and of its separate conscious state must fall at once. And this persuasion will give a value to to the gospel, which it could not have before, as it will be found to supply the only satisfactory evidence of a future life. For, though a future state of retribution might appear sufficiently consonant to some appearances in nature, yet when the means of it, or the only method by which it could be brought about (viz. that of the resurrection of the very body that had putrefied in the grave, or had been reduced to ashes,) were so little visible (since, to all appearance, men die exactly like plants and brute animals, and no analogy drawn from them can lead us to expect a revival,) we must eagerly embrace that gospel in which alone this important truth is brought to light. It is in the gospel alone that we have an express assurance of a future life by a person fully authorized to give it, exemplified also in his own person: he having been actually put to death, and raised to life again, for the purpose of giving us that assurance.

To give this value to revelation by proving the proper and complete mortality of man, on the principle of reason and Scripture, is the object of my Disquisitions relating to Matter and Spirit, to which, and also what I have added to it, in my discussion of the subject with Dr. Price, I beg leave to refer my readers.

This concludes what Priestly says in that part of his *Corruptions of Christianity* devoted to this subject. If agreeable to the Editor and his patrons, I shall, ere long, present more interesting matter on this subject from his able pen.

F. H. Burbank.

[We shall be very much pleased to give further extracts.—Ed.]

What does it Prove?

Does Christ's refutation of the Sadducees recorded in Lk. 20: 37, 38 prove the consciousness of the dead, or their resurrection? That it cannot prove both points is certain: but that the Savior did not intend to teach the consciousness of the dead is evident from two considerations:

(1) The resurrection and not the consciousness of the dead was the disputed point; and it would not be reasonable to suppose that the Savior would adduce an argument in demonstration of a doctrine which instead of being relevant to the subject of dispute would render the resurrection an event of little or no consequence.

(2) The language of our Savior is too pointed to leave any room for such a conclusion. He does not say a word with reference to the state of the dead, but on the contrary he directs his whole argument to the resurrection. He reasons thus: "Now that the dead *are raised*, even Moses showed at the bush when he called the Lord the God of Abraham and the God of Isaac and of Jacob." Paul speaks of God as he "who quickeneth the dead and calleth those things that be not as though they were." (Rom. 4: 17.) And I am inclined to believe that when God declared himself the God of Abraham and Isaac and Jacob, that he spoke with reference to the resurrection: else with what propriety could the Savior use the language attributed to him in Mat. 22: 31, 32—"*As touching the resurrection of the dead*, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham and the God of Isaac and of Jacob? How could they read this language "as touching the resurrection" if it did not touch that point at all?

If my idea is legitimate—and I think it is—then the Lord is their God simply in prospect and our Savior's argument stands thus: (1) The Lord is—prospectively—the God of Abraham and the God of Isaac and the God of Jacob. (2) Abraham, Isaac and Jacob are dead, but (3) he is not a God of the dead but the living, hence, (4) Abraham, Isaac and Jacob will live again; or in other words are alive—in prospect—from the dead in the same sense that the Romans were to reckon themselves as "alive unto God" (Rom. 6: 11.) or otherwise expressed, "as those that are *alive from the dead.*" (v. 13.)

Some tenaciously contend that our Savior intended to show the possibility of a resurrection by showing that a part of man survives the death of the body, thus leaving us to conclude that instead of all things being possible with God, his power is so limited that he cannot restore the dead to life unless a part survives in death. This is a just conclusion from the assumed premises; and those who disrelish the conclusion must abandon the premises.

One fact should not be overlooked, and that the Savior's argument was given to prove "that the dead are raised," not that they *can* be. If Christ attempted to prove the possibility of a resurrection by showing that a part of man survives in death, then his argument was directed to a "man of straw," unless the Sadducees denied that God *could* raise the dead. If nothing survives in death, and if they were correct in thus limiting God's power, why did Jesus falsely accuse them in saying "Ye do greatly err, not knowing the Scriptures nor the power of God." C. M. Keach.

"God of the Dead."

God is not a God of the dead, but of the living. (Mat. 22: 32.)

In what sense is this true? Man is a subject of God's law; the penalty is death. Adam's disobedience brought death, and the whole race was doomed with him to death. Consequently there must be some scheme devised to reach fallen man. For God to release man, would be to abrogate his own law, and virtually say it was not just.

"But when the fullness of time was come, God sent forth his Son, made of a woman, *made under the law*, ["the law of sin and death"] to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4: 4, 5.) Now we see that God's law, consigned man to the dust, and that would have been his final end, had not God sent forth his Son. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14: 9.) "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." (vv. 7, 8.) We see then, that God is not a God of the dead. Abraham, Isaac and Jacob must live again, before God will be their God. *God is not a God of the dead*, the Savior made use of this language for the express purpose of showing the Sadducees, that there must be a resurrection, for God is not the God of dead men, but dead men must live again, before God will be their God; which will be effected through Christ. "For all that are in their graves, shall hear the voice of the Son of God, and come forth;" "some to everlasting life, and some to shame and everlasting contempt." God is not a God of the dead in any sense; for he consigned them to the dust. "Dust thou art and unto dust shalt thou return." (Gen. 3: 19.) The voice of the Son of God wakes them up. Then they are judged, and rewarded. "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world....Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." (Mat. 25: 31–34, 41.) Then shall we hear the righteous, sing a new song, saying, [of Jesus] "Thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation, and made us unto our God kings and priests and we shall reign on the earth:" "And God himself shall be with them and be their God."

Wm. Foster.

Plainly Written.

It is generally conceded by all Advent believers that "it is not best to be wise above what is written," especially in matters of religious faith. Hence when they claim that the Lord Jesus Christ will return to earth, raise the dead, change the living, give reward to all, righteous and wicked, fit up this globe as the future home of the redeemed, and punish the wicked with everlasting destruction etc., they invariably appeal to the *plainly written* declarations of the sacred oracles: and thus it is, their faith is founded upon the immutable truths of God, of Christ, and his apostles. And by so doing they are a *power* in the land, felt and recognized in spite of the opposing force brought against them. Now, is *the definite time* of our Lord's return as *plainly* written in God's blessed book. Some good brethren *think* it is, and others equally as good, as humble, as self-sacrificing, as untiring in their efforts to publish the good tidings of the coming One—think it is not. Here then is an honest difference. Surely it ill-becomes those brethren who believe in definite time to claim *infallibility* in their conclusions, for the finger of experience points persistently to the history of the past. Where are those *plainly written* declarations of God's word upon which in the past *the definite time* was based. Were they not as plainly written then as now? and if then we were mistaken, may we not again be, even now?

The truth is that the prophetic measurements of Daniel and John are not "plainly written" declarations of the definite time of the final consummation. They are, however, God given numbers by which we shall be able to determine our approximate nearness to that day. This is their legitimate import, and every attempt to make them fix the "definite time" has proved a failure. Then why should such a course be persisted in? Surely it is not wise. I have no objection to a brother giving to the household of faith his view as to the probable terminus of the prophetic numbers. This is all right. But, when he fixes with unwarrantable precision the termination of those numbers, and the coming of Jesus, then, for one, I protest.

And in this, I am justified by the "plainly written" declarations of our blessed Lord: "Watch ye therefore, for ye *know not when* the Master of the house cometh." That this is said with reference to the "definite" time is clear from what follows: "at even, or at midnight, at cock-crowing or in the morning." (Mk. 13: 35:) Then (v. 33,) he says; "Take ye heed, watch and pray, for ye know not when the time is." But in v. 29 we are plainly told of the approximate nearness of that day: "So ye, in like manner, when ye shall see these things come to pass, know ye that, it is nigh even at the door." So, while it is true "ye *know not* at what hour your Lord doth come" (Mat. 24: 42), it is equally true that, we may "know his coming is nigh, even at the door."

This is enough to know; for in this knowledge lies the incentive to watchfulness and Christian fidelity. "In this" lies the truth that, "ye brethren are not in darkness that, that day should overtake you as a thief." (1 Thes. 5: 4.)

Here are "plainly written" declarations and I submit that it is both wise and safe to follow these rather than the ambiguous or the uncertain.

While thus I speak I would not be supposed to cry out against an earnest investigation of the "prophetic numbers." By no means. Let us have all the light and information possible; but let us remember that, in our conclusions we are at the best but short sighted beings. Therefore let us not appear presumptuous while giving to the world the results of our investigations of prophesy, "the sure word of prophecy" that shineth in a dark place" (2 Pet. 1: 19.) Let us stand by the "planly written" declarations of God's blessed book with humble trust and unshaken confidence, remembering the plain words of Jesus our Lord—"Watch, for ye know not at what hour your Lord doth come;" and, again, "Take heed to yourselves least at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life and so that day come upon you unawares." (Lk. 21: 34:)

Let not the conclusions of those brethren whose minds are stirred to an investigation of the prophetic numbers result in a dismemberment of the household of faith. Let us all cling to Jesus and his word, love each other for his sake, and like a faithful household, be ready to give a hearty welcome to our returning Lord. And who will not say amen. D. O. H.

Note: There is much good sense in our brother's advice. Still we should not overlook the fact that the *tendency* is to ignore the prophetic numbers. They are in the word of God, and for some purpose: and we have never felt satisfied they were designed for any other purpose than a revelation of definite time. We shall yet have the clear light. Meanwhile proscription and reading out of the body of Adventists all who refuse to accept this or that view of the periods may be honest, but, in spite of the old proverb, it is very poor policy. Ed.

The Promises of God.

First, will God do by the Jews as he said he would. I answer, he will; and he has done so already. Where is there a promise unconditionally to those people? Is there one? Not one. Read Deut. 28, and see what the prophet Moses said: "And all these blessings shall come on thee, and overtake thee, *if thou shalt* hearken unto the voice of the Lord thy God. But it shall come to pass, *if thou wilt not hearken* unto the voice of the Lord thy God." (vv. 2, 15.) Now read God's rule, in Jer. 18: 7–11. Did not he thus do in the case of Nineveh? They repented, consequently God repented of the evil he thought to do unto them. Have not the Jews rebelled against God? They have. Now in order for God to be good to his word, he will "repent of the good wherewith he said he would benefit them." And if he repents of what he thought to do unto them, would it not be as though he had not promised them at all? So Zech. 14; Jer. 30: 1–11; Dan. 7: 13, 14, and many other passages like unto them,

Hereafter

are now to the Jews as though they were not there, and we should so read them.

See the parable in Mat. 25 : 33, and also Lk. 13; 34; Acts 13 : 46. In all this we see God has repented; and they are left without a promise *as a nation.* As individuals, they can be "grafted" in as the Gentiles are. (Rom. 11; 23.) Otherwise they are without hope. Now compare Deut. 28, with the Jews' present condition, and see how all has worked in harmony with God's announcements.

Ps. 110 was fulfilled at the resurrection and ascension of Christ, as I may more fully show in another article. Now if I promise to go to Boston on certain conditions, and those conditions are not complied with, and I repent of my promise, it is just the same in the result as though I had not promised. Thus it is with God to the Jews. Let us search the Scriptures for the truth as it is. God give us the spirit of understanding. GEO. A. STREETER.

Appreciation.

It is a good thing to appreciate one's friends. It is best not to wait until they are dead before this is done. Many a man has had more kind words spoken *of* him after he was dead, than he ever had spoken *to* him while living. When our friends die, we never regret the kind and appreciative words that we may have spoken to them. On the other hand, how many there are who very deeply regret the negligence that allowed favorable opportunities for speaking words of cheer to pass unimproved. It may be reckoned but a commonplace, a platitude, a trite remark, nevertheless I make it because I believe it important: *The measure of our appreciation of others is the measure of our love for them.* J. H. W.

Correspondence.

From T. F. Miller.

I was brought up a Methodist. I was taught it from youth, and tried to live it the best I could. I was in the first place licensed to exhort, and then to preach the doctrine of the church. But I was blinded in reading the Bible. Still I have been the means in the hands of God of doing good in that way of preaching. But I thank God that my lot has been cast where I have found the truth, and I like it. I have read the TIMES, and have fallen in love with it. And the reason why is, it tells the truth: it corresponds with the Bible. I used to think that I was immortal, that is, I had an immortal soul inside of me. By searching the Bible I find it was a false notion. There is no such word in the Bible: and good reason would teach me I had been mistaken.

There is no man that has immortality; only God himself possesses it. And if when I die I go to heaven and get my reward, what use is there of a judgment day and the resurrection? Such doctrine cannot be crammed down by me any longer. I have got my eyes open. Men may preach it, but it is not the doctrine of the Bible. *That* tells us to *seek* for immortality. If we have got it, why does it tell us to seek after it? I am trying to live so that when Christ who is our life shall appear, I may appear with him in glory.

The first Advent sermon I ever heard was by Br. Ramsay. I did not think much of it then, but the more I hear, the better I liked it; and now my prejudice is all gone. I love the truth. It makes me free. The Bible is clearer to my mind, and I understand it better. There is now no fog or mist over it.

From J. August Smith.

A discussion between Eld. Hurless of the U. B. Church, and Eld. C. C. Marston, took place here. Subject, "*Resolved*, That the doctrine of the consciousness of the soul between the death of the body and the resurrection morn, is extra-Biblical."

Eld. Marston affirmed. The people here are yet in the dark as regards the position Adventists really hold, not only in one, but in almost every point in which we differ from other denominations; and especially so as to the nature of man, and of Jesus Christ the Son of God. Upon these two points Eld. Hurless and his co-thinkers claim the victory; especially so, as Eld Marston stated and acknowledged that *man has a soul!* And their first thoughts are that *that* soul must be and is immortal—a conscious personal entity. The other in regard to the death of Christ (because Eld Marston stated and acknowledged that, according to the Scriptures, "Christ died"), that during the three days of his death "*we were without a God!*" But the doctrine of the Trinity is so deeply rooted in the present popular theology, that the first application to restore their sight fails, and vision is obscure. (Mk. 8 : 22–25.) The Bible plainly states "to us there is one God and one Lord Jesus Christ." (1 Cor. 8 : 6.) And "that there is one God, and one mediator between God and man, the man Christ Jesus." (1 Tim. 2 : 5.) By their tradition they make the Scriptures of none effect, saying that Christ did *not* die; that it was only a human sacrifice. Let God be true and let us believe him when he saith that Christ died, was buried, and rose again.

The discussion was well conducted on both sides. A Christian spirit was manifest. Eld. Hurless stands at the head of his Conference as a debater, and to give every one his due, I must say that he made one point. His first two speeches were lame, bringing very little Scripture to bear against Eld. Marston's Bible arguments. In his closing speech, he brought all the Bible texts generally quoted to prove the doctrine of two men in one, from Genesis to Revelation, not even forgetting to bring up Samuel. And here is where Eld. Hurless' point was made: for at the close he said—"I defy any man to answer my questions in fifteen minutes!" Here he triumphed; as well he might, for no man could have done it in that time.

The truth as it is in Jesus did not suffer. I doubt not but that it will bring forth fruit to the glory of God.

From John Read, Burlington Co., N. Y.

I am very much attached to the paper, for I have gained more light in one year by reading THE TIMES, and other Second Advent publications, than by listening to orthodox sermons all my previous life; and I am now thirty-nine years old. It makes me feel sad to look back over my past life to find that I have been groping along, seeking light and finding none. I might have been so much happier years ago, and saved from many a snare, if the gospel of the blessed God had been presented to me in such a light as I now see it. I might have loved my Savior Jesus Christ long ago, if I could have understood the plan of redemption as I now understand it.

From my early life I have been told that Christ died for sinners, and that I *must* love him, or else be sent down to hell, into endless fire and pains, there to dwell *forever and ever.* And I have tried hard to believe this. But I never could comprehend the love of God in allowing his well-beloved Son to die for the sin of the world, until I read your publications, which led me to my neglected Bible, which has, indeed, become a new book to me. I love it, for I now understand that what we lost in Adam, we gain in Christ. That is why Christ died for sinners. But, oh! how few understand it! We have lost life in Adam! Condemnation and death are entailed to his children. But in Christ we have immortality. Oh! how beautiful! How worthy of our acceptance. We have now an inducement to love God. But I have been told, and I heard others told, that they *must* love God, without giving any reason why they "must." How I wish I could hear the blessed gospel preached in its purity everywhere. I think the world would be much better. Christians would be more numerous. They would have a complete faith, instead of a vague, indefinite idea of the future state. I love the Second Advent doctrine throughout, because I believe it to be sound and Scriptural. I can look at the character of God quite differently now, from what I could some time ago. I *love* him now.

When I meditate and reflect upon God and his Son, and what they have done and will do for poor fallen humanity, my eyes are ready to overflow with gratitude, and my whole being thrills with joy. I thank God, my dear Br. Himes. Is this conversion? I am not a member of any church, and it is owing to reading my Bible and your publications that I been led to seek after the truth as it is in Jesus.

From Geo. Wright, jr.

In Columbus, Clair Co. Mich., it was thought the Congregationalist chapel would be open for us, as the majority of the society were willing we should occupy it; but I found on arrival that the *minister* had objected, giving as a reason that as some of his members were weak-minded they might be led away by our pernicious doctrine. As might have been expected this only tended to increase the interest to hear. Several who had contributed largely toward erecting the chapel, with the express understanding that it should be free for all denominations when not used by the Congregationalists, offered to open it for me *any way*: but wishing to follow after things that make for peace, I concluded to occupy the school house. We went quietly on with our meeting which increased in numbers and interest to the close. Br. Snook made me a flying visit, and although he could not preach on account of ill-health, I felt blessed in having him near me. He is very much beloved by this people, who deeply sympathize with him in his affliction. Br. Paton of Almont, late pastor of the Baptist church there, was with me two evenings. He preached to good acceptance. I have formed a very strong attachment for this brother. I trust the Lord will open his way so that he may give his whole time to the work of preparing a people for the coming of the Lord.

Quite a large number arose for prayers during the meeting, backsliders were quickened to new life. Some were blessed. Among them Br. and Sr. Burke, for whom I felt the deepest interest, started in the "narrow way." Also Br. Ramsay, the only merchant of the place, desired to return to his heavenly Father's house, and spoke with much feeling. Father Young spoke with much trembling and tenderness, affecting all in the house. I trust he may prove to be a father in Israel. I regret that I had to leave, but felt it my duty to hasten home to care for father who would in all probability live but a short time. I am now writing by his bed-side, and while I see his life ebbing out, I ask with the poet—

> "How long shall death the tyrant reign,
> And triumph o'er the just?"

Mother sleeps in Jesus in the cemetery at Kingston P. Q. One brother sleeps in Norwich, England. A brother and sister rest in Quebec. The last awaits the trumpet's sound in the cemetery of Kalamazoo, Mich. Oh! for the land of everlasting habitations!

The friends at Columbus, feeling the necessity of a chapel for worship, formed themselves into a society to be known as the Advent Christian Society of Columbus, Mich. $500, was pledged and a beautiful site given. Trustees and a building committee were elected. A master-builder of large experience proposed to work for half price. All the enterprise needs is energetic action. This element they possess. God bless them, Amen.

Our Young Folks.

The number of letters in the alphabets varies widely. The English has 26; the Welsh, 31; the German, 26; the Chaldaic, Hebrew, Syriac, Samaritan, Italian, Dutch, each 21; Ancient and Modern Greek, and Anglo-Saxon, each 24; French and Portugese, 25; Spanish, 27; Arabic, Swedish, Danish, Norwegian, Old Norsk, 28; Egyptian and Persian, 32; Gaelic, 18; Russian, 36; Armenian, 37; Georgian, 35; Sanskrit, 51; Abyssinian, 202; Brahmanic, 141.

The Spider's Parlor.

There is a little spider in Australia that might, with great propriety, ask the little fly to walk into his parlor; for he has a very neat little parlor with a real door, that opens and shuts on a hinge. I think there is no other animal besides man, that can make a hinge. It seems wonderful that God has given this knowledge to a little insect we commonly look down upon as among the most insignificant. There are none of his works we can fully despise. "All thy works praise thee, O Lord." A gentleman discovered one of these little underground spider houses, and made the acquaintance of the owner, and came often to see him, so as to become acquainted with his habits. He brought him insects for his food every day, and made a certain tap on the door, which the spider soon learned to understand. Then he would come up and push open the door, which was much like the lid of a box, and come out to get his breakfast. After he had received it he walked back into his house and shut down the lid very carefully. The inside was made of web and earth, and was as smooth as satin. He leaves his little door ajar at times, and when some silly, peeping insect comes peering round it, for curiosity,

> "Up jumps the cunning spider,
> And fiercely holds him fast."

He does not take him up, but down "his winding stair," and, alas! "he never comes out again."

Make Your Own Sunshine.

"Oh, dear, it always *does* rain when I want to go anywhere!" cried little Jennie Moore. "It's too bad, now I've got to stay in-doors all day, and I know I shall have a wretched day."

"Perhaps so," said Uncle Jack; "but you need not have a bad day unless you choose."

"How can I help it? I wanted to go to the park and hear the band, and take Fido and play on the grass and have a good time, and pull wild flowers and eat sandwiches under the trees; and now there ain't going to be any sunshine at all; and I'll have just time to stand here and see it rain, and see the water run off the duck's back all day."

"Well, let's make a little sunshine," said Uncle Jack.

"Make sunshine!" said Jennie; "why, how you *do* talk;" and she smiled through her tears. "You haven't got a sunshine factory, have you?"

"Well, I am going to start one right off, if you'll be my partner," replied Uncle Jack. "Now let me give you these rules for making sunshine: First, Don't think of what might have been if the day had been better. Second, See how many pleasant things there are left to enjoy; and, lastly, Do all you can to make other people happy."

"Well, I'll try the last thing first," and she went to work to amuse her little brother, Willie, who was crying. By the time she had him riding a chair, and laughing, she was laughing too.

"Well," said Uncle Jack, "I see you are a good sunshine-maker, for you've got about all you or Willie can hold just now. But let's try what we can do with the second rule."

"But I haven't anything to enjoy, 'cause all my dolls are old, and my picture-books all torn, and"——

"Hold," said Uncle Jack; here's an old newspaper! why, how you talk!"

But Uncle Jack showed her how to make a mask by cutting holes in the paper, and how to cut a whole family of paper dolls, and how to make pretty things for Willie out of the paper. Then he got out the tea-tray, and showed her how to roll a marble round it.

And so she found many a pleasant amusement, and when bed-time came she kissed Uncle Jack, and said:

"Good-night, dear Uncle Jack."

"Good-night, little sunshine-maker," said Uncle Jack.

And she dreamed that night that Uncle Jack had built a great house, and put a sign over the door which read:

SUNSHINE FACTORY.

UNCLE JACK AND LITTLE JENNIE.

She made Uncle Jack laugh when she told him her dream; but she never forgot what you must remember: A CHEERFUL HEART MAKES ITS OWN SUNSHINE.—*The Little Folks.*

Our Book and Tract Column

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Advent Christian Times.

CHICAGO, - - - - - - ILLINOIS.

TUESDAY AFTERNOON, May 21, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Chicago, Illinois.

TERMS: { Two Dollars a Year. One Dollar for Six Months.

☞ The Times maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

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Communications.

Accepted: "Ages to Come;" "Skulkers," is rather savage, but perhaps may do good; "Christ's Love for Sinners."

For Expenses of Removal.

H M Batters $1; E Cheney 5.00; J W Cheney 2.00.

Pub Fund.

W H Chandler 25c.

To Correspondents.

C. H. RAINER. Sent note to Br. D....H. DEYO. The piece is copyrighted, and we cannot publish it.... J. A. SMITH. It was duly rec'd....I. ADRIAN. Sent the letter....S HORSCROFT. The delay was while we were moving. We now send to A. Wicks....B. M. All appointments for the chapel in Chicago should be arranged with F. Burr. We have nothing to do in that matter....S. T. There is no accounting for tastes, which is, we suppose, the only explication of our choice. Will return if it was not mislaid in removal.

Letters Received.

TO SATURDAY, MAY 18.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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C C Marston
A M Fitzsimmons
N N Thompson 3
W H Chandler
H Ingalls
O Gates
E Denham 2

Book Notices, Etc.

THE RECORD.—The first number of this new magazine is on our table, a perfect gem of typographic beauty. Its illustrations are superb; its reading matter, all of interest. There are no love-sick tales, no parts of a long-drawn-out novel. Instead of these we have a sketch of Early Life in Illinois; Chicago as a Publishing Center; The Prover; An Inside View; A Chicago Enterprise, etc., etc.; and even the advertisements are interesting reading. Reed, Gardner & Co. are the publishers, 9 South Canal St., Chicago. We will send the TIMES and *Record* one year for $3.00, to either old or new subscribers.

Obituary.

DEYO.—In Strawberry Point, Iowa, Sept. 15, '71, J. B. infant son of H. and Helen M. Deyo: aged 3 months and 2 days.

Also, at same place, May 2, '72, of Cerebro-Spinal-Meningitis, Ruth Abbie: aged 6 years, 1 month and 27 days.

Ruth was a bright, promising child, beloved by all who knew her. Her sufferings were very great for about four weeks; but she bore them with the patience of a saint, till death robbed her of the vital spark, and she fell asleep. "Blessed sleep from which none ever wake to weep." This truly afflicted family, while they mourn their dead, are not without hope. Jesus died, and the little ones will come again from the land of the enemy. Praise the Lord. M. J. JAMES.

Crisis please copy.

Notices, Etc.

Michigan Conference.

I shall send out Blank Reports to each of the churches and ministers soon. Will all interested please fill them immediately after May 31, and return to me at Jackson at once, that I may have my report ready at the Campmeeting. Do not delay, or think it will do just as well to bring it with you.

J. M. SNOOK, Sec'y.

To the Advent Christians of Iowa:

Dear Brethren: We have bought a tent for our Conference use, and have paid for it except about FORTY DOLLARS. We had enough subscribed to pay for it entirely; but some of the subscribers proved delinquents, and do not even respond to my letters. What shall be done? Shall our tent lie unused all Summer? Who will take the trouble to look up those who promised to pay and have not done so? Who will collect the balance due, and then take the tent and go forth in the name of the Lord, to proclaim the gospel of the kingdom. It is time we began to wake up to this matter. D. A. DICKINSON.

Appointments.

ILLINOIS.

Genoa, May 12, and every alternate Sabbath, until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Travelling brethren are invited to attend.

Harmon S. H. near Mr. Stow's, May 12, and onward once in two weeks until further notice.

S. E. MAREY.

Beemerville, Sabbath May 26.
Milroy, Sabbath June 2.
Afton, Sabbath June 9. C. W. SMITH.

Amboy, June 2.
Rochelle, June 4. Subject: Elijah as a backslider.
Ackerson's S. H., June 5.
Foreston, Ogle Co., June 6 and 7.
Elida, Winnebago Co., June 8 and 9.
On the 9th, several are to be baptised.
C. C. MARSTON.

The next Q. M. of the DeKalb District, will be held with the church in Mayfield, DeKalb Co., Thursday eve., June 6, and over Sunday. Those coming by railway to the meeting, will stop at Sycamore, where conveyance to the meeting will be waiting on Thursday and Friday.

Mayfield is ten miles N. of DeKalb, and seven N. W. of Sycamore. Let there be a full attendance of preachers and brethren. The church and friends will welcome all who will come.

E. H. BURINGTON, Pres't.
H. J. McCULLOCH, Sec'y.

The Lord willing, the annual meeting of the Illinois Central A. C. Conference, will be held at West Point, Hancock Co., Ill., commencing Thursday eve., June 6, to continue over the Sabbath. I know that our members are widely scattered, but, brethren, shall we not make a little extra exertion to get together on this, our annual gathering? Let every preacher come if possible. Let every church choose and send up their delegates without fail. We hope for a general gathering and a profitable time.

West Point is situated on the R. R. from Burlington, Iowa, to Quincy, Ill. Also, it is about five miles from the T. W. & W. R. R. All who come on this road will get off at Denver, where there will be conveyances to carry them to the meeting, on the two first days.

Any coming on the C. B. & Q. R. R. will change cars for Denver at the T. W. & W. Junction.

We hope to see some visiting brethren and sisters from abroad. There will be ample accommodations for all. Let all come.

Sr. A. E. Rathburn has promised to be with us, and we trust that all who come, will come filled with the spirit of consecration and labor. We desire to make this meeting a blessing to the people of this region. A. S. CALKINS, Pres't.
O. D. GIBSON, Sec'y.

INDIANA.

The annual meeting of the A. C. Ministerial Association of Southern Indiana will commence at Jeffersonville, June 13, and continue over the following Sunday. A full attendance is solicited, and brethren from abroad will be cordially welcomed. N. FIELD, Pres't.
C. H. CASS, Sec'y.

MICHIGAN.

The fourth Q. M. of the Northern District A. C. Conference of Michigan will be held with the church in Ashland, Newaygo Co. five miles south of Newaygo, commencing Thursday eve. May 23, and holding over Sunday. Inquire for A. Lamson. We hope to see a full attendance at this meeting. Come brethren, in the Spirit to work for the salvation of men.

JOHN BOWEN, Chairman.

Br. Scott has sent an appointment for the above Q. M. for May 30. Which is right? ED.

Wexford, Cornell S. H. Sunday, June 9.
Hope to meet the Brn. from Monroe and vicinity at this gathering. J. BOWEN.

Alymer, Lewis S. H. 10 a. m. Sunday, May 26.
Fairgrove, Graham's S. H. 2 p m. same day.
Campbell's Corners, Williamson's S. H. commencing Tuesday eve. May 28, and continue over Sunday.
Pigeon River S. H. Monday, Tuesday and Wednesday evenings, June 6-8.
W. C. & E. HICKS.

The Michigan Campmeeting will be held June 15-23, on the Fair Grounds at Jackson.

This is the most convenient railway center in the State.

Eld. J. V. Himes, Br. and Sr. Mansfield, Br. J. H. Whitmore—and in fact all our preaching brethren expect to be present unless they are providentially detained away.

Fuller notice hereafter. J. M. SNOOK.

WISCONSIN.

The annual camp-meeting of Wisconsin will be held on the on the old camp-ground at Prairie du Sac, Sauk Co., beginning June 1, and holding over two Sundays. We shall make an effort to have Br. Grant with us this year, and hope to be successful. Other new ministers are expected, as well as the home preachers. Let all come with hearts fired with heavenly zeal, and let us have the greatest rally from every point that Wisconsin has ever witnessed. We expect a glorious meeting, and a time of God's power. Let none fail to come because of a little sacrifice. If the Jews were required to leave home, and live in tents seven days in the year to worship God, we can also afford to, if we say to the world, "Get behind me, while I go up yonder to worship."

Accommodations as in other years, with improvements. Those coming on the Milwaukee & St. Paul R. R. (Prairie du Chien branch) will stop at Mazomanie and take stage at 5 p. m. for Prairie du Sac—10 miles. On the Northwestern R. R. from the east, by way of Madison, stop at Lodi, and take stage at 5 p. m. for Prairie du Sac—11 miles. From the west, stop at Merrimack, and take stage at 2 p. m.—10 miles. From La Crosse direction, stop at Portage City, and take river boat, or stage. Come early.

O. S. KNAPP, P. W. MATTS, WM. SHELDON, } Committee.

N. B.—The Annual Conference will meet on the same ground. Probably holding its first session June 5. Let delegates be sent by all the churches. We hope ministering brethren will not only come themselves, but encourage others to attend. WM. SHELDON, Sec'y.

Prescott, as Br. Shepard may appoint, June 9.
L. C. COLLINS.

La Crosse, May 31.
Br. Dodson's June 1.
Springville, 10½ a. m., June 2.
Avalanche, at 4 p. m., and Br. Lyon's in the evening.
Henrietta, as Br. Graves may appoint, June 3.
State campmeeting, June 8.
P. W. HOUGH.

MINNESOTA.

Independence, Wright Co. May 26.
West St. Paul, June 2. L. C. COLLINS.

Ottawa district Q. M. will be held at Scotch Lake, La Sueur Co., commencing Friday eve. May 24.

Hutchinson District Q. M. will be with the Bear Creek church, McLeod Co., commencing Friday eve. May 31.

Winona District Q. M. will be held at the time of the Annual Campmeeting at Utica.

I would also give notice to the churches that collections from the Mission Boxes will be made by the Clerk, or some one appointed for the purpose, and that the same be forwarded to the Treasurers of the several Quarterly Conferences.

GEO. W. MILLER, Evangelist.

In accordance with a vote of our State Conference a State Campmeeting will be held in the beautiful grove called "Cheatham's Grove," in Utica, Winona Co., commencing Thursday, June 27, and holding over the ensuing Sunday, and as much longer as deemed practicable. The ground is well fitted up for meetings, with permanent stands and seats; also a good well of water and other conveniences for those wishing to camp on the ground.

Brethren and sisters of the Advent faith throughout Minnesota, to you a special appeal is made to come out to this feast of tabernacles and work for God. Come from every quarter; come with hearts burning with the love of God, to work for the salvation of perishing souls. The signs portend the speedy coming of the Master. Shall we not improve these general gatherings, as God requires us to do, to his glory, to our own growth in grace, and for the salvation of others?

Come Christians of every name, and unite with us in the worship of God for a few days in the tented grove.

Brethren and sisters in the ministry, all who can come, at home or abroad, you are invited to come and help sound the glorious message of a soon-coming King. Come endued with power from on high, with an unction from the holy One; with words that burn, that will reach the hearts of the perishing.

☞ Those coming to tarry on the ground will please come prepared with bedding and provisions (and tents if they have them.) We expect to procure a large building erected by the Methodists, on the ground, and also have the Bethel tent if possible, so that all can be accommodated if they have their bedding and provisions.

Arrangements will be made with the R. R. companies for half-fare tickets from all points where the friends notify ME THIS MONTH that they will attend our meeting. S. C. WELLCOME, Sec'y.

IOWA.

The third Q. M. of the Iowa Christian Conference will be held with the Church of Christ at Tama City, Iowa, May 23, and continue over Lord's day. Strangers may inquire for Br. M. A. Newcomb. Hope that there will be a goodly number at this meeting, as this is the first of the kind held by this Conference, so far south as this.

ALONZO RAYMOND, Clerk,
Per PETER S. W. DEYO.

Q. M. at Greenfield, Adair Co., commencing Friday eve. May 31, and holding over Sunday. We expect Br. D. S. Clark will attend this meeting. These meetings have proved a great power for good; let there be a general attendance at this one. WM. MORPHY, Sec'y.

Warsaw, June 1 and 2. N. C. MILLER.

The third Q. M. of the A. C. Conference of Iowa, Manchester District, will be holden in the Odell S. H. situated about 3½ miles N. E. from Greeley, commencing June 14, and holding over Sabbath.

The brethren that enjoyed our last Q. M. at Elkport will only need to know when the next one will be held to insure their attendance, for we all love good things, and such a feast will but sharpen the appetite for more of the same kind.

To those that were not there, we we wish to say, important business will come before this Conference, and we wish all the lovers of Jesus to be there. Come to work for God and his cause. Come filled with the Spirit, praying that God will give us souls for our hire. This is a new field, all ripe for the harvest.

M. J. JAMES, Sec'y.

There will be a Grove Meeting 12 miles S. W. of Corydon, and 6 miles W. of Warsaw, Wayne Co., commencing June 14, and holding over Sunday.

S. BALDWIN.

Br. Moses Chandler is, by unanimous consent of the brethren, requested to appoint the place of the next Q. M. of the Deep Creek and Iron District, to meet sometime in June.

The Iowa Christian Conference will hold its sixteenth Annual Session at New Hartford Buttes Co, commencing June 18. This meeting will be held in connection with the Iowa Christian Mission Campmeeting. (see notice.) Let the churches send delegates, and all the ministers who are interested in the speedy coming of our blessed Lord, make a sacrifice and attend. You are wanted to help in this cause. Ministers who are members of this Conference are required to report by letter, if not personally present, by the constitution all are cordially invited to this meeting. JOB GILDERSLEEVE, Pres,t.
A. RAYMOND, Sec'y.

The Iowa Christian Mission Campmeeting will be held on the old camp ground at New Hartford, Buttes Co., commencing June 13 and continuing until the 23d. The invitation is to all. We are anticipating a great blessing from the Lord. The prospect is better than last year for having a good meeting. Our grounds will be better fitted up. There will be wood, hay, and straw, and lumber for tent frames found on the grounds. There will also be a grocery upon the ground where all things necessary for the comfort of the people can be bought at reasonable rates. The profits accruing will go to bear the expenses of the meeting.

We are hoping to secure the labors of ministers from abroad (Particulars hereafter.) Elds. C. C. Ramsay and R. M. Thomas will be present, with many others, to preach the word.

ALONZO RAYMOND, Pres,t.

MISSOURI.

I purpose to hold a discussion with a Spiritist, May 25 and 28, near Valparaiso, Mo. Subject: Resolved, That man has a continual conscious existence after death, or the dissolution of his earthly body. H. T. Warner affirms. I deny.

N. C. MILLER.

South of Milan, May 26, and June 20.

N. C. MILLER.

The Third Q. M. of the Third District of the Iowa and Mo. Conference, will be held with the Greenland church, in DeKalb Co., near Stewartsville, Friday, June 14, and over Sunday. Come one and all. H. BILLMIRE, Prest.

The third Q. M. of the S. W. Iowa and N. W. Mo. A. C. Conferance will be held with the Greenland church, Friday May 31, and over Sunday. Our numbers are small, therefore it is necessary to have as large representation as possible. Come, brethren, to this meeting. "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Let us have reports from all the churches in the district.

In behalf of the Conferance. E. A. MARSH.

ARKANSAS.

The third Q. M. for Blue Mountain District will be held at Flatwood, with the church, at the place selected by Br. Bishop, June 23 and 24.

J. S. BROWN, Sec'y.

NEW YORK.

"If the Lord will" the New-York A. C. Conferance will hold its next Annual Meeting in the new chapel in Springwater, about 30 miles south of Rochester, on the Genesee Valley R. R. Thursday eve. June 13, and over Lord's day.

Good homes and ample accommodations will be provided for all that come; and all are invited.

It is expected that all the churches desiring to further the general interests of the cause will be represented at this annual gathering. Delinquent and new churches are earnestly urged to co-operate with the body, and they are hereby cordially invited to seats (by delegate) in the convention. For their information it should be stated here that each church, belonging to the Conference Association, is required, by the constitution, to report either by delegate or by letter at least at each annual session; and, also, requested to send in, quarterly, such donations as they may be able to collect, for the General Mission Fund.

This is an important meeting and should be remembered in the earnest prayers of the church.

D. COGSWELL, Pres't.
WM. E. BROWN Sec'y.

PENNSYLVANIA.

The next Q. M. of the A. C. Conference of Northern Pennsylvania and Southern N. Y. will be held in Middleburg, (Button Town) Troja Co., Pa., Friday eve., June 7, and over Sunday.

All are invited to come and help in the Redeemer's cause. J. W. TAYLOR, Pres't.
A. H. BRIGGS, Sec'y.

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This cut shows the thimble and lug for the tension rod across the bottom of the axle, from thimble to thimble, and the socket for the bolster, or the sand-board, as the case may be. I also use a sand guard to keep the dirt out of the shoulder of the hub; but it is not shown in this cut.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 42. CHICAGO, MAY 28, 1872. WHOLE NO. 422.

Advent Christian Times.

JOSHUA V. HIMES. . . . . EDITOR

TUESDAY AFTERNOON, May 28, 1872.

MAURICE.

John Frederick Denison Maurice, recently deceased, has been for many years a leader among the revolters from dogmatic theology in the English church. He has been a remarkable sample of the fruit of the reaction from the doctrines of predestination, reprobation and, especially, endless conscious punishment for sin. He held few ideas in common with us. He was rather of 'the School of Origen' a restorationist, and, of course, a spiritualizer, "crushing" as one has said, "the letter of the Word, that he might obtain the pure wine of the Spirit:" a very beautiful, but also very deceptive figure: for, the spirit is not contained in the letter as the wine is held in the grape—to be expressed and taken away from it; but is, rather, held as the life or spirit is contained in the body: if the two are separated, neither will have an active existence.

Mr. Maurice stumbled over immaterialism. Believing the soul to be immaterial and immortal, *logically* he should have admitted the doctrine of eternal sin. But he *could* not do this. Not prepared to reject the Scriptures absolutely he carried a little further a principal already sanctioned by orthodoxy in order to sustain its philosophical dogmas of immortality; and as they had "crushed the letter" in their attempt to force it to the desired sense, he took up the same process, carried it further, and obtained the desired result. The Bible was Origenized; or, in plain English, reduced to an allegory; and every one is free to suggest or adopt the meaning most consonant to their own cast and habits of mind.

With these introductory remarks we lay before our readers a *resume* of Mr. Maurice's theory of the future life, which will interest all. It seems cruel that a mind so delicate should have been galled by the iron fetters of the immaterialist philosophy; that such mental powers should have been bound, like Sampson by the cords of heathen philosophy. A healthy literalist materialism would have cleared away the haze that obstructed his vision, and enabled him to see clearly the relation of "the spiritual truths he so powerfully grasped," and "to piece them together" in an intellectual system enlivened with all the vitality of the truth.

The *Spectator* (London) sets forth Mr. Maurice's ideas in the following terms:

When Mr. Maurice was asked what he meant by 'eternal' as distinguished from 'endless' or 'everlasting,' he always replied in effect that it was related to 'everlasting' as the spiritual source is related to the outward form; as, for instance, the depth and truth of a principle are related to its durability and influence on human society; as the vital germ of a tree that lives for centuries is related to its length of days; as the inward character of a great man is related to his age-long ascendancy over human thoughts,—in a word, as the constitution of anything is related to its outward duration. 'Eternal' he held was properly applied solely to God. 'Everlasting' is simply our translation of the divine essence into the language of time. It is impossible for us to conceive God, if we conceive him in time at all, as ever having had either beginning or end; he is at the heart of everything, so that nothing whatever is conceivable without him; hence, if we do translate 'eternal,' which is applicable only to him, into the language of time at all, we must translate it as 'everlasting,' as having neither beginning nor end. He preferred the word 'eternal,' because he did not think the time-view the original one, but a derivative one. 'Eternal' took you, he held, into the depths of the invisible life *behind* the world,—while 'everlasting' only bewildered the imagination with a futile attempt to strain back into the past beyond our reach, and forward into the future beyond our ken. Still, if time-language were to be used at all, 'everlasting' was the right translation for 'eternal.' He did not think it a very instructive translation, he thought we lost by not keeping to the qualitative essence of God, rather than insisting on the quantitive duration. But the word 'endless' he repudiated altogether, because it is applicable to things clearly *not* divine,—signifying duration which, though it *has* begun, will never cease,—and so losing the necessary reference to God which he regarded as embodied in the word 'eternal,' and not lost in 'everlasting,' since 'ever' goes back as infinitely as it goes forward, and is only applicable therefore to him without whom all existence is inconceivable. Such being Mr. Maurice's view of these three words, he maintained that 'eternal death' meant nothing more or less than 'life in him who is eternal,' and 'death from him who is etenal,'—life in God, ard death from God. His great Scriptural authority of course was St. John's report of our Lord's prayer, "This *is* life eternal, to know thee the only true God." If 'eternal life' were knowledge of God, 'eternal death,' he inferred, must be loss of the knowledge of God. It, therefore, any attempt were made to translate 'eternal life' and 'eternal death' into the language of time, we must remember that the everlastingness is only the attribute of God, not of the relation between the individual and God. A man may have 'eternal life' even in this world, and may again lose it, may fall from eternal death, may cease to live in the divine righteousness, and be immured again in the hell of self. Mr. Maurice's emphatic teaching was, that to be immured in self—*is* hell, the worst conceivable hell, the most terrible of all tortures. In this world indeed he would say this hell can never be quite complete; there is always the sensible world at least to draw one out of oneself; but if any one gives way to the tendencies which makes self supreme, the time may come when the self has not even this distraction, when, after death, it is immured wholly in its own ugly and impotent thoughts, when its perfect solitude becomes intolerable anguish.

This was his notion of 'eternal death.' It did not mean everlasting death, it meant the loss of life in God. So eternal life did not mean everlasting life, it meant life in the everlasting,—in God—but which might assuredly be severed from everlasting,—from God. As to the duration of this death, Mr. Maurice would never express any opinion, except that it must last till the evil will was overcome, and that as God had expressed his will that all men be saved, he would not dare to affirm that the will of God would fail to triumph over all the evil wills that resisted it. Still he felt no wish to measure the enormous power which might be contained in the evil will of man. He admitted that God himself could not triumph over that [illegible] the willingness of man [illegible] he did not "dare" mea[illegible] he[illegible] of resistance. His whole mind, however, revolted against the conception that God ever casts any man's soul into the hell of self imprisonment. He was horrified at that interpretation of our Lord's words in the sermon on the Mount, which supposes him to represent God as killing and casting into hell. "I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea I say unto you fear him." "We are come," said Mr. Maurice, "to such a pass as actually to suppose that Christ tells those whom he calls his *friends* not to be afraid of the poor and feeble enemies who can only kill the body, but of that greater enemy who can destroy their very selves, and that this enemy is—not the Devil, not the spirit who is going about seeking whom he may devour, not he who was a murderer from the beginning—but that God who cares for the sparrows; they are to be afraid lest he who numbers the hairs of their head should be plotting their ruin." This interpretation horrified Maurice. He always asserted that 'eternal' life—life in God—was never withheld from any one who would give up the evil will which his own sin, or a tempter more powerful than his own will, had corrupted; that eternal death was never God's decree, but the doing only of evil powers resisting God.

How far this teaching is, in an ecclesiastical sense, heretical, the present writer is hardly theologian enough to know, especially in relation to the very fluid and variable standards of the English Church. A great deal in very orthodox writers comes very near to it. Dr. Newman, for instance, in his beautiful story of the martyr "Callista," represents eternal death from very much the same point of view, as not inflicted by any decree of God, but simply the natural result of an immersion in self so habitual and complete that the vision of God, if it could be granted, would be more exquisite pain than even the loss of it. Only he does not recoil as Maurice did from the thought that God's will to save every man could ever be finally defeated by the powers of evil. If Maurice were an heresiarch, he was so from his inability to piece together the spiritual truths he had so powerfully grasped, by a tissue of intellectual system in which he could not feel any spiritual force; from his inability to let intellectual tradition dominate his direct spiritual apprehensions. It was a ground of heresy, if heresy it was, which he shared with Fenelon—the teacher of the past whose spirit was most like his, though in fire and force of personal conviction he was greatly Maurice's inferior.

—The simple English of the above extract is, everlasting means the longest duration the nature and conditions of the subject will allow; and that, eventually, sin will cease by a process of restoration. It is a roundabout way of coming at Universalism.

The misapprehension of Mat. 10: 28 is pitiful, but inseparable, in the thoughtful mind, from the popular view. The idea of destruction of marred or unfit vessels seems never to have obtained in Mr. Maurice's mind. But his work is done. The tendency of the church is away from the dogma of eternal misery. Mr. Maurice's writings will undoubtedly direct many who are hasting from the path of hideous errors, into the way of a more lovely but none the less fatal theological mistake. The pendulum is making its return stroke, and must swing to the opposite extreme. Happy those whose surroundings combine to lead them to the firm and safe, because Scriptural, *middle* ground, between those poles of religious error—The *isms* of Augustine and Origen.

Advent or Adventist, Which?

One man says, "I am an Advent." Another says, "I am an Adventist." Both the same. Which expression is correct? Allow me to venture an opinion. Let us notice the common use of these words. First as nouns, secondly as adjectives. Dr. Webster gives "Advent" only as a noun. It means 1. Coming to or approaching, and is specifically applied to the first or the second coming of Christ. 2. "A season of devotion including four Sundays before Christmas." Within a few years, however, the word Advent has had a third use as a noun. It has been used by man[illegible] denominational name. Such e[illegible]ns as the following are now ve[illegible]mon: "The Advents hold meetings here." "He is an Advent." "The Advents believe that man is mortal." "He and his wife are both Advents." Quite a large proportion of our people and not a few of our preachers speak thus. This use of the word in its singular and plural forms is either correct or incorrect. For my part I believe it to be incorrect. For an Adventist to say, I am an Advent, I hold to be as absurd as for a Methodist to say I am a Method. Method and Advent are both nouns, and are changed into denominational names by the use of the same suffix or termination,—*ist*.

2. As an adjective the word is frequently used thus: Advent preacher, Advent paper, Advent people &c., &c. Now I know of no rule of language that allows this word to be used as an adjective. To be sure we have the ADVENT TIMES and the *Advent Herald*, but the word here is an integral part of the next word to it and might appropriately be written as a compound word, thus, "Advent-herald," or paraphased thus, The Herald of the Advent. On the other hand, though I do not say that "Adventist" is an adjective, yet I claim the same authority for saying Adventist church that I have for saying Methodist church, for saying Adventist paper, people or preacher, as for saying Methodist paper, people or preacher. * * I do not write this as a criticism but for criticism from others. It is desirable that there should be uniformity in the use of our denominational name. If it is correct to speak of ourselves as "Advents," so be it. But if it is highly absurd thus to express ourselves, let us all avoid that use of the word. VERA NOMEN.

Kansas Advent Mission Tent.

We the undersigned, desiring as soon as possible, to raise means to procure a "Mission Tent" for the Kansas Advent Christian Mission Association, pledge ourselves to pay into the treasury of the Association for such purpose, the several sums set opposite our names, as soon as the amount of three hundred dollars shall be pledged:

Warder Dunbar,	$50 00
D. D. Hunter,	10 00
J. R. Forkner,	5 00
Tenie Bosly,	3 00
F. J. Wilder,	2 00
E. Honsbeen,	1 00
Lizzie Honsbeen,	1 00
A. Childs,	5 00
Amos Sanford,	5 00
C. D. Nichols,	2 00
Agnes Dilworth,	1 00
H. J. & F. E. Munson,	25 00
A. M. & M. E. Sidwell,	6 00
G. E. Howard,	1 00

Direct all pledges not accompanied by the money to the President of the Association, H. J. Munson, Girard, Crawford Co. Kas., care of A. M. Sidwell.

Address letters containing money to the treasurer of the Association; Warder Dunbar, Bero, Cherokee Co. Kas., to whom all monies for the Association should be sent.

We hope for immediate and liberal responses, both from brethren and friends within the State, as well as those willing to help the cause here, who reside elsewhere.

H. J. MUNSON.

Crisis please copy.

—If there is any truth in the old saying that the Lord helps those who help themselves, we think our Kansas brethren will succeed. We bespeak a generous donation for them. Let every soul in that State, especially, do their best for the State Association.

The Western Coast.

Tuesday morning last, (May 12) I was attracted by the following notice which appeared in all the daily papers of the city:

☞ Trinity Church, corner Post and Powell—Rev. T. B. LYMAN, D. D., Rector—Divine services at 11 A. M., and 7½ P. M. Lecture in the evening by the Rector, upon the doctrine of the intermediate state. Seats free at evening services.

I attended the advertised service. The capacious church—capable of seating 1,500 persons—was two-thirds full; an unusually large congregation for the evening, at that place. So I was informed. The Rev. Dr. combatted the idea, or "theory" that the good and wicked go immediately to their reward after death; but held to a conscious intermediate state—citing Paul's desire to depart, Christ's words to the thief and the parable of the rich man and Lazarus. The burden of the discourse was in opposition to what he called "the popular theory," of rewards and punishments following immediately after death. This theory, he said, made the doctrine of the resurrection of little or no importance. Dr. Lyman is a firm believer in the near approach of the literal Second Advent.

I heard Mrs. Fassett in the morning. She preached on the Scriptural uses of the word "*Death*." In her preparatory remarks, she spoke of the prosperity of the church at Vallejo—six converts to be baptised by her husband on that day.

In a recent article—just read by me—Dean Stanley (of Westminister,) declares his "utter disbelief" in the doctrine of eternal misery. And, as before noticed in his work on The Church, published two years ago, he confesses that a majority of clergymen in the establishment carefully refrain from preaching "any such doctrine." The truth is spreading among the high and low of this world. A.

SLAVERY.

We are pluming ourselves on having extirpated African slavery from the land. Wouldn't it be a good thing now to start an Abolition Society for the removal of spiritual bondage? A crusade would be of vast advantage which would overturn those who are lording it over God's heritage, and enable Christian people to study God's word for themselves, and decide as to the right, without first receiving direction from their denominational leaders. At present, people find it terribly difficult to go against the current; above all things they dread being in a minority. They should learn this hymn, and sing it frequently. Acts 4: 19, 20:

They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than, in silence, shrink
From the truth they needs must think.

They are slaves, who fear to speak
For the fallen and the weak;
They are slaves, who dare not be
In the right with two or three.

—*Chr. Radical.*

—There are others so fearful of becoming bondmen that they can never bear to have over two or three with them. If a few rally to their standard they take it as sure testimony that they are wrong, and seek some new position, where they can be isolated.

Communications.

Warleigh's "Demonstration."

[Third Article.]

Our correspondent has a keen eye for effective logic and attractive ways of putting things, as will be seen in his selections from Mr. Warleigh's works, which he thus continues:

We add that it is as contrary to common sense and to reason, as it is to Scripture. Immortality is infinite duration; and this, or any other infinite quality, requires an infinite being to sustain it. A creature can have no infinite quality of any kind. We see the utter absurdity, not to say blasphemy, of any man arrogating to himself the Divine attribute of infallibility. But it is no more absurd, nor less blasphemous, to arrogate to ourself the Divine attribute of immortality. And if Protestants do not perceive this, the hindrance to it is the same as that which hinders the Romanists from perceiving their error; for certainly the one is not more monstrous than the other. But prejudice has neither eyes nor ears. A creature, from the very necessities of his nature, can live only moment by moment, and must be sustained and kept in being by his Maker. To say of such and such a one that he must necessarily live on and on to endless ages, argues great confusion of thought. That he is immortal like God, is a contradiction; or as we were to say, a finite infinite man; a square round figure. According to the inspired teaching of Isaiah (57: 15, 16), it is the quality of the immortal Jehovah to live an eternity at once; but man lives only a moment at once; and that which is not self-sustained, but is sustained by another, may come to an end at any moment. Who can say, "I AM," except Jehovah himself, in whom we all live, and move, and have our being? He who made man what he is, and gave him his life and being, can prolong it *ad infinitum* if he pleases; and this he has promised to do in a certain way, and on certain conditions. Man has not and cannot possess intrinsic, innate immortality, and he can only obtain it by a vital faith in Christ, producing love and holiness; but if he remain in unbelief and sin, extinction or death must be his position. (p. 75.)

That God only is the possessor of immortality, is, without doubt, taught in the Bible. The teaching of the Spirit by St. Paul, is as explicit as words can make it, that God only hath immortality. Our friends who contend for the innate immortality of the soul, could never have written that God alone possesses it. If they had guided the apostle's hand in writing this text, they would have dictated the sense they now endeavor to put upon it; that he only is the author of immortality, and that he only originally possessed it; but that he is not the only one who has it now, for that all angels and men, and even devils have it, as well as he, and must have it as long as he, and in this respect be equal with him. So awful and manifest a distortion of God's word would never have been resorted to by them, but for a preconceived theological scheme. Our opponents have received Plato's heathen dogma of the innate immortality of the soul, and this necessitates them to twist every passage which is inconsistent with it; as if, forsooth, Plato's teaching was to be received in preference to the teaching of the Spirit of God; and that therefore the latter must yield to the former. We earnestly entreat all who wish to see the real truth, to read the whole passage (1 Tim. 6: 15, 16) for themselves, and judge whether it is possible, with any fairness, to get out of it the sense given by our opponents. We hesitate not to say it is impossible, if any dependence is to be placed upon words; and if there is not, then no one can be certain of any sentence he may read, whether in the Bible or in any other book. (pp. 76–77.)

The *nephesh*, *psuche*, or soul, is life, animal life; and it is by this life alone that man can show what he is, and what he can do; and, therefore, by this alone that he can show the power and practice of religion. But this is not what persons mean by the phrases they use in their prayers and teachings. They appear to make the soul some kind of personaltiy; then they make religion to work upon the soul, and then the soul to work upon the life. There is not, however the least warrant in the Bible to thus think and speak of the Lord. It is equally incorrect to speak of death as the separation of soul and body, unless persons mean that at death life leaves the body. This is Scriptural, but it is far from what is usually meant. The language of which we complain is perpetually found in modern theology, but it does not occur once in the Bible, *nor anything that warrants it*, though we do often meet with instances where the spirit is separated from the body. Moreover, lastly, it is Scripturally incorrect also to confound the soul with the spirit, though this, too, is perpetually done. They are, however, as widely different as cause and effect, and the identification of the two has been a fruitful cause, not only of loose thinking, but of much erroneous theology. (p. 79.)

But we are asked if it is not very degrading to man, to represent that his soul or life is the same as the life or soul of the beast? We think not. It may be humbling to his acquired pride, but nothing is degraded by being in the place where the great Creator has put it. On the contrary, it is its highest dignity to fill its own niche, and fulfill the design of its Maker. How do we degrade man by looking at him in the niche ordained for him? But, "whether we pipe or harp," we are alike blamed. We are among those who maintain that man is next to God in his original status and ultimate destiny; and in the absence of any argument or text in disproof we were ridiculed and misrepresented for this, and put down as ignoramuses and as exalting man too highly. And now (though this exaltation was a department of this theory), when we say that, as far as the soul or animal life of man is concerned, he is not superior to the lower animals we are blamed for degrading him. But exalting or degrading, it is none of ours; we borrow from the Bible. "Man, though in honor, abideth not; he is like the beasts that perish. Like sheep he is laid in the grave. [*sheol.*] Man that is in honor, and understandeth not, is like the beasts that perish." (*Ps.* 49: 12; 14: 20.) "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath (*ruach*); so that a man hath no pre-eminence over a beast; for all is vanity. All go to one place; all are of dust, and all turn to dust again." (Eccl. ch. 3.)

We say nothing stronger than this. These passages are part of God's inspired word, written for our learning. Why do teachers ignore them; or noticing, pervert them? Our scheme receives them as they are, without giving them a non-natural twist. Not so that of the counter one. But as an inclination sometimes shows itself to lower the authority of Solomon, let us hear St. Peter: "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruption." (2 Pet. 2: 12.) It is convenient to our friends to overlook these texts; but there they are in the Bible, and they can never with honesty, be made to agree with their theory. (pp. 96–7.) (*To be continued.*) C.

California Items.

Last week I had the privilege of participating in the exercises of the "Methodist Ministerial District Association," which held its meetings in Vallejo, commencing May 7, and held its session for three days. Among the subjects for Essays, were the following:

"State of the righteous dead before the resurrection."

"State of the unrighteous dead before the resurrection."

"State of the unrighteous after the resurrection."

"Identity of the resurrection body."

These Essays were for mere criticism, for which the *rule* limited each speaker to three minutes, and then ten minutes was allowed for general discussion. This "rule" excluded all argument, as will be perceived, upon the questions. I was favored with more time than was allowed others in the criticisms, as I stood alone in the faith we maintain, and the fullest liberty was given me to express our views on the occasion. The season will not soon be forgotten. The truth is working. The members of this Association are reading and thinking. One of the oldest ministers present preached on the resurrection of the dead: Job 19 being his text. He neither advocated nor alluded to a conscious intermediate state. The discourse was one of the best I ever heard upon that subject, and to which myself and others responded hearty Amens.

VALLEJO CHURCH.

Five were baptised, and eight joined the church. One was a distinguished Editor of this coast, and edits *two* of the city papers. Not long since he requested me to meet him at his office, when he took occasion to say: "I am thankful you ever came to this coast; your lectures on the prophecies, and discourses on the doctrines you hold, have been the means of my conversion from infidelity." This statement, and the privilege of baptising him yesterday, was enough to satisfy me for coming to this coast. But the Lord has greatly blest the labors of myself and companion in many other instances. And he shall have the glory. Oh, the unspeakable honor of bearing his gospel to the ends of the earth.

O. R. Fassett.

FROM BR. D. D. REED.

I left home with my wife and Br. Fassett, the last of March, for Lake county, and have been holding meetings at three different places. This is the first Advent preaching in the county, and the truth is doing its work, shaking all the region round about. Some have embraced the truth. There are some six or eight ministers in this region, and they all raise up against the truth and are trying to put it down. But they will find it hard to "kick against the goads." Thanks be to God, we have the Bible and its truth on our side, and we have no fears as long as we are on the side of Jesus and truth.

We organized a church of sixteen members at Pleasant Grove. A number of them before conversion were hardened sinners. And the good work is still going on. In the morning we start for Bartlett Springs, about eighteen miles over the mountains, a very steep and rough road. Hundreds of people resort thither, and some truly wonderful views are reported. We expect from one to two thousand people there this summer. They camp out or live in shanties. Br. Wilson is to spend the summer there for his health, and also to labor for the Lord. People will be there from all parts of the State. A good place to preach Jesus' coming. The people will have nothing to do but to go to meeting. I will write you again how the battle goes.

Christ's Love for Sinners.

"And the Spirit and the Bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him come and take of the water of life freely." (Heb. 22: 12.)

Dear reader: Is it not delightful to notice that the revelation of Jesus Christ closes with such a free, full and unlimited offer of salvation, in which the Holy Spirit and the Church unite and all are charged to circulate the glorious news? Is it not sufficient, my unconverted friends, to convince you that Jesus bears for you a wondrous, inconceivable love? And do you not see how very much he desires you to come unto him that you may escape the awful doom of the impenitent, and live? Consider the circumstances of the case. He has procured salvation for you by leaving the courts of glory, taking upon himself our nature, and thus subjecting himself to temptation and suffering. Much of his suffering was inflicted by those whom he was seeking to save; and finally they put him to death in a most cruel and ignominious manner. Notwithstanding his rejection and persecution of men, he urges them to come and accept the salvation that was thus procured for them.

Dear Sinner, you are one of the number for whom he thus suffered, and to you he addresses the language above quoted. How are you repaying his love? Are you not going on day by day, sinning against him, trampling his requirements and mercies beneath your feet, and saying by your acts, if not by words—"I will not have this man to rule over me?" Oh! what base ingratitude! How blind to your best interests.

Sinner, advance no farther in this perilous course. Jesus will not always bear these insults. Soon, he who is now your best friend will be your judge; and he to whom you now refuse to submit will then dash you "to pieces like a potter's vessel." Then your proud knees will bow in humble prayer, but too late. Do not then carelessly waste the time now given you to prepare for that terrible day. Fly at once to those outstretched arms. Accept with thankfulness the salvation he would so gladly bestow upon you, and soon you will "see him as he is, and be made like him."

C. H. Sweet.

"Good Tidings."

This book needs only to be *known* to be appreciated. Every Adventist should have a copy, to read and circulate. Often a treatise on a *part* of our faith is to the reader like a piece of new cloth in an old garment, and is rejected because it will not work in with other parts of an old system. This work covers all the ground—offers an entire new ground, and not merely a new patch for an old one. Thus, in many cases, it will be just the thing for a "Campaign Document." It is written in a clear, concise, yet not offensive style—contains 425 pages, and is well printed.

The subjects of its thirteen chapters have before been given in the Times; the following is a sketch of subjects noticed in ch. 1. The Destiny of the Earth. Science—general hypothesis—desire to know futurity—Scripture information—God the creator—the usurper's reign—the promise to Abram, God's oath—the two Abrahamic covenants—views of the Rabbies—the typical people—Egyptian bondage—the failing generation—the children's entrance—one covenant fulfilled. The antitype—Christ and the children of faith —Prophetic testimony—the inheritance of the righteous—Is. 65: New Testament testimony—the treasure in the field—the conflagration—the New Earth—times of restitution—reign on earth.

The above is only a thirteenth part of the book. Get it and use it.

A. A.

Skulkers.

Every army has its skulkers; always burdensome to the true fighters, always missed when most needed. Just at the critical moment there is a mysterious *alibi*. Around the camp fire they achieve glorious victories. Scale the parapet, spike the gun, and humble their foeman in an instant! Yet at the first salute from the enemy's advancing hosts, and their courage fails; all their fighting qualities flee. They are unwell, entirely unfit for duty, fit subjects only for the hospital; or, failing in this, their more courageous comrades have the pleasure of knowing that in all probability every tree and stump outside of common range is the lurking place of one of these bold adventurers.

The army of Christ has its skulkers behind many of the trees and stumps of Satan's forest. One brave old veteran is discovered surrounded by an evening party, taking a little wine (of course for the stomach's sake). Another is seen surrounded by broad acres of hops, almost exclusively raised for malt purposes. Yes, he is a soldier of Christ, yet raising the material for Satan's beverage for a thousand of mouths. Still another is skulking behind that old stub "stingy." Yes, and his name is "Many." To be sure he speaks well, and prays long and beautifully, and *would* do much more (is amply able to); but must keep on good terms at home [wife won't allow it]. Still another *wishes* to be a Christian, *means* to walk right up to the line of Christian duty, and live a consistent life; yet ever forgets that the golden rule is a part of Christianity. And we find him taking up scandals and reproaches against his neighbor. Br. A. has done wrong, and Br. B. ain't just right. And there is the minister, to be sure he is a good man; *but then* he is getting old and stale. He preaches good, I know, but I do believe our church is on the decline, etc., etc.

With such a state of affairs who can wonder. The only wonder is how a church can live at all with such a host of skulkers within its pale, yet just out of reach of its discipline and order. I pray God that none of the above class will be found looking for the blessed hope at Christ's appearing, having the appearance but not the power of holiness. While the last tokens of the dawn of eternity flit away, let us be up and doing; oil in our vessels, and our lamps trimmed and burning, ready to meet the Bridegroom at a moment's warning. For then our metal will be tried. If found genuine, we may shout glory forever more. But if bogus, Oh how terrible! We can then only moan out our lives with a dying world, and sleep in eternal death. May God forbid that any of us should meet a skulker's fate.

M. D. Peavy.

That "Quarterly."

I was glad to notice that you had moved the office to Chicago, and had thus become centrally established. Your efforts for the cause are appreciated, as is your devotion, with that of all your co-laborers in the West. God bless them all with courage to stand boldly for unpopular truth. And, by the by, is it not encouraging, and cheering, and inspiring, and thrilling, and all else that is good, to feel deeply that we *have the truth!* One can face a thousand undauntedly, with the assurance the truth gives, and not hold the head down like one ashamed. I pray that you may all have grace and strength to battle on and wage successful warfare against Egyptian theology, and every other "ology" that is falsely so called.

But I took my pen to say just a word about that *Quarterly*. A hint in The Times that it might be published again thrilled me. I do believe I can do something for it. I will be, at all events a paying subscriber; and think I can sell a dozen every quarter, beside getting subscribers regularly. Each number being complete, single numbers might be disposed of, and so stir up an interest to subscribe. I hope a general rally will be made to publish it. We need just such a publication of high literary merit; something containing articles that are the very cream of truth and good literature, *which can thus be preserved*, in book form, as such things in a paper cannot be. Shall we not have it? I confess I am hungry for it. Methodists, Baptists, Congregationalists, Universalists, and I do not know how many others, have their Quarterlies, and they are high toned, too, whatever their theology. But we want both high tone and true tone, and we must have it.

L. C. McKinstry.

Two Classes.

All needless intercourse with the wicked should be avoided. Association tends to make us more and more like them. Supreme devotion to God is the way not only of duty but of safety, prosperity and happiness. Whatever may be the condition here of those who regard not God they are in his sight worthless, and their blessings being abused, will soon all be taken away. The righteous and the wicked here live together, and are often connected in bonds of social intercourse and affection. But the Lord is perfectly acquainted with their different ways, and in the future world will make an everlasting separation between them.

It is natural for rulers and people, when left by God to themselves, to be opposed to his reigning in and over them and to refuse to submit to him as their rightful Lord and King. But their opposition will injure themselves only. The decree which constituted Christ mediator and gave him the ownership of all the earth as a reward for his sufferings unto death, secures the relation of all who submit to and trust in him, and renders certain the destruction of all who continue to oppose and rebel against him. The enemies of the righteous may be numerous, malignant and powerful, but the Lord will take care of his people and in due time deliver them from all their troubles.

The grand means of deliverance and safety to the righteous is prayer; and having committed themselves and their cause in humble believing supplication to God, they may rest in quietness knowing that he and he only can make them dwell in peace. The people of God know that the Author of their salvation is the Lord, they acknowledge him as the source of all their blessings and to him give all the glory.—*Sel.* by C. B. L.

The Telescope of Faith.

The telescope is an instrument of vision, by which remote objects are brought near, and laid open to the natural eye. Various kinds are known by various names; but three radical principles are common to all, viz:

1. A small eye glass.
2. A large object glass.
3. A rectifying medium, through which the image made by the object glass may be presented to the eye of the beholder at the eye glass in an up right position. For with two lenses only, a telescope presents every object to the eye inverted; the world is seen turned upside down, and men running along the way like flies on the ceiling. Whether, therefore, the telescope be *refractive* or *reflective*, it is important in its construction to combine three things in one, at suitable distances asunder: a small glass for the eye; rectifying glasses; and a large object glass.

To illustrate my conception of divine truth, I present you the gospel plan of salvation, revealed in the Holy Scriptures, as a *telescope*, and the eye for it, *Faith*. The *Promise* made of God unto the fathers is the eye glass, small and of apparently little power. The *Prophecies* are the rectifying lenses, or the proper medium through which the eye of faith obtains a correct vision, in place of one inverted, and all things turned in it upside down. The *Gospel* is the capacious object glass, formed with skill divine; and the whole is an instrument of miraculous power.

HISTORY OF THE DOCTRINE.

When Adam fell in Eden, faith saw, through the promise of the seed of the woman, the bright vision of Paradise and immortality regained. The subsequent promises to the patriarchs, and to David, added precision to the magnifying power of the eye-glass of faith's telescope, without enlarging or changing the field of vision, except by bringing into correct view things obscure, or inverted, or not discernible before. The Psalms and the prophets give through their rectifying *media* no other country and landscape to the eye of faith than that which Adam forfeited and lost, of which Abraham has the promise, and into which the *Joshua* of heaven will lead the chosen people. However, they bring into view and clearly illustrate a multitude of interesting particulars, which assist to fill up the outline, and to beautify the scene. The gospel lens for the object glass completes the instrument, and brings the vision of glory so near, that one may seem to reach it with the hand.

The divine telescope is perfect, and able with a steady eye to look *out* of this world upon the boundless expanse of heaven, and to search its mysterious clouds, its magnificent orbs, its ample revolutions, in one glorious kingdom of God, and to bring that realm very near. The telescope belongs to this world, and faith looks through the glass darkly; but turn the instrument toward any part of the skies, and it unfolds to the admiring view of the enraptured beholder the same glory, immortality, innocence and honor, dominion and power, of which Satan beguiled and robbed man, and Jesus is the triumphant restorer. This is the vision; and the gospel brings it very near.

Thus the Lord framed the spy-glass of faith, and put it into his disciples' hands, charging them at his departure to watch for his return; because he will come suddenly, and those whom he finds watching will he take with him into the beatific vision. So the apostles received it, and delivered it to their successors. The kingdom of heaven was their millennium, on which their eye rested and their hope fastened. They knew not any other. Their writings incontestably show that they used to look steadfastly for the coming of the Lord in the end of the world, to introduce in the renovated earth that kingdom which he preached in the gospel, and to make restitution of all things in the times of *anapsyxis*, resuscitation, and resurrection of the dead. The earliest creeds, and all creeds of all denominations in Christendom from the apostles to this day, recognize no other millennium, whether Greek or Roman, Apostate or Apostate Reformed, Lutheran, Episcopal, Presbyterian, Independent, Congregational, or whatsoever name any church may be called.—*From the Hope of the Church. Published and for sale at this office.*

The Brooklyn Pronunciamento.

The Presbytery of Brooklyn have cried havoc! and let slip the dogs of war now upon the women with a vengeance. Their address to the General Assembly to which, as is expressly stated, half a dozen gray-headed old doctor's gave the essence of their wisdom and knowledge, is calculated not only to fire with wrath the noble souls of the leaders in the women's camp, but to enrage the whole sex to the mildest matron and Dolly Varden of them all. The meekest sparrow would chirp defiance at the wholesale ignominy conveyed by this Presbyterian bull. We wait with impatience the return fire from the army of the Advanced Females. The dullest woman is sharp-sighted enough to see and have her joke at the mistake of the reverend sages in calling their assertions "reasons," upon which they demand the utter routing out of every petticoated preacher from the pulpit, the grave Quaker, Miss Smiley at their head. The Presbytery begin their pronunciamento by the declaration that "the function of women is not to govern officially." (The last word being thrown in as a bit of hedging probably by some sage who bears the yoke at home.) "She is only a help-meet for man." Now this, although we think we have heard it before, is all very well until we look at the facts of the case. Everybody knows the history of the taking out of Adam's rib, and the place assigned to it, when once fairly alive as a "help-meet," over whom Adam was to rule, just as our theological brethren propose to do now; but everybody knows, also, that no sooner had her inferiority been proved to her in a way which ought to have satisfied any woman, than she proceeded to take matters into her own hands, and ate the apple, that she might be as a god, knowing good and evil, while her husband submissively followed her example, simply because she ordered him to do so, and because the apple tickled his palate. The difference of motive betweeen the man and woman is a point which we are surprised the fair belligerents have not improved before now.

The Brooklyn logicians proceed to argue that there should be no woman in the pulpit now because "there were no female apostles, pastors or teachers in the early church, founded by the Savior. There were no female Bishops and the 'angels' of the churches were all men." Now this must be admitted by our sisters as an indubitable fact, and would be what in Western speech is called "a deadener" to their cause, if they could not plead that other means of grace quite unknown to the apostles beside female preachers which have appeared in modern times have been sanctioned by the reverend clergy who have just pronounced Anathema upon their feeble efforts to serve the Lord. When Peter and Paul set out upon their mission, did they devote the contributions of the faithful to the purchase of palatial churches, costly pictures, carved images, and choirs of singing women, costlier than all? Which of the "angels" of the chuches preached Christ for the twelve or twenty thousand dollars salaries of to-day? If the church has made progress in these innovations, why shut out the others? Why do not the theological seminaries, who wish to keep their doors barred on the all-encroaching woman, consult the *Tribune* of a few weeks since for the true logical reason for so doing? There the nail was hit on the head. We set forth the danger that vanity and ambition might creep into the pulpit through some of our sisters' sermons; and that the profession of preaching might be adopted by many women in search of a career, tempted by its sure remuneration and respectable social position. Is it possible that any male student of divinity would avoid such an argument from the fear of being hoisted by his own petard?

A third class of Christians in this country, quite distinct from either men or women-ministers, are beginning to question whether there is not too much instead of too little set and formal preaching; whether the worship of God, instead of being narrowed into two or three deliverances of opinion, too often stale and meaningless, which one man weekly wrings out of a tired brain for a thousand others on consideration of a salary, ought not to partake more of a general, hearty working together for God, not only in Sunday prayers and praise, but in every system of reform for their fellow men. If the money and the zeal devoted now to the paying for costly churches, preachers and music, were given by every congregation in this city to the establishment of church hospitals, inebriate asylums, and training schools, the reformation of Magdalenes and drunkards, in ten years New York would be deserved to be called a Christian city. If every man and woman in the church were leagued together not simply to pay pew rent, but to work actively in giving their brothers for whom Christ died, a chance for salvation in this world by fair work and wages, and in the next by a knowledge of him, their own spiritual health would be stronger than if nourished by any sermons from either male or female teachers. This is the opinion of the third party; but we, of course, as mere secular reasoners can only sit apart and hope that truth may win.—*N. Y. Tribune.*

Man and His Abiding Place.

With all the boasted triumphs of our so-called science, even the wisest among us know comparatively nothing. Newton compared himself to a little child picking up pebbles along the sea shore and Humboldt confessed that the further we advance the more clearly we discover how circumscribed is all our knowledge. Of the stars, their size, distance and motion are known, but that is about all. It still remains a noted question whether the sun is a compact or a vaporous body, whether cold or in a glowing heat. Only recently the spectral analysis has ascertained the earthly substances which are represented in the sun, but none can tell how it came about. Of our nearest associate and most faithful companion, the moon but little is known. For thousands of years she has been observed with the naked eye, and since the discovery of the telescope we have incessantly examined her. Our whole scientific apparatus has been called into requisition to discover her secrets. But thus far she has revealed nothing. We are not even yet assured whether she has an atmosphere, whether the spots on her disk are mountains or valleys, whether she has a vegetation or an organic life. There exist many theories, but none have been hardened into facts. Science is as little capable of explaining the phenomena of our globe as those which surround it. The nature of the meteors which incessantly traverse our atmosphere, and partly disolve in it, cannot be acurately ascertained Are they telluric or cosmic in their origin? We may assume, but cannot affirm which. Year after year the skies present the same magnificent phenomenon of the northern lights. The spectacle is admired by laymen and studied by scientists. How does it originate? What forms the fiery clouds, pillars and waves? Even the most learned are unable to answer this question with certainty. The same is true in relation to earthquakes which have so intimate a connection with the formation of the crust, the division of land and water, which raise mountains, fill up valleys make abysses, and destroy cities. Man confronts the forces of nature in perfect helplessness. Where is their seat? In the interior of the earth, or near the crust? Is the center of our planet a fiery mass, which breaks through here and there? Do the fires originate by some means only a few miles under our feet? Are they the result of a continual development, or of a gradual decomposition of the place which we inhabit? None know. Hypotheses conflict; but not one of them is capable of proof. The series of shocks which we have lately experienced has seriously lessened our sense of security and confidence in "terra firma." In various parts of Europe the soil heaves under foot. Antioch, the great, beautiful and powerful of ancient days, has sunk in consequence of earthquakes, which have visited her for centuries, to the condition of a petty trading post. Centuries passed between the visitations, but their memory could not be obliterated; the tradition could not die. After hundreds of years of quiet, the half of what was once the pearl of the East has again been destroyed. instead of the 250,000 inhabitants destroyed on a previous occasion, the demon of destruction contented itself this time with 1,500, but only because there were no more victims. simultaneously with Syria, the southern part of California was the scene of a series of violent shocks which have desolated whole regions.

There is no visitation more awful and fearful than an earthquake. All other chastisements of providence, such as war, pestilence, famine, drought, may be borne in comparison with this. Like a flash of lightning from a clear sky, it surprises its victims. No definite premonitory symptoms indicate its dread approach. No human foresight or care can avert the deadly danger. Whenever it comes whether in broad day light or in the silent darkness of night there is no safety, no escape. Those who escape from the falling roof and tottering wall of the building only run the risk of being swallowed up in the gulfs opening in every direction before their terror stricken eyes. When the earth houses and yawns, man fully realizes his impotence. He can do nothing but turn his eye heavenward, and submit to his fate.

Hardly had the earth ceased to sway and tremble on the Pacific when we hear from Italy that Vesuvius is belching forth pillars of fire and cataracts of lava. Who can say what next the mysterious subteranean powers may not have in store for us? Shocks and volcanic eruptions may occur at any moment where they have never been seen before, and the largest and most populous cities may be blotted out. Science is uterly helpless in view of these perils. Since ages past the wisest minds have studied our planet and the universe beyond, but the knowledge of our wisest, who have inherited the intellectual treasures of past generations, is like a drop in the ocean. They all feel like Newton and Humboldt, that there are bounds beyond which no mortal eye can ever hope to pass.—*Inter-Ocean.*

China and India.

From a humanitarian stand-point, all thought of eternity excluded, the field was further considered. China is the third empire in the world, and has actually twice the productive power of either Russia or Great Britan. It is about one-tenth of the earth's surface, is nearly one-third larger than the United States and Territories, and is nearly three times as large as the inhabited portion of our country. It is the finest belt of the world; it has every variety of climate, soil, scenery and products. Yet there is not a railroad, telegraph or spring-wagon in all China. Her roads have not been repaired in 2,000 years. Her streets are six feet wide, the avenues twelve. In the middle of the broad street is the sewer, heaped up with filth six or ten feet high. In the narrow streets it is piled up to the eaves of their one-story houses; they have no other save the government buildings. They have no pavements. At night they water their streets with the filth-water of their filth-houses. A glue factory would be a deoderizer in any heathen city. There is no public enterprise, no forward movement in all China. Her cities swarm, and her people fester and rot. India is in the same condition except as it is modified by English enterprise.

Here, then, in these two countries, China and India, is a prison where are 600,000,000 human beings, who barely exist. They are tortured by superstitions, robbed by priests, murdered by magistrates, enslaved by monsters, starved by prohibitions, and are fairly decomposing by the diseases begotten of the filth and vileness in which they are submerged.

Buddhism, Brahmanism, Mohammedism, are their morals and fruits just what might be expected from their tenets. There is no literature in India fit for a woman to read. Travelers say that it is to their credit that the women go their temples at night, their service is so vile and revolting. And they go veiled by day. Prostitution is the general practice. There are more prostitutes in India than there are women in the United States. Thuggism and assassination are protected and consecrated. Infanticide is commended in both China and India. The natural charities of the human heart are turned aside from legitimate objects. They will stop an army to save an insect, wear out men in building hospitals for sick dogs, and hire beggars to lie quiet that vermin on them may have a good meal. Yet they trample their sisters and wives to death, burn their own mothers alive, strangle their own daughters, assassinate their own fathers and pray to devils.—*West. Ch. Advocate.*

Mind in Nature.

The whole question between the Atheist and the Theist is, Is there Mind in Nature? Is there anything in the order of the universe corresponding to the order of thought? Is there anything outside of our own brains, in the heavens above or the earth beneath, upon which we may fix our eyes and say, This is cosmic, not chaotic; this is wise, not blind? If there be mind in the universe, if there be anywhere in it benevolent purpose, these are manifested to us by natural supreme laws. And if there be any of these laws which to our partial and dim knowledge work evil and pain to man, what can the Theist say, except that this is one of the many regions where his knowledge cannot penetrate! This ignorance at one point does not invalidate his knowledge at another. It does not impair my knowledge of gravitation that I do not also understand the variations of the compass. Neither does it weaken my perception of the benevolence expressed in a flower, that I cannot yet see the benevolence expressed in a pestilence. I see mind in nature; I see love in it. How that mind is related to the material combinations around me, I do not know: I do not doubt the existence of my own mind, though I cannot tell how it blends with my visible body as to be able to lift my arm. How that love which I see in nature can co-exist with human suffering or animal pain, may be a puzzle to me. Yet it is not a puzzle of which the solution is inconceivable; for all of us know that we sometimes ourselves inflict pain on those we love, and because we love them. And if we wonder that supreme love includes what we call pain and evil, our little children no less wonder that our love can permit them to be checked in any of their desires.—*Moncure Conway.*

The Bible Class.

The Paradox.

Solomon said, in one breath: "Answer not a fool according to his folly," and "Answer a fool according to his folly." The advice is good in both cases. All depends upon the object one has in view, and the peculiar circumstances. Do not answer a fool in a spirit as bad as his own; or at a time when neither he nor others will be likely to profit by it; or in a way which has no particular relevancy to the matter in hand. But answer him, if at all, in a spirit which will put his temper to shame, and with an adroitness and completeness which will not leave him even a temptation to repeat his folly.

Vain Repetitions.

What is forbidden in this verse is not *much* praying, for our Lord himself passed whole nights in prayer; nor praying *in the same words*, for this he did in the very intensity of his agony in Gethsemane; but the making number and length *a point of observance*, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of such a length, has been such a number of times repeated. The repetitions of Paternosters and Ave Marias in the Romish Church, as practised by them, are in direct violation of this precept; the *number* of repetitions being prescribed, and the *efficacy of the performance being made to depend upon it.*—*Alford.*

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Advent Christian Times.

CHICAGO, - - - - - - ILLINOIS.

TUESDAY AFTERNOON, May 28, 1872.

'YOU cannot afford to shut you eyes to the truths of human nature. Every Christian minister is bound to fairly look at these things,' says Beecher. But what will become of immaterialism when they do it?

"LET them destroy MY works; I desire nothing better: for all I wanted was to lead Christians to the Bible, that they might afterwards throw away MY writings. Great God! if we had but a right understanding of the Holy Scriptures, what need would there be of my books?"—*Luther.*

The London Milk Journal says: "That cows have memory, language, signs, and the means of enjoying pleasant associations has been recognized, but scarcely to the extent the subject merits."

—According to immaterialism, these—memory, etc.—are all signs of an immortal soul. Question: Are cows immortal? This is bringing the beast up to the level of man with a vengeance!

A GROVE Meeting is a good way to celebrate Independence Day. Br. Cole, and the friends at Oneida, Ill., are already moving in this matter. Let others make their arrangements, secure a speaker or speakers, advertise widely, and have a Fourth of July celebration worthy of Christian citizens. Get ready early.

IN his *Manual of English Authors*, Hart says of Bp. Law: "His works were the occasion of much discussion and earnest controversy, and are often referred to in the history of those times." He taught the sleep of the dead and destruction of the wicked, denying of course the immortality of the soul. The seed sown by him is still bearing fruit, and his ideas have been incorporated into tracts and widely scattered, with no inconsiderable results, during the past fifteen years. "Being dead he yet speaketh."

IN a letter from London, England, dated April 5, 1872, published in Beecher's *Christian Union* of May 1, there is the following concerning the late Frederick Denison Maurice:

"It is difficult to tell how much of the change that has passed upon theological opinion in England, and the tolerance that is now felt for differences of opinion, is owing to Maurice. It is safe to say that no one has contributed to them so much as he, whether for good or for evil. Mr. Maurice lives to see the doctrine of eternal punishment, for the denial of which he was expelled his fellowship, renounced by hundreds of the clergy, and subscription [to the XXXIX articles] so far relaxed in terms that it might be made to square with an uneasy conscience."

And so it is that the doctrines of Origen are prevailing in England, as against the awful and God dishonoring doctrine of eternal misery. In other words the honest ministry are coming out and avowing that which nearly all the society secretly cherish: the doctrines of reclamation to purity after death and after a purgatorial process. From one grave error are they tossed into another; and the truth escapes their recognition in the passage. But some faithful and discerning souls, like Minton and Warleigh, observe the truth, and proclaim it; having great liberty so to do in the English Church because of the freedom giving efforts of Maurice and Stanley—as well as from their own defiance.

THE people formerly sitting in darkness are beginning to see—if not the light, at least this much: that what they supposed was light was not light after all. Some champions of the popular dogma of the soul, feign that it is a matter of no consequence that "immortal soul" is an unscriptural term and in that sense at least an unscriptural idea. But some of their pupils begin to imagine if the words are not there, the idea may be missing also. If the doctrine is not directly asserted, how *is* it asserted? and where? Such is the drift of an article we copy in another place from the *Journal and Messenger*. We hope the "Professors" will come forward with their "light."

IT is a very popular notion that the earth has all the elements of practically eternal stability. Occasionally, however, this common faith is shaken by a round of natural convulsions, which seem to indicate that its foundations are not as solid as could be desired; and indeed, that such a doom as the Bible predicts for it is not as unlikely as some would fain make it appear. But while so many signs indicate that as once it was destroyed by water, so it will sometime undergo a baptism by fire, let us never forget the promise extending beyond the ken of science, that this fiery deluge will not be a scene of annihilation, but a regenesis. We look for new heavens and new earth. But we will not here enlarge. We commenced this paragraph to call attention to the article from *Inter Ocean* upon *Man and his Abiding Place*, which will well repay perusal.

SOME D. D. discusses in the *Independent*, the question whether we shall *laugh in heaven*. He says:

Christ our Lord, contrasting the condition of his disciples with the joy that was to come, said: 'Blessed are ye that weep now, for ye shall laugh.' Where? Evidently in heaven.

—We are not so sure about that *evidently*. We don't doubt the laugh, but the idea of its being in heaven. What kind of work would an immaterial spirit make of laughing? "The meek shall inherit the earth." Put the laugh on earth beyond the resurrection, and we can believe it; for where the captivity of Zion shall have been turned, we can say with the Psalmist—'Our mouth is filled with laughter, and our tongue with singing.'

POSSIBLY Adventists may learn something from this story told by Mr. Beecher in response to a question, how one should preach 'disagreeable truths.'

In the early abolition days, two men went out preaching, one an old Quaker and the other a young man full of fire. When the Quaker lectured, everything ran along very smoothly, and he carried the audience along with him. When the young man lectured there was a row, and stones, and eggs. It became so noticable, that the young man spoke to the Quaker about it. He said, "Friend, you and I are on the same mission, and preach the same things; and how is it that while you are received cordially I get nothing but abuse?" The Quaker replied, "I will tell thee. Thee says, 'If you do so and so, you shall be punished,' and I say, 'My friends, if you will *not* do so and so, you shall not be punished.'" They both said the same things, but there was a great deal of difference in the way they said it.

THE *Spectator* (London) says:

Dr. Wordsworth, Bishop of Lincoln, is much alarmed at the prospect of losing the Athanasian Creed and eloquently compares his feelings of old in listening to the public chanting of the creed in Westminster Abbey to those of the hosts who heard Miriam's chant over the destruction of the Egyptians in the Red Sea, or Deborah's over the defeat of Sisera; and he calls on his clergy to remember those confessors who endured the rack "rather than disobey God and forsake the faith of their fathers." But does not the good Bishop quite mistake the emergency? No one is asking him to forsake the faith of his fathers. If he likes to recite the Athanasian Creed every day and all day, no one will put him on the rack, or wish to do so. But what he is so anxious for, is liberty to put other people on the rack of false confession—to make them say they believe in the eternal perdition of friends of whose salvation they feel at least as hopeful as they do of their own—liberty to embarrass the worship and falsify the words of others. There is too much of this extraordinary confusion between freedom to say your own creed and freedom to put your creed into the mouth of those who don't believe it. Bishop Wordsworth's perverted idea of a confessor is a man who, at some cost to himself, insists on making other people confess his own creed, at much greater cost to them.

THE ATHANASIAN CREED.

As the efforts to remove this creed from the litany of the English church are attracting considerable attention, our readers may be glad of a chance to peruse the document. We give it below. It is commonly affirmed to have been the work of Athanasius, but he undoubtedly had no hand in its construction. It is a fit production of the later and darker ages—the growth of conventual dungeons, of the monk's cell.

THE CREED OF ATHANASIUS.

Whoever will be saved: before all things it is necessary that he hold the Catholic faith.

Which faith, except one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity,

Neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, of the Holy Ghost is all one: the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father incarnate, the Son incarnate, the Holy Ghost incarnate.

The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three eternals but one eternal.

As also they are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, the Holy Ghost is God.

And yet there are not three Gods, but only one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet, not three Lords, but one Lord.

For like as we are compelled by Christian verity to acknowledge every person by himself to be God and Lord,

So are we forbidden by the Catholic Religion, to say, There be three Gods, or three Lords.

The Father is made of none, neither created nor begotten.

The Son of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son; neither made, created, nor begotten; but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore or after other; none is greater or less than other; but the whole three persons are co eternal together, and coequal.

So that in all things as aforesaid, the Trinity in unity, and unity in Trinity is to be worshipped.

He therefore that will be saved MUST THUS THINK OF THE TRINITY.

Futhermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.

God of the substance of the Father, begotten before the world; and Man, of the substance of his mother, born in the world; perfect God and perfect Man; of a reasonable soul and human flesh subsisting.

Equal to the Father as touching his Godhead; and inferior to the Father as touching his manhood.

Who, although he be God and Man, yet he is not two, but one Christ.

One; not by the conversion of the Godhead into flesh, but by taking of the manhood into God.

One altogether; not by the confusion of substance, but by unity of person.

For as the reasonable soul and flesh is one in man, so God and Man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account for their own works.

And they that have done good shall go unto life everlasting, and they that have done evil into everlasting fire.

This is the Catholic faith; which, except a man believe fully he cannot be saved!

—Such is this famous—we nearly wrote infamous—document. No wonder sensible men in the Church of England wish it expunged from the Prayer Book.

The following bit of keen irony, a communication published in the London *Inquirer*, must express the feelings of all candid minds, and will be fully appreciated by our readers fresh from a reading of the creed referred to:

To the Editor of the *Inquirer:* Would you kindly suggest to the Revisers of our State Prayer Book the opportune addition of the following prayer:

"Almighty God, our Heavenly Father, who by the Archbishop of Canterbury has recently taught us that without doubt we shall perish, everlastingly perish unless we thus think of the Trinity, except we be heathens or othwise among those 'who by circumstances of birth or education, have been debarred from examining into the evidence on which the doctrine and the creed are grounded,' we earnestly implore thee, as thou well knowest how difficult it is to thus think of the Trinity, and that no possible benefit can arise from our doing it to ourselves any more than to thee, that thou will of thy great mercy place us at least on a par with the heathen, and by keeping us and all whom we love and all professing Christians in ignorance and debarred of opportunity, preserve us from this awful risk of so terrible a doom."

BRAIN ACTION.

What the phrenologists call faculties and associate with definite and limited parts of the brain, is now better explained on the theory of different modes of action in which the whole cerebral system is implicated. This doctrine is of practical importance, for when there is injury by over-exertion, it is not merely some "organ" that is damaged but the whole structure. All agree that thoughts too long and too intently fixed on one object weary the part of the brain so employed, and if we did not get relief by changing our occupation there is danger that this weariness will end in disease. There is a case of an English student who determined to commit to memory a certain number of Greek primitives every day. After persisting some time he found that, though competent to other study, this wearied him. Being a metaphysician, despising "materialism," *ignoring the brain*, and believing in *the omnipotence of "will,"* he resolved not to be thus mastered, and persevered in spite of weariness; but in a short time delirium came on. He took the hint, laid aside the Greek, and recovered. In this case it was not merely the "organ" of memory for Greek words that failed from over-action, but there was derangement affecting the whole mental constitution. It was not that memory lost its grasp of certain lingual signs, but that all voluntary control of the intellectual operations was suspended, and the whole mental fabric overthrown.—"*Scientific Miscellany, in May Galaxy.*

If orthodox journals don't stop sowing *materialism* by publishing such facts as these, they will have a crop for harvesting by and by, which will astonish them. The record of facts belong to materialism. The opposing system dwells in the sphere of speculative metaphysics.

DO FISHES THINK.

It is a novel question, but not beneath the consideration of a philosopher. It is a common way of disposing of difficult problems in regard to the manifestations of intelligence in animals which are departures from the ordinary routine of their acts, to call them extraordinary deviations from their natural instincts.

The monkey that smoked at the Zoological Gardens last season for the pleasure of it, and the dogs which are met on Broadway carrying home a basket of provisions, threading their way through crowds of busy humanity, both perform acts above the law of simple instinct, which makes no progress, but repeats the same thing in each succeeding generation.

The first associated a sensation of pleasure from charging a pipe with tobacco, and the latter has in mind the approbation of his master in faithfully delivering the marketing to the cook.

If there is no reasoning here, what is it? And next, how are such mental phenomena to be explained.

Fishes have a peculiarly nice sense of smell, and their ears are curiously constructed with reference to appreciating the slightest concussions at a very considerable distance. When waves wash against rocks, or a belligerant contest is raging between aquatic enemies, they appear to have exact knowledge of what is transpiring, through their delicate acoustic organs.

Fishes also receive impulses from the air, even slight as may be the force of aerial undulations in the denser mediums in which they float. It is positively certain that they may be taught to gather for feeding at the ring of a bell. That is a demonstration.

If when they hear the bell, they rush to the place where the food is given them, is it an indication of memory? A particular sound is associated with the idea of satisfying hunger; can there be memory without reflection?

What property of mind is it by which they are instructed, so that by repetition a certain amount of actual knowledge is acquired, if they do not think?

—In this article which we find floating about in the papers of the day, the thoughtful immaterialist will find food for reflection. "Matter cannot think," by which he means a material organism cannot think, is the corner stone of his creed—at least when he is talking of man. In order to think, man must have an immaterial entity added to his material organization. And being immaterial, this entity is also immortal. But as it seems positively certain that fishes "think," it follows, that they also possess an immaterial, immortal soul or spirit. Don't dodge, brethren, but own up, if your theory is true, that every sentient being has an immortal soul. You will be rapidly and vigorously pressed to this conclusion, or else into materialism by the stern logic of facts.

SATAN THE MORE POTENT GOD.

The *Contemporary Review* (British) for April, contains an article already referred to in THE TIMES, entitled, "Is Eternal Punishment an Open Question in the Church of England?" The three opening, powerful paragraphs of the article read as follows:

"If this question had been demanded of the last generation of Anglican divines, it is easy to surmise what kind of answer would have been returned—an indignant denial, coupled with an expression of surprise that any doubt on the point could be entertained. The certainty of the truth of this doctrine was almost universally received as an axiom. So little critical were those times—so glibly did the most awful terms, "eternity" combined with "torment," fall from the lips of grave and reverend divines and scholars—so unexamined and unscrutinized did the most frightful ideas and images that the human intellect can concieve, or human imagination portray, establish themselves in innumerable minds! He who would shrink from giving a moment's unnecessary pain or annoyance to a fellow creature in this world would speak in loud tones and without question of the hopeless and eternal misery of the vast majority of mankind. A vengeance pursued without spirit, unexhausted by the lapse of millions of ages, and still to burn unconsumed in immortal vigor—all this attributed to a GOD whose name is LOVE, and whom we address as *Our Father*, would seem an almost impossible presumption to be arrived at by any rational being.

"But this is, in truth, only half the difficulty. Endless sin is always supposed to be the concomitant of endless suffering. The lost one—and we must bear in mind that the lost are not a few of the worst and most outrageous specimens of humanity, a few monsters who have appalled the world by their crimes, but in truth the moral average of Christians—the "many," as compared with "the few"—the lost one, we say, is always represented as no longer in a state of possible amendment, but as given over finally to the empire of Sin and Darkness. He will sin and suffer, suffer and sin, in an endless cycle. In other words, God will be dethroned from all regulation and government of more than half his Moral Universe. He parts with all control over it. Satan is thus represented as the more potent and prevailing god of the unseen world. In truth, he is the veritable god of both worlds, while the true God—the Father of our Lord Jesus Christ—only succeeds in securing to himself—to goodness and to happiness—a minority of his creatures, a remnant of his flock.

"Here, then is a double difficulty of the most staggering kind. To survey suffering must be as repugnant to the love of God—we may say to the heart of God—as sin is repugnant to his holiness. Yet, according to the current and accepted theory of the universe, sin and torment are its predominant and eternal characteristics!"

—Since the above article was written, the House of Bishops have, by an overwhelming majority, voted to retain this creed in the service of the Church of England. They amply deserve the contempt poured upon them. How much better than the *non possums* of the Papacy is that of Protestantism?

FOR THE TRUTH'S SAKE.

Fourteen years ago D. Wardlaw Scott of Hackney, London, England, established a Home for Aged Christians in Destitute Circumstances, and has recently issued his fourteenth report. Owing to a publication of a work by him entitled *God misunderstood; or is eternal evil compatible with God?* many friends have been alienated, and he fears that he will have to close his charitable establishment. In his "Report" for the past year he says:

"I have had a number of letters but not so many as usual. My differing from some correspondents in believing man not to be immortal, but only receiving immortality through faith in the Lord Jesus, in accordance with Rom. 6: 23, seems to have estranged them completely. Since the publication of my *Letter to Christian Friends*, of which about 1,200 copies have been already sold, I have conversed or corresponded with many who have read it, and have had good opportunities of forming a tolerably correct judgment of the various opinions on the subject. I have found very few who boldly declare their belief in the doctrine of Eternal Torment as propounded by Edwards, Wesley, Spurgeon, and most of the Romish priests. Many hold it as a church dogma, while they are comparatively indifferent as regards its reality; that is, they accept it as a part of the religious system in which they have been brought up, without having examined whether it is true or not. And when shown that it is unscriptural and contradictory to the character of God, they shelter themselves under the plea, "Shall not the judge of all the earth do right?" This is the text that is almost invariably dragged in on such occasions; nor do I blame those who so quote it, as it doubtless gives the holders of the doctrine some secret hope that God is not so merciless as their creed supposes him to be. If they only considered a little more attentively the truth contained in that beautiful text, hope would be soon exchanged for certainty, and their ideas of the eternity of evil utterly abandoned, for they would then see that, from the very righteousness of his nature, God, *being just*, could not punish the *finite* sins of time with the *infinite* torments of eternity, *as there is no proportion whatever between these two states.* Like an inverted cone the doctrine falls from its own gravity.... I have met with some who after being convinced that it is untrue, have the courage openly to reject the doctrine of Eternal Torment; but such are comparatively few. For one Luther there are ten Erasmuses. This confession involves the cross, and from that men naturally shrink. The reproach of Christ has not yet ceased. To know the truth theoretically is one thing; to be willing to suffer for it as a Christian is quite another. The professing church is in a state of great uncertainty as to the future of the lost, and while the orthodox dogma of Eternal Evil is for the most part outwardly held, it is very frequently rejected. This necessarily gives rise to a great deal of hypocrisy, which is the more to be deplored, as in some gatherings, Christians are excommunicated for openly avowing what some in the same community secretly believe themselves, but are afraid to avow."

What Say the Scriptures?

New tranlations, new readings of the Scriptures, and extended criticisms are undermining the faith of many, and unsettling them in what they have hitherto received as truth.

One of the points of controversy is that of the *immortality of the soul*, and we would suggest to some biblical scholar that an effort at "Bible Mining" in that direction would be carefully read by many readers of the *Journal and Messenger*.

The term "Immortal soul" is of so common parlance, that many are surprised to learn that it is not in the Bible.

It is expressly declared, 1 Tim. 6: 16, that "God only hath immortality."

Immortal is used but once, 1 Tim. 1: 17. "Now unto the King eternal, immortal," etc.

Immortality is used five times, viz: Rom. 2: 7, "To those who seek for glory and honor and immortality." 1 Cor. 15: 53, "This mortal must put on immortality." 1 Tim. 6: 16, "Who only hath immortality." 2 Tim. 1: 10, "Jesus Christ, who hath abolished death, and hath brought immortality to light through the gospel."

Rom. 2: 7. To those who seek for glory and honor and immortality is to be rendered eternal life. That immortality is to be sought for here, and to issue in eternal life hereafter.

1 Cor. 15: 53. It is said that "this mortal must put on immortality." When? When the dead are raised incorruptible, and (54) "When this mortal *shall have* put on immortality, *then* will be brought to pass the saying: Death is swallowed up in victory."

In 2 Tim. 1: 10, the language is in the past tense, "hath brought immortality to light" —in all the others it is future.

Upon what Scripture, then, can we base the doctrine of an "immortal soul?" Where is it taught? The theory with some is, that when man dies, all dies, body, soul, spirit—the whole man; that all his powers become as lifeless as was the body when God had formed man of the dust, but had not yet breathed into him the breath of life, and that he goes to the grave there to wait that resurrection which shall precede the putting on of immortality. That there is nothing about man that is immortal, and that his immortality begins with his resurrection.

A Christian brother writes me that "Spiritualism is one of the legitimate fruits of the immortal soul doctrine, and thanks God that he has been led to renounce the anti scriptural doctrine, the results of which are only evil."

The term *soul* is used in the Bible with various meanings. It is used for the life, for the whole man, for the heart or affections, for the part of man that sins, and for the imperishable, never-dying part—that which man can not kill, though he destroy the body.

What, then, is that which we call the immortal soul? What part of man? What becomes of it at death? Where, if it survives the body, does it exist between death and the resurrection? Is there any such thing as a disembodied spirit? What was taken into Paradise on the promise of Christ to the crucified thief? What did Stephen ask to have received by Jesus when he died? We only ask, What do the Scriptures teach?

The people need instruction on these points. Will not Professors Talbot, Stone or Clarke, or some one qualified to do so, give the readers of the *Journal and Messenger* some light on the subject?—*Cor. of Journal and Messenger.*

Dr. Cumming.

A correspondent of the *Christian Register* after a considerable amount of preliminary scoffing—or perhaps we shall be more accurate if we use the vulgarism, chaffing—continues a notice of Dr. Cumming and his preaching in the following strain:

Now for the seventh vial. It was poured out upon the air, that is it was made to pervade the spirit of the age. It breathes in all our literature, permeates the general sentiment of the time and is making the distance between God and man wider every day. It is the spirit of irreligion. See it in France, in America, here in England, everywhere. It was poured out upon the world but a few years ago. And see, immediately after it was poured, there was a great earthquake "such as was not since men were upon the earth." Has it not been so? Even the *Pall Mall Gazette* admits that never in the recorded history of the globe have there been such frequent and mighty earthquakes as during the last decade. The whole rocky structure of the planet groans, and is shattered by upheaval. The sea is troubled in its bed. But more. An earthquake is a physical fact to which a profounder spiritual one corresponds. Everything is upheaved in our human affairs. War blows his alarming trumpet in every breeze, from every quarter. Dynasties and kingdoms are shaken. Destruction threatens monarchy here, and republicanism there. The most sacred institutions are buried under the rash demoralization of men. The church of England is torn and rent by her own children. It is all earthquake, everywhere earthquake, such as was not since men were upon the earth. But Dr. Cumming takes great satisfaction in this, that the rending of strata, geological, political, and theological, is giving unto Great Babylon the cup of wine of the fierceness of God's wrath. Great Babylon is Rome, and I wish I would reproduce the graphic and telling picture which our apocalyptic interpreter gave, with a sort of enthusiastic joy, of the way in which, under his seventh vial dispensation, God has been calling her in remembrance, and pressing the wine of his wrath to her lips. Revelation tells us that "the great city was divided into three parts." Dr. Cumming indicates how, as is written, it came to pass. When His Holiness held his last council to make himself equal with God that tri-partition occurred. In the first place, there were those who were in favor of the dogma of infallibility; then those who were opposed to it; and then those who were undecided; ex ctly three parts. "A great voice came out of the temple of heaven." That also was literally fulfilled, and on this wise: After the majority vote declared him infallible, the Pope had a grand throne erected in front of the eastern window in St. Peter's and arrayed himself in perfect blaze of precious stones, surrounded himself with cardinals and patriarchs and bishops in gorgeous apparel for a magnificent spectacular scene. The great decree of infallibility was to be read. He had chosen the early morning hour and the eastern window that the rising sun should flash its beams full upon his magnificence, and by his diamonds, rubies, emeralds, be so refracted and reflected that he should appear to be not a man, but what the the decree proclaimed him, one having all the glory of God. In all this fullness of splendor, with his illustrious dignitaries about him, and a vast throng assembled to witness the pageant, the Pope posed himself at an early hour before the eastern window, and awaited the essential effulgence of the great king of day. But the great king did not appear. the sun refused to rise or shine. The dismal dawn darkened rapidly to a deeper and deeper gloom. The dazzle of glory could not be produced. The aged eyes of the would be God could not see to read by daylight, and had to send for a candle. Candlelight strained his nerves of vision too much, and he handed the reading over to a cardinal. The cardinal began to read amid an ever blackening gloom, but had not read many lines before such a glare of lurid fire, and such a crash burst forth from the inky heavens as never was equalled at Rome before. Terror fell upon all. The reading ceased. One cardinal jumped trembling from his chair, and exclaimed, "It is the voice of God speaking the thunders of Sinai." And here was fulfilled the seventh vial saying that is written, "There came a great voice out of the temple of heaven, from the throne, saying, It is done." Since that hour Dr. Cumming notices that he whom the Pope blesses, as Napoleon, is surely cursed; and whom he curses, as Victor Emanuel, is surely blessed. The Papacy is done.

Seldom, or never have I listened for an hour and a half to any one with less fatigue, or greater interest, than to this very earnest, very singular-minded man. He is a study most unique. This skeleton and substance of what he said was wonderfully padded with wit, with pathos, with the most genuine religious strength and beauty. He is the last man in the world for whom any man should feel contempt, or desire to turn into ridicule. However we may regard the theory upon which he strings all events, past, present and to come, the man is as true as St. Paul, as Dr. Hopkins, as Theodore Parker himself. He as thoroughly believes that he has the clue to the mystery of the human world, the way of God therein, and clings to it with an equal fidelity. It is fidelity, rather than that to which the individual is conscientiously committed, which we must chiefly regard. Infidelity is the only contemptible and unpardonable thing. My excellent brother Crosskey, of Birmington, has just well said and published to the world, that "the skeptic will be saved by faithfulness to his skepticism, as the believer to his belief." It is a principle which works both ways; and we must say of men like Dr. Cumming that "the credulous man will be, yes, is, saved by faithfulness to his credulity, however great or seemingly absurd it may be. God tries the heart, not the lumber or the emptiness of the head."

In conclusion, Dr Cumming gave us to understand that all things are going forward just as they were ordained to go; as God inspired his servant John to foretell that they would go so as long since as at Patmos. He also expressed his personal conviction that the "large majority of mankind would be saved;" that though infants die by their relation to the first Adam, they are invariably redeemed by their relation to the second Adam, even though they be the offspring of Turks, Jews, Socinians or Papists; though baptised or unbaptised. He also thinks that now, after the outpouring of the seventh vial, and the effectual doing of Great Babylon, and a certain season of great demoralization of all people, during which wars unprecedented will ravage the earth, and the chief cities of the nation will fall—the Sun of Righteousness will arise in heavenly splendor, and a true day of God begin.

Thus, this famous tribulationist is quite an optimist after all, and sees the kingdom of heaven nearer at hand, and with far greater distinctness than some of us who see, along with the dying out of old traditions and end of religious vista, an end, and nothing but a cold, utter, outer darkness beyond. Blessed is he whose vision can pierce through earth's blackest clouds, and who all the night holds firmly to the sure coming of God's sweetest light.

EDITORIAL GLEANINGS.

Br. Marston was last week called by telegram to the bedside of a dying mother. "Pray for me," he says.——A Baptist brother in Francis Co., Mo., sends for THE TIMES, to study the "new doctrine." We think he will see it is *old* doctrine—old as the Bible, as he studies.——Fourteen souls were baptised and added to the church at Helena, Wis., May 5, as we learn from Br. Thomson.——One who was present informs us that the recent dedication at Fitchburg was a very interesting service, and Br. H. F. Carpenter's prospects in his new field are encouraging. ——We were mistaken in saying the Annual Meeting of the Indiana Conference would convene at Jeffersonville, May 14. It is the Ministerial Association that gathers then, while the Annual Meeting will be in August next.

The Times.

AT HOME.

* * * The Forty-seventh Annual Meeting of the American Tract Society, was held on Wednesday the 8th inst in New York. The receipts for the past year were over $500 000, which was expended as follows: in manufacturing books and tracts, $225,000 79; manufacturing and issuing periodicals, $133,381.94; colporteurs, agencies and depositories, $107-211.03; district secretaries, $11,251.30; appropriations for foreign and pagan lands, $7,000; investment on account of the George Wood fund, $3,487 50; all other expenses, as by the Treasurer's report, $49,862.19. During the year 203 colporteurs labored in 34 states and territories, and in the adjoining British provinces They held or addressed 8,886 religious meetings; made 253,408 family visits; conversed on personal religion, or prayed with 176,138 families; found 37,862 Protestant families who habitually neglected attending evangelical preaching, 11,917 families of Roman ca holics, 20,984 families destitute of all religious books except the Bible, and 11-202 Protestant families without the word of God. There have been 138 new publications added to the Society's list, of which 47 were volumes. New books have been issued in the German, French, Portugese, Spanish, Hiwaiian, Benga, Zulu, Lakota and Creek languages. The new periodical of the Society the ILLUSTRATED CHRISTIAN WEEKLY, is meeting with gratifying success, its circulation in one year's time reaching 20,000 subscribers. It is enlarged for this week's issue to a sixteen page paper, to make room for the aniversary statistics.

ABROAD.

* * * The town of Antioch, in Asia Minor, of historic memory, is now a heap of ruins from the effect of earthquake-shocks. News came sometime ago of its partial overthrow, but a continuance of the shocks has completed its destruction. The soil in the vicinity is reported as still quivering with volcanic movements, and the people are afraid to approach the site to take care of and remove the unburied dead.

* * * Under the present government of France, trade is reviving, business of all kinds is growing more active, money is abundant, in spite of the heavy taxes, and circulates freely. There is a general disposition among the French people to permit, for the present, the existing rule to continue. In fact, they recognize the necessity of it, and know that they cannot afford to risk a change. But it is conceded that sooner or later there must be a change. Thiers is virtually an autocrat. The nation dares not trust itself without his guidance. The Assembly has more than once crossed his wishes, but the threats of his resignation have brought it again and again at his feet. The career of this man is a remarkable one. The son of a blacksmith who worked his way to a prominent place in journalism, then into politics, now finds himself as the only man to whom his nation instinctively looks for support in its weakened condition. Underneath this there is an unmistakable feeling that the present state of affairs cannot continue. The death of Thiers, now a very old man, would throw France into anarchy, as far as the Assembly itself is concerned. What the future of France may be it is difficult to conjecture. With her large peasantry, rich soil, her sources of self support, her feeling of nationality, she can not be otherwise than a powerful nation. Just now the government is turning its whole attention to freeing the country from foreign occupation, paying off the war idemnity and meanwhile nursing a standing army in view of future difficulty. The events that are to come are necessarily matters of curiosity, expectation and doubt.

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The Christian Life.

Men are fighting about dogmas and ceremonies and modes of worship; men are ready to burn their fellow-men for differing from them in their theories of government and atonement; men will take their brethren by the throat and say, "Pay me what thou owest, or I will choke thee to death;" and yet the Sufferer, who is the grand Landmark of time toward which we are all steering, stands saying: "I gave my life for my enemies." While we were yet in our sins, Christ died for us.—*Beecher.*

The Social Element in Religion.

Some seem so afraid of the social element, and Christian love in the church below, that it is doubtful what they will think of heaven, and of themselves, when there. What does our Lord think of members of the same church who scarcely know or speak to each other? It looks like a kind of private excommunication. The 'I don't care far any body' air and spirit does not become any one of the redeemed "family on earth and in heaven," for his command is "see that ye love one another fervently." There is a meaning in this which some have not discovered.

"Not of Works."

A man is rowing a boat on a river, just above a dreadful cataract; the current begins to bear him downward; the spectators give him up for lost. "He is gone," they exclaim; but in another moment a rope is thrown toward the wretched man—it strikes the water near the boat: *now* how does the case stand? Do all the spectators call upon him to *row?* to *try harder* to reach the shore? when with every stroke of his arm the boat is evidently nearing the falls? O no! give up your desperate attempt; take hold of the rope! But he choses to row, and in a few moments he disappears and perishes. All his hope lay, not in rowing, but in laying hold of the rope; for while he was rowing he could not grasp the rope. So the sinner's hope lies not in struggling to save himself, but in *ceasing* to struggle; for while he expects to accomplish the work of salvation himself, he will not look to Christ to do it for him.

Our Own Errors.

I can't bring myself to like the man who will not own a fault. If we had to reason ourselves into the duty of doing so, there might be a shadow of defence, but the heart is a sound theologian in such matters, and summarily dismisses all pleas for the refusal. We cannot hoodwink or talk over conscience, No side issues, veils, special pleadings, or equivocations avail us. We never can persuade ourselves that it is right, after doing wrong, to stick to it. It is one of the hardest things to put ourselves in the wrong, and yet there are times when self-accusation becomes epidemic. A great public danger or calamity fills the churches for a time, and melts all but the hardest. An earnest preacher, in special cases, sends a thrill of penitence through multitudes, as in the revival services of different dates, or under such a ministry as that of Whitfield. Great numbers forget their timidity, discard their self-justifications, and confess their sins, like the crowds round John at Jordan, or round Peter at Pentecost. God often uses such agencies for lasting good, but they are to be watched carefully. Excitement may pass into abiding conviction; it often does; but it is too often only a splash on the top, when the tide all the time runs the other way.—*Quiver.*

"Remind Me of the King."

La Fontaine, chaplain of the Prussian army, once preached a very earnest and eloquent sermon on the sin and folly of yielding to a hasty temper. The next day he was accosted by a major of the regiment with the words:—

"Well, sir! I think you made use of the prerogatives of your office to give me some very sharp hits, yesterday."

"I certainly thought of you while I was preparing the sermon," was the answer; "but I had no intention of being either personal or sharp."

"Well, it is of no use," said the major, "I have a hasty temper, and I cannot control it. It is impossible."

And still adhering to this opinion, after some further conversation he went his way.

The next Sabbath La Fontaine preached upon self-deception, and the vain excuses which men are wont to make. "Why," said he, "a man will declare that it is impossible for him to control his temper, when he very well knows that were the same provocation to happen in the presence of his sovereign, he not only could but would control himself entirely. And yet he dares to say that the continual presence of the King of kings and Lord of lords imposes upon him neither restraint nor fear!"

The next day, his friend, the major, again accosted him:

"You were right yesterday chaplain," he said humbly. "Hereafter, whenever you see me failing, remind me of the king!"—*Good News.*

Love, like light, transfigures what it looks upon. It has its own perspective, softening and blending rough outlines, and its own matchless colors to hide, or to adorn. To awaken, and glorify this dormant faculty—to bring us to the creative power that can look upon the chaotic world, and behold it fair again, and pronounce it "good"—that can look upon the sick, the prisoner, the deformed, the vulgar, the hateful, and find them transformed as we look, and precious to our desire—for *this* Christ came "without form or comeliness."

Faith makes men "seers"—it is the "vision of the invisible," the "evidence of things not seen." But love is the faith of the affections; no longer a habit only, but changed to an instinct —a nature; not timorous, or slow; but glad, and free. Faith forges the link that binds us to Christ; the fires of love hardens it to steel. Faith *believes* Christ true: Love *sees* him beautiful; the one brings safety, the other power; the one saves us, the other impels us to save others.—*Jesse B. Thomas, in Chicago Pulpit.*

Christ's Coming and Reign.

OBJECTIONS ANSWERED.

Objection. This is not our first and natural thought about the future.

Reply. What right has one to have a first and natural thought? Must not God have a thought before we have one? What can we know of the future in any way, except as we are taught by the word of revelation; and is it not written that God's thoughts are not our thoughts, neither are his ways our ways?

Objection. The church is the pillar and ground of the truth. Is not the truth mighty, and will it not prevail? May we not hope then to see a millennium brought in by the universal dissemination of the truth?

Reply. It is the doctrine of the devil, that men by knowledge shall become as gods. It is the delusion of humanity that speculative knowledge will save the world. Against this stands Satan himself, all history, and the word of God. Satan stands against his own doctrine; for surely Satan's attainments in knowledge of every sort surpass those of any *savant* or school of *savants* upon earth, and yet he remains a liar and the prince of darkness still. All history stands against the doctrine; for what shall we say of places once thoroughly evangelized? What of the seven Asian churches? What of Geneva? What of Rome itself? Is it not true that the spiritual church of Jesus Christ has wended her way across the continents more like a forlorn pilgrim than like a conqueror moving on to fields of fresher glory? Is it not true that as the elect have been gathered, the candlesticks have been carried forward, and that darkness, gross darkness, has closed in upon the gospel's radiant track?

Objection. This doctrine destroys earnestness.

Reply. It destroys the energy of self-will, but not earnestness; besides, earnestness is not necessarily the activity of the new creature; a man may be as earnest as Saul of Tarsus was when he "made havoc of the church;" or as the Jews were when the went about "to establish their own righteousness," and yet be as unsaved as they. The fact is, that the more of a certain kind of religion men have, the worse it is for them.

The Scripture tells us "to occupy" till Jesus comes. It tells us that he wh[illegible] says in his heart, My Lord de[illegible] his coming, and makes this an [illegible] for slothfulness and wanton [illegible] is a wicked servant, and that he [illegible] be cut asunder, and have his portion appointed with the hypocrites." [illegible] tells us, "that it is required [illegible]rds that a man be found faith[illegible] says also, "Behold, *I come* [illegible]: and my reward is with me to [illegible] to every man according as his [illegible] shall be."

[illegible] will not answer to affirm that this [illegible]trine dampens earnestness so long as men are surrounded by living witnesses, that this is not the case.

Objection. It is not a practical doctrine.

Reply. It is impossible to judge of a doctrine until men have heartily received it and felt its power. There are those who would tell us that the doctrine of election is not practical, and that the doctrine of justification without works of the law is licentious. The truth is, as may be proved by innumerable citations, that the doctrine of our Lord's immediate appearing is the grand instrument in apostolic hands of awakening and urging sluggish Christians to practical holiness of life. "Every man that hath *this hope* in him," says John, "purifieth himself, even as he is pure."

Objection. Death is the coming of the Lord.

Reply. To make death the coming, is to make our going to Christ identical with his return "in like manner as he went away," which is absurd.

To make death the coming is to make Christ the *death* instead of the *life* and *resurrection.*

If death be the coming, then when Jesus said of John, "If I will that he tarry till I come," why did the disciples understand it just the other way, namely, that John was *not to die?*

Objection. Christ said that his kingdom was not of this world; that is, his kingdom should not be worldly, it should have nothing to do with earth.

Reply. It is also written in the Revelation, "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign." It is written again in the Revelation, "Thou hast made us kings, and we shall reign over the earth."

Our Savior, in the same passage, adds an explanation, "If my kingdom were of this world," that is, if it were a kingdom having a like *origin*, and belonging to the same *class* and order with the world-systems, "then would my servants fight." But *now*, during the present dispensation, while the *kosmos* or external and visible order of things remains unchanged, I as a king, have nothing to do with it. I am the rival of no Cæsar, *my* kingdom is not of this world.

We are expressly taught in Heb. ch. 2, that the "habitable world to come," is to be put in subjection unto Jesus, and that although "we see not yet all things put under him," we have, in his resurrection and exaltation, the pledge of it—the perfect literal fulfillment of the 8th Psalm, "Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

It is for an introduction into his liberty consequent upon the glorious manifestations of the sons of God that, we are told, creation waits and groans.

Objection. Our Savior says that this gospel must first be preached as a witness to all nations; that is, that the world must first be evangelized.

Reply. This does not mean that the gospel must first be preached to each individual among the nations; for millions are already dead who never heard it.

What gospel is to be preached? The gospel of the *kingdom.*

Probably there is no nation, people, or tribe on earth which has not had, during the past eighteen centuries, full and ample opportunity not only to hear the gospel, but to witness its practical effects and power. To what extent evangelization shall be further carried, if to any, we do not know. Our duty is not measured by the divine decree, but by the imperative command, "Go preach my gospel." So long as a solitary unconverted soul remains amid the dying millions, our duty is most urgent. Each individual Christian is responsible for preaching the gospel to every creature. "*Go or send!*" is what God says to us in prospect of the vast uncomprehending darkness of this world. Into the darkness, some way or other, we must plunge, with the expectation never to emerge again, until the tremulous effulgence of the Morning Star which now falls upon our rapid feet shall break to actual disclosure in the quick and glorious coming of the Lord.

Objection. The whole idea of a personal coming and literal reign is a carnal one.

Reply. It cannot be questioned that in a scheme of redemption, in which the *body* as well as soul has been included, some things must be, in a sense, carnal; the birth of Jesus was carnal; his eating and drinking were carnal; his bloody cross was carnal; and the very flesh and bones which he claimed to have after his resurrection, and by which he was then, and is forever, distinguished from a disembodied spirit, are carnal. As carnal, no *more,* and thanks be to God, no *less,* will be his reappearing in that glorious body to whose similitude we also shall be changed.

If Christ ever comes again, he must come in the flesh; for, as has been rightly remarked, "There is no more sense in the spiritual coming of a man than there is in the bodily coming of a spirit." But if Christ is to *come* in the flesh, why may he not *reign* in it?

"Of the fruit of David's loins *according to the flesh,*" God has sworn to raise up Christ to sit upon his throne. To say that David ever sat at the right hand of the Majesty on high, is to utter blasphemy. The true explanation, therefore, is, that the proper humanity of Jesus is yet to *sit* and *reign* where David sat and reigned. If this be carnal, then the carnality, whatever there be of it, is in God's thought, and not in ours.

The saints in resurrection bodies are to sit and reign with Jesus on his throne. Does any one interpret this, as if the saints were to share the spiritual dominion of Jehovah? As if, in participation of the attributes of Deity, men were to reign in one another's hearts? How much easier of belief is this than the doctrine that a redeeming Man surrounded by redeemed men is to exercise immediate dominion over redeemed creation?

Objection. Why not avoid all perplexity by spiritualizing the prophecies?

Reply. We *cannot* spiritualize them. Much which they contain has already passed into the commonplace of fact. Messiah has been born of the lineage of David and of a virgin. He has ridden into Jerusalem on an ass's colt. He has been led as a lamb to the slaughter. He has risen from the dead. All these things are as true as are any other of the ordinary events of history. Again, the dispersion and degradation of the Jew cannot be spiritualized. These are as patent as they are painful to universal observation. But the same prophecies which foretell the sufferings foretell the future glories. Unless, therefore, we are presumptuous enough to break the Scripture, we must consent to take it as it stands.

If we begin to spiritualize the Scripture—that is, to *deny* the real facts, events and persons described, and to translate the language to the sphere of merely personal experiences—where shall we stop? One man explains away Jerusalem; there is no such *city.* Another explains away Abraham; there was no such *person.* By and by, all is explained away. Not a bone of the skeleton of those facts on which Christianity is built—for it is built on facts —remains.

Great heresies have sprung from spiritualizing the word, that is, by *denying* its literal, while *giving* to it another and perhaps transcendental, meaning. This is the main reliance of Rationalists, Unitarians, and Spiritists. Such men twist a text like a nose of wax, and make it mean anything. On the contrary, it cannot be shown in a solitary instance since the world began, that the soul has been led astray through interpreting God in the preciseness of the ideas conveyed in his literal word. *More* than such a soul had hoped for may be contained in the inspired language—*less* than he hoped for, never.

Objection. But is every word of Scripture to be taken in its strict and literal import? When, for example, Daniel sees a he-goat coming from the west on the face of the whole earth, and having a notable horn between his eyes, are we *to* expect that such a goat will actually be seen hereafter? Again, when John sees a great harlot sitting upon many waters, does this indicate that such a person will hereafter be found occupying such a place?

Reply. The things referred to are expressly said to be *in vision.* The beast which Daniel saw is afterward explained to be "the king of Greece." And the woman of the Revelation is said to represent "*Mystery,* Babylon the great," &c., while the waters are interpreted as meaning "peoples, multitudes, and nations, and tongues."

We do not assert that there are no figures in the Bible. We only refuse to admit a figure unless it can be *shown* to be a figure. Plain language stands for plain language, unless qualification, modification, trope, or interpretation can be proved from the book itself. And, in general, our position is, that the Bible is its own interpreter; that a comparison of spiritual things with spiritual is the simple and only work of a disciple; and that the Holy Spirit, unassisted by philosophy, is competent to guide regenerated men into the knowledge of the truth. As for all others, they, of course, are ever learning and never coming to such knowledge.

Objection. The study of prophecy is connected with fanaticism.

Reply. The study of prophecy ought not to be confounded with the thought of making one's self a prophet.

No great truth has ever been earnestly vindicated without giving rise to the devil's hue and cry of "Fanaticism!" "These that have turned the world upside down are come hither also."

Each man must settle the question concerning his reputation before God. It is a poor choice to ignore God's truth in order to secure the favorable judgment of a worldly church or Christless world.

A special blessing is pronounced not only upon him who reads, but upon those who listen to, the words of prophecy. And it must never be forgotten that the "greatly beloved" Daniel and the disciple "whom Jesus loved" are in these things our divinely approved examples.—*Sel.*

Correspondence.

EDITOR'S JOURNAL.

Monday, May 13. Returned from Port Sanilac to Lexington. Visited Br. Arnot, who takes a great interest in the cause in general, and in my present visit. We talked over things that related to the best means of building up the churches, in this part of the State. Br. A. not only talks, but does: words and deeds go together, which is not always the case. After dinner we continued our journey to where Br. Mackie supplies part of the time. Here I found a large Schoolhouse crowded with anxious hearers. My subject was—What it is to be a Christian. We had a sweet and heavenly time. The people here are in sympathy with the Adventists, and give support to this kind of preaching. It was in this place Eld. Wright met five Methodist preachers in a conflict for the truth and a position here. The truth triumphed gloriously and the opposition retired in confusion. Opposers do not gain anything when they descend so low as to call the Adventists "hell-hounds of damnation," and other like names.

The responsibility of keeping up religious interest now rests chiefly upon the Adventists; and they will be held accountable. The Lord help them to do their whole duty. And in order to keep this people supplied here, and elsewhere in this wide field, we have need of more preachers. We *must* have more preachers. We want young men to enter the field. Who will go? Br. W. could give work and help to several young men in his circuit. Who will help him!

Eld. S. Sisco, who has the charge of the church here in the absence of Br. Mackie, their preacher, gave us a warm welcome. We also enjoyed the hospitalities of the family of Br. Barnum who is now absent, at work at Norwood Park, Ill. They are a dear Christian family, and made us welcome.

Tuesday, May 14. We took up our journey at an early hour for Marlette. On the way we called on Brn. Marin and Beals in Elk. Here, there has been a good work done. A large church was gathered, and subscriptions were raised by Br. Wright to build a chapel a year or more ago. But as he could not remain the project of building fell through. But they have a place of worship and Sabbath school and mean to live. We counseled with them, gave them words of cheer and came on to Br. Smaifield's, where we dined and reste[illegible]hile. He is a man of much int[illegible]igion a believer in the d[illegible]dvent, and is "not far [illegible]m the kingdom;" while his wife is [illegible]ne of the whole-hearted believer[illegible] the speedy coming of Christ.

This whole region of country is wild and before the desolating fires swepted through it, was heavily wooded, with the best of pine and often timber. Much of it is now a blackened desolate woods. The fires of the last year spread devastation and ruin through a large portion of the country through which we have passed to-day. But the people are energetic, and are clearing up the land, and here and there making fine homes and farms, which makes the wilderness blossom again. There is no limit to the indomitable energy of the people, God bless them! Fires, floods, and disasters in all countries develope the resources of the human mind. As in Chicago, so here, the late calamities have brought out the entire energies of the people. At Marlette we were welcomed by many old and new friends. Br. Marsh, formerly of Lapeer, greeted us warmly. He is now fully saved from the Seventh-day delusion. Here I also found Br. Richard Albertson, formerly of Kingston, and others from Ontario, who are happily settled here, in this new and wild country.

Marlette, is a village of about one hundred and fifty inhabitants who are engaged in lumbering. They largely manufacture shingles, of which they make the best in the country.

They have Presbyterian and Methodist chapels and churches, and also some Baptist people here. Br. Wright pitched the Tent last year and raised a large Advent church, who have also built a chapel, which is now finished except ceiling. It is commodious, neat and substantial, after the design of Br. Wright.

We meet in the new chapel for worship for the first time to-night. It was filled with anxious and interested hearers, to whom I spoke from Is. 44: 1–5, showing that God was the author of revivals of religion, and that in this series of meetings, our hope of doing good, preparing souls for the judgment rested on the out pouring of God's Spirit. Br. Wright followed in interesting remarks. Br. Paton of Almont, late of the Baptist church was present to help. He is heartily with us, and is doing all that his health will allow. If he can have good health to work, a wide door is open to him. God give him health and strength for the cause' sake.

Our object in this protracted meeting is to build up the church and increase their strength and numbers, and help them about their chapel. For a young church they have done nobly. Truly the Lord is with them. While we preach and maintain that we stand on the eve of the Advent, and prepare ourselves and others for that event, we believe in "occupying till Jesus comes." We do not and cannot withhold our hands from any good work. Not often allowed to enter places of worship owned by other denominations, we have to build chapels, organize churches, and attend to all the duties of life in a way that when the Master comes, he may find us industrious, and faithful in all the relations of life. And the nearer the Advent may be, the more work is to be done. Now, indeed, as never before, what our hands find to do, we should do with our might.

Cincinnati.

I write to tell the readers of the TIMES what a feast of Bible truths we have had in South Pendleton, by the coming of Br. J. V. Himes in our midst. We were favored with nine sermons, plain, clear, truthful, what we just have been hungering, thirsting, famishing for. They conveyed the Bible knowledge we needed. Our ministers have fed us on husks, but now our souls have been refreshed. Thank God that he has blessed us.

The pastors whose churches were used by the elder while here are preparing themselves to fight the enemy—now that *he is gone!*

Next Sunday one minister speaks on the "Soul, as a separate, conscious entity." But the truth will shine in spite of all this. And we can afford to be patient until our friends get out of the dark. We have not much to boast of. The scales only of late fell off our own eyes. But when they do get into the light of the blessed Book, may they rejoice as we do, and thank God and their Advent friends for it.

JOSIE LOWRY.

From Wm. R. Howe, Xenia, Kas.

We still love the doctrine that Christ is soon coming again, and are trying to live to be ready to meet him at his appearing, when those loved ones who have fallen asleep in Jesus will meet us again, and we shall part no more. We should be glad, *so* glad we should be to see some of the Advent pilgrims in these parts, and to hear the word preached as we have heard it in other days.

From John Scarce, Clermont, Mo.

Brn. Dugger and McClure came to help us last winter, and we had a good season. Four were added to the church. We are trying to walk worthy of the vocation to which we have been called "seeking for" that we have not yet obtained, "glory honor and immortality." When Jesus comes we expect to receive eternal life.

From Caroline E. Fosdick, Marshall Co. Ill.

To-day is our preaching day; but [illegible] good pastor is sick. Were it not [illegible]e TIMES we should be lonesome inde[illegible]. But we hope Br. Hoge will yet b[illegible]ble to meet his appointments again. He has been a good soldier for Christ. We can praise the Lord that a few faithful ones are left, and we live in hope of better days. But it is a trying time. Satan is trying to lead all astray. It is glorious to think Jesus will come soon, and place us where we shall be safe from all sin and evil. Safe from the persecutor. Safe from the backbiter. Safe in the eternal kingdom.

From Sr. M. G. Cook.

It is about three years since I first heard an Adventist preacher. I overcame prejudice enough to attend church and if I ever listened with attention I did at that time, trying to find something that was not in the good word of God. I have listened to many Advent sermons since, and by careful study of the scriptures am led to believe it is the true light. And why it is that so many eyes are blinded I know not. The Bible has become a new book to me; and it gives me much joy to read THE TIMES. I pray daily that I may be ready and waiting when Jesus comes.

From E. H. Wheeler.

I recently had a controversy with a minister, who said the devil told Eve the truth in the garden, and that it was not possible for God to so organize matter as to produce mind. That mind had always existed, and would continue to exist forever; and was not dependent upon the body for the exercise of its powers. What nonsense men will believe, and not only believe, but preach as the truth; and at the same time denounce others as "worse than atheists," if they call their vain imaginings in question, or dare to assert with Paul that "man is of the *earth earthy.*"

From A. Fadden, Sibley Co. Minn.

It is with us as it is with many in other parts: truly "the harvest is great and laborers are few." All we need is some good reaper to thrust in the sickle, and the grain would be gathered in. There are some fourteen Adventists in the neighborhood. Could not *you* come and help us.

[We wish we could, but it is impossible for us to do so at present. ED.

From S. Baldwin, Wayne Co. Iowa.

There is a great interest in the doctrine of the Advent all over this country. I am, as it were all alone to go from place to place, and tell the people as best I can that Jesus loves them, and how he longs to save them; and, besides that he will soon come to see us personally, and heal *forever* all sickness and sorrow in our heavenly Father's family. And he will not only come, but will stay with us. But I am one of the little ones and can do but little. Pray for me.

From W. J. Custar, Gallia Co. O.

The little band at Chambersburg are still striving to be faithful. A few, it is true seem indifferent, but we are praying for revival in our midst, that the church may be built up, and many others be brought to a saving kowledge of the truth.

Through the instrumentality of the TIMES and the labors of Br. Fletcher, I have become fully established in the doctrine of the speedy coming of Jesus: that instead of going off to heaven at death, we fall asleep in Jesus; our life being hid with Christ in God, to be received by us at his coming. And, thank God, I am rid of the idea that the Bible teaches eternal torments for any class. The question is simply, Life or death? not Misery or happiness.

From T. J. Morgan, Brond Co, Ill.

Brethren and sisters one and all be faithful. Now is our time to do our work. The night cometh when no man can work. Yet a little while and he that shall come, will come and will not tarry. Then God's will shall be done in earth as it is done in heaven. Let us show ourselves faithful in every good work. Showing by our lives that we are children of God. How thankful I am that I was ever brought to knowledge of the truth as it is in Jesus. I am trying to spread it wide in this region. Some say they are reading their Bibles more than ever before in their lives. Others ridicule us. But we can bear this burden and rejoice that we are counted worthy thus to suffer.

From M. E. Osterhout.

With a heart full of love and gratitude to our heavenly Father, I take my pen. I read of Br. Marston's success, in his visit to Elida, Ill. My heart rejoices in that success. I have some very dear friends there, for whom I have prayed earnestly that they might be brought to the truth. I tried to explain our glorious advent faith to them and was rewarded by hearing them profess their faith in it. And now Br. Marston and others have been there, awakening the sleeping ones. Praise the Lord for his goodness. I hope they will not let the fire die out, but continue to sow the good seed, and I have faith to believe that they will reap a golden harvest in the end.

Elida is but six miles from Byron, where you sent me those tracts. I have loved ones sleeping there, and my interests are there and it is my desire that some one may visit that place to proclaim the glad news to them.

From A Sister, Hennepin Co. Minn.

Through reading the TIMES I have been led to embrace the Adventist faith, and I thank God my eyes have been opened to believe the truth as it is in Jesus. I was formerly a Baptist, in Illinois, but had not united with them. The nearest Advent church is twenty miles away, and I am seldom able to attend, which makes the paper and its letters from brethren and sisters more precious to me.

Brethren and sisters who meet around the table of the Lord, my heart is sad that I have been detained from the privilege so long. When I read of our Editor meeting with families in their log cabins, and having communion seasons there, I think I should love to have one of them in mine. Pray for me that I may be submissive and reconciled to all the righteous will of God.

From Sarah C. Conner, Forest Bay, Mich.

I praise the Lord for his answers to prayer. He has proved himself my best friend: and he is a friend to all that trust in him. But how few have any faith in the teachings of his word. And of those who profess to believe it, how few will take it as it reads. Tell them Jesus, the same Jesus, is coming again, and they will tell you he comes whenever a man dies. Tell them that the goodness of God leads men to repentance; and, as a lady told me recently, they will say—"If she believed the wicked would be burned up, and that would be an end of her, she should not fear God half as much as now, nor care what she did." No such motive moved me. For years I led a life of folly, supposing it the happiest life one could live: but I have learned a more excellent way. It is to live for Jesus, and spend my time in his service. Pray for the little band here that we may be found watching and waiting when Jesus appears.

From C. E. Blackman.

The papers are all the preaching we have here in Nebraska, and we appreciate their weekly visits very much. Husband and I are alone in regard to the precious truths we love so well. We are doing what we can by lending Whitmore's work, and scattering papers and tracts, to sow the seed and prepare the minds of the people to receive the truth, if in the providence of God one of his servants should come this way. We felt very sad to hear of the death of Br. Edwin. He was, we believe, a true and faithful servant of God, and that it can truly be said of him, He has done what he could, and like the faithful sentinel, has fallen at his post. We believe the time is soon coming when we shall meet the good of all ages, in that blessed world of light and glory, where the inhabitants never will say they are sick. Pray for us that we prove faithful, and have our lamps trimmed and burning, with oil in our vessels, when Jesus comes.

From Thomas Church.

The Adventist preachers and publications are doing a noble work in the spread of the gospel. In the little village of Bethlehem are several churches. One tells us that the kingdom of God was established in the days of John the Baptist. Another that Christ's kingdom is the church, but was set up at Pentecost. And another tells us the kingdom of God is in the heart. But the doctrine of the kingdom to come, and nigh at hand, even at the door, though so precious and Scriptural a truth, is but little thought of. But we have still an interest in the Lord's prayer, and cry "Thy Kingdom come," which our brethren, to be consistent, should cease to do so. If the kingdom *has* come, it is of no use to pray for it *to* come. There are but few Adventists here, and the paper is our chief preacher.

From J. G. Baughman, Rockbridge, Ohio.

The seed sown by Br. A. E. Babcock, is still springing up and bearing fruit in this region. God is honoring the efforts of his people in the good work of love. I have the honor of being a member of the humble band of believers. When I reflect from whence I came, and how much God's people have been interested in me, so great a sinner, I cannot but feel grateful for the way I have been led. I have consecrated all to God and his church.

"For her my tears shall fall:
For her my prayers ascend."

"His people shall be my people; their God shall be my God." If I have one talent it shall be devoted to the promulgation of God's truth. Doors are opening on every hand for its reception, and the Lord being my helper I'll proclaim it until Jesus comes.

A brother writes:

I write at your request to write if we have nothing to send but a kind word. I have not the money to pay for THE TIMES at present, for which I am sorry. Myself and wife, and some of our neighbors esteem the paper very highly, on account of the truths we find in it. I was a soldier in the late war, and received a wound that has disabled me ever since from hard labor; hence I get little money to purchase the paper or tracts, and books I should like to read. THE TIMES is all the paper I get. Sometimes I think you had better stop it until I can pay; and then what a loss it would be to miss our kind paper, with its word of comfort and Bible explanation every week. So I can only say, do as seems best to you.

From J. C. Smith, Arvonia, Kas.

For six weeks now as I have been able, I have been laboring from place to place, as the Lord directed, and to his glory I trust. Many doors have opened before me, far more than I can enter. Many denonominations come to hear the word, and are becoming interested. Some are willing to acknowledge the truth. Others are shy, and talk among themselves, not accepting the Bible truth relative to the resurrection of the dead, kingdom of God, etc.

The people are very anxious to hear something besides sophistry, and vain philosophy. This State demands more workers. Br. Munson is the only man that I have heard from who is publishing the Bible hope in Kansas. Thus you see the cause demands more helpers.

The Lord has blessed my efforts in spreading his truth. Many have decided to live different lives, and seek an interest in the kingdom of God.

At our place more than forty arose desiring to be remembered in the kingdom. Last Sunday Br. Gardiner went forward in baptism, and as he came out of the water, his wife received him with a kiss, and led him up from the shore. Others are to go forward next Sunday, the Lord willing. Oh! that many would engage in this blessed work of saving men.

I trust the cause in Kansas will be remembered by all the the praying children of the East and West. We would be glad to hear from you, and see you here in Kansas. The Lord bless you in the work of publishing the gospel.

[We are glad that Br. Smith, who came West in feeble health, is now able to labor in the gospel vineyard. The Lord bless him.

Our Book and Tract Column

CONSTABLE. The Nature and Duration of Future Punishment. This able document is affecting our American theology more than it is the English schools. It should be circulated everywhere. Price 40c, post-paid.

ADVENT TRACTS—WESTERN SERIES. Sermon on Hell; The Penalty of Sin; Paradise, Heaven and Hell Before Judgment; The Second Advent; The Key of Truth—each 16 pp.—Time is Short—Be Ready; The Only Hope; The Personal Coming; Think for Yourself; Why am I an Adventist?—each 8 pp. The 2,300 Days; The Sabbath; Everlasting Punishment—24 pp. The Everlasting Dominion—20 pp. Collins' Address on Future Punishment—40 pp. Objections Removed—a Supplement to the Address—12 pp. Questions on Immortality—8 pp. The Apocalyptic Symbols; The Next Dispensation—72 pp. The Reign of Messiah—48 pp. Restitution—36 pp.

Tracts for distribution—by express, 1,800 pp. for $1; by mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

THE ADVENT MINSTREL. A choice collection of spiritual songs and hymns, for camp, tent, prayer, and conference meetings, with Scripture references, and remarks to aid in inquirers into Bible truth. By J. V. Himes. 128 pp. Paper covers, 15c; $1 50 a dozen; flexible cloth covers, 20c. single, $2 15 a dozen.

THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

FUTURITY. Comprising the four following tracts: Life and Death Theology, Immaterialism, Death and the Dead, The Coming Judgment. By Wm. Sheldon. 160 pp. 20c.

THE HARMONIUM: Being an exposition of those passages of Scripture commonly thought to teach the immortality of the soul, and the consciousness of the dead, showing that they are in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. 10c.

THE HOPE OF THE CHURCH. A History of the Doctrine of the Millennium. By Henry Dana Ward. 120 pp. 25c.

ADVENTISM. In two parts. I. Its Relations to Theology; II. Its Relations to Prophecy; by Wm. Sheldon. 317 pp. Paper covers, 5oc.

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THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The PHENOMENA OF MODERN SPIRITUALISM. By N. Field, M. D., pastor of the Advent church of Jeffersonville, Ind., 10c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings. 10c.

THE NATURE AND DURATION of Future Punishment. By Henry Constable, Prebendary of Cork, Ireland. Irrefutable arguments.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 216 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers, 60c. The three in one volume are now offered for 30c.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 6c.

BIBLE VIEW OF THE PERSONALITY OF GOD; and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

HISTORIC ECHOES OF THE VOICE OF GOD. By John Cosah. An exposition of Dan. 11. 15c.

DEATH NOT LIFE; or, The Destruction of the wicked established, and Endless Misery disproved. By Jacob Blain. 25c. post-paid.

SPIRITUALISM CONDEMNED BY THE BIBLE, and the testimony of its own witnesses. By Mrs. M. D. Wellcome. 10c. post-paid. For distribution, fifteen copies for $1.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 20c. post-paid.

REASONS FOR MY HOPE; or, Tokens of a Speedy Redemption. By Hastings. 20c.

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Advent Christian Times.

CHICAGO, ... ILLINOIS.

TUESDAY AFTERNOON, May 28, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Chicago, Illinois.

TERMS: { Two Dollars a Year. One Dollar for Six Months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed, the atonement; the unconscious state of the dead; their literal resurrection, the finite nature of evil, the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The officers of the Association are a Board of Trustees, as follows:

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The Minstrel.

A new edition of the *Minstrel* is now ready, and orders will be promptly filled.

We have a few Minstrels, bound in *boards*, or stiff covers, which we will stamp with any desired name, and send post-paid for fifty cents a copy.

We are prepared to attend to binding of all kinds, on the lowest terms. Magazines sent by express or otherwise, bound and returned at the earliest possible moment. Direct to 11 So. Canal St. Chicago.

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This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

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This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 50c. in paper.

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Webster's Unabridged: We will furnish a copy to any one sending us two subscribers for one year and $12.

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A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, Prof. Ives' tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $3 for a half ream; $1.35 for quarter ream; 35 sheets, 50c.

A NOBLE MONUMENT.—There are few who realize the wealth of information contained in the later editions of Webster's dictionary. Its cuts, each worth a page of description, its dictionary of noted names of fiction, familiarity with which is as indispensable to a man of any pretentions to cultivation as a knowledge of history, and its numberless other advantages, conspire to mark it to-day as the noblest monument to patient literary labor and enterprise of this age, if not of any. To possess and habitually use it, will alone almost compensate for the want of a liberal education.—*Missouri Journal of Education.*

Letters Received.

TO SATURDAY, MAY 25.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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For Kansas Mission.

V. Hunt 1.00. T. Bodey, Sec'y.
Crisis please copy.

For Expenses of Removal.

N. W. Walt, $100.

Communications.

ACCEPTED: Shall I receive a Crown? The Reign of Christ; "Tall Talk."

Book Notices, Etc.

ANSWERS TO PRAYER; or Dorothea Trudel. Henry Hoyt, 9 Cornhill, Boston, Mass. [The publisher failed to inform us of the price—a common fault in forwarding books for review.]

Our readers who have heard of the story of Dorothea Trudel, will be glad to learn that it is now published in this country. The record of the results of faith in her case is marvelous in this age of faithlessness. Yet her experience proves that God is the same in every age. Wherever the conditions exist for the work of faith, the results will follow. Some will read the book with scoffing incredulity; others will feel their trust in God strengthened, and be led to indulge their hope in him more freely than ever before.

We will fill orders for $1—the probable price of the volume.

A MANUAL OF ENGLISH LITERATURE. By John S Hart, L. L. D. Eldredge & Bro., 17 No. 7th Street, Philadelphia. [Publishers omitted to inform us of the price.]

This work is a sort of Dictionary of English Authors from the earliest times to the present century. Date of death and birth of each, and a list of their works are given, with other matters of interest. The authors are also classified as Poets, Historians, Theologians, etc. In this volume Dr. Hart has embodied the matured fruits of his studies in this department of letters. In the comprehensiveness of its plan, the freshness of much of the materials, the sound judgment shown in its critical opinions, the clearness with which the several topics are presented, and the beauty as well as the convenience of its mechanical execution, we think places this work in advance of any other text-book on the subject.

THE AMERICAN TUNE BOOK. A complete collection of the tunes which are widely known in America, with the most popular Anthems and Set Pieces, preceded by a new course of instruction for singing schools. By Dr Lowell Mason. The Tunes and Anthems selected from all sources, by five hundred teachers and choir leaders.

Specimen copies mailed to any address for $1.50. $13.50 a dozen. Boston: Oliver Ditson & Co. 277 Washington St.

This is the title page of a new Tune Book. The editing of Lowell Mason, and the imprimatur of Oliver Ditson & Co., are as high commendation as any singer could ask. We feel safe in commending the collection. Remember this is a collection of tried and proved tunes—old favorites scattered through a dozen or more books, but here gathered into one.

MAN NOT IMMORTAL. We have not intentionally omitted to notice this work. It was received just before our removal, and mislaid. We have conned its pages with interest. If N. D. George did not believe in the annihilation theory before, he should accept it now; for Br. Thorne has annihilated both his theory and his reasoning. We dare say, however, Mr. George will be like the Irishman's turtle, that was "dead, but not sensible of it." Immaterialist prejudices are above all other prejudices so blinding, that its victims seem incapable of appreciating logic. Confuted and refuted, they press on urging the same stock arguments, ignoring logical objections in a manner that can but excite our special wonder.

Published by the author, Leonard C. Thorne, Editor of the *Herald of Life*.

CHRISTIANITY DEFENDED. Col. R. G. Ingersoll's attack upon revealed religion received more attention than it really deserved, from the fact that a sketch of it, doubtless paid for by the speaker, was telegraphed to the daily press of the country. We have received a vigorous review of the Colonel's oration, with the above title, from the pen of Eld. Clark Braden, who is now located near Peoria, which is the Colonel's home. Br. Braden deals vigorously with the subject, and does as well, perhaps, as any immaterialist could do. But we cannot help thinking that it is a school of interpreters that have led just such men as Ingersoll to reject the Bible. Perhaps nine times in ten it will be found that the infidel's objection to the Bible is founded not upon the sacred text, but some exposition of it: not upon what is really in the Bible, but on what he supposes to be there. However many of Br. Braden's points are excellently taken and put with pertinence and force that go far to justify the title of "their leading debater," given him by the Disciple church.

The pamphlet can be obtained of Eld. Braden, at Illiopolis, Ill.

Obituary.

THOMSON.—At Arena, Wis., after an illness of a few days, of inflammation of the lungs, Mary Ann, wife of Eld. Geo. Thomson: aged 40 years, 1 month and 6 days.

She gave her heart to the Lord in early life, and was for many years a consistent member of the Methodist church, until she heard the blessed truth of the soon-coming of Jesus to give life and immortality to the obedient, in that ever-memorable campaign of Br. Grant, in Montreal. She became a firm believer in those precious truths which are so dear to every Christian heart, and her hope was centered in the coming of Jesus and the resurrection.

She fell asleep in the spring time,
Calmly on Jesus' breast,
And she carried its * tokens with her
Down to her bed of rest.
But she will not sleep forever,
Because the Savior has said
He will call aloud in the morning,
And awaken the sainted dead.

Oh! that waking will be blessed,
When eternity's spring time comes;
She'll awake in the likeness of Jesus,
And be greeted by holy ones.
Then we'll patiently wait his coming,
The "little while" soon is past,
We shall see her again in the morning,
And greet her, immortal at last.

T.

* Early spring flowers.

BARRICK.—In Fulton Co., Ind., April 26, 1872, Sr. Sevenia Barrick: aged 26 years, 1 month and 19 days.

Sr. Barrick enjoyed the blessed hope of being with Jesus in the paradise of God when death shall have been destroyed. She leaves a companion and little daughter to mourn.

Words of comfort were spoken by Br. E. C. Andrus, from Jno. 11:21. I. E. ANDRUS.

Notices, Etc.

Michigan Conference.

I shall send out Blank Reports to each of the churches and ministers soon. Will all interested please fill them immediately after May 31, and return to me at Jackson at once, that I may have my report ready at the campmeeting. Do not delay, or think it will do just as well to bring it with you.

J. M. SNOOK, Sec'y.

Indiana Tent.

Brethren in Northern Indiana who have subscribed towards this enterprise are notified that the money is needed as the canvass is already out. Those who have not subscribed are notified that their assistance is needed. Shall we not manifest a zeal worthy of the cause in which we have engaged? E. C. ANDRUS.

To the Brethren.

I am engaged in preparing a work, designed especially for the ministry, on the importance and necessity of preaching the second coming of Christ, as an event nigh at hand. My object is, in cooperation with the brethren, to have a copy placed in the hands of every minister of the gospel in the United States. All can see the importance of such an enterprise. If one only out of five hundred could be induced to give the trumpet a certain sound, it would pay for the labor and outlay. Of course, it will not be expected that those for whom the work is designed, will purchase it. This will be the work of our brethren all over the country to see that a copy is placed in the hands of every preacher of the gospel.

I propose then to request pledges and subscriptions from the brethren, in order to secure its publication, the amount subscribed to be repaid in books, if required. The nature of the work may be gleaned from the following outline:

The Christian minister—a watchman; the duties of a watchman; Watchman, what of the night? The time of the end; Signs of the times—Fulfillment of Prophecy; Prophecy in relation to the First Advent; Prophecy in relation to the Second Advent; Signs of the Second Advent, Celestial, Terrestial, Moral, National. The Papacy, Spiritism, Time, Tarrying Time, etc., etc.

I would also state that the work will be useful to all for reference, as it will be largely interspersed with Scripture quotations. Any who may feel disposed to aid in this enterprise, may address Miles Grant or G. T. Adams, *Crisis* office, Boston, Mass.; J. V. Himes, TIMES office, Chicago, Ill.; or myself at Arena, Wis.

[n5tf] GEO. THOMSON.

PLEDGES.

Jos. Laciar, $10.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Hamilton, near Mr. Stone's, June 9 and once in two weeks.

Harmon, June 2 and once in two weeks.

S. E. MABRY.

Genoa, May 12, and every alternate Sabbath, until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Milroy, Sabbath June 2.
Afton, Sabbath June 9. C. W. SMITH.

Amboy, June 2.
Rochelle, June 4. Subject: Elijah as a backslider.
Ackerson's S. H., June 5.
Foreston, Ogle Co., June 6 and 7.
Elida, Winnebago Co., June 8 and 9.
On the 9th, several are to be baptized.
C. C. MARSTON.

The next Q. M. of the DeKalb District, will be held with the church in Mayfield, DeKalb Co., Thursday eve., June 6, and over Sunday. Those coming by railway to the meeting, will stop at Sycamore, where conveyance to the meeting will be waiting on Thursday and Friday.

Mayfield is ten miles N. of DeKalb, and seven N. W. of Sycamore. Let there be a full attendance of preachers and brethren. The church and friends will welcome all who will come.

E. H. BURINGTON, Pres't.
H. J. McCULLOCK, Sec'y.

The Lord willing, the annual meeting of the Illinois Central A. C. Conference, will be held at West Point, Hancock Co., Ill., commencing Thursday eve., June 6, to continue over the Sabbath. I know that our members are widely scattered, but, brethren, shall we not make a little extra exertion to get together on this, our annual gathering? Let every preacher come if possible. Let every church choose and send up their delegates without fail. We hope for a general gathering and a profitable time.

West Point is situated on the R. R. from Burlington, Iowa, to Quincy, Ill. Also, it is about five miles from the T. W. & W. R. R. All who come on this road will get off at Denver, where there will be conveyances to carry them to the meeting, on the two first days.

Any coming on the C. B. & Q. R. R. will change cars for Denver at the T. W. & W. Junction.

We hope to see some visiting brethren and sisters from abroad. There will be ample accommodations for all. Let all come.

Sr. A. E. Rathburn has promised to be with us, and we trust that all who come, will come filled with the spirit of consecration and labor. We desire to make this meeting a blessing to the people of this region. A. S. CALKINS, Pres't.
O. D. GIBSON, Sec'y.

INDIANA.

The annual meeting of the A. C. Ministerial Association of Southern Indiana will commence at Jeffersonville, June 13, and continue over the following Sunday. A full attendance is solicited, and brethren from abroad will be cordially welcomed. N. FIELD, Pres't.
C. H. CASS, Sec'y.

Union Mills, Sat. June 1 at 4 p. m. and over Sunday.

Stingly S. H. 4 miles E. of Linden, Montgomery Co. June 16 at 10 a. m. and 4 p. m.

E. C. ANDRUS.

The "Indiana Tabernacle" will be pitched at Big Indian, six miles N. E. of Royal Center, Friday June 7. Services to commence at 6 p. m. and continue over the following Sunday. A cordial invitation is extended to all.

Those coming on the Cincinnati and Chicago R. R. will stop off at Royal Center, where they will be provided with conveyance.

Eld. D. R. Mansfield will be present.

E. C. ANDRUS.
DR. NATE.

MICHIGAN.

Wexford, Cornell S. H. Sunday, June 9.

Hope to meet the Brn. from Monroe and vicinity at this gathering. J. BOWER.

Pigeon River S. H. Monday, Tuesday and Wednesday evenings, June 6-8.

W. C. & E. HICKS.

The Michigan Campmeeting will be held June 15-22, on the Fair Grounds at Jackson.

This is the most convenient railway center in the State.

Eld. J. V. Himes, Br. and Sr. Mansfield, Br. J. H. Whitmore—and in fact all our preaching brethren expect to be present unless they are providentially detained away.

Fuller notice hereafter. J. M. SNOOK.

WISCONSIN.

The annual camp-meeting of Wisconsin will be held on the on the old camp-ground at Prairie du Sac, Sauk Co., beginning June 1, and holding over two Sundays. We shall make an effort to have Br. Grant with us this year, and hope to be successful. Other new ministers are expected, as well as the home preachers. Let all come with hearts fired with heavenly zeal, and let us have the greatest rally from every point that Wisconsin has ever witnessed. We expect a glorious meeting, and a time of God's power. Let none fail to come because of a little sacrifice. If the Jews were required to leave home, and live in tents seven days in the year to worship God, we can also afford to, if we say to the world, "Get behind me, while I go up yonder to worship."

Accommodations as in other years, with improvements. Those coming on the Milwaukee & St. Paul R. R. (Prairie du Chien branch) will stop at Mazomanie and take stage at 5 p. m. for Prairie du Sac—10 miles. On the Northwestern R. R. from the east, by way of Madison, stop at Lodi, and take stage at 5 p. m. for Prairie du Sac—11 miles. From the west, stop at Merrimack, and take stage at 2 p. m.—10 miles. From La Crosse direction, stop at Portage City, and take river boat, or stage. Come early.

O. S. KNAPP,
P. W. MATTS, } Committee.
WM. SHELDON.

N. B.—The Annual Conference will meet on the same ground. Probably holding its first session June 5. Let delegates be sent by all the churches. We hope ministering brethren will not only come themselves, but encourage others to attend. WM. SHELDON, Sec'y.

Prescott, as Br. Shepard may appoint, June 9.
L. C. COLLINS.

La Crosse, May 31.
Br. Dodson's June 1.
Springville, 10½ a. m., June 2.
Avalanche, at 4 p. m., and Br. Lyon's in the evening.
Henrietta, as Br. Graves may appoint, June 3.
State campmeeting, June 5.
P. W. HOUGH.

Cross Plains, 11 a. m. Sunday June 16. Sabbath School at 10 a. m.

Mifflin, 3 p. m. in Town Hall, (or Grove, if the weather is favorable), same day.

Wingville, 3 p. m. June 23.

Will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

MINNESOTA.

West St. Paul, June 2. L. C. COLLINS.

Hutchinson District Q. M. will be with the Bear Creek church, McLeod Co., commencing Friday eve. May 31.

Winona District Q. M. will be held at the time of the Annual Campmeeting at Utica.

I would also give notice to the churches that collections from the Mission Boxes will be made by the Clerk, or some one appointed for the purpose, and that the same be forwarded to the Treasurers of the several Quarterly Conferences.

GEO. W. MILLER, Evangelist.

In accordance with a vote of our State Conference a State Campmeeting will be held in the beautiful grove called "Cheatham's Grove," in Utica, Winona Co., commencing Thursday, June 27, and holding over the ensuing Sunday, and as much longer as deemed practicable. The ground is well fitted up for meetings, with permanent stands and seats; also a good well of water and other conveniences for those wishing to camp on the ground.

Brethren and sisters of the Advent faith throughout Minnesota, to you a special appeal is made to come out to this feast of tabernacles and work for God. Come from every quarter; come with hearts burning with the love of God, to work for the salvation of perishing souls. The signs portend the speedy coming of the Master. Shall we not improve these general gatherings, as God requires us to do, to his glory, to our own growth in grace, and for the salvation of others?

Come Christians of every name, and unite with us in the worship of God for a few days in the tented grove.

Brethren and sisters in the ministry, all who can come, at home or abroad, you are invited to come and help sound the glorious message of a soon-coming King. Come endued with power from on high, with an unction from the holy One; with words that burn, that will reach the hearts of the perishing.

☞ Those coming to tarry on the ground will please come prepared with bedding and provisions (and tents if they have them.) We expect to procure a large building erected by the Methodists, on the ground, and also have the Bethel tent if possible, so that all can be accommodated if they have their bedding and provisions.

Arrangements will be made with the R. R. companies for half-fare tickets from all points where the friends notify ME THIS MONTH that they will attend our meeting. S. C. WELLCOME, Sec'y.

IOWA.

Q. M. at Greenfield, Adair Co., commencing Friday eve. May 31, and holding over Sunday. We expect Br. D. S. Clark will attend this meeting. These meetings have proved a great power for good; let there be a general attendance at this one. WM. MORPHY, Sec'y.

Warsaw, June 1 and 2. N. C. MILLER.

The third Q. M. of the A. C. Conference of Iowa, Manchester District, will be holden in the Odell S. H. situated about 3½ miles N. E. from Greeley, commencing June 14, and holding over Sabbath.

The brethren that enjoyed our last Q. M. at Elkport will only need to know when the next one will be held to insure their attendance, for we all love good things, and such a feast will but sharpen the appetite for more of the same kind.

To those that were not there, we we wish to say, important business will come before this Conference, and we wish all the lovers of Jesus to be there. Come to work for God and his cause. Come filled with the Spirit, praying that God will give us souls for our hire. This is a new field, all ripe for the harvest.

M. J. JAMES, Sec'y.

There will be a Grove Meeting 12 miles S. W. of Corydon, and 6 miles W. of Warsaw, Wayne Co., commencing June 14, and holding over Sunday.

S. BALDWIN.

Br. Moses Chandler is, by unanimous consent of the brethren, requested to appoint the place of the next Q. M. of the Deep Creek and Iron District, to meet sometime in June.

The Iowa Christian Conference will hold its sixteenth Annual Session at New Hartford Buttes Co, commencing June 18. This meeting will be held in connection with the Iowa Christian Mission Campmeeting. (see notice.) Let the churches send delegates, and all the ministers who are interested in the speedy coming of our blessed Lord, make a sacrifice and attend. You are wanted to help in this cause. Ministers who are members of this Conference are required to report by letter, if not personally present, by the constitution all are cordially invited to this meeting. JOB GILDERSLEEVE, Pres,t.
A. RAYMOND, Sec'y.

The Iowa Christian Mission Campmeeting will be held on the old camp ground at New Hartford, Buttes Co., commencing June 13 and continuing until the 23d. The invitation is to all. We are anticipating a great blessing from the Lord. The prospect is better than last year for having a good meeting. Our grounds will be better fitted up. There will be wood, hay, and straw, and lumber for tent frames found on the grounds. There will also be a grocery upon the ground where all things necessary for the comfort of the people can be bought at reasonable rates. The profits accruing will go to bear the expenses of the meeting.

We are hoping to secure the labors of ministers from abroad (Particulars hereafter.) Elds. C. C. Ramsay and R. M. Thomas will be present, with many others, to preach the word.

ALONZO RAYMOND, Pres,t.

MISSOURI.

South of Milan, May 26, and June 30.
N. C. MILLER.

The Third Q. M. of the Third District of the Iowa and Mo. Conference, will be held with the Greenland church, in DeKalb Co., near Stewartsville, Friday, June 14, and over Sunday. Come one and all. H. BILLMIRE, Prest.

The third Q. M. of the S. W. Iowa and N. W. Mo. A. C. Conferance will be held with the Greenland church, Friday May 31, and over Sunday. Our numbers are small, therefore it is necessary to have as large representation as possible. Come, brethren, to this meeting. "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Let us have reports from all the churches in the district.

In behalf of the Conferance. E. A. MARSH.

ARKANSAS.

The third Q. M. for Blue Mountain District will be held at Flatwood, with the church, at the place selected by Br. Bishop, June 22 and 23.
J. B. BROWN, Sec'y.

NEW YORK.

"If the Lord will" the New-York A. C. Conferance will hold its next Annual Meeting in the new chapel in Springwater, about 30 miles south of Rochester, on the Genesee Valley R. R. Thursday eve. June 13, and over Lord's day.

Good homes and ample accommodations will be provided for all that come; and all are invited.

It is expected that all the churches desiring to further the general interests of the cause will be represented at this annual gathering. Delinquent and new churches are earnestly urged to co-operate with the body, and they are hereby cordially invited to seats (by delegate) in the convention. For their information it should be stated here that each church, belonging to the Conference Association, is required, by the constitution, to report either by delegate or by letter at least at each annual session; and, also, requested to send in, quarterly, such donations as they may be able to collect, for the General Mission Fund.

This is an important meeting and should be remembered in the earnest prayers of the church.

D. COGSWELL, Pres't.
WM. E. BROWN Sec'y.

Persons going from or through Rochester to the Annual Meeting of the New York State Conference at Springwater, can procure R. R. tickets at reduced rates, good from the 12th to the 19th of June. Inquire at the Erie Railway office for tickets to "Adventist Conference, Springwater." J. M. WHITMORE.

At our Annual Conference June 13, we are expecting a large gathering. Let us all come together to worship God, and not to visit and feast. We shall not expect, nor wish, but two meals a day—Let the friends in the vicinity of the meeting bring in baskets of provision, so that if any one wants a lunch at noon they can get it at the church, and by so doing ease up a little on the friends in the Valley. "Bear one an others burdens, and so fulfill the law of Christ." Let every church be well represented by delegates, do not forget the Quarterly Collection.

D. COGSWELL.

PENNSYLVANIA.

The next Q. M. of the A. C. Conference of Northern Pennsylvania and Southern N. Y. will be held in Middleburg, (Button Town) Troja Co., Pa., Friday eve., June 7, and over Sunday.

All are invited to come and help in the Redeemer's cause. J. W. TAYLOR, Pres't.
A. H. BRIGGS, Sec'y.

CONSTABLE. The Nature and Duration of Future Punishment. This able document is affecting our American theology more than it is the English schools. It should be circulated everywhere. Price 40c, post-paid.

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Advent Christian Times.

LIBRARY COPY
AURORA COL

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 43. CHICAGO, JUNE 4, 1872. WHOLE NO. 423

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR

TUESDAY AFTERNOON, June 4, 1872.

Warleigh's Demonstration.

[Fourth Article.]

Our correspondent continues his forcible extracts from the Rev. Henry Smith Warleigh's works, as follows:

What is the difference then between man and the brute? we have seen it is not in the soul. Nor is it that a dumb animal has nothing corresponding to what we call mind. Let any one attentively observe their doings, and he will perceive a considerable amount of what we call reasoning and deduction in ourselves. Let him ride a restive horse, and he will have to contend with a most determined will. As to affection, everybody knows the attachment of dumb animals. Let him read Lord Brougham's volume, *Conversations on Instinct* and he will see that the actions and doings of dumb animals are the results of God's immediate teaching. In fact where there is life of any kind, or intelligence, there is the Great Spirit. The intelligence of dumb animals is from the Spirit. Solomon, as we have seen, does not hesitate to attribute to them the same spirit (*ruach*) as to man—"They have all one spirit." They have also what in us is conscience; they clearly know when they have done what we have taught them is wrong. Nor can we mistake as to their memory. Are there then no differances? Yes, verily, many and great; and they deserve carefully to be considered. [Then the author goes on to speak of man's form, great physical and intellectual and emotional endowments, etc. —contradistinguishing him from the brute by a vast precedence.] (pp. 98–9.)

And now we beg to ask our opponents not to misrepresent our doctrine and our arguments, nor to call us bad names; but to do one of two things: either to grapple with our text and arguments, and overthrow them on Scriptural grounds; or, if they cannot do this, then to receive the truth and teach it to others. This is the only consistent, staight-forward, English, Christian course. To charge, not individuals, but the general body of Bible teachers, with bearing false witness against the revealed character of God, *with hindering the salvation of man;* with advancing the kingdom of the wicked one. They must have done all this in ignorance; but this need exist no longer. We lay before them a demonstration of God's truth and a vindication of his character. We do this whether they will hear or forbear. They are answerable if they shut their eyes and stop their ears. If they will impartially examine and honestly refute this humble offering for their good, or failing this, will believe what the Bible reveals—to God be the praise. But if they pursue their old courses, *we arraign them at the bar of humanity*, and will leave them to answer at the bar of God. The infinite interests at stake require plain dealing. Great error has never been subdued with a sword without point and edge, in a velvet sheath. (p. 103.)

To our brethren of the laity we say, that we are aware that they less dread credulity than scepticism. Let them dread both. There is not a grain of either in this pamphlet. Everything said is grounded upon the Word of God.

Besides taking away the rubbish which has been thrown upon it, we have done little more than give it an opportunity of speaking for itself. Let no one hesitate to believe what it affirms, even though he may have to give up much of what he has always been taught as the truth. *To believe the simple Bible, is the true faith.* To add anything to it, or to make it square with man's tradition, is Pharisaism and infidelity. Many fear that if they receive the doctrine here advocated, they would fall into a portion of infidelity; whereas, the truth is, they fall into it by rejecting this doctrine. Let them consider that our teaching is founded on the literal, lexical, grammatical interpretation of its revealed contents, without any of the usual squaring of texts. Our views show the Bible to be both in real and apparent harmony, and not requiring six folio-volumed commentaries, professedly to elucidate it, but really obscuring it. (p. 104.)

And what is it for which we contend, and to which so much opposition is given? Is it anything which can be thought discreditable to God? anything harmful to man? anything perilous to his interest? One would think so, to hear the hubbub raised against us. But what do we teach? First, hear what our opponents teach. They say that the good God, who has power and wisdom to have prevented it all if he had liked, will torture millions upon millions of men in endless flames, producing more anguish and drawing forth more horrid blasphemies than tongue can tell or heart conceive; that to make them, his creatures, capable of this inconceivable agony, he will work a miracle, once for all, when he casts them into the lake of fire; or work it every hour, so as to keep the fire from consuming them; and that he will do this, thus horribly and endlessly, for sins committed in this short life. When less than this was said of Moloch we execrated him, and all thought it right to do so. But it seems the wrong was that *he* did it. The good God may do it. When that mistaken zealot held the fingers of a hopeless struggling child in the cradle to give her, as he said, a taste of what the fire of hell was, and a wholesome cry of indignation arose from every corner of the land—some said that the cry was a spark from heaven exhibited on earth, —for such an act was sheer cruelty. Our opponents, however, may represent the benevolent, beneficent God will inflict millions of times more suffering than this, but not a man must move his tongue, but receive it in silent faith; for what is deemed cruelty in a fallen creature is holy justice in the holy, loving God! This is the orthodox faith—so called. But, now, What do we teach? What is our heresy—so called? We say that by the just wrath of God all wicked persons shall be exterminated, and through the triumphs of the cross all evil things shall be rooted out and brought to nought; so that throughout the boundless dominions of Jehovah there shall be nothing but holiness, goodness, happiness, joy, and rejoicing. What is there in this so horrible that it must not be listened to, but be treated like a subtile, deadly poison? What is there in this unworthy of our God to accomplish? Or of an enlightened benevolent mind devoutly to wish for? To see the commotion against it, one would think it to be the very fumes of the bottomless pit let out to be a curse. To see the manoeuvering in places of public resort to avoid the advocates of it, and how persons stand aghast when they come upon them unexpectedly, one would suppose they were the pests of society, and would make one smile if it were not sad and sorrowful. "Father forgive them for they know not what they do." (pp. 105–6.) (*To be continued.*)

Scripture vs. Popular Misconceptions.

A FEW PLAIN FACTS FOR THOUGHTFUL CHRISTIANS.

I. SCRIPTURE DECLARES, that the "everlasting punishment" (Mat. 35: 40,) of the wicked will consist of "everlasting destruction" (2 Thes. 1: 9), after, or by means of, the infliction of "many" or "few stripes" (Lk. 12: 48), according to their several deserts. The popular theory teaches, that it will consist of everlasting pain.

2. SCRIPTURE DECLARES, that God will "destroy both body and soul in hell." Mat. 10: 28. The popular theory teaches, that he will destroy neither one nor the other; but will preserve both of them alive forever in unmitigated agony.

3. SCRIPTURE DECLARES, that "our God is a consuming fire." Heb. 12: 29. The popular theory teaches, that he is only a scorching fire.

4. SCRIPTURE DECLARES, that the "fiery indignation" will "devour the adversaries." Heb. 10: 27. The popular theory teaches, that it will do no such thing, but only torture them.

5. SCRIPTURE DECLARES, that the wicked will "perish like natural brute beasts." 2 Pet. 2: 12. The popular teaches, that there will be no analogy whatever between the two cases.

6. SCRIPTURE DECLARES, that "whosoever "will save his life," by unfaithfulness to Christ, shall ultimately "lose it" (Mat. 16: 25), in a far more terrible manner. The popular theory teaches, that no man can lose his life more than once, and that the second death is no death at all, but eternal life in sin and misery.

7. SCRIPTURE DECLARES, that "whosoever doeth the will of God abideth forever." Isaiah 40: 8. The popular theory teaches, that every man will abide forever, whether he does the will of God or not.

8. SCRIPTURE DECLARES, that if we desire "immortality," we must seek it "by patient continuance in well-doing." Rom. 3: 7. The popular theory teaches, that man possesses inherent, indefeasible immortality, and what we have to seek for is, that it may prove a blessing and not a curse to us.

9. SCRIPTURE DECLARES, that "the wages of sin is death." Rom. 6: 23. The popular theory teaches, that it is eternal life in misery; in other words, that God will inflict on impenitent sinners a punishment *infinitely greater* than that which he has pronounced to be their due.

10. SCRIPTURE DECLARES, that "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. The popular theory teaches, that eternal life is the common possession of all men, and that the gift of God through Christ is the privilege of spending it in holiness and happiness.

11. SCRIPTURE DECLARES, that "the Son of God was manifested that he might destroy the works of the devil." 1 Jno. 3: 8. The popular theory teaches, that they will never be destroyed at all, but a portion of the universe will be set apart for the eternal exhibition of them in their fullest maturity.

12. SCRIPTURE DECLARES, that Christ is to "reconcile all things to God." Col. 1: 20. The popular theory teaches, that all things will never be reconciled to God; that discord and disorder will never cease, but only be confined to one particular locality.

13. SCRIPTURE DECLARES, that in Christ "all things consist." Col. 1: 17. The popular theory teaches, that a whole kingdom will "consist" forever, although not "in him."

SCRIPTURE DECLARES, "he that hath the Son hath life, but he that hath not the Son of God hath not life, (1 Jno. 5: 12); that "if we live after the flesh we shall die, but if through the Spirit we mortify the deeds of the body we shall live." Rom. 8: 13. The advocates of the popular theory say, that the life of believers and unbelievers must be of equal duration, that the doctrine of eternal happiness, and the doctrine of eternal misery must stand or fall together; in other words, if what Scripture asserts be true, what it denies must be true also.

Look now at the practical working of the popular theory. It dishonours God. It reflects upon the justice of our Heavenly Father, representing him as visiting with infinite punishment the sins of a finite life—the "deeds done in the body" (2 Cor. 5: 10): it calls in question the love of him who is Love itself; as President Edwards asserts, he continues the wicked in being, in order to torment them forever: and it denies his power if not his desire, ever to eradicate sin from his dominions. It obscures the glory of our Saviour, as the giver of existence itself to the redeemed. It hinders the saving grace of the Holy Spirit, in that it fosters Universalism and Infidelity. And while it robs the law of its terrors by making it threaten what sinners cannot believe will be executed it damages the believer's whole spiritual constitution, by putting an unnatural strain upon it that God never intended it to bear.

Surely this is no light matter; it deeply concerns every lover of God.

Christian, is it not your duty to inquire into the reasons of your belief in these traditional doctrines? Hesitate not, because the wise and the good, of this and past ages have honestly upheld the popular theory. Many such, in and before Luther's day, conscientiously accepted the glaring errors of a corrupt church. Had he looked to their example instead of to God's word, we might have lost the Reformation of the 16th century.

"*These were more noble than those in Thessalonica, in that they searched the Scriptures daily, whether these things were so.*" Acts 17: 11.—*Prof. C. L. Ives.*

The above article can be obtained at this office in tract form. See advertisement of New Letter Tract.

Sleep and Death.

Sleep is called "the emblem of death." How often is the expression used by the living, when looking on the corpse of the dead, "He looks," or "she looks as if asleep." "How peacefully they sleep." Our evening hymn, so familiar to all, brings to our mind the resemblance:

"The day is passed and gone,
The evening shades appear;
O, may we all remember well,
The night of death draws near.

We lay our garments by,
Upon our beds to rest;
So death may soon disrobe us all,
Of what we here possessed."

There is not only a resemblance in the appearance, but in the quiet, the rest, and *unconsciousness* of the condition. When persons are in a state of sound sleep, they have no knowledge of anything. They have no knowledge that they ever lived, nor that they are asleep, much less that they are awake. They do not know when they are asleep how long they have been asleep. They have no knowledge as to what is going on in the world, or among their kindred or friends, not even in the house or room in which they are asleep. All to them, for the time being, is unknown. Dr. Durham says:

"Considered psychologically, I think sleep may be best defined to be a state in which *volition, sensation*, and *consciousness* are suspended, but can be readily restored upon the application of stimulus." Again he says—"Considered psychologically, sleep may be most correctly regarded as that particular state of *cerebral inactivity* which is essentially associated with rest, nutrition and repair of the brain substance. Every part of the body, the office of which is vital, not simply mechanical, passes through alternate periods of rest and action The heart pauses after each pulsation, and every breath we draw is followed by a period during which the nerve and muscles of inspiration repose bebefore being again aroused. The heart acts and rests seventy or eighty or more times in a minute. During the rest the tissue is nourished and waste is repaired. So also must the brain, the organ of the sense, as a vital organ, have rest. During sleep, the brain is in comparatively a bloodless condition; and the blood in the encephalic vessels is not only diminished in quantity, but moves with diminished rapidity. A woman who had lost part of her skull, the brain and part of its membranes lying bare—when she was in deep and sound sleep, the brain lay in the skull almost motionless; when she was dreaming it became elevated; and when in dreams of excitement, it protruded through the aperture of the skull."

So in death, "the dead know not anything." (Eccl. 9: 5.) They have no knowledge that they ever lived, nor that they are dead, much less that they are alive when dead! They do not know where they lie in death, nor how long they have been dead. They have no knowledge of what is going on in the world, or among their own kindred and friends. (Job 14: 20, 21.) Nor have they knowledge of anything "under the sun" (Eccl. 9: 6), and certainly not above it, for "one event" is "unto all." "They live, and after that they go to the dead." Their "volition, sensation and consciousness are suspended." "Their love, and their hatred, and their envy is now perished. ....There is no work, nor desire, nor knowledge in the grave." (Eccl. 9: 6, 10.) They are in a state of "cerebral inactivity," and at "rest." The "life" of "the soul" is gone, which is the "blood;" and the brain is in a "bloodless condition," and is unable to act or think. The "application of stimulus" may however restore the dead to a state of consciousness, and that is, the Spirit of God. (Rom. 8: 11.)—*Sel.*

The Ishmaelite.

"And his hand shall be against every man, and every man's hand against him."

"To supply a want long felt," a new paper, with the above title is proposed. Its aims are clearly set forth in its motto. Suffice it here to say, that it will be the special organ of those of our scribes who are blessed with the ability to say sharp, unlovely and unkind things of each other—such things in short, as are best calculated to promote ill-will, and sow the seeds of discord among brethren. In this way it is hoped to relieve the pressure on the columns of our religous weeklies, and give them more time to look after the things pertaining to the kingdom of Christ.

TERMS:

Inasmuch as a great majority of those who have a taste for the kind of literature this new paper will serve up, are too poor or too penurious to pay, no subscription price will be demanded, but a pledge will be exacted from each subscriber to turn Ishmaelite, and do what he can in his own community to "get his neighbors by the ears." Address,

TOM A. HAWK, Ed. in Chief.

—*Morn. Watch.*

Poetry.

Be Thankful and Go On.

Be thankful and go on thy way,
Thy life is at its dawn:
What e'er befall thee, trust and pray
Be thankful and go on.
Where'er ye be,
On land or sea,
By will or calling drawn,
Through all the strife
That clings to life
Be thankful and go on.

If pride deride thee, onward go;
If malice seek to tire,
Care not to make a wretch thy foe
Who is beneath thine eye.
Rouse up thy will
And mount the hill
Thou'lt reach a level lawn.
Who mocks thy toil,
True faith will foil,
Be thankful and go on.

If some have played upon thy heart
And done thee bitter wrong,
Go on and nobly act thy part
We suffer to grow strong.
A heart sincere
Thine own shall cheer,
On wealth let meekness fawn;
To bygones blind
Ne'er look behind,
Be thankful and go on.

Be thankful for the star that led
The shepherds on their way
To where upon his lowly bed
The infant Savior lay.
That guiding light
Which then burnt bright
Has never been withdrawn.
It guideth still;
Then do his will
Be thankful and go on.

Go on until he bids thee rest
His mercy is thy stay—
And think when by affliction pressed
Upon the brighter day.
Tho' darkness loom
Around the tomb,
Deem not that hope is gone;
Thy home on high
Perchance is nigh:
Be thankful and go on.

—*Eliza Cook*

Communications.

Easy to Pray, but Hard to Watch.

"And what I say unto you, I say unto all, Watch!"

These are the words of the blessed Redeemer, uttered in one of his lessons of instruction to his disciples, describing the shortness of human glory, and the decay of earthly grandeur, in connection with the suffering and tribulation they must endure, in being brought before evil councils and synagogues, for his name's sake; and also the sure and certain triumph of his own heavenly kingdom, notwithstanding opposing signs and wonders, and false Christs that should rise up here and there, to deceive if possible the very elect before that great and glorious event should take place.

Of all the useful lessons imparted on that occasion, there was one idea pre-eminently above the rest, that he would have remembered the necessity of watching for the different periods and events of which he had spoken, in order that they might be prepared for the emergencies connected with them. If the duty of watching was thus made obligatory upon the disciples of our Lord, where can we with all our inferiority obtain license to pass listlessly on, fearless of the warning of those significant words? But as it was then, so it has ever been and still is, a most difficult thing to watch and guard with strong determined will against the appearance of evil. There are many to whom it appears easy to pray; and perhaps their petition, as you listen to it, savors of humiliation and importunity enough to render it acceptable. Perhaps they were fervent in the expression of their desires for personal holiness, and that God would open up before them a door of usefulness, that they might be instrumental in building up his church, in sustaining the ministry, sending the gospel broadcast over the land, making the heart of the missionary glad by the happy response and material aid to those dear to him, who co-operate and share with him in his toilsome work while laboring for the salvation of souls. Also in the fullness of their hearts they do not forget all classes and conditions of suffering, that the blessings of heaven might rest upon them and heal their sorrows.

These, doubtless, with many other things that were high and noble, good and great, characterized their petitions, and as you heard their prayers, you expected to find the man or the woman strong in all the Christian graces, and making rapid strides towards the full stature of the gospel. And as a result of this, you expected, when visiting the retirement of their homes, to behold the incense of morning and evening prayers sweetly ascending from their family altar, which should be so firmly reared, that time nor change, nor any force of circumstances would shake or overthrow it. And at the prayer-meeting, whoever else might be absent, you expected, when not providentially hindered, their places to be filled; you looked for them, both in summers and winters, to be among the little few who believe the words of the blessed Savior, that "where two or three are gathered together in my name, there am I in the midst." And last, but not least, the Zion of God has its burdens to bear, its responsibilities to be met; not only are its members to join in songs of praise and rejoicing, and share in the bright anticipation of its future blessedness, its promised inheritance in the new earth, but they must labor for all this, must impart of their worldly substance, in other words their hard earned money, even as the apostle commanded, "to lay by in store every week, according as the Lord had prospered them;" not only for the poor, but to carry the gospel to the regions beyond.

But it is possible on making the demand of any or all these obligations of Christian character, upon some of those very individuals you heard so fervently pray, that there will be a deficiency, a hesitation or excuse of some kind from coming up to the work they so earnestly desired to see prosper. This is but a true picture of the way some professed Christians act; and the difficulty is just here: *they forget to watch as well as pray*—they find it easier to say than do.

The eyes of the world are upon us as the professed followers of Christ. They see all our infirmities, they mark our deficiencies, all of which serve as so many stumbling blocks in their way. Oh! then, may we especially who enjoy such a "blessed hope," we who are looking for the promised redemption, not only of ourselves, but the groaning earth, at the appearing of our absent Lord, live so faithfully in the discharge of all our duties, both temporal and spiritual, that all will be constrained to believe there is a reality in the religion we profess, and gladly come in with us to share the Bible feasts we are able to give them as we earnestly and prayerfully prosecute our search in the Holy Oracles to learn the will of our heavenly Father concerning us and our race.

Let our faith and love be such that though we may often weary in the work, we will never weary of it. Let us watch, according to the divine command, lest if we fail in this all important duty, our Lord "coming suddenly, should find us sleeping."

Mary A. Tibbetts.

The Discussion.

Ed. Times: It is only recently that my attention has been aroused to the discussion between Elds. Himes and Braden, as given in the Times. I thought the matter would probably appear in book form, and that there it would be much more convenient and satisfactory to read it. But a paragraph or two accidentally glanced through gave me an appetite, so that I have wholly read the last three numbers. I am glad that I have been induced to look into the debate, in the newspaper serial. I find much to convince and stimulate.

It seems that the theological difficulties in the way of the orthodox creed are the more insuperable and the more palpable as the "Doctors" proceed to build up arguments for their theory. I think that nine out of ten men of intelligence who have been brought to see the truth, by one clear view, only require to read orthodox reasonings, from that time, to build up in the perfect faith. For the artificial, *studied* (not scholarly) efforts of the debaters for the falsehood do inadvertantly and constantly suggest a thousand flaws in their logic for every hundred persuasive plausibilities.

I hope the readers of the Times, generally, have, first and last, been drawn to the reading of the Editor's excellent articles in dispute; or that they have, at least, considered all that his opponent has to say. Let us thoroughly understand what the most talented of the eternal miseryites can put forth for their dogma. C.

San Francisco, May 18.

"Ages To Come."

A tract with this title came to my address from Chicago. It appears to be an attempted refutation of remarks in the *Crisis* by "W. S." on the question, "Who are the saints to reign over?" My object in writing is not exactly to review this tract, but to point out some of its inconsistencies and fallacies. No doubt it will fall into the hands of other readers of The Times.

It assumes to understand Rev. 20: 1–10, *literally* and make it the *frame work* of a *theory*. All other Scriptures must be bent, cut, and sawed, so as to fit to it. If an apostle speaks of the reign of Christ, it is at once scribed and cut to a *thousand years*. If the judgment is mentioned, it is stretched or spliced till it will reach a *thousand years*. If nations are mentioned, they must be mortal, etc.

Of all the fruitful sources of error in these last days, the immortal-soul theory is the worst: but next to it, is this one of trying to make Rev. 20: 1–10, literal: confusion and distraction follow in its wake: I speak from personal knowledge, having been conversant with its theorists and their works over twenty years.

I will here drop a thought or two. (1) There is no coming of Christ in these ten verses, nor preceeding them, to show that they follow that event, as is claimed. (2) No resurrection of wicked ones to judgment in them; and if literal, only one class of the righteous, i. e. the martyrs. Hence the phrase, "rest of the dead," refers to the remaining portion of the righteous who are not martyrs, and this would make *two* resurrections for the righteous, for none but *beheaded* ones "live and reign with Christ a thousand years." So it will conflict with other plain portions of the word. To understand symbolic language as literal, is sure to involve one in absurdity. Who would try to understand "*bottomless pit* literally! "A seal upon him" as literal! "A great chain" as literal! And if these are symbolic, why not the "dragon, that old serpent?' I presume no one literalizes this same personage in ch. 12. There all admit this *devil-dragon* to be symbolic. Why not in ch. 20? It is the same personage. Also the *bottomless pit* of ch. 9 from whence came smoke, out of which came locusts, all admit to be a symbol. The Bible no where else teaches a pit with no "bottom" or a "dragon" or angels with "great chains," or a "thousand years' reign." Why then accept them as literal here?

This theory claims that mortal nations are to be reigned over during this one thousand years, and they are to go into the city to the tree of life to be healed by its leaves, and bring their glory and heaven into it. But what "glory" or "honor" mortal man has got to add to this city I cannot see, when "All flesh is as grass, and all the glory of man as the flower of grass." And of these nations who enter the city, it says they are "the nations of them that are saved." Who else have any "right to the tree of life, and to enter in through the gates into the city?" For "there shall in no wise enter into it anything that defileth....but they which are written in the Lamb's Book of Life." How then can they enter into it, to bring in their "flower of grass" glory? Nay, nay, none but holy ones can enter through those pure celestial gates.

This theory leads to a very erroneous view of the reign of Christ, taking into its embrace many conditional prophecies of Christ's first advent, which were not fulfilled then for the reason—and the very same one—that the Israelites did not go into Canaan direct from Egypt, but wandered hither and thither for forty years. I must confess I am no Millennarian. I know of no "millennial" age. I know of only *this*, and *one to come*.

O. D. Gibson.

The Coming of Christ Near.

"Behold I come quickly: and my reward is with me to give every man as his work shall be." (Rev. 22: 12.)

Many years have passed away since our Savior blessed the world with his presence, and caused the true light to shine. "A little while" he abode with his own, instructed them in the heavenly truths, gave them power over all the devices and attacks of Satan, and strength to patiently endure the persecutions of a frowning world, and not only did he do this, but he promised them, before he returned to his Father, that he would "come again, and receive them unto himself," that they might dwell with him evermore. (Jno. 14: 2, 3.) And this blessed promise he has not only given to his apostles, but also to all those who, through their word, should believe. The evidences that we are living in the last days, and that the second coming of Christ is near, are both numerous and plain.

Who can joke and jest while the wrath of God is about to be poured, without mixture, into the cup of his indignation, and thousands of poor souls soon must weep and wail for anguish of soul when the plagues shall fall upon their unsheltered heads. Blessed be God that *some* are waking up and preparing to meet the coming King. May many more be aroused before it is too late. What has become of the love of Christ in the churches? Many a minister is dearly paid to speak of love, while hearts are as cold as ice. How many love God more than the world, and their neighbor's good as their own? Few, very few. "Love not the world, neither the things that are of the world. If any man love the world, the love of the Father is not in him." (1 Jno. 2: 15.) Yet many poor slaves of the world and of fashion, are called members of the body of Christ. Well may Satan laugh and angels weep. Wo to the shepherds of Israel! How are the mighty fallen! "Oh that my head were water, and my eyes fountains of tears, that I might weep day and night for the slain of the daughter of my people." (Jer. 9: 1.)

Notwithstanding the popular Siren song of peace and safety, men in high places are looking with fearful forebodings into the future They see in the sky of the future, dark, ominous clouds. But the sun shines on the other side. Beyond all this there is a glorious golden age. But we must not forget our work here; work now, but rest by-and-by. God has said that men shall grow worse and worse; shall we say they will grow better? God says destruction is near; shall we put far off the evil day? God points to wars, earthquakes and famines in divers places; shall we cry peace and plenty? True, the good time will come; but not till after a time of trial, of trouble, of anguish, and distress, such as can be compared with nothing in the annals of the past—a fearful day to the wicked! Shall we escape it? O professed church of Christ! Why not awake? Why sleep on till engulfed in the awful vortex of ruin? Awake, and escape for thy life. Look at these things *for yourself*. Do not trust your souls to the preachers. O professed shepherds of the fold of Christ, why preach such vain things? There can be no mistake. God's word is plain. Why lure the flock to ruin and death? "Blow ye the trumpet in Zion. Sound an alarm in my holy mountain! Let all the inhabitants of the land tremble!" Are these hard sayings? It is God who has spoken them. But the Lord will be the hope of his people in that day. Where is *your* stay? Have you made God your refuge? If not, begin now to seek righteousness and meekness. It may be you shall be hid in the day of the Lord's anger.

The rubbish of earth will soon pass away. Time is closing. Its best sands are fast running out, and the hour-glass will soon be empty. Eternity is before us. Are we prepared for the event?

The earth is to be changed to its Eden beauty. The New Jerusalem is to be its capital.

Saints and angels will walk its streets. Everything in the city will feast the eyes, while the golden streets will mirror back their beauty like the waters of a beautiful lake. O ye who love beauty, here it is! And this is waiting for you! God is in that city. It has no need of the sun or of the moon. The River of Life is in the midst of it; and the Tree of Life, bearing twelve manner of fruit, and yielding its fruit every month, and the leaves of the tree for the healing of the nations.

Here, dear reader, is the Golden Age. Here is where the nations will learn war no more. Here every knee will bow to the King of kings. None but the purified can enter that place. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's Book of Life."

Come, saint or sinner, young or old; to you the invitation is extended. The Spirit and the Bride say, Come! and let him that heareth say come; and whosoever will, let him come and take of the water of life freely. God help you to come now, while mercy lingers. Throw away the tradition of men. Take up the sure word of God, and finally may we meet in the coming kingdom.

Ella Dugger.

Norwegian Tracts.

Where are our Norwegian friends in the West, who were so anxious for me to prepare and publish one or more tracts in their language, and promised to aid in the expense? The list is opened; friends in the East have subscribed something, as they do for every good work. The first tract is written, and will be printed as soon as you and others will furnish the pledges to pay for it. Then it shall be circulated *free*.

We speak not only to Norwegian friends, but to friends of Norwegians.

I. C. Wellcome.

Is Death of Nature.

[We find in the *Herald of Life*, the following article written by the late Prof. C. F. Hudson, sometime before his death, and addressed to the editors of the *Independent*.]

We often hear of death as a "debt of nature." A doctrine, this, of Christless men, a pagan notion, the theology of which is Naturalism. Death, we are told, is not strictly the penalty of sin; it is not an evil, save as all evil is incipient and imperfect good. In Theodore Parker's doctrine of a "perfect Providence," and in most Universalist schemes of human destiny, we find the same notion, that bodily dissolution is not the result of a Fall, but the natural way to an after life. Unhappily, the Scriptural doctrine of death is now so unsettled, that the Pagan idea is allowed to pass, like coins worn smooth, current by force of custom.

In your reply to an inquirer, under

title of "Perplexity," (May 6,) seem hardly to have replaced this rine with coin from the king's . You say:

> re there any 'texts which seem to imply' f there had been no sin, there would been no dissolution of this bodily organ- n?....that without sin the 'living organ- would have undergone no change analo- to that which we now call death?.... it] is not in its very nature temporary, dropped when it has served its purposes ves fall from the trees in autumn, or as ck of corn cometh in its season.' Is any text which teaches more than that y sin that the dissolution of the body, departure of the spirit to its future life, nes the terror and the agony which men leath?"

ccording to this view, the sentence st thou art, and unto dust thou return" might have been literally led, though man had not sinned; that sentence became *penal*, simply use death became painful and ter- . The expulsion from Eden, and the tree of life, had nothing to do the dissolution of the body. The iarch David might have been hered to his fathers," and have "corruption," if the race were un- n; for the body, having served its porary purposes, must needs decay be buried. And when Christ wed man into the grave to gain a ry over his last "enemy," he ped no lower than our bodies, h like autumn leaves would have pped by the law of our original re. He has not changed the law our physical nature—he has only othed our path, or dispelled the ness that has rested upon it. He not saved us from the grasp of Death from being roughly handled by ; that is, from his enmity. By lemption, we are released from his inion, more happily, perhaps more dily; whereas, without sin, we ld still have entered his domain; without a Redemption, we should e been—we know not what.

will not say that this view of death kin to that taken by Emanuel edenborg, to which Calvin has given esigned occasion in his definition he "first resurrection." (See his sychopannychy.") My difficulty is ply this—we are not told in the ve statement, what would have a man's physical destiny, if he had sinned. *What change would have mplished that which now depends the Resurrection?* What was relation of the unfallen "natural ly" to the "spiritual body?" Was translation of Enoch an example of n's proper destiny, or an exception n it? Will the bodies of those are "changed" at Christ's second ning, be transformed or will they ish? These questions are impor- t as they relate to that primary doc- e of the gospel—the resurrection, ich the pagan mind can neither ck nor defy, but which is, more n any other religious tenet, peculiar Christianity. When the Scriptural trine of death is illustrated by it, r inquirer will, perhaps, be still less rplexed."

shall not offer, instead of your so- on, any of the vagaries of ancient modern Chiliasm. And I am no ychopannychist or Psycotomist. I w some of the difficulties of a true trine of the relation of matter and rit in the nature and destiny of n. I am indifferent to many points detail; *e. g.* whether the "tree of " had medicinal ambrosial virtue, Whately holds, or was symbolic and ramental. But I am confident that dern philosophy has obscured the ripture doctrine of man's original stiny, to the advantage of skepticim d error.

To show how the early Christians ought on this subject, I offer the lowing from Athanasius, the so- lled father of Orthodoxy, which ght be supported by various cita- ns:

"God desired man to continue in corruption. But men, neglecting and parting from the knowledge of God, d devising and regarding that which as evil, incurred the threatened con- mnation of death. They remained longer such as they were created, t contracted corruption according to eir own devices, and came under the wer and dominion of death. For y transgression they reverted to their tive condition; so that as from non- istence they had begun to be, they ust now in due time suffer the loss d destruction of their being. And at justly; for if, having once the na- re of non-being, they were called to being by the presence and good- ess of the Word, when they divested emselves of the knowledge of God d turned aside to non-entities, (for vil things are not entities, but good ings are entities, seeing they are om God, who truly is,) it followed that they must be also divested of the nature of existing forever. That is they must perish, and remain in death and corruption. For man is by nature mortal, in that he was created from non-being. Yet, as made in the likeness of the true being, to be preserved by the knowledge of him, he might have escaped the force of corruption, and remained immortal."—*De Incarnat. Verbi;* Opp. Ed. Commel, p. 40.

Spiritual Interpretation.

By spiritual interpretation is understood that which is arrived at without recourse to any law of language, but according to the fancy of the interpreter. It is the meaning which any expositor may *guess* to be hidden under language, the natural and obvious sense of which conveys no such significance. It is in opposition to this, and not to tropes and symbols, that the phrase "Literal Interpretation" is used. Says Mr. Brooks:

"I wish it understood that when I speak of the *literal sense* of prophecy or of a phrase, I mean that I understand the words in the primary significance thereof, and not in any mystical, enigmatical, or symbolic sense; excepting such ordinary, figurative, or typical use of them as would not affect the obvious sense of them at the time they are spoken.

"It seems to be a device of Satan, when he cannot hope to lead men altogether from the faith of Scripture, to become an angel of light and in that character to lead them to some subtlety in the way of interpretation or application of Scripture which virtually renders it useless; and among these modes is that of setting the ingenuity to work to find out what is called a *spiritual meaning.* (*Elements of Prophecy, pp.* 97, 8.)

It is through this mode of interpretation that teachings of Scripture are falsified by erroneous doctrines, and the word of God brought into disrepute. It was first introduced by Origen, Jerome and others. They were denominated Allegorizers, by Nepos, and others who wrote against them. In opposition to their principles of interpretation, Martin Luther in his Annotations on Deuteronomy, says:

"That which I have so often insisted on elsewhere, I here once more repeat; viz. that the Christian should direct his first efforts toward understanding the literal sense (as it is called) of the Scripture, which alone is the substance and the faith of Christian theology—which alone will sustain him in the hour of trouble and temptation—and which will triumph over sin, death, and the gates of hell, to the praise and glory of God. The allegorical sense is commonly uncertain, and by no means safe to build our faith upon, for it usually depends on human opinion and conjecture only, on which, if a man lean, he will find it no better than an Egyptian reed. Therefore, Origen; Jerome, and similar of the fathers, are to be avoided, with the whole of the Alexandrian school, which, according to Eusebius and Jerome, formerly abounded in this interpretation. For later writers, unhappily following their too much praised and prevailing example, it has come to pass, that men make just what they please of the Scriptures until some accommodate the word of God to the most extravagant absurdities; and, as Jerome complains of his own times, they extract a sense from Scripture repugnant to its meaning: of which offence, however, Jerome himself was also guilty." (*Ann. in Deut. cap.* 1. *fo* 55.)

Dr. Moshiem observes:

"After the encomiums we have given to Origen etc., it is not without deep concern we are obliged to add, that he also, by an unhappy method, opened a secure retreat for all sorts of errors, which a wild and irregular imagination could bring forth." And after noticing that he abandoned the literal sense, and divided the hidden sense into moral and mystical, or spiritual, he adds: "A prodigious number of interpreters, both in this and the succeeding ages, followed the method of Origen, though with some variations; nor could the few who explained the sacred writings with judgment and a true spirit of criticism, oppose with any success the torrent of allegory that was overflowing the Church." (*Ch. Hist.* cent. 3, part 2, sect. 5, 6.)

Milner, in his Church History, says in somewhat similar terms.

"No man, not altogether unsound and hypocritical, ever injured the Church of Christ more than Origen did. From the fanciful mode of all glory introduced by him, and uncontrolled by scriptural rule and order, there arose a vitiated method of commenting on the sacred pages, which has been succeeded by the contrary extreme—viz. a contempt of types and figures altogether. And in a similar way his fanciful ideas of letter and spirit tended to remove from men's minds all just conceptions of genuine spirituality. A thick mist for ages pervaded the Christian world, supported and strengthened by his allegorical manner of interpretation. The learned alone were considered as guides implicitly to be followed; and the vulgar, when the literal sense was hissed off the stage, had nothing to do but to follow wherever their authority might lead them." (Vol. 1, p. 469.)

The same principles of interpretation still widely prevail, and are the prolific source of unnumbered errors in doctrine and in Biblical exposition. It is therefore important that they be corrected by sounder principles of exegesis.

Looking into the Darkness.

As the light of the gospel shines into the moral darkness around us, so the light of prophecy shines into the darkness of apostasy and judgment before us. Only the eye that has been trained in the school of God can rightly do this. How great is the difference in the power of looking at natural objects as regards different persons. One will *see* something distinctly at a great distance which to his companion is merely a dim speck; another will discern a danger in the road which an unpractised eye would come in contact with to his injury. This holds true with respect to those future awful events which are surely coming on the earth. The apostles congratulated those who *knew* the times and seasons, and so stood prepared for the coming storm. (1 Thes. 5:1–4.) *We* are commanded to "take heed to the sure word of prophecy," which is a light shining in a dark place, *till the day dawn.* Yes, take heed until *then.* The pilot studies his chart till he gets safe into port. Sometimes the greatest danger is toward the last. "Prophecy [says one] is not intended to be like a lantern hung on the stern of the ship, shining merely on the waters behind." Such a light may amuse a sentimental passenger, but the pilot and the sailor look above, and also look ahead. Prophecy is indeed of blessed use when fulfilled, who denies that? But beware of confining it to this, lest you ignore much of God's revelation, and by your bad example teach others to do so, whose lot may be cast in more perilous times than your own.

While we *wait* on the Lord in the way of his judgments, let us be careful also to *watch* and to *work.* The Lord combines these three in the exhortation which he gives when predicting his coming, and the events which stand connected therewith. (Mat. 24:43–46; Lk. 12:35–38.) "Blessed is that servant whom his Lord when he cometh shall find *so doing.*" The subject of the Lord's coming and its accompanying judgments is most practical, and should waken us up to seek by all means to save some. Well has that loving, zealous spirit, Henry Craik, spoken: "The moment any doctrine so operates as to make us little in earnest about souls, either the doctrine is false, or we are perverting it." We believe that a fearful storm of wrath is *coming,* we know that a glorious salvation is *come.* While trusting alone in Jesus, let us tremble at God's word, and zealously testify to all, of the freeness and fulness of the great salvation.

"There are three things which sometimes dismay—looking within on our own hearts, round upon our enemies, and forward to what is coming upon the world. If you look in, and find your sin and guilt dismay, look back to the cross. If you look round, and are oppressed by the sight, look up to the enthroned Mediator. Not only look forward to the coming storm, but look beyond it. Beyond the troublous ocean of time is the continent of eternal glory, all bright with God's own light. Beyond the region of sorrow, trial, and conflict, rise the turrets of the New Jerusalem, where there shall be no more sorrow, tears, or death."—*John Cox.*

The Importance of Knowing the Time.

On an afternoon in summer, in the year 1865, all was as quiet as usual in the little town of Staplehurst, in Kent. Near to, or upon a bridge which spanned a small river, some artizans and laborers were busy at work. In a few moments all was changed, and tidings of a terrible calamity were flashing along the telegraph wires, summoning medical and other aid to the spot. What had happened? A few words explain all. To the utter dismay and terror of the workmen before referred to, an express train was seen coming at full speed. Efforts were made to warn the engine-driver that something was wrong ahead. He saw the warning, but it was too late; nothing could stop that swiftly moving train, filled with precious human lives. On, on it rushed to the place from whence some rails had been taken up for repairs, and in a moment or two more, engine, tender, and several of the carriages were dashed in horrible confusion over the bridge into the river below. Several persons were killed, many more wounded, and all filled with wild affright, never to be forgotten.

How came such an event to happen? *It was all for want of knowing the time.* The man in charge of the repairs made a mistake of two hours, and so was not *ready* for the coming train. Certainly he *ought* to have known the time. Though it *was* a tidal train, and its arrival varied each day with the state of the tide, yet he had plain printed directions, which he ought to have studied, and not to have depended on his own imaginings, recollection or supposition. Thus, through not studying his ample directions, many lives were sacrificed, a vast amount of misery inflicted, much property destroyed, and his own future life burdened with sad recollections of one fatal omission.

The chariot of God's judgment is on its way. Its sound may be heard in many grand prophetic utterances. The Lord himself is coming with his holy myriads—coming to execute judgment on his enemies, and to give rest to his troubled ones. The certainty of the coming of the great day of God has been telegraphed from heaven many times, in the most plain and positive way; and there is an important sense in which God would have us "*know the time,*" and in which we may "*see the day approaching.*"

There are three points of difference between this awfully-glorious and fast-coming event and the sad catastrophe to which we have referred. (1) All who will be in the heavenly train will be safe: the Lord will "bring them with him." (2) He will bring dismay and destruction on those who are out of sympathy with him, and who, hearing, do not heed his warning. (3) Those who are really watching and waiting for his coming do not know the exact time of that event.

How then, it may be asked, can it be said of even such, "knowing the time," and "ye see the day approaching?" It is not a chronological knowledge that is here spoken of. It is not "seeing" with any prophetic vision that is here referred to. It is a seeing with the eye of faith and hope; it is a spiritual and practical knowledge; and both these admit of indefinite increase, or they may be seriously weakened. Those "who know the time," its certainty, yet its uncertainty; its terribleness and its glory; those who, as they study "the sure word of prophecy," "see the day approaching," should be very watchful against all evil, and hopeful for all good, and should labor diligently with a view to the spiritual advantage of others, as well as for their own soul's blessing. All these things are set forth in the passages already partly quoted. (See Rom. 13:11–14; Heb. 10:23–25.)

What a mighty motive power does the coming of the day of the Lord, when rightly apprehended, exert on all true followers of Christ. We say emphatically, "*his day.*" Let us beware of setting this great motive aside, and neutralizing all the texts which refer to "the day," by supposing that Christians have nothing to do with *it.* "The day" and the coming are used interchangeably in God's word. (2 Pet. 3: 10, 11.)

We have need to "watch and pray always," not only as regards the Lord's coming itself, but as it respects ourselves, and our treatment of the doctrine. Rightly to "know the time" is to be so convinced of the certainty of coming events, and the importance of their issues, as to become in some measure what God calls us to be—awake to our dangers, alive to our privileges, anxious for his glory.

In the teachings of the New Testament respecting the Lord's coming, nothing is said to gratify curiosity, to produce undue excitement, or pander to mere sentimentality; but everything spoken has a direct bearing on the state of mind and *practical condition* of the saints. The terms "Be ye ready," "Watch and pray always," "Be ye like unto men that wait for their lord," are used by the Lord himself. A variety of words, setting forth what should be the position of saints, in which "waiting" and "patience" are prominent, are also found in the prayers and teachings of the apostles.

"Thou knowest not the time of thy visitation." Such was the tender lamentation of the Savior over Jerusalem. How many who hear the word of the gospel now are in a similar state! How important is "the present time"—"the accepted time!" If it is permitted to pass away without seeking an interest in Christ, how fearful will be the doom which follows!

Many years ago, we started in a carriage with some friends to go by train to London. We traveled leisurely, conversing pleasantly, thinking we had plenty of time. When within half a mile of the station, the train was heard approaching. "Surely," exclaimed the responsible person of the party, "my watch is wrong." This was the case, and we arrived at the door just as the whistle sounded for the train to go on. One of the party significantly looked at the friend whose "watch was wrong," and said, "Knowing the time!" Reader, see to it, that with so clear a revelation, and so free and urgent an invitation, you are not found at last among those who "neglect the great salvation," and who hear the awful words pronounced from within, "TOO LATE! TOO LATE!" No word is so red with the blood of souls as the word "NEGLECT." Pharoah, the man of the hard heart, said, "*To-morrow!*" The Holy Spirit saith, "TO-DAY!"

The Bible Class.

Raca.

Raca is about equivalent to "blockhead.' the offence is not in the words, but in the anger that vents itself in abusive expressions.

The Council.

The highest tribunal among the Jews composed of the chief priests, elders, scribes, seventy in number. This number being suggested probably by the seventy elders appointed by Moses. (Num. 11: 16.) It had both civil and ecclesiastical jurisdiction, and sentenced to death by stoning, to which was added in extreme cases of disgrace of burning the body. Under the Roman sway, sentence of death could only be inflicted by consent of the Roman magistrate. (John 19: 31.)

The Judgment in Matt. 5 : 22.

Many will supppose that this refers to the great day of judgment. Such a reference would be a very serious one, and the lesson taught would need little improvement. They did not, however, refer to this great tribunal, but simply to the petty, local court of their various cities, which had jurisdiction over some infractions of civil law, and could inflict death by the sword. All its decisions were subject to an appeal to the Council, or Sanhedrim. The judgment was established, (Deut. 16: 18.) Josephus says it consisted of seven judges, and was called the council of Seven. To be in danger of this was simply to be amenable to a civil court, as though the law of murder was simply civil. Thus these teachers set aside the law of God, "teaching for doctrines the commandments of men."

Hell Fire.

To the southeast of Jerusalem was a deep and fertile valley, called 'The Valley of Hinnom.' * * In this valley (Jer. 7: 31) did the idolatrous Jews burn their children to Moloch, and Josiah (2 Ki 23: 10) therefore polluted it; and thenceforth it was the place for the casting out and the burning of all offal, and the corpses of criminals; and therefore its name, 'The Gehenna of fire,' was used to signify the place of everlasting punishment. There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and supreme courts; and after these is set the the Gehenna of fire, the end of the malefactor, *whose corpse,* thrown out into the valley of Hinnom, was devoured by the worm or the flame. (Mk. 9: 44.) Similarly, in the spiritual kingdom of Christ, shall the sins even of thought and word be brought into judgment and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the judgment seat of Christ."—*Alford.*

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CHICAGO, - - - - - - ILLINOIS.

TUESDAY AFTERNOON, June 4, 1872.

The New York *Tribune* says:

Not one good man in ten, who repeats by rote the formulas of probable damnation, believes what he says, or takes the trouble to inquire whether he even believes that he believes. He may condemn great masses of his fellow-creatures with whom he is not acquainted to endless misery, but he always makes a reservation in favor of neighbor B or neighbor C, although neither of them thinks, in matters of faith, as he does.

In consecrating ourselves to God, our passions and lust should all be curbed and brought into subjection. We must pay especial attention to weak points, such as the passion for idleness, for evil speaking, foul words, fits of rage or bad temper, want of courage in maintaining our convictions of truth and bearing public testimony, praying our prayers, leaving out the earnest intercession for daily needed blessings. Our idolatry of objects of human love, our pride and self-seeking, the self-pleasing that sometimes crops into our works of charity—all must be sacrificed if we would be *consecrated*.

Foretastes.

The day of the Lord is at hand. It is "the day of judgment and perdition of ungodly men." It will commence, and overtake the world as a thief in the night. At any rate, from its nature, it cannot be very protracted. Judgment is the Lord's strange work, and a short work will the Lord make in the earth. Our Lord declares that, except those days were shortened, no one would be left alive in the world.

Now it is very noteworthy that of late years it has pleased God, in his infinite goodness, and according to his usual method, to give ample warning of what is coming, so that each one may prepare himself, so as to be accounted worthy to escape all these things that shall come to pass.

What more could he have done, than to give us an outline of the whole coming jugments, as he has done in the book of the Revelation? Yea, we venture to add, what statement could be plainer? though now men fancy that the Revelation is the obscurest book of the Bible. Nothing will more astonish mankind than the discovery which will shortly be made, that in simplicity, directness, literalness, and plainness, the word of God, and its prophetic portions, too, excels all other books, just as much as it excels them in all other qualities.

The Lord has always given ample warning before he inflicted his judgments. In the time of the flood he sent Noah to announce it, and even made known the length of the intervening period. Men gave no heed to the warning, not only because they disliked God, but also because it predicted an event in itself unlikely, and contrary to all the experience of mankind.*

Pharaoh, and the Egyptians, too, had full warning by the mouth of Moses and Aaron. So had the Canaanites, through the precurrent judgments of Jehovah. In the destruction of Sodom and Gomorrah the Lord gave some warning. And as for Judah and Israel what more warnings could he have sent? (Is. 5: 4.) So, also, with reference to the destruction of Jerusalem by Titus, the Lord Jesus gave ample notice and description.

And this is strikingly true, likewise, with regard to the impending judgments of the nearing day of the Lord. God has given, has been giving, and is giving abundant warning to all those, in Christian countries, who have ears to hear, and eyes to see, and hearts to feel. Through that modern agency, the press, faithful witnesses have been raised up in all parts of Christendom, and of the mission fields, to draw attention to the signs of the times. The gospel, as we are foretold would be the case (Mark 13: 10), is preached in all the world for a witness; after which the end comes.

There is still something more impressive. We refer to the facts which, duringthe last few years, have been loudly preaching. God has four sore judgments. (Ezek. 14: 21.) In a certain sense these have always, more or less, at intervals, been sent upon the rebellious children of men, but within the last few years they have multiplied in so extraordinary a manner, as to give special foretastes of what is coming, that every reflecting mind could not help asking what they mean.

As for the *sword*, although peace, thank God, has not yet been taken from the earth, have not the weapons of war flashed through the whole world? After forty years of peace, the din of arms began in Europe with the Crimean war; then followed the rebellion in India; next the Franco-Austrian war; then the tremenduous civil war in the United States; then the Austro-Prussian war; then the Franco-German war. Of all the minor conflicts it would take to long to speak; hardly a nation on earth has been altogether free from them. And as for the "rumors of wars," who can count them up? Earthquakes many of them extensive and disastrous, have shaken every part of the mundane frame. Famine, too, has done its work with more intensity, here and there; especially in India and Persia. Pestilences of different kinds have appeared in various quarters. At the present writing, small-pox, which had become rare, has spread over all Europe and America. Noisome beasts have not yet multiplied to any great extent; to prepare the way for their ravages, more widely extended desolations must take place; but, no doubt, in some places, even their ravages have been felt. The present condition of Persia is caculated to nourish the scourge.

Have not the sea and the waves been roaring more than before in the experience of man? Have not, to no small extent, already, the nations been perplexed, and men's hearts been failing them for fear of what is coming on the earth? This sign is not yet fully developed, but we plainly see it manifesting. Floods and hurricanes, on a scale of unprecedented magnitude, have prevailed in all parts of the globe.

It may be said that all this grows out of natural causes operating in the physical and moral world. Such is no doubt largely the case. But why should these calamities be so intensified, and multiplied in such an extraordinary manner just at this time?

The answer is not hard to find. They are specimens of what is coming—specimens of the results of man's wickedness—specimens of the judgments of the coming day of the Lord. *They are foretastes.*

The day of the Lord has not yet begun; it is only impending; therefore the judgments have not yet set in in their intensity. They have not yet become general, but they are plain foretastes of what is coming. They proclaim with clear utterance that the day of the Lord is at hand. And they are likely to increase. Nor is it probable that the present will be without these warnings.

Now we remind our readers that *fire*, likewise, is one of the ingredients in the coming wrath? Look at the first trumpet (Rev. 8: 7); and at the fourth vial (Rev. 16: 8.) In this repect the year 1871 made a special impression upon us. Its terrific conflagrations may not have seemed so striking to those at a distance as to us in America; yet, indeed, the whole world was moved by them. As is the case with other of the preliminary judgments of God, this fire judgment, too, has ere now appeared in the world; but, surely, not often, heretofore, in such an impressive manner. Where is such a conflagration on record as that of Chicago, on October 9th, 1871? The whole world stood aghast.

But to us the so-called prairie fires were still more remarkable. These, owing to the droughts, enveloped vast regions in smoke, and caused fearful devastation. We ourselves, though living at considerable distance from the chief seats of these fires, had experience of them; and at the place of our habitation, never had the atmosphere been so laden, so *thick* with smoke, in every direction, within the memory of living men. All were unanimous in this opinion.

Far more remarkable, however, than even the burning of Chicago, or the previous prairie fires, was the destruction which, in the very same moment of time, fell upon certain towns in Northeastern Wisconsin, and Western Michigan, some of which were separated by the whole breadth of Lake Michigan. Peshtigo, Menominee, Manistee, etc. were, at the same instant wrapped in a sheet of flame. This most remarkble phenomenon has not received the attention it deserves. As far as we know, it is unprecedented in the records of humanity. Or if there has been a similar phenomenon, it was on a much smaller scale.

The special feature of this case consists in the fact that these towns, and others, were not consumed in consequence of a fire that spread, as ordinary conflagrations, gradually, from house to house, as the inflammable materials are successively kindled by the advancing flame; the blaze was everywhere, at the same instant. The whole air was on fire. The testimony on this point is sufficient and convincing. Many persons were almost instantaneously killed, as if they had been pierced [illegible] fiery dart. To inhale the air was [illegible]. The details are harrowingly [illegible]resting; but they are familiar, and [illegible]ll readily occur to the minds of all [illegible]r American readers.

Some scientific men have supposed that the whole atmosphere, for many hundred square miles, was filled with electricity, or with some inflammable gas, which extended quite across the breadth of the lake. This may be so. The effect produced was certainly similar to what would have arise from such a cause. But whether natural or supernatural, the effect was the same.

Since the blast that smote Sennacherib's host, has anything like this been known in the earth? The Chicago conflagration was remarkable; but the Peshtigo fire was far more astonishing.

Amid the many startling events of last year there was none that impressed us more. And the reason was, because thus the Lord has given us a foretaste of the coming fire; seemingly the only judgment of which the world has not yet had a specimen.

It ought to be well understood and noted that the earth is at present getting foretastes of what is coming upon it. The day of the Lord is not yet here; but if these foretastes, sent in mercy to arouse a slumbering world, and to lead it to repentance, fail of their object, the Lord will not hesitate at the sterner measures he hasthreatened.

Let the world hear! Let all the inhabitants of the earth tremble! God is sending foretastes of the day of judgment. Shall we harden our hearts? shall we refuse to see, and hear, and feel, because war, pestilence, famine, flood, and flame have not yet become *universal?* God forbid! But if any man hardens his heart they will so become.

Beloved readers, let us take to heart the admonition of the Lord by the mouth of his prophet Zechariah (2: 2, 3): "Before the decree bring forth; before the day pass as the chaff; before the fierce anger of the Lord come upon you; before the day of the Lord's fierce anger come upon you; seek ye the Lord, all ye meek of the earth, which have wrought his judgment: seek righteousness: seek meekness: it may be ye shall be hid in the day of the Lord's anger!"

"Thus saith the Lord God: Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against Idumea."—*Prophetic Times.*

Phantom Limbs.

It has long been known to surgeons that when a limb has been cut off the sufferer does not lose the consciousness of its existence. This has been found to be true in nearly every such case. Only about five per cent of the men who have suffered amputation never have any feeling of the part as being still present. Of the rest there are a few who in time come to forget the missing member; while the remainder seem to retain a sense of its existence so vivid as to be more definite and intrusive than is that of its truly living member.

A person in this condition is haunted, as it were, by a constant or inconstant fractional phantom of so much of himself as has been lopped away—an unseen ghost of the lost part, and sometimes a presence made sorely inconvenient by the fact that, while but faintly felt at time, is at others acutely called to his attention by the pains or irritations which it appear to suffer from a blow on the stump or a change in the weather.

There is something almost tragical, something ghastly, in the notion of these thousands of spirit limbs haunting as many good soldiers, and every now and then tormenting them with the disappointments which arise when the memory being off guard for a moment, the keen sense of the limb's presence betrays the man into some effort, the failure of which of a sudden reminds him of his loss.

Many persons feel the lost limb as existing the moment they awaken from the merciful stupor of the ether given to destroy the torments of the knife; others come slowly to this consciousness in days or weeks, and when the wound has healed. But, as a rule, the more sound and serviceable the stump, especially if an artificial limb be worn, the more likely is the man to feel faintly the presence of his shorn member. Sometimes a blow on the stump will reawaken such consciousness; or, as happened in one case, a reamputation higher up the limb will summon it anew into seeming existence.

In many the limb may be recalled to the man by irritating the nerves in its stump. Every doctor knows that when any part of a nerve is excited by a pinch, a tap, or by electricity (which is an altogether harmless means), the pain, if it be a nerve of feeling, is felt as if it were really caused in the part to which the nerve finally passes. A familiar illustration is met with when we hurt the "crazy-bone" behind the elbow. This crazy-bone is merely the ulnar nerve, which gives sensation to the third and fourth fingers and in which latter parts we feel the numbing pain of a blow on the main nerve. If we were to divide the nerve below the elbow, the pain would still seem to be in the fingers; nor would it alter the case were the arm cut off. When, therefore, the current of a battery is turned upon the nerves of an arm-stump, the irritation caused in the divided nerves is carried to the brain, and there referred at once to all the regions of the lost limb from which, when entire, these nerves brought those impressions of touch or pain which the brain converts into sensations. As the electric current disturbs the nerves, the limb is sometimes called back to sensory being with startling reality.

On one occasion the shoulder was thus electrized three inches above the point where the arm had been cut off. For two years the man had ceased to be conscious of the limb. As the current passed, although ignorant of its possible effects, he started up, crying aloud, "Oh! the hand, the hand!" and tried to seize it with the living grasp of the sound fingers. No resurrection of the dead, no answer of a summoned spirit, could have been more startling. As the current was broken the lost part faded again, only to be recall by the same means. This man had ceased to feel his limb. With others it is a presence never absent save in sleep. "If," says one man, "I should say I am more sure of the leg which ain't than of the one that are, I guess I should be about correct."

Absurd mishaps sometimes remind men of the unreliability of these ghostly members, which seem to them so distinctly material. In one case, a man believed for a moment that he had struck another with the absent hand. A very gallant fellow, who lo[illegible] an arm at Shiloh, was always acute[illegible] conscious of the limb as still present. On one occasion, when riding, he used the lost hand to grasp the reins while with the other he struck his horse. He paid for his blunder with a fall. Sensitive people are curiously moved by the mental shock which comes from such failures of purpose. In one case the poor fellow, at every meal for many months, would try to pick up his fork, and failing, would be suddenly seized with nausea; so that at last his wife habitually warned him.

How remarkable must be the sense of the existence of the part lost is to be gathered from the fact that even after twenty or thirty years men are sometimes deceived by this sensation into acts which are founded on a moment of deception as to the real presence of the limb. Naturally enough, this is apt to be the case when first rallying the senses on awaking from sleep. "Indeed," says one sufferer, writing on this point, "every morning I have to learn anew that my leg is enriching a Virginia wheat crop or ornamenting some horrible museum."

But, while most men are thus conscious of a lost limb as still in place, the spirit member is never complete. The foot or hand are most distinctly felt, and then the ankle or wrist. The parts between these, and the knee or elbow, as the case may be, are seeming by indistinct or absent, and any missing parts yet higher up are total by unfelt. In some cases half a hand is gone, and only a phantom finger or two remain somewhere in the air, with an utter abolition of every other portion of the arm. Probably some of these curious facts depend upon certain of the nerve-ends in the stump being kept irritated, while others are perfectly sound and undisturbed. In accordance with those facts, the pains referred to lost parts are usually felt in the hand or foot, and very rarely elsewhere.—*Lippincot's Magazine.*

Paul's Ambition.

In Rom. 15: 20 we read in our common version, "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." In place of the words, "have I strived" Noyes has, "always earnestly desirous," the Bible Union revision, "being emulous," and Alford, "making it ambition." This then was the object of ambition which he here speaks of: to be a pioneer preacher, a foreign missionary, a founder of new missions to the heathen. This was the noble aspiration of the great apostle of the Gentiles.

Nothing Lost.

Mr. Laicus' in the *Christian Union* is responsible for this sensible idea: I called the other day on my friend Mrs. T., who has the finest collection of roses I ever saw. She took me out to see them—white roses, red roses, yellow roses, climbing roses, and roses in pots, the gay giant of battles and the modest moss roses, every species I had ever heard of, were there in rich profusion. Mrs. T. began plucking right and left. Some bushes with but a single flower she despoiled. I remonstrated.

"You are robbing yourself, Mrs. T." said I. "Ah," said she, "Mr. Laicus, do you not know that the way to make the rose buhs bear is to pluck its flowers freely? I lose nothing by what I give away."

This is a universal law. We never lose anything by what we give away.

Good Health as an Element of Success.

It is no exaggeration to say that health is a large ingredient in what the world calls talent. A man without it may be a giant intellect; but his deeds will be the deeds of a dwarf. On the contrary, let him have a quick circulation, a good digestion, the bulk thews, and sinews of a man, and the alacrity, the unthinking confidence inspired by these, and though having but a thimbleful of brains, he will either blunder upon success or set failure at defiance. It is true, especially in this country, that the number of contours in every community—of men in whom heroic intellects are allied with bodily constitution as tough as horses—is small; that, in general, a man has reason to think himself well off in the lottery of life if he draws the prize of a healthy stomach with a mind, or a prize of a healthy stomach without a mind, or a prize of a fine intellect with a crazy stomach.

But, of the two, a weak mind in a herculean frame is better than a giant mind in a crazy constitution. A pound of energy with an ounce of talent will [illegible]chiev greater results than a pound [illegible] talent with an ounce of energy. The first requisite to success in life is to be a good animal. In any of the learned professions, a vigorous constitution is equal to at least fifty per cent. more brains. Wit, judgment, imagination, eloquence, all the qualities of the mind, attain thereby a force and splendor to which they could never attain without it. But intellect in a weakly body, is "like gold in a pent swimmer's pocket." A mechanic may have tools of the sharpest edge and highest polish;

hat are these without a vigorous
nd hand? Of what use is it that
mind has become a vast granary of
edge, if you have not strength to
he key?—*Sel.*

Christ and his People.

1 Cor. 1 : 30.

e are three interesting truths suggest-
e—Union with Christ; Communion
hrist; and, God the author of both.
n.—Ye are in Christ Jesus. This is
al way of describing the connexion
xists between Christ and his people.
ferent from all the other ties which
between God and his other creatures.
nion of a peculiar kind. It began on

He joined himself to us in the eter-
enant, undertaking for us, and become
safety. He joined himself to us more
when he took our nature, and became
r of our flesh and blood. He brings
on to its completion, when he knocks
loor, wakens us up to open to him,
e comes in and sups with us, and we
n. This union has a beginning also
side. We feel our need of him, we
n, we find him, we hold him fast and
let him go. Many things confirm
ear this connexion; common nature,
sanctifieth and they who are sancti-
all of one;" he is not ashamed to call
ren: "common trials, "he was tempt-
things like as we are, yet was with-
" mutual knowledge, he says, "I know
p:" and we say, "I know him in
I have believed:" mutual choice, he
I have chosen you;" and we say,
have I in heaven but thee?" sacrifices
another, he became poor that we
e rich, and we take up our cross,
', and follow him; they live in one
"Abide in me, and I in you;" they
one another, "he ever liveth to make
sion for them," and they live, not for
ves, but for him who died for them
again. They sympathise with one
"In all their afflictions he is afflict
! they make his cause and interests
n: they long for one another. He
Father, I will that they whom thou
en me, be with me and behold my
and they cry, "Come Lord Jesus,
uickly."

: think that there is something pecu-
nder in the confidence in his people,
hrist expresses to his Father. He
well how divided their heart is here,
constantly self and idols come as
etween them and him, but he knows
when they see him face to face, they
k of none but him, look at none but
ice and glory in none but him.

Bride eyes not her garment,
it her dear Bridegroom's face;
will not gaze on glory,
at on her King of Grace.
on the crown he giveth,
it on his pierced hand,
Lamb in all the glory
f Immanuel's land."

are useful to one another: without
would perish, and without us he
me short of his highest glory. He
the vine without its branches, the
hout its members, who are its body,
s. It is an everlasting union; death
uts an end to all other connexions,
lissolve this. Put all these things
, and think how honorable and blessed
it yours?

union with Christ.—"He is made
wisdom, and righteousness, and sanc-
, and redemption." Christ is all
God he has infinite wisdom, and
no searching of his understanding.
ator, in him dwell all the treasures of
and knowledge. But he has this
for his people, it is one of the gifts
e has received for men, even the
s, and he communicates it unto them.
"I am the Light of the world, he
oweth me shall not walk in darkness,
have the light of life." It is only
n that we get the knowledge of our-
f sin, of God, and of eternal things.
owledge is practical, it leads to repent
to the Lord, to count all things as
him, to flee temptation, mortify the
l look to things eternal. Any knowl-
t does not come from him, is only
ht, and will neither quicken or save.
eousness.—We have no righteousness.
erdict is, There is none righteous, no
But Christ is our perfect right-
s. By his holy life of obedience, and
ing death, he has finished the trans-
, and brought in everlasting right-
s. It is in this spotless robe that he
s in the heavenly temple, and he
with all who will accept it. When
ays with Ruth, "Spread thy skirt
, for thou art a near kinsman, thou
right to redeem," then immediately
ds his skirt over them, they get a
ne, sons and daughters of the living
ey get a new nature, born again of
hey get a new standing before the
l, so near, so very near to God, dearer
not be.
fication.—Christ is the Only One,
t holy thing which is the Son of God.
w not sin, in him was no sin. He
redeem his people from all iniquity,
make them like himself in holiness.
this by his cross, wherein God con-
and crucified sin in the flesh; he
y the gift of his Spirit, who dwells in
ever, and is the constant uncompro-
antagonist of the flesh; he does it by
his people willing to take part in
ard warfare, so that they deny the
d mortify, crush, starve it with its
s and lusts. He carries on this work through life, and will certainly perfect that which concerneth us.

Redemption.—What is this? Is it not implied in what has already been said? No; there are two enemies yet to be destroyed, death and the grave. Christ will do this at his coming. He will swallow up death in victory, his dew will be as the dew of herbs, and the earth shall cast forth her dead. This will be the completion, the consummation of all. Christ is waiting for this, it is his patience. The saints are waiting for it, though some of them do not know it, for none of them will be satisfied until they awake in his likeness. The whole groaning creation is waiting for the adoption—to wit, the redemption or resurrection of the body, for then the creature itself shall be delivered from the bondage of corruption, into the liberty of the glory of the children of God.

God the author of our union and communion with Christ—"Of him are ye in Christ Jesus." In eternity he gave us to Christ. In time he moved our hearts to come to him. He is the husbandman, and puts in each branch. He is the keeper; none is able to pluck us out of his hand. "Kept by the power of God through faith unto salvation." Don't we feel in our own hearts that this is true? We remember the time when we were without Christ, enemies to God, and without hope in the world. We see some of our old companions in sin, who enjoyed the same or greater advantages, still asleep in worldliness, drawn unto death, and ready to be slain. What has made the difference? Do not our hearts gratefully exclaim, By the grace of God I am what I am? But farther, it is God who makes the fulness of Christ circulate and well up into us. He has much to do in us and with us, to get us fully and freely to receive the unsearchable riches of Christ. We have all of us by nature a self-wisdom, self-righteousness, self-strength, and self-worth which are ever antagonist to the provisions of grace. It is God who graciously subdues these rebels, and makes Christ's people willing to be filled with the fulness of their Lord. "He weans us from the milk, and draws us from the breast," and so like little children, we hang only and wholly on Christ.

"A guilty, weak, and helpless worm,
On thy kind arm I lean."

There is a precious Savior, but it is God alone who can bring us to him, and make him to us all that we need. Don't we greatly overlook this truth? and yet it is God's great aim to raise up a race of beings who shall be the humblest and most dependent, and as a consequence of this, the highest, the most glorious, the rulers in the universe. Are we not apt to think that when we have found Christ, his fulness will flow into us as a matter of course? But God alone can cause this inflow. Look at the tree in winter; its root is sound and lively, yet there is no upward transmission of sap. Spring must come with its warm sun and refreshing showers, and then the juices rise to the utmost bough and leaf. And so it is God who transfers Christ's fulness to each of his people, according to their various measures.—*John Milne.*

Prayer.

Prayer should be connected with watchfulness. Matt. 26: 41: *Watch and pray* that ye enter not into temptation. Mk. 13: 33: Take ye heed, *watch and pray:* for ye know not when the time is.

Mark 14: 38: *Watch ye and pray,* lest ye enter into temptation. The spirit truly is willing but the flesh is weak.

Lk. 21: 36: *Watch ye therefore, and pray* always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Col. 4: 2: Continue in prayer and watch in the same with thanksgiving.

1 Pet. 4: 7: But these end of all things is nigh at hand, be ye therefore sober, and watch unto prayer.

It is the duty of all Christians to pray in secret.

Mat. 6: 6: But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret; and thy father which seeth in secret shall reward thee openly.

Mk. 1: 35: And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed.

Mk. 6: 46: And when he had sent them away, he departed into a mountain to pray.

Luke 5: 16: And he withdrew himself in the wilderness, and prayed.

Luke 6: 12: And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

Acts 10: 9: And on the morrow as they drew nigh unto the city, Peter went up upon the housetop to pray.

Acts 10: 30: And Cornelius said. Four days ago, I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing.

Secret prayer is the grand means of maintaining communion with God and keeping alive the power of religion in the soul. Without this the ordinances degenerate into formality, and men continue devoid of life, strength and comfort in the midst of them. (Scott.) True and acceptable worship does not depend upon the particular time, or place, or posture, or company, or language, in which it may be performed. It may be offered in silence and secret, beyond the reach of human eye or ear. (Brewster). Whenever we set up any great or weighty business, we must be sure to follow our Savior's steps, in setting some time apart, proportionably to the business we undertake, wherein to ask God's council, and desire his direction and blessing in the most serious and solemn manner that we possibly can. (Beveridge.) It not being positively determined how often we are to perform this duty, it must be left to the discretion of every person to decide this question for himself. Those who have the advantage of easy circumstances and much leisure are to look upon themselves as bound to consecrate a large share of their time to the immediate service of God. But if the circumstances his providence has allotted us in this world be such that we cannot, without prejudice to the necessary business of our lawful callings, retire so often as we would otherwise do, the maxim which the apostle hath laid down in another case will hold equally true in this: If there be a willing mind, it is accepted according to that a man hath, (2 Cor. 8: 12) and not according to that he hath not. (Hole).

Christians should pray for one another.

Acts 12: 5: Peter therefore was kept in prison; But prayer was made without ceasing of the church unto God for him.

Rom. 1: 9: For God is my witness, whom I serve with my spirit in the gospel of his son, that with out ceasing I make mention of you always in my prayers.

2 Cor. 1: 11: Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

2 Cor. 9: 14: And by their prayer for you, which long after you for the exceeding grace of God in you.

Eph. 1: 15, 16: Wherefore, I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers.

Phil. 1: 3, 4, 9: I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy. And this I pray that your love may abound yet more and more in knowledge and in all judgment.

Col. 1: 9: For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.

1 Thes. 1: 2: We give thanks to God always for you all, making mention of you in our prayers.

1 Thes. 5: 25: Brethren pray for us.

2 Thes. 3: 1: Finally brethren pray for us, that the word of the Lord may have free course, and be glorified.

2 Tim. 1: 3: I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day.

Philmon 4, 22: I thank my God, making mention of thee always in my prayers. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

Heb. 13: 18: Pray for us, for we trust we have a good conscience, in all things willing to live honestly.

Intercessions for the welfare of others form a natural part of prayer. The sincere worshiper is not to consider himself as a single being confining his concern wholly to himself. (Blain). If you feel for perishing sinners you will commend them, with tears, to the mercy of God. Our prayers shall be for all, especially for the holy brethren, that is, the church. (Zanchius.) Polycarp, "heartily recommended to God the state of the church throughout the world." The apostle's prayer for Philemon and the church in his house is one which we ought to use in behalf of all men, in whatever circumstances they may be placed; "Grace be to you, and peace, from, God our Father, and the Lord Jesus Christ," for in this he prays for the favor of God and Christ, and all prosperity to them, which the Hebrews were accustomed to call by the name of peace. (Grotius.) This comprehends deliverance from all evil, restoration to God's favor, and all holiness and happiness in time and in eternity; and there are blessings which we ought to pray for to others as we wish for them to ourselves. (Whyte.)

C. C. Marston.

The Hope of the Dead.

"Of the hope, and resurrection of the dead I am called in question. (Acts 23: 6.)

"Death is the cessation of vitality in that which possessed it. The extinction of life." (Webster.)

In death there is no consciousness. The dead praise not the Lord, neither any that go down into silence. (Ps. 115: 17,) Here we are informed that those who would otherwise praise the Lord are prevented from doing so by death. Then the thought that death enables man to praise God with greater freedom is incorrect. Solomon says: "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." (Eccl. 9: 10.)

In death, "also their hatred, and their love, and their envy is now perished." (Eccl. 9: 6.) Then, though the proof from sacred Scripture is absolute that "the dead know not anything;" that their condition is one of unconsciousness, yet are they resting in hope. David said: "My flesh shall also rest in hope." Solomon says: "The wicked is driven away in his wickedness; but the righteous hath hope in his death;" not merely at his death but in his death he hath hope.

What is the hope of the dead? An answer from inspiration is most satisfactory. "Thou shall call and I will answer thee; thou wilt have a desire in the work of thine hands." (Job 14: 15.) "Though after my skin [which the boils had already taken from him] worms destroy [the rest of] this body, yet in my flesh shall I see God." But, say you, this is an expression of the hope of a living man! Very well; hope is expectation and desire. An expectation which cannot be disappointed, is everlasting. It never fails till that which its possessor looks for is realized. So our expectation lives during the night of death, and in the resurrection morn is accomplished. Our desire for everlasting life, and our expectation of obtaining it, is based upon the promise of Jesus to raise the dead. Then our hope of future life—after death—is only by a resurrection to immortality. Hence the wording of our text; "Of the *hope* and *resurrection* of the dead."

The hope of the dead, then, is for life. The way to the accomplishment of that hope is resurrection. As they are entering that land of darkness, they lean on him who said: "I am the Resurrection and the Life;" who also declared: "I will raise him at the last day." It was for this hope that Paul was called in question. Everywhere this man of God declared this to be his hope. He plainly showed the untruthfulness of the prevalent philosophy, and in so doing brought against himself the opposition of the schools that claimed the natural immortality of man. The Jewish Pharisees, who professedly believed in the resurrection of the dead, were among the opposers of the gospel, because the apostles used the doctrine of the resurrection as inseparably connected with the power of the Prophet of Nazareth. Paul was regarded as a setter-forth of strange gods, because he preached Jesus and the resurrection.

For eighteen centuries the scene has changed but little. The faithful ministers of Christ, who to-day claim and preach the literal resurrection of the dead, and the necessity for the return of God's Son from heaven, to accomplish that resurrection, are among the despised of earth. But they are a God-honored band, and stand associated with Jesus, and the prophets, and apostles, who in years so long gone by, stood to defend the same precious truth. In the day when Zion's King shall come, this honored host will stand complete in him, who, in the days of their trial, weakness and mortality, was their hope; and for whose name they were so frequently called in question, and as frequently showed their loyalty to him, the dearest object of their heart's affection.

Brethren, let us emulate their example. Let us show the same fidelity to the truth and hope of the gospel till the hope and resurrection of the dead shall be accomplished, and we be gathered to our everlasting home.

J. R. Preston.

EDITORIAL GLEANINGS.

Br. and Sr. Wm. A. Durand have removed from Connecticut to Saratoga Springs, N. Y., and are ready for work wherever a door may open.——Br. E. McCullock baptised three souls at Nevada, May 12, and three at Norwalk May, 26. The cause in Ohio is rising in all directions.——Br. Marshall McCullock wishes to correspond with the brethren in the Neponset District of Northern Illinois Conference in regard to reviving the Quarterly Meeting of that division of the Conference. Address him at Ionia, Ill.

The Times.

AT HOME.

" " " James Gordon Bennett died Sunday morning. He was a Roman Catheolic, and received the ministrations of that church in his dying hour. He died of old age.

" " " Central Illinois suffered from a miniature deluge Saturday night. At Springfield six inches of rain fell in nine hours. The damage to growing crops must be considerable.

" " " A water-spout broke last Wednesday in Dakotah, and submerged a large tract of ground to the depth of from 8 to 30 feet, and doing considerable damage.

" " " After a long and laborious investigation into the alleged frauds in the affairs of the Methodist Book Concern, the Special Committee made a report yesterday. Summed up briefly, the Committee's report is as follows: The business methods of the department afforded opportunities for frauds which were taken advantage of by subordinates; there has been great lack of system in the book-keeping of the house; the losses sustained are not large enough to impair the capital or financial standing of the Concern; there is no evidence that any agent or assistant agent has been implicated in any frauds on the Concern: the present methods of keeping accounts, though imperfect, are reasonable safeguards against dishonesty: purchasing paper through James P. Porter and the business transaction with Brown Brothers & Co. are both denounced as improper and unauthorized; the Committee have no opinion as to the trustworthiness of the financial exhibit made by the agents of the Book Concern to the General Conference. Furthermore, the Committee find that frauds were committed in the bindery and the manufacturing department while Hoffman was in charge. We have already alluded to the extraordinary performances of this man; and, certainly, his doings justify the charges made by Dr Lanahan. The report is before the General Conference, which will discuss it to-day. But we cannot help congratulating the Conference on the strength of that financial condition which, according to the Committee, can withstand the assaults made on it by such men as Hoffman is proved to be. —*N. Y. Tribune.*

ABROAD.

" " " The reports of the fearful disaster to the Seal fishing fleet by which 4,000 men lost their lives is not confirmed. It was doubtless a gross exaggeration of a sad though much less fearful loss of life in the wreck of a few vessels.

" " " Persia—the name that once called up visions gorgeous and rich—is still suffering from the terrible famine which has raged so long. Business has been almost entirely given up, and the country is fast becoming depopulated. Of the comparatively few remaining not one twentieth part can be fed by home produce, and unless outside aid is rendered the suffering will be unprecedented. England sends a ship-load of supplies this month, and other countries will follow her example.

Conference Minutes

Wisconsin.

The Q. M. held in Zion's chapel, Springville, Wis., May 4, 5, commenced Saturday p. m. Some pronounced it the best they ever attended. The attendance was good but not large. The order of the exercises was as follows. At 2 p. m. preaching. Text: "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." (1 Tim. 2: 8.) At the close of the sermon a Sunday School was organized. All seemed pleased with this arrangement. I may say "the people had a mind to work." Preaching again in the evening from Dan. 12: 1.

Sunday morning at 9: 30, love feast, and good to be there. Many spoke of the wonderful love of God to them, and their families, and friends, saying they took pleasure in bearing the reproach of the gospel while waiting for Jesus. Preaching from Rev. 16: 13, 14. The three unclean spirits, and their work in bringing about the time of trouble was adverted to. After the service we repaired to the water and baptised two believers in the name of Jesus.

Preaching in the evening before the communion; text in Lam. 3: 26. It is good that a man should both hope and patiently wait for the salvation of the Lord. There seemed to be a deep conviction on the minds of the audience, that the time of trouble was near, and it is therefore good to hope and quietly wait for Jesus. I had no help in the ministration of the word but the Master's.

P. W. Hough.

Advertisements.

The Estey Organ. Any person wishing to procure a splendid, new, Estey Organ or *Melodeon*, of the $300 pattern, at a great bargain, can learn particulars by addressing this office.

"The Home Shuttle." We can give a good bargain on two or three excellent Sewing Machines, if application is made soon. Address this office.

The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to The Times can have it at $1 a year. Address this office.

The Record. A first class, illustrated, practical magazine. Unique and desirable. Volume I will commence in June. $2 a year. The Times and *Record* one year for $3.
H. V. Reed, Publisher, 9 South Canal St. Chicago.

When & How; or a collection of the more recent facts and ideas upon raising healthy children. By D. Newcomb, *M. D.*
A strong, common-sense, and hence valuable work. Sent by mail, post paid, $2. For sale at this office.
Favorable terms to agents by the Publishers, A. W. Penny & Co. 66 South Canal St. Chicago, Ill.

FRUIT FARM

FOR SALE!

Consisting of *ONE HUNDRED and TEN ACRES*, fenced into twelve fields. Large and commodious farm house, with good cistern; barn and cistern, good out buildings, large three story shop and tool-house—first story for making cider and vinegar, second story tool-room, third story box manufactory.

Seven Tenant Houses. Three Running Soft Water Springs. Eighty Acres in Fruit, and Mostly in Bearing.

Thirty-three Hundred Apple Trees; Thirty-six Hundred Peach Trees; Three Hundred Pear Trees. A lot of Cherries, Apricots, Nectarines, Mulberries, &c., &c.

Five Acres Strawberries; Three Acres Raspberries. Peach Nursery of 25,000 Stocks. Thirty Acres in Corn.

House is surrounded with a beautiful lot of Evergreens, with a large flower garden. Close to meeting houses and school house. Climate delightful. Trees loaded with peaches and apples. Near two Railroads—the Illinois Central on the East side, and the Cairo and St. Louis Railroad on the West side.

20 ACRES of the Best of TIMBER.

Will sell for one hundred dollars per acre—part cash, part time; or exchange for other real estate in suitable localities. I will also sell or trade teams, wagons, stock and tools, if parties want them.
Refer to Eld. P. Burr, or Eld. J. V. Himes, of Chicago, or Eld. W. McCulloch, New Rutland, Ill.

Address: *W. L. HIMES*, 11 South Canal St., Chicago, Ill.; or J. S. LAWYER, Cobden, Union Co. Ill.

The Christian Life.

Songs by the Way.

"The statutes have been my songs in the house of my pilgrimage." (Ps. 119: 54.)

I'm a pilgrim, and my journey were a desert one and drear,
But for streams along the pathway,—precious springs of wayside cheer;
Flowers in barren places blooming,—pictures treasured of the skies,
In the sweet home country shining, where the Father's mansions rise.

I'm a pilgrim, and at nightfall, when my weary feet are spent,
All unsandalled and ungirded in the stranger's lonely tent,
I resume my harp and sing, while my heart selects the theme—
Not from loves that grow around me—not the poet's idle dream;

But from ones whose inspiration was the breath of Zion's mount—
Bards that drank the living waters of Shiloah's sacred fount;
And I waken in the sleep-hours, and my heart repeats the strain;
Do I sing, or do I listen to an angel's sweet refrain?

I'm a pilgrim; night and morning bear me farther on my way,
To the home land of my soul, in the bright, eternal day;
But the way has rests of joy, while thy laws my thoughts engage,
For "thy statutes are the songs of my house of pilgrimage."

I'm a pilgrim, and in vision do my yearning eyes behold
Where "jasper walls" and "pearly gates" the blessed ones infold;
And I'll drop my staff with triumph as I near the latest stage,
While the victor's song shall crown all the songs of pilgrimage.
—*Sel.*

The Short Candle.

As I sat in my chamber, I saw a little girl working by the light of a candle. It was burnt down almost to the socket. I perceived that she plied her needle very fast, and at length I overheard her saying to herself, "I must be very industrious, for this is the only candle I have, and it is almost gone."

What a moral there is, thought I, in the words of this child! Surely I may learn wisdom from it. Life is but a short candle. It is almost gone and I have no other. How earnestly engaged should I then be in every duty of life! While I have the light of life, how careful should I be to perform everything enjoined by my heavenly Master!

I ought to be in haste to work out my own salvation with fear and trembling, knowing that when this light is extinguished, there is no other allowed to mortals for preparation.

I ought to be alive to the eternal interests of my fellow creatures, working while it is called to-day, striving to bring sinners to the Lord Jesus Christ; for my brief candle is soon to go out, and there can be no conversion of sinners in another world.

I ought to be unceasingly active in every act of benevolence, making as many happy as I can, relieving the miserable, and doing good to all within my reach; for this light is soon to be put out, and in the other world the miserable and suffering will be beyond my reach.

I ought to use every talent for the glory of God and the kingdom of Christ, working the works of him that sent me, while it is day, because the night cometh in which no man can work.—*Sel.*

Unnoticed Riches.

We remember to have heard, many years ago, a short story with a great moral. The story runs thus: When gold was first discovered in North Carolina, every man in the region roundabout began to look with new interest upon the rocks and the earth. An old gentleman had lived many years in a common log dwelling, the space between the logs being daubed—as the local term is—with mortar made of native mud. Looking one day with a careless gaze at the walls, he saw a singular scintillation here and there in the mortar; looking more closely, he discovered the shiny particles all through the mass in every cranny; a more thorough investigation revealed the astounding fact that his old log cabin was daubed with the golden mortar!

The moral is longer than the story. Our hero was rich, without knowing it or appreciating it; he has become an exemplar of a great truth without any intention. Who knows how often he had sighed at life's hard task or groaned under its burdens? Who will say that he had not looked with envious eyes upon more prosperous neighbors, and indulged in ungrateful repinings at his hopeless toil and ill-success in life? And all the time he owned a mine of precious metal, was master of coffers full to their utmost capacity, kept within golden walls. But his eyes were closed; he saw not the glitter of the treasure, read not his title in fee simple to the lavished wealth around him, perhaps dreamed of poverty in his golden abode.

Many there be like this unconscious Crœsus. The air is laden with mercies, yet they breathe heavily and complain of its oppressive impurity. The earth smiles with beauty and bounty, yet they perceive no comeliness in it, and murmur at its sterility. They call life bitter because they will not partake of its sweets. Their lot is hard because they would not have it otherwise. They never enjoy the smiles of fortune because they always look for its frowns. They call God a hard master because he demands labor while he promises wages. They live without grace and die without hope because they open not their eyes and their hearts to the light and the love of God. —*Sel.*

The First and Second Advents of Christ.

About the time of Christ's first Advent, both the Jews, and also many of the heathen nations, were looking for the appearing of some great personage. On this point Nevins, in his *Biblical Antiquities*, p. 252, says, "Not only was the expectation of the Messiah universal among the Jews, but there was, likewise, a general agreement about the *period* when he might be looked for. Ancient prophecy had pointed to the *time*, as well as the *place*, of his appearance. (Gen. 49: 10; Dan. 9: 24–27.) It came to pass, accordingly, that in that very age in which our Savior appeared on earth, the people were expecting the promised Deliverer as just at hand. The opinion prevailed, that the time was then come for all to look for the speedy accomplishment of the sure word of prophecy on this subject. Thus Simeon and Anna, and many more in Jerusalem, we are told were waiting. The Samaritans united with the Jews in this hope, and seem, on the whole, to have juster notions than they had of the character of the Messiah. (Jno. 4: 25, 29, 42.) Nor was the expectation confined to the land of Palestine. The Jews being scattered at that time into many foreign countries, caused it to take root in other regions: so that there came to be a general idea through the East, that a great prince was about to rise out of Judea in its low estate, who should obtain supreme dominion in the world. This fact is mentioned by two of the most respectable heathen historians of those times. It was foretold also by the Spirit, that the Messiah should have a fore-runner, to come immediately before him, and prepare, as it were, the way for his manifestation."

Doubtless God sent forth his Spirit to prepare the minds of men for this great event. These expectations were not disappointed. Christ came the promised Savior of the world.

With regard to his first advent, several points are worthy of notice. 1. It had been foretold by many prophecies. 2. Prophetic periods were given pointing to about the time when it should occur. 3. At about the time those prophecies were fulfilled, it was a universal belief, that some great man was about to appear in the world. 4. It is prophesied that a messenger should come before him to proclaim his coming. 5. That messenger came at the right time and did his work. 6. Before that time, no such messenger ever came proclaiming the advent of the Messiah; nor did the people, previous to this time, have any expectation that his coming was near at hand. 7. But when the prophetic periods were accomplished, when the messenger had come and delivered his message, when the minds of the people were prepared for it, then Christ Jesus our Lord came and fulfilled his mission.

Now if we notice carefully, I think that we shall see that similar events will occur at his second advent with a like result. 1. It has been foretold by many prophecies. (Heb. 9: 28; Matt. 24: 30, 31.) 2. Prophetic periods have been given, pointing to about the time when it will occur. (Dan. 2: 7; 8; Matt. 24; Rev. 12: 14, &c.) 3. The prophets declare that just before his coming, a message will go to all the world, to proclaim the approach of that event, as John proclaimed the first. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." (Joel 2: 1.) The same message is foretold in Rev. 14, 6, 7, where an angel with a loud voice proclaims to all nations, "Fear God, and give glory to him; for the hour of his judgment is come." 4. The prophetic periods pointing to the second advent have now within a short time been fulfilled. Again we find the same universal belief, or feeling, pervading all minds, that some great event is about to transpire. Thousands are anxiously looking for the advent of their Lord, as was good old Simeon of old. Nor is this expectation confined to Adventists alone. Statesmen, politicians, worldlings, infidels, learned and unlearned, rich and poor, all agree that some great event is just about to occur. This is the universal sentiment of all minds. True they do not all agree as to what that event will be: some think it is one thing, and some another; but all instinctively feel that some mighty revolution is just impending. By turning our eyes to the prophetic word, we may all know what it is: viz., the coming of Christ and the end of the world. 5. The predicted messages of warning to the world which was to usher in the end of the world, and the second advent of Christ has been sounding for over twenty-five years. For this length of time, scores and hundreds of voices have been unanimously proclaiming in tones of thunder, to all nations, that the end of all things is at hand. Papers, books and tracts by the million, have been scattered in all parts of the world proving that Christ is about to appear. These are facts which the most determined unbelievers cannot deny. 6. It is a fact worthy of attention, that no such proclamation ever before went to the world. Never till this present generation did a person or persons arise saying that the last generation had come; but now we find thousands everywhere agreeing and saying that the last generation has come. 7. Will all these prophecies, warnings, and expectations, fail? We answer, No. Just as surely as they did not fail in the first advent, so surely they will not fail in the second. Yes, Jesus is coming, his advent is nigh, he will not disappoint his people. Now is no time to be discouraged. Let us watch and pray, and hold on to our faith a little longer, and we shall obtain the victory.—*Review and Herald.*

From South Carolina.

Some kind friend has sent me a package of THE TIMES, I suppose for general distribution. It shall be attended to. Please accept my grateful thanks for them. All these papers, pamphlets and tracts, are eagerly sought for and read by the people, and they have made many converts, and are making many more from *Plato* to *Paul*, from the *Traditions* of the Fathers to the simple plain teachings of God's holy and blessed Word. None of the churches are giving the people anything to read, only at very high prices. The great majority of them are poor and not able to buy; and when you come across a religious book, its contents are based upon the same foundation that *Mormonism, Swedenborgism, Spiritism, Universalism, Eternal life in torment* and every heathen *temple* and *idol worship upon the face of the earth*, (viz.) Immortal-soul-ism. Let all the churches in Christendom expunge this master stroke of the devil and Plato from their creeds and teachings, and all these horrid systems of superstition and infidelity, would fall flat to the ground in one day, and the truth, life and immortality only through faith in our Lord Jesus Christ, would roll like a sea of glory from pole to pole. As it is, we must be valiant for the truth, amid all these opposing and conflicting creeds and systems. We must not yield one inch from the plain common sense reading of the holy Scriptures. Said Luther, "Beware of Origen and the whole of that Alexandrian school. If you follow them you will be Sophists. If you follow the common sense of the Bible you will be divines."

I am truly glad to see my dear brother, that you are fully alive to these great matters, going to and fro here and there and almost everywhere praying and preaching and writing and traveling day and night, putting the trumpet to your mouth and blowing long and loud in the ears of a dying world and slumbering church to wake them up to look upon the signs of the speedy coming, wondrous and personal advent of the King of kings. Thank the Lord for that grace and power that so wonderfully sustains you.

Correspondence.

EDITOR'S JOURNAL.

WEDNESDAY, May 15. To-day Br. Wright took me out among the farmers, and into some parts of the "burnt district." It is the greatest wonder that they were not all swept away by the flames which surrounded them. But constant care and watchfulness, by the blessing of God, saved most. The lands in all the region of Marlette are rich, and people are fast settling, and making excellent farms. The forest is slowly disappearing before the ax-man and the fire. The land is cheap, and the poor, or those who have inadequate means, can, with industry get good homes in a short time.

We visited a number of families, and spoke to them on the things of the kingdom, some of whom, we hope, will choose the good part that shall not be taken from them. I spoke at night on true Christian character, and the reward of the saints. (Ps. 37: 11.) The interest and the attention was good, and we have signs of faith.

THURSDAY, May 16. To-day Elders Durand, Hicks and Barlow came in to see and help us. They came thirty miles on foot. They are real workers. Br. Wm. C. Hicks was converted at the tent meeting here under Brn. Wright and Durand's labors. He had been a gambler and a fast young man. His conversion was thorough. He soon entered the ministry, and now has a circuit, and is doing a good work. He brought Br. Barlow with him, who has lately received the light, and will now become a fellow laborer. He has been a preacher among the United Brethren, but repudiating the doctrine of endless misery he could not remain longer with them. We hope he may become useful in this field where help is so much needed. Br. Durand is doing a good work in his field in Huron county, and is appreciated by the churches. The fire laid a portion of his circuit desolate, and impoverished the churches, so that his support has fallen off in part. But still he works on, and will be sustained.

I spoke at night on the completeness of redemption, from Is. 44: 21, 22. "I have blotted out thy sins." Brn. Wright, Paton, Hicks and Durand followed me in touching appeals to the unconverted, when quite a good number rose for prayers, confessing the Lord. It was a season of deep and solemn interest. The Lord is with us indeed. I am surprised at the work that is being done in all this region. A wide door is open, and wherever our brethren go they meet with success in the conversion of souls, and organization of churches.

FRIDAY, May 17. We have been visiting again to-day among the farmers, who much appreciate our calls, songs and prayers. It so turned in our walks to-day, that we all met at the house of Br. J. Rector, where we had a Bible conversation on the divinity of Christ, the millennium, coming of Christ, and the destiny of man. It was a kind of a "ministers' meeting," and I trust a profitable one. The young men crowded me with questions which I answered as far as I could by the Bible. These young preachers are sharp, and are ready to speak intelligently on the great themes of the Advent, and the doctrines involved. They are mostly men of "One Book." I do not wonder at their success. Br. Paton, of Almont, Mich., has the advantage of some culture connected with a consecration to unpopular truth. He will honor the cause wherever he may be called to labor. He has a clear logical mind, and can entertain the best class of hearers by sound discourses. I hope his health will allow him to fill the stations to which providence may call him.

At 5 p. m. visited Mr. Albertson. He is not a professor of religion, but has been efficient in introducing the truth here, and in building the new Advent Christian Chapel. He is a fine gentleman, and I hope is "not far from the kingdom." He took his farm here in the rough, and has made the wilderness and the forest bloom. He has now one of th farm homes. So much for persevering industry. Though a professional man, he is a tiller of the ground with his own hands.

He showed me the effects of the late fire, as still manifested all about his premises. Thick woods burned down near him and green trees from two to three feet through were eaten up in an incredibly short time by the devouring element. Husbands, wives, mothers and children all had to watch the fire; for the very air was filled with coals and brands.

I spoke at night. The interest continues intense.

SATURDAY, May 18. Rode ten miles on the road to North Branch, one of the preaching places of Br. Wright, and have called upon Br. Harry Marsh, and dined. He is located in a rich and pleasant part of Lapeer county. He and his family had attended the meeting through the week in Marlette, and enjoyed them much. The people who enjoy few advantages appreciate them all the more.

While waiting for dinner I took up a book which proved to be the life of John Randolph, of Roanoke. Having often heard the incident repeated, of Mr. Randolph's last word, "Remorse," I turned to the chapter relating to his conversion, and also to his death.

In the earlier part of his life he was not a religious man, and was said to be strongly tinctured with the infidelity of the French Revolution. But later he read the Bible, with Protestant commentators, with interest and faith. In 1818 he wrote to a friend, "I am at last reconciled to God, and have assurance of pardon through faith in Christ."

He died June 24, 1833. On his death bed, and just before his decease, he suddenly roused up, and thrice cried—"Remorse," and the last time at the top of his voice. He then said, Get the Dictionary and let me see the word. And none being at hand, he said to his doctor, write it out and let me see it. The doctor took up a card on which was printed John Randolph, Roanoke. "Shall I write it on this card?" "Yes, nothing more proper." The word *Remorse* was then written in pencil. He took the card in a hurried manner, and fastened his eyes upon it with great intensity. "Write it on the back," he exclaimed—it was so done, and handed him again. He was extremely agitated. "Remorse! You have no idea what it is; you can form no idea of it whatever; it has contributed to bring me to my present situation—and calmly said, but I have looked to the Lord Jesus Christ, and hope I have obtained his pardon." And after the transaction of some business relating to his last will, he ceased to live.

In this case Mr. Randolph was no doubt for the moment overwhelmed with the remembrance of past sins, but in looking to his Savior all was right again.

This anecdote has often been repeated to prove the damnation of Mr. R., and also to show that the endless torments of the lost consist in *remorse.* But in this case, the testimony of the dying man, "I hope I have obtained pardon," places the case before us in another light. And the idea of endless *remorse*, either in the intermediate state, in the grave, or after the second death, is without foundation in the word of God. (Eccl. 9: 10; Rev. 20: 13, 14.)

We arrived at the Branch, and put up with Br. Geo. Motte. He is deeply interested in the subject of the second coming of Christ, and has done all he could to spread light on the subject in this community. And he has opened the way for us to speak to-night.

North Branch is a village a few years old, and contains about four hundred inhabitants. They have no chapel as yet, but have meetings of the Baptists, Methodists, and occasional preaching by the Adventists.

I spoke by request on the resurrection. As a rain storm came up at night some were kept away. Still we had good attendance, and attention to the word, and I hope we may gather fruit after many days.

Saturday night has come again, closing another week of time, and to me it is connected with a solemn thought, as it is the last week of sixty-seven years of my mortal life. Three score and seven years ago to-night, I began to live in the town of Wickford, R. I. And so I have lived and witnessed the wonderful events of the greater part of the 19th century, from May 19 1805, to May 19, 1872. In this time all the most wonderful inventions and discoveries of the world have been made. But the most interesting things to me are those which relate to the increase of knowledge on prophecy which relates to the events of the closing of the gospel dispensation. (Dan. 12: 4.)

The French revolution, which opened in 1789, was the fulfillment of the great "earthquake," of Rev. 11: 13, and the completion of the "second woe," opening the way for the "third woe to come quickly," with the sounding of the seventh angel, which is to bring the judgment. In this revelation, the two witnesses (the Old and New Testaments) were slain and afterwards raised from the dead, and triumphed over their enemies, by their universal circulation. And this angel having the everlasting gospel, flying through the midst of heaven (Rev. 14: 6), commenced his flight and work. And the gospel of the kingdom has since been proclaimed world wide. And soon we are to witness the last advent of the Son of God, the future Ruler of this planet. I thank God that he has given me to live in these last days, amid the signs and wonders which were to precede the coming of the Son of Man.

SABBATH, May 19. To-day I begin my sixty-eighth year. And if the Lord does not come soon, I must lie down, and sleep with Job, Joshua, Moses and the fathers, to await the resurrection. "My record is on high" and *I* shall be ready to meet it in that day, when I hope to be saved through grace.

The past thirty years of my life have been filled with active labor, amid great conflict and strife. Opposition from the church, and the world without, has been fierce and strong. All manner of evil has been said of me, and I have been made of no reputation. At the same time, I have suffered from some who have professed the same faith. Friends have, from various causes, become the most bitter and unrelenting enemies. But I am still sustained in the position that providence seemed to place me, and I only pray I may have grace to finish the work given me to do. "I will," in the words of David (Ps. 71: 14, 16), "hope continually and yet praise thee more and more. My mouth shall show forth thy righteousness, and thy salvation all the day, for I know not the numbers thereof. I will go in the strength of the Lord God: I will make mention of thy rigeteousness, even of thine only. Oh God! thou hast taught me from my youth; and hitherto I have declared thy wondrous works. And now, when I am old and gray headed, O, God, forsake me not," until my work is done.

I spoke at 10 a. m. in the Advent chapel in Marlette. My theme was "the blessed hope." Glorious, glorious hope! Jesus is coming soon to give us immortality. In the p. m. we rode six miles into the thick forest to find water for baptism. It was a rough way indeed, but though rough and wild, it was beautiful. We found a few settlers who greeted us, among whom was Br. Smith and sons, of whose hospitality we partook, Br. Wright immersed three heads of families. We had a glorious scene at the water. God was with us.

We returned at eventide, when I spoke from Is. 26: 3, after which, administered the Lord's Supper, at which Br. W. gave the hand of fellowship to three new members. The house was filled, and there was deep interest. And more are coming to the Lord. God is with this church. It is a strong and healthy interest, and will be as "light" and "salt" in this new and wild region.

They are to finish their new chapel at once, and will be able to pay for it, and so be out of debt. The Lord bless and prosper them more and more.

MONDAY, May 20. Parted with friends from Cairo, and many other places, and the dear ones in Marlette. While in town we enjoyed the hospitality of Br. and Sr. Morris, at the Temperance Hotel. They keep an excellent house, and make strangers feel at home; in a Christian home, too. Many thanks for their hospitality to us, and many friends.

Br. and Sr. Hicks were pressed to remain and hold the meeting over another week. The interest seemed to demand it. The Lord give them great success. My acquaintance with Br. H. and wife was favorable. I look upon them as "brands plucked from the burning." And the Lord has called them to a great and good work. May they be faithful.

At 10 a. m. we left for Elk, and dined with Br. Smaifield, and in the p. m. called upon others of the flock to cheer them. At night I spoke on the signs of the near coming of the Lord, which much cheered the waiting ones. They were very anxious to have us tarry longer, and we should but for other engagements. They need sympathy and help. We were kindly entertained by Br. John Vanest.

TUESDAY, May 21. Came on fifteen miles to Brockway Center. This is a new village of a few hundred inhabitants. Brn. Wright and Mackie raised a church here about two years ago. Arrangements were made to build a chapel, which is now about completed. I am to speak in it to-night. Br. Mackie has supplied the church. As the Advent Christian Chapel is the only one in town, they intend to make an effort now to have more preaching. This is the fourth chapel that has been put up in this field of labor within the last year. It shows that earnest labor in the Advent cause is not in vain. These chapels are all of good size and will accommodate from two to three hundred people.

I have now traveled over the most of Br. Wright's circuit, and one or two places which are supplied by Br. Mackie. I am surprised at the work that has been done. A great and blessed interest has been awakened for the truth, and a healthy and strong cause has been established. The brethren need help in this department. They have too much work on their hands, and it is increasing.

The late fires affected some of this people, but not to the extent in other portions of the Advent field. Br. Wright, with all the others, is much liked for his faithfulness and promptness. Also for his love of the flocks, and tender care for them mid storm and sunshine, with or without compensation, as the case may be. The longer they remain, the stronger the attachment. Br. Wright has a wide influence outside of the Advent interest, and seems to be respected by all except the sectarian and bigoted, who feel that his influence is against theirs. I am happy to bear this testimony to Br. W. and his work. It is but justice to him and his fellow-laborers. Br. W. is a genial, loving spirit. He treats all, both friends and foes, with Christian courtesy and kindness. His life is that of a Christian, and God is with him. In his public services he is never tedious. His sermons on an average are about thirty-five or forty minutes in length. Those who hear him once want to hear him again. His audiences are generally full, and his meetings are very effective. He is almost always in a revival, and gathering souls to Christ. I wish we had more such brethren as these in Eastern Michigan. When he began work in this region, the brethren gave him a beautiful white horse for his missionary work. They call him "George, the missionary." He is strong, steady and faithful, and is looked upon as one of the laborers in his place, in helping on the cause. George carries the missionaries, and the books, and the tracts, and always makes good time. The people are always glad to see "George," as well as his master, and he always gets the best fare. I think well of "Bill," who carries Br. Whitney over the hills of West Virginia, to meet his appointments, and "George," who carries Br. Wright around his circuit, and "Old Rock," who carried me over the hills and through the forests of Arkansas. God bless these faithful servants.

In our theology we take the ground that man is not above the beast as regards his mortal nature. "All are of the dust, and all return to the dust again." And in this respect man has no pre-eminence above the beast. (Eccl. 3: 19.) But man has a higher organization. He is made a little lower than the angels, and is crowned with glory and honor, and designed, if he so elect, for immortality. But I would not object to the views of Dr. Adam Clarke, in his comments on Eccl. 3: 21, in the resurrection of some beasts at least, and especially the faithful ones who have done so much for the church.

At night the new chapel was crowded and much interest was manifested to hear while I discoursed on the prophecies relating to the first and second coming of the Lord. Br. Paton came just at meeting time, from Almont, and took part in the service, with Br. Wright. It was a glorious time indeed. The interest here is large, and must be cared for. The leading men of the town are favorable to us.

The chapel is being finished and will be paid for. This is indeed a large and important field. May the Lord provide a faithful minister, now that he has "set before them an open door."

As in all such cases of success and prosperity, we have had opposition. At the time of the tent meeting, vile persons stole from the tent, and burned a large lot of books. One professor of religion wanted to hire a rowdy boy to cut the tent ropes. But the meeting was a great success. Soon after the church was organized, and while they were building the chapel, the Seventh-day Sabbath keepers pitched their tent in town, and with three preachers kept up a meeting for six weeks, by the direction of Mrs. White, their prophetess. The Lord saved the church, as not one of them was moved away from the truth. But a small church in Greenwood, a few miles out, was perverted. Having some among them that were favorable to keeping the Jewish Sabbath, they were easily led off. And Br. Mackie, being in charge let them take their choice without a conflict. But the Advent cause stands stronger for their effort.

We live in a land of freedom. Religious liberty is the birthright of all. Our government cannot interfere with the rights of its citizens to worship God according to the dictates of their conscience. They can keep the first day or the seventh, or no day, as they please, so they do not interfere with the rights of others.

It would be a great sin, and a wrong for those who profess to be Christians, to persecute those who differ from them. We cannot do it and be Christians. But when we plant churches, it is our right and duty to take care of them. And if people come among us and profess to be Adventists, and get the sympathy of our people, and then introduce the Jewish law and Sabbath with visions of human origin as of equal authority with the Bible, then we claim the right to state the facts, and save the cause. And this we do not call persecution, but serving God, and a proper care of his cause. As Adventists, we neither conceal our name, object or doctrines. It is no part of our business to deceive the community. And when men come among us and profess to be of us, all we ask is, that they state in the beginning their views and objects. Then we shall know what to do.

WEDNESDAY, May 22. We parted with Eld. Paton, and the dear friends in Brockway Center this a. m. and rode twenty-five miles in an open buggy, in a heavy rain storm. We called at Br. Sischo's Log Cabin and ate dinner, and warmed, and then pushed our way, and arrived at Lexington just at night, cold, wet and weary. We had an appointment six miles away on the Ridge, but the storm prevented our attendance.

Our Young Folks.

A Sum in Addition.

We propose to the children the following sum in addition, and should be very glad if some of them will work them out, *prove* the answer and send it to us. We find it in an old book which contains some letters written a great many years ago by a good man named Peter. Perhaps some of the little girls can find the book in their Pa's library; "*Add* to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." What will the whole make?

Albert's Conscience.

When Albert was eleven years old, his father and mother made him a present of a very interesting little book, and as soon as he had thanked them for it, he and his brother William ran up stairs to the play-room to read. A fine rest that day had all their games; even the ringing of the bell was not answered with the usual promptness.

They spent the morning and afternoon in reading, and were more than half through the book and growing very anxious about the hero, when the hall clock struck five, and in a moment Albert ceased reading, saying, "We must not read any more now, it is twilight."

"Nonsense," said William, "It is not dark yet; we can see perfectly well to read for half an hour."

"I was reading yesterday afternoon at this time," said Albert, "and mother said it was too late, and when I told her I could see, she said she knew I could, but that I was trying my eyes, and that during the next few months I must not read after five o'clock. How fast the afternoon has gone!"

"Well," said William, "she did not tell me I should not read, so I suppose I can have the book."

"You can do as you choose," said Albert. "I shall not read till the lamps are lighted."

William read a few words and threw the book aside, and said, "I will wait until you are ready to read: Albert, I would rather not do a thing that mother has told us not to do, and if she should come in the room now, I think she would tell me not to read. So let us have some fun, I am real tired of sitting still."

They were both very tired, for they had not moved from the window since dinner, so they amused themselves a little while jumping over chairs, hopping on one foot and then on the other, walking on their heels, and then on their toes, till it grew dark. Then they took the book and ran down stairs. They read till the tea-bell rang, and then the moment tea was over, they seized the delightful book again. They were now nearly through; it would certainly not take them long to finish the story, when alas! their mother said, "Now my dear boys, you have read enough for one day, you must not read any more."

This was a great disappointment, but Albert said nothing; he closed the book immediately, and very pleasantly talked to his mother about the story. Soon after this they went to the nursery, taking the book with them for they could not be separated from their little hero, not even during the night.

Nurse was a good kind woman, and when she saw the boys she exclaimed, "Well, boys; what brings you here?" Come to read, eh?"

"No," said Albert, "we cannot read any more to-night. Oh! dear, I do wish we knew the rest of the story."

"Well, why don't you come here to the table and read, there's plenty of room and a bright light."

"Mother says we must not read any more to-night," said Albert.

"Well," said the nurse, "if that is the case, I will read to you; your mother will not object to that: how far have you read?"

Albert gave her the book, and showed her where they were reading.

"Why, you have nearly finished," she exclaimed; "it will not take long to read the rest."

"But, nurse," said Albert, "I think you ought not no read it to us after mother said we must put the book away."

"Oh! she only meant that you must not read any more. If I read to you that will be a very different thing from your reading."

Nurse began to read, but before she had finished one page Albert interrupted her.

"Nurse, I don't feel easy to let you read; I know mother won't like it. I would rather wait till to-morrow, wouldn't you, William?"

"No," said William, "I would rather nurse would finish it to-night."

"Well now, Albert," said the nurse, "I dont want you to do anything that is wrong. I think your mother doesn't want you to read, because you have weak eyes; I dont believe she would object if I should finish this story for you."

"I would rather wait till to-morrow," said Albert resolutely.

"Well," said nurse, "I'll go down stairs and ask your mother, if that will make you feel any more comfortable."

"Well, I wish you would," cried Albert quickly.

In a few moments the nurse returned, but not alone; their mother was with her.

"My dear Albert," she said, "I have come to tell you how gratified I am that you listen to the voice of your conscience. Always be as careful as you have been to-night, and you will save yourself many a sorrow. I only objected to your reading on account of your eyesight. I now give you both permission to sit up untill nurse reads the rest of the story to you."—*School-day Visitor.*

Ministerial Failures.

In a recent sermon delivered before the students of Unoin Seminary in this city, Dr. Crosby spoke of the failures of many of his early associates. He said:

"I know some men that started out in life with me, who, so far as usefulness goes, are wrecks. I do not mean that they are not good men, for they are earnest and sincere Christians. now it is important to know why they have failed. In one man a single thing has been the cause; he could not keep his tongue; he spoke out every thing that he knew; and set everybody by the ears. This habit will always destroy, not only comfort, which is a secondary consideration, but usefulness and influence. In another man, his manner of going to church has ruined him; it is about what one would expect of a rowdy entering a bar-room. He would shie his hat under the desk, and in prayer would turn around and start for his seat before he had said the Amen.

Another good man has lost his influence because he loves and drives fast horses. Another of truly fine character and of a strong mind is powerles and cannot get a church simply because he will not make the acquaintance of soap and water. After all, common sense is what is most needed. Adapt yourselves to all circumstances. Do not be governed by preconceived theories, but let them bend to the actual wants of the occasion. Thus you can make yourselves acceptable to others."

Advent Christian Times.

CHICAGO, ILLINOIS.

TUESDAY AFTERNOON, June 4, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Chicago, Illinois.

TERMS Two Dollars a Year. One Dollar for Six Months.

☞ The Times maintains the doctrine of the personal advent of Christ as an event "nigh at hand," his personal reign and the saint's inheritance in the earth renewed, the atonement, the unconscious state of the dead, their literal resurrection, the finite nature of evil, the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

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A NOBLE MONUMENT.—There are few who realize the wealth of information contained in the later editions of Webster's dictionary. Its cuts, each worth a page of description, its dictionary of noted names of fiction, familiarity with which is as indispensable to a man of any pretentions to cultivation as a knowledge of history, and its numberless other advantages, conspire to mark it to day as the noblest monument to patient literary labor and enterprise of this age, if not of any. To possess and habitually use it, will alone almost compensate for the want of a liberal education.—*Missouri Journal of Education.*

To Correspondents.

H. WILLETT. We have not all your order. Send what we have. The former order was filled....L. B. NOYES. We never decide on an article before seeing. Poetry has one chance where prose has twenty-five.... J. C. POST. Sent to *Banner*. We cannot be responsible for their premiums. Unless you wish the "club rates," you had better send direct to them to prevent mistakes....E. H. BURINGTON. It was ordered stopped when the time was out....F. BAKER. It is mailed regularly Tuesday evening. Sent the tracts as suggested....D. O. HINK. The first [illegible] was sent Feb 8. Another May 30....F. G. BOWMAN. The plan was to send 10 copies to you: but we will send direct. The parties must *lend* them to those who will read and lend again; and so on until they are worn out. ....E. N. CORZINE. Have written to Br. E....W. BRANCH. We await further report with interest. S. C. WELLCOME. W. M. K. is paid to May '73. Is not that right?....M. L. DAWLING. Sent "Laws" to you....J. HIGGINS. Thanks. It could not have come in a better time....W. C. HALL. Times is sent regularly to M. W....S. HINKLE. The change has been made. See label....J. READ. See label next week....J. ECKER. The Bible is our only "discipline"....A. F. RANDALL. Sent books....E. A. M. We have a thorough discussion on that subject already engaged....J. G. BUSH. Thank you. Will correct.

Communications.

ACCEPTED. Goodly Pearls; Peace in your Fields; J. C. O., Beauties; Spirits in Prison; C. W., Our Warfare; "A little while;" Biographical notice; Is the time revealed?

J. A. should give his or her name, if not for publication, that the Editor may know who writes.

Letters Received,

TO SATURDAY, MAY 25.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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Obituary.

DAVIS. Fell on sleep, May 26, 1872, at the residence of his father, near Denver, Ill. Henry M. Davis, aged 24 years, and 15 days.

Br. Davis moved to Illinois from Ohio, about three years ago, making his home in his father's family, and engaged with him in the labors of the farm. He was converted and united with the Baptist Church some ten years ago, but, like many others, he for a time lost his first love, and became to a degree cold. In this condition the hand of sickness and suffering was laid upon him. He again, with his whole heart, sougt and found a Savior precious. Through nearly all his sickness, which lasted some months, he was enabled to rejoice in a Savior's love; and as he neared the dark valley, his peace was like a river, broad, deep, and perfect. A short time before his death, the veil seemed to be raised, and he was permitted to obtain a glimpse of the glorious kingdom of God; but his extreme weakness would not permit him to paint the picture he had seen, for the loved ones weeping around his bed. He wished to speak to them of the glories he had seen, but could not.

He leaves an aged father and mother, a number of brothers and sisters, and a large circle of friends to mourn. God grant the dear ones grace and strength for their deep affliction and finally a home in his glorious kingdom. GEO. W. HURD.

BLACKBURN. At Toulon, Ill. May 26, Rachel Ann Blackburn, wife of Benj. Blackburn: aged 26 years, 7 months, 8 days.

After an illness of many months and prostration upon her bed for eleven weeks, she finally breathed her last with scarcely a struggle. The blessed hope was a great comfort to our sister during her illness. She loved to read about it in her Bible. She manifested her faith in Christ about two years ago by baptism: and from the evidence she gave to the last, we trust that as she was "planted together in the likeness of his death, she shall be also in the likeness of his resurrection." After reading Ps. 146, and comparing it with 1 Cor. 15 to comfort our hearts, we laid her away until Jesus comes.

"Asleep in Jesus; soon to rise,
When the last trump shall rend the skies:
Then burst the fetters of the tomb,
To wake in full immortal bloom."

H. W.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Hamilton, near Mr. Stone's, June 9 and once in two weeks.
Harmon, June 2 and once in two weeks.
S. E. MABRY.

Genoa, May 12, and every alternate Sabbath, until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Afton, Sabbath June 9. C. W. SMITH.

Ackerson's S. H., June 5.
Forreston, Ogle Co., June 6 and 7.
Elida, Winnebago Co., June 8 and 9.
On the 9th, several are to be baptized.
C. C. MARSTON.

The next Q. M. of the DeKalb District, will be held with the church in Mayfield, DeKalb Co., Thursday eve., June 6, and over Sunday. Those coming by railway to the meeting, will stop at Sycamore, where conveyance to the meeting will be waiting on Thursday and Friday.

Mayfield is ten miles N. of DeKalb, and seven N. W. of Sycamore. Let there be a full attendance of preachers and brethren. The church and friends will welcome all who will come.

E. H. BURINGTON, Pres't.
H. J. McCULLOCH, Sec'y.

The Lord willing, the annual meeting of the Illinois Central A. C. Conference, will be held at West Point, Hancock Co., Ill., commencing Thursday eve., June 6, to continue over the Sabbath. I know that our members are widely scattered, but, brethren, shall we not make a little extra exertion to get together on this, our annual gathering? Let every preacher come if possible. Let every church choose and send up their delegates without fail. We hope for a general gathering and a profitable time.

West Point is situated on the R. R. from Burlington, Iowa, to Quincy, Ill. Also, it is about five miles from the T. W. & W. R. R. All who come on this road will get off at Denver, where there will be conveyances to carry them to the meeting, on the two first days.

Any coming on the C. B. & Q. R. R. will change cars for Denver at the T. W. & W. Junction.

We hope to see some visiting brethren and sisters from abroad. There will be ample accommodations for all. Let all come.

Br. A. E. Rathburn has promised to be with us, and we trust that all who come, will come filled with the spirit of consecration and labor. We desire to make this meeting a blessing to the people of this region. A. S. CALKINS, Pres't.
O. D. GIBSON, Sec'y.

Murnan S. H. East of Toulon, 3 p. m. Sunday June 9. HIRAM WILLETT.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MABRY.

There will be a meeting of the Camp-meeting Committee at Amboy Thursday June 13, to arrange for the time and other matters connected with the camp-meeting. A full attendance is desired. Let none be absent. The Board of Officers of the Northern Illinois A. C. Conference constitute this committee. N. W. SPENCER.

INDIANA.

The annual meeting of the A. C. Ministerial Association of Southern Indiana will commence at Jeffersonville, June 13, and continue over the following Sunday. A full attendance is solicited, and brethren from abroad will be cordially welcomed. N. FIELD, Pres't.
C. H. CASS, Sec'y.

The "Indiana Tabernacle" will be pitched at Big Indian, six miles N. E. of Royal Center, Friday June 7. Services to commence at 6 p. m. and continue over the following Sunday. A cordial invitation is extended to all.

Those coming on the Cincinnati and Chicago R. R. will stop off at Royal Center, where they will be provided with conveyance.

Eld. D. R. Mansfield will be present,

E. C. ANDRUS.
DR. NAFE.

MICHIGAN.

The Michigan Campmeeting will be held June 15-24, on the Fair Grounds at Jackson.

This is the most convenient railway center in the State.

Eld. J. V. Himes, Br. and Sr. Mansfield, Br. J. H. Whitmore—and in fact all our preaching brethren expect to be present unless they are providentially detained away.

J. M. SHOOK.

The Fort Wayne Jackson and Saginaw Railroad have consented to give RETURN passes to all who attend the Jackson meeting from the South, providing they do not return until the 23d or the 24th. Return passes can be obtained on the ground. Possibly a like favor may be obtained for the entire length of that Road.

Wexford, Cornell S. H. Sunday, June 9.

Hope to meet the Brn. from Monroe and vicinity at this gathering. J. BOWER.

Pigeon River S. H. Monday, Tuesday and Wednesday evenings, June 6-8.

W. C. & E. HICKS.

WISCONSIN.

The annual camp-meeting of Wisconsin will be held on the on the old camp-ground at Prairie du Sac, Sauk Co., beginning June 1, and holding over two Sundays. We shall make an effort to have Br. Grant with us this year, and hope to be successful. Other new ministers are expected, as well as the home preachers. Let all come with hearts fired with heavenly zeal, and let us have the greatest rally from every point that Wisconsin has ever witnessed. We expect a glorious meeting, and a time of God's power. Let none fail to come because of a little sacrifice. If the Jews were required to leave home, and live in tents seven days in the year to worship God, we can also afford to, if we say to the world, "Get behind me, while I go up yonder to worship."

Accommodations as in other years, with improvements. Those coming on the Milwaukee & St. Paul R. R. (Prairie du Chien branch) will stop at Mazomanie, and take stage at 5 p. m. for Prairie du Sac—10 miles. On the Northwestern R. R. from the east, by way of Madison, stop at Lodi, and take stage at 5 p. m. for Prairie du Sac —11 miles. From the west, stop at Merrimack, and take stage at 2 p. m.—10 miles. From La Crosse direction, stop at Portage City, and take river boat, or stage. Come early.

O. S. KNAPP, P. W. MATTS, WM. SHELDON. } Committee.

N. B.—The Annual Conference will meet on the same ground. Probably holding its first session June 5. Let delegates be sent by all the churches. We hope ministering brethren will not only come themselves, but encourage others to attend. WM. SHELDON, Sec'y.

Prescott, as Br. Shepard may appoint, June 9.
L. C. COLLINS.

La Crosse, May 31.
Br. Dodson's June 1.
Springville, 10½ a. m., June 2.
Avalanche, at 4 p. m., and Br. Lyon's in the evening.
Henrietta, as Br. Graves may appoint, June 3.
State campmeeting, June 5.
P. W. HOUGH.

Cross Plains, 11 a. m. Sunday June 16. Sabbath School at 10 a. m.
Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.
Wingville, 3 p. m. June 23.
Will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

MINNESOTA.

West St. Paul, June 3. L. C. COLLINS.

In accordance with a vote of our State Conference a State Campmeeting will be held in the beautiful grove called "Cheatham's Grove," in Utica, Winona Co., commencing Thursday, June 27, and holding over the ensuing Sunday, and as much longer as deemed practicable. The ground is well fitted up for meetings, with permanent stands and seats; also a good well of water and other conveniences for those wishing to camp on the ground.

Brethren and sisters of the Advent faith throughout Minnesota, to you a special appeal is made to come out to this feast of tabernacles and work for God. Come from every quarter; come with hearts burning with the love of God, to work for the salvation of perishing souls. The signs portend the speedy coming of the Master. Shall we not improve t[illegible] [illegible] gatherings, as God requires us to do, [illegible], to our own growth in grace, and [illegible] tion of others?

Come Chris[illegible] of every name, and unite with us in the wor[illegible] God for a few days in the tented grove.

Brethren and sisters in the ministry, all who can come, at home or abroad, you are invited to come and help sound the glorious message of a soon-coming King. Come endued with power from on high, with an unction from the holy One; with words that burn, that will reach the hearts of the perishing.

☞ Those coming to tarry on the ground will please come prepared with bedding and provisions (and tents if they have them.) We expect to procure a large building erected by the Methodists, on the ground, and also have the Bethel tent if possible, so that all can be accommodated if they have their bedding and provisions.

Arrangements will be made with the R. R. companies for half-fare tickets from all points where the friends notify ME THIS MONTH that they will attend our meeting. S. C. WELLCOME, Sec'y.

Owatonna, Fitz-Simmons S. H. Saturday eve. and Sunday June 8 and 9.
Stone S. H. 10½ a. m.;
Viola, 2½ p. m. and near Plainview.
Bentley, 7½ p. m. Sunday June 16.
S. C. WELLCOME.

IOWA.

There will be a Q. M. of the A. C. conference of Iowa, Iron Hill and Deep Creek Districts at the Eagate S. H. Jackson Co., Friday eve, June 14, and over Sunday. Let there be a general gathering. Come brethren to work for the cause of Christ. M. CHANDLER.

The third Q. M. of the A. C. Conference of Iowa, Manchester District, will be holden in the Odell S. H. situated about 2½ miles N. E. from Greeley, commencing June 14, and holding over Sabbath.

The brethren that enjoyed our last Q. M. at Elkport will only need to know when the next one will be held to insure their attendance, for we all love good things, and such a feast will but sharpen the appetite for more of the same kind.

To those that were not there, we we wish to say, important business will come before this Conference, and we wish all the lovers of Jesus to be there. Come to work for God and his cause. Come filled with the Spirit, praying that God will give us souls for our hire. This is a new field, all ripe for the harvest.

M. J. JAMES, Sec'y.

There will be a Grove Meeting 12 miles S. W. of Corydon, and 6 miles W. of Warsaw, Wayne Co., commencing June 14, and holding over Sunday.

S. BALDWIN.

Br. Moses Chandler is, by unanimous consent of the brethren, requested to appoint the place of the next Q. M. of the Deep Creek and Iron District, to meet sometime in June.

The Iowa Christian Conference will hold its sixteenth Annual Session at New Hartford Buttes Co, commencing June 18. This meeting will be held in connection with the Iowa Christian Mission Campmeeting. (see notice.) Let the churches send delegates, and all the ministers who are interested in the speedy coming of our blessed Lord, make a sacrifice and attend. You are wanted to help in this cause. Ministers who are members of this Conference are required to report by letter, if not personally present, by the constitution all are cordially invited to this meeting. JOB GILDERSLEVE, Pres,t.
A. RAYMOND, Sec'y.

The Iowa Christian Mission Campmeeting will be held on the old camp ground at New Hartford, Buttes Co., commencing June 13 and continuing until the 23d. The invitation is to all. We are anticipating a great blessing from the Lord. The prospect is better than last year for having a good meeting. Our grounds will be better fitted up. There will be wood, hay, and straw, and lumber for tent frames found on the grounds. There will also be a grocery upon the ground where all things necessary for the comfort of the people can be bought at reasonable rates. The profits accruing will go to bear the expenses of the meeting.

We are hoping to secure the labors of ministers from abroad (Particulars hereafter.) Elds. C. C. Ramsay and R. M. Thomas will be present, with many others, to preach the word.

ALONZO RAYMOND, Pres,t.

MISSOURI.

The Third Q. M. of the Third District of the Iowa and Mo. Conference, will be held with the Greenland church, in DeKalb Co., near Stewartsville, Friday, June 14, and over Sunday. Come one and all. H. BILLMIRE, Prest.

ARKANSAS.

The third Q. M. for Blue Mountain District will be held at Flatwood, with the church, at the place selected by Br. Bishop, June 22 and 23.

J. B. BROWN, Sec'y.

NEW YORK.

"If the Lord will" the New-York A. C. Conferance will hold its next Annual Meeting in the new chapel in Springwater, about 30 miles south of Rochester, on the Genesee Valley R. R. Thursday eve. June 13, and over Lord's day.

Good homes and ample accommodations will be provided for all that come; and all are invited.

It is expected that all the churches desiring to further the general interests of the cause will be represented at this annual gathering. Delinquent and new churches are earnestly urged to co-operate with the body, and they are hereby cordially invited to seats (by delegate) in the convention. For their information it should be stated here that each church, belonging to the Conference Association, is required, by the constitution, to report either by delegate or by letter at least at each annual session; and, also, requested to send in, quarterly, such donations as they may be able to collect, for the General Mission Fund.

This is an important meeting and should be remembered in the earnest prayers of the church.

D. COGSWELL, Pres't.
WM. E. BROWN Sec'y.

Persons going from or through Rochester to the Annual Meeting of the New York State Conference at Springwater, can procure R. R. tickets at reduced rates, good from the 13th to the 19th of June. Inquire at the Erie Railway office for tickets to "Adventist Conference, Springwater." J. H. WHITMORE.

At our Annual Conference June 13, we are expecting a large gathering. Let us all come together to worship God, and not to visit and feast. We shall not expect, nor wish, but two meals a day—Let the friends in the vicinity of the meeting bring in baskets of provision, so that if any one wants a lunch at noon they can get it at the church, and by so doing ease up a little on the friends in the Valley. "Bear one an others burdens, and so fulfill the law of Christ." Let every church be well represented by delegates, do not forget the Quarterly Collection.

D. COGSWELL.

PENNSYLVANIA.

The next Q. M. of the A. C. Conference of Northern Pennsylvania and Southern N. Y. will be held in Middleburg, (Button Town) Troja Co., Pa., Friday eve., June 7, and over Sunday.

All are invited to come and help in the Redeemer's cause. J. W. TAYLOR, Pres't.
A. H. BRIGGS, Sec'y.

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The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim.* Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

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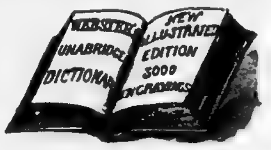
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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 44. CHICAGO, JUNE 11, 1872. WHOLE NO. 424.

LIBRARY COPY

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR

TUESDAY AFTERNOON, June 11, 1872.

The Restitution of all Things.

1. FUTURE PUNISHMENT for the sins of the present life is universally allowed to be taught in Scripture; but with respect to its *nature and duration* very opposite opinions have been and are maintained as being each of them the doctrine of God's word. We speak only of punishment inflicted subsequent to the general Resurrection and the day of judgment.

2. There are three main opinions relative to this punishment. One of these makes it to be of a *purgative nature*, to be *temporary* in its duration, and to have as its end the restoration of all to God's favor and eternal happiness. This was the theory of Origen. The second opinion makes punishment to be *eternal* in its duration, and to consist in an *eternal life of misery and evil.* This was the theory of Augustine. According to the third opinion punishment is *eternal*, but it consists in *eternal death*—i. e., the loss of eternal life or existence. *This death is attended and preceded by such various degrees of pain* as God in his justice and wisdom thinks fit to inflict. The third of these is the opinion here maintained. Its establishment sets the others aside. Its eternal duration overthrows that of Origen; its character involving a state of death, overthrows alike that of Origen and Augustine. We rest the proof of it on the express, oft-repeated, and harmonious testimony of Scripture.

3. With respect to the eternity of future punishment we will here be brief. To us, as to the great majority of Christians, it has always appeared that, as clearly as Scripture teaches that there will be punishment, with the same clearness it teaches that punishment to be eternal—without end.

4. In the first place its duration in the very same terms as the life of the redeemed: "These," saith Christ, speaking of the reprobate, "shall go away into everlasting punishment, but the righteous into life eternal." *Here the same Greek word is used for the duration of these oppotite states.* If we suppose the life of the righteous to be everlasting, we must allow the punishment of the wicked to be everlasting also.

5. Again: our Lord has repeatedly declared that there are persons who, at no time, and under no change of dispensation, shall have forgiveness: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." This is wholly inconsistent with the idea that such persons should, after any period of punishment, enter into the peace of God.

6. What Christ has here said of one class of sinners he has elsewhere said in equally strong language of *all* who reject him: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." If, after a certain purgation, such men passed from a state of punishment into one of bliss, these words of Christ would not be true; for such men would see life—on such men the wrath of God would not abide.

7. Again: there are persons of whom our Lord affirms that it would have been better for them "if they had not been born." Such an affirmation is incompatible with the idea that they should, after any conceivable punishment was over, enter upon a life of bliss. The first moment of release would make amends for all past suffering; throughout eternity they would praise God that they had been born.

8. For these and other reasons which will appear in the course of our inquiry, we are persuaded that punishment will be of eternal duration. *The judgment once passed, God holds out no hope beyond.* Man now makes his choice of one or other of two conditions, each of which will be alike eternal. In this respect we fully agree with the theory of Augustine.

9. In what will the eternal state of the lost consist? This is now our question. We hold that it will not consist in an eternal life spent in pain of body or remorse of mind, but that *a state of utter death and destruction* is that state which will abide forever. The length of time which this process of dissolution may take, and the degrees of bodily or mental pain which may precede and produce it, are questions which we must leave to that providence of God which will rule in hell as in heaven. Scope is here provided for that great variety of punishment which the reprobate will suffer hereafter, *from which in its justice is terrible to that which, with equal justice, is scarcely felt at all.*

10. It will be well here to say a few words on the reason which has from a very ancient period led the majority of Christians to hold the theory of an eternal life misery, as it will be requisite to show that this reason is without foundation, before we proceed to the establishment of our own view. It will be seen that this same reason led another class of minds with a like irresistable force and with and equal propriety to the other great error here controverted—viz., Universal Restoration.

11. Before the preaching of the gospel the highest order of heathen philosophy had framed a theory of the immortality of the soul. While the great mass of mankind had absolutely no hope of any future life (Eph. 2: 12, 1 Thess. 4: 13), and while far the greater number of philosophers taught that death was for all eternal sleep, there were some few "high spirits of old" that strained their eyes to see beyond the clouds of time the dawning of immortality. Unable, as we are able, to connect it with God as its source, and with his promise as with assurance, they framed the idea of an immortality self-existing in the soul itself. Socrates and his great pupil Plato, were the chief advocates of this idea. Th y did not indeed teach it all consistently, nor do they themselves appear to have relied with any firmness on its reality, but it was at least a bright idea which kindled their imagination and afforded a theme for their logical powers. According to them the soul was possessed of an inherent immortality. It had no beginning and could have no end. What was true of one soul was true of all souls, good or bad. They must live somewhere, be it in misery or bliss. This idea, sublime for a heathen, passed early into the Christian Church. We find it pervading the reasoning of many of the fathers. Heedless of Paul's warning voice (Col. 2: 8) against philosophy, they became the feeble apes of Plato. They taught that the life of the wicked must be as eternal as the life of those here redeemed and brought to Christ.

12. A moment's reflection will show us that a dogma of this kind could not remain idle. It *must* influence in one direction or another this whole question of future punishment. It *must* mould the entire doctrine of the church upon the subject. According as men connected it with one truth of Scripture or with another it must give rise to two opposite schools of thought. Connect the immortality of the soul with the Scriptural doctrine of the eternity of punishment, and you inevitably create the dogma of eternal life in misery—*i. e. of Augustine's hell.* Connect it with another great truth of Scripture—the final extinction of evil and restitution of all things, and you as inevitably create *Origen's Universal Restoration.* For each of these opposing theories there is exactly the same amount of proof—viz., Plato's dogma and a dogma of the Bible; and if Plato's dogma could be proved to be a Scriptural doctrine, then by every law of logic Scripture would be found supporting *two contradictory theories.*

13. Accordingly this philosophical idea of Plato is found influencing the interpretation of Scripture *from the second century down to our day.* The fathers as a general rule considered the question of future punishment under the impression that every soul of man was immortal. It is true, indeed, that they did not attach to the soul the idea of an *essential immortality and an existence from all eternity* as Plato did. They generally acknowledged it as the creation of God, having a beginning in time, and would doubtless allow that he who had given it existence could take that existence away. But in supposing that God gave to the soul *an inalienable existence—i. e.*, an immortality not affected by any conduct upon man's part, of which no creature could deprive it, and of which God would not deprive it, they in effect laid down a dogma which had the very same influence upon their views of future punishment as if they had adopted the dogma of Plato to its fullest extent. An immortality that *never would* be taken from the soul, and an immortality that *never could* be taken from it, would have precisely the same bearing upon the future of man: in either case man must live on forever whether in misery or in happiness.

14. Now, the immortality of the soul, whether as held by Plato or by the fathers, was a mere fancy of the human mind. As to any essential immortality which belonged to it of its own proper nature, there is perhaps not a single Christian writer or thinker who dares to maintain it. It was, as Pliny called it, a figment; and even Socrates, with all his noble longings, evidently feared that after all his favorite notion was no sounder than the figment which the Epicurean Pliny contemptuously called it. Scripture denies it. An essential immortality it does not allow to be the attribute of any creature, however exalted. To one being only—to God—does it allow to have "life in himself;" of one being only—God—does it allow such an immortality to be an attribute. (John 5: 26; 1 Tim. 6: 16.) Here, as in everything else, Scripture is the book of the highest reason. That which has had a beginning may have an end. That on which God has bestowed life, he may and can inflict death. The highest intelligences as much as the lowest must depend on him for the continuance of their life. Let him withdraw his sustaining power, and the mighty archangel becomes a thing of naught as completely as the insect which dances in the sunbeams for an hour and then passes away forever.

15. The idea that God has bestowed upon man or upon any part of human nature an inalienable immortality finds just as little sanction in the Scriptures. The expression "immortality of the soul," so common in theology, is not once found in the Bible from beginning to end. In vain do men, bent on sustaining a human figment, ransack Scripture for some expression which may be tortured into giving it an apparent countenance. The phrase, "living soul," applieth to man at his creation (Gen. 2: 7) has been by many Christian writers, utterly ignorant of Hebrew, supposed to imply such an immortality. *The very same phrase, however, in the original language of Scripture*, has been applied *to the lower creation before it was applied to man* (Gen. 1: 20, 21). The threefold description of man, as having body, soul and spirit, has been by others supposed significant of his inalienable immortality. Whatever be meant by this distinction it cannot in any measure support the inference based upon it as the lower creatures are allowed in Scripture to be possessed not merely of body and soul, but of spirit likewise (Gen. 7: 15, 22; Ps. 104: 29; Eccl. 8: 19-21).

16. But an inalienable immortality is expressly asserted by Scripture *not* to have been bestowed upon man at his creation. We do not deny that man was made in God's image, and that a very important part of this resemblance consisted in man's not being subject to death as the lower creatures were. Immortality was given to man at his creation. This priceless gift was one of the gifts which a bountiful Creator bestowed upon a favored creature. *But it was alienable.* It might be parted with; it might be thrown away; it might be lost. So he the law-giver said when in giving immortality he also added the warning, "In the day thou eatest thou shalt die." What is more, *this immortality was alienated; this priceless gift was thrown away and lost. Man sinned and lost his immortality.* Man, made in the image of God, lost the image. So God said when to fallen Adam he declared, "Dust thou art and unto dust shalt thou return" (Gen. 3; 19). Sinful man is not by nature immortal, but mortal. He has lowered himself to a level with the beasts that perish.

If immortality is to be his again, it must be a gift restored and not inherited. It must become his by virtue of some new provision of grace which reinstates him in the place he lost. This was the gospel of Christ. It was to give back the eternal life which man had forfeited that he came into the world; but subsequent examination will show that he does not bestow this priceless gift on all, but on some only of the fallen race (John 5: 24: 40).

17. Before we proceed to establish our view of future punishment by the testimony of Scripture, it will be necessary that we remove an objection very commonly made to it, and which has great influence with very many minds. The objection is this, that what is no longer felt to be punishment by the party who is punished is no punishment at all; that it ceased to be punishment the moment it ceased to be sensibly felt. We hold, on the contrary, that the loss of life after it has been taken is just as much a punishment as its actual infliction, and that as the life lost by the sinner is an eternal life, its loss is to him an eternal injury and punishment.

18. And here the first death affords a perfect analogy to the second. From the earliest records of our race, capital punishment has been reckoned as not only the greatest but also as the most lasting of all punishment, and it is only reckoned the greatest because it is the most lasting. A flogging inflicted on a petty thief inflicts more actual pain than decapitation or hanging inflicts upon a murderer. Why, then, is it greater and more lasting? Because it has deprived the sufferer of every hour of that life which but for it he would have had. Its duration is supposed co-existent with the period of his natural life. "The laws," says Augustine, "do not estimate the punishment of a criminal by the brief period during which he is being put to death, but by their removing him forever from the company of living men."

19. The conclusion drawn from this is sometimes sought to be got rid of by representing the real punishment of death to consist in its exposing the party put to death to those sufferings which are supposed to follow death in the intermediate state. Whatever may be believed of the reality of such sufferings in the intermediate state, it is, however, certain that human governments in their apportionment of punishments never took any consideration of this kind into their thoughts at all. Death, as a legal punishment, is reckoned the very same punishment, whatever be the character of the person thus punished, or whatever be the opinion of the condition of the intermediate state. The idea of death as the most lasting punishment has not been confined to Christian nations, or to believers in future rewards and punishments, but was accepted before the time of the gospel, and by men and nations who did not believe in a future life at all. The Sadducee, the Epicurean, and the Atheist, held it just as well as the Platonic philosopher, the Christian Father or the Egyptian priest. Justin Martyr expresses the idea well when, speaking of heathen persecutors who, he expressly states, "believed that there is nothing after death," he says, "they kill us with no intention of delivering us, but cut us off that we may be deprived of life and pleasure."

20. Now all this is readily applied to the future life and to future punishment. The loss of every year of the life which the sinner might have had but for his sin is a punishment, and because the life is eternal the punishment is eternal also. There is no straining of argument to make out a case. The argument is one which man's judgment in every age has approved as just. "May it not," says the great divine Witsius, who himself held the doctrine of eternal misery, "may it not, in its measure, be reckoned an infinite punishment, should God please to doom man, who was by nature a candidate for immortality, to total annihilation from whence he should never be suffered to return to life?" (Covenants 1. 5. 42). *(To be continued.)*

A Sermon.

"Let your speech be alway with grace." (Col. 4 : 6.)

The common acceptation of the word grace is love or favor. Hence, to bring this text into harmony with that idea, we should read it—"Let your speech be alway with love." The Greek word *logus*, here rendered speech, occurs in the New Testament two hundred and thirty times, and is rendered speech only six times; and in each of these instances it could more acceptably be rendered words, or sayings. Then this text might properly be read—"Let your words be alway with love."

Lodged beneath the folds of this text, is that principle of principles which underlies the foundation of all our blessings. It is the chief and ruling attribute of Divinity, and its adaptation to humanity is manifest in all the relations of man. Displace it and anarchy fills every heart, and the fairest clime is soon converted into a dreary waste. Disrobe Deity of this principle of love, and the purest that ever beat within the breast of man would disclose iniquity enough to guarantee its damnation.

Take this principle from him who is declared to be love, and the annihilation of man would soon follow. From it flows every blessing. No sane mind that will allow itself a moment's reflection in this direction, will fail to discover this glorious truth, that "from him cometh every good and perfect gift." This truth is seen pinnacled on every hill-top. For the "cattle on a thousand hills" belong to the Lord. The gilded grain of yonder field bears testimony to the same truth. "For he sendeth the rain and snow down from heaven, and it watereth the earth, that it may give seed to the sower. and bread to the eater." It is seen in the flowery garb of yonder trees, while faith rejoices in view of the golden fruits of a coming harvest.

Take from the courts of heaven this transcending principle, and judgments severe would be our constant lot. Let the fountain of God's love be dried up, and every hope of man is blasted at once. Let him who holds in his fist the waters of heaven withhold the rain for twelve months, and earth's granaries are emptied, and her proud sons soon fall an easy prey to famine's victorious march. Let him who bade yonder sun radiate his light and heat, spreading every orb with its gilded rays, cover his disk for a year —and the perpetual night of the polar regions would bear no comparison to the total darkness that would pervade the entire universe of God as the entire earth would be; veiled in impenetrable darkness.

Thus we see the importance of God's love in the perpetuity of temporal blessings. And when we turn our attention to the eternal blessings promised in revelation, we are lost in wonder that the beneficence of a just and holy being should thus be extended to sinful man. The eternal life; the immortal body; the companionship of angels; the re-union of loved ones; the countless congregation of the good; the everlasting reign with Christ amid trees of life in fields of glory; all earth made beautiful, and delivered up to the King of kings and Lord of lords, as his own rightful inheritance;—can such thoughts fail to disclose the love of God in his dealings with us. Now let us bring the text to a direct application to ourselves and see if we do not need its savory power in the discharge of our social responsibilities. "Let your words be alway with love." There is no relationship that man sustains to his fellows that offers an excuse for unkind words; and yet where is there a heart that does not feel rebuked by such a statement?

But few realize the importance of words. The wise man has said "Words, fitly spoken, are like apples of gold in pitchers of silver." The words of the wise are as goads, and as nails fastened by the master of assemblies. They afford a weapon by which the direct foe may be disarmed, if properly wielded. They are the index of the heart; "for out of the abundance of the heart the mouth speaketh." They are the garb of thought, without which thought would die unclothed and undeveloped.

Could we but view the joy and peace choice words are sure to impart, how reluctant we should be to speak unkindly to any. How often it is the case when a tempted soul, just ready to yield to the artful foe of man, might be saved from ruin by a kind word. And yet words of bitterness more frequently fall on his ear, under such trying moments than words of kindness. By some means we are more prone to to rebuke than to pity, although doing it is like Satan's rebuking sin; for while we rebuke another, we reprove ourselves.

There is nothing so effective in winning friends as kind words. That ruler need not fear the usurpation of his throne, while he addresses his subordinates with words of kindness. Go to the farmer who always gets the highest price for his produce, and ever meets with a ready sale, and nine times out of ten he is a man of kind words. So that if policy only were our principle, it were far better to "let our words be always with love."

But when we view ourselves in the light of Christianity nothing is more unbecoming than unkind words. It cannot be expected that we shall be instrumental in causing our fellows to embrace Christianity, as a desirable thing, unless we show its advantages over the natural state of the heart; and if a heart renewed does not develop that in words characteristic of its state, through what medium shall we look for a change? Does the admonition, "Be ye wise as serpents, and harmless as doves," bespeak aught but kindness?

That Christian who indulges in unkind words betrays a spirit foreign to that of Christ. I am not speaking of chastity of address, when I speak of kind words; for the most bitter words may be presented in the most eloquent strains; and the most loving words may flow from a heart whose lips have never been trained in the school of etiquette. There is but one element that will beget within the heart words of kindness. How does that mother win the affections of her child? Is it by unkind words or acts that she becomes the most attractive being on earth to the child? Is it not rather those gentle caresses, and loving smiles, and kindly acts, that clasp the arms of the little one about her neck so closely? That unselfish love, flowing from a mother's heart, does not fail of reciprocation. Are the words of kindness she utters the result of formal teaching? or are they not prompted by the predominating element of love that reigns in her bosom? "He that loveth not, knoweth not God, for God is love." Let this principle rule in the heart, and nought but words of kindness will fill the mouth. How sweet to sit in the family circle where this principle predominates. Strangely perverted must be the taste not to enjoy such a state. Look at that unfortunate one, who in degradation sits with depressed spirits and broken heart. Think you the cause of such ruin rests only on the shoulders of the sufferer? Ah! flatter not thyself thus; awful responsibilities may rest on the heads of others for that sad state. Had a look of pity rested where scorn was seen; or had a word of kindness enjoyed the place of sharp rebuke, that poor soul might have been saved from ruin.

O that such depth of love,
As cometh from above,
Would reign in this heart supreme;
Then from it should flow,
In heavenly glow,
Salvation's healing stream.

There can be nothing more productive of good, that is so easily performed as the utterance of right words. Visit yonder hovel, whose inmates at once tell you that poverty abides there. Speak to those saddened hearts words of love and sympathy, and gild them with deeds that well compare. Soon you behold every face radiant with joy, and the sunshine of peace seems for the time to convert that hovel into a palace. Perhaps the father and companion may be in yonder field, beneath a scorching sun, where the wages of a day laborer but poorly meet the demands of an invalid wife and helpless children. But on his return home, when yonder sun is hiding his face for the night, those words of kindness you uttered are repeated, the deeds of love you done are exhibited; and could you see that careworn face, as it lights up with joy, and behold those tears of gratitude as they chase each other in quick succession down those furrowed cheeks, surely you would be thankful for a heart that bids you speak only words of kindness.

And then listen to the conversation that follows the first introduction of the events of the day. The husband inquires,

"Did you tell them how long you had been sick? did you tell them my health was poor?"

"Yes."

"Were the children crying?"

"No, every one of them were filled with joy and surprise. But I have not shown all the presents. See here. There is a dress for me and one for Dollie, and some shoes for Lizzie, and pants for Johnnie, and a new hat for Charlie;" and the astonished man exclaims,

"Good God! what am I, that I should be thus favored?"

This would not be an isolated case, were all that profess the love of Christ in possession of it. Many a desponding and sinful heart would soon be made to feel the glow of heavenly love.

"Let your words be with love." Is there a divine injunction less heeded by the mass of professors than this? And yet there is not a saying in the whole book of God more potent with good than this. And we see no way to avail ourselves of the blessings this word unfolds, save by a close adherence to the principles inculcated in this text. Why will men torture themselves with a half-hearted religion? Better by far to eat, drink and be merry, and enjoy all the good of this life, and get no more than damnation, than to half crucify self, be doubting and halting, take no comfort here, and none hereafter.

The majority have just faith enough to make them miserable. Their confidence in a coming judgment is sufficient to keep their consciences stirred up, and yet too weak to beget hope; and so they are tossed to and fro, from the furnace of trials to the garden of pleasure. Being unhappy themselves, they only envy those who are happy.

The system of redemption is one of design; the principle of cause and effect are as manifest as in the rules of mathematics. To disregard a single rule produces a false result, and leaves disjointed the whole catalogue of figures; and to omit a Christian duty will disrobe the heart of its needful strength to perform another. The weaver might as well expect the desired flower on his crapet, while he throws his shuttle the reverse of right, as for a Christian to expect the light of divine love, while known duties are disregarded.

Is it presumed that divine wisdom would dictate a system of faith, and look with indifference upon subjects who are to be regulated thereby? In other words, is the gospel a dead letter, to be viewed as convenience shall dictate? Were the apostles the only men in all the gospel dispensation required to adhere to principles of right? Let these questions be proved in the affirmative, and there may be some chance for those who are living in reckless disregard of the precepts of holy writ. But should the sequel of man's probation disclose the fact that "God is no respecter of persons," we then might feel the importance of a jealous watch-care over ourselves, lest, by some neglected duty we are forever shut out of that heavenly kingdom.

No trivial excuse will screen us when once arrayed before heaven's tribunal. But while the realities of truths we now but faintly realize shall unfold the mingled scenes of the awful and the grand, so that we "see as we are seen, and know as we are known," then it will be too late to develop this principle.

Could we but half feel the worth of words, h[illegible] would be each utterance. [illegible]rds? They are the fac[illegible] [illegible] reotyped, and placed beneath [illegible] press of interchanging thought. They come forth again, wafted on every breeze to earth's remotest bounds; and they never change their character. As they leave the womb of thought immortalized they ever revolve. Rightly adjusted, they go forth bearing the sweet fragrance of heavenly love, only to bless humanity. They are susceptible of mighty effects. By them the sword of conflict may be sheathed, and a nation saved from ruin. By them an offended brother may be restored or a wayward son saved. By their magic power a multitude may be awed to silence. Let them be uttered in tones of pity, and how quick the sobs of grief are hushed. Let them fall on the ear of the sinful in gentle reproof, and his heart responds to virtue.

The same cause existing in the heart that begets right words prompts righteous acts. And words of love are powerless, except attested by comparative deeds; or it is possible that their sincerity may be disclosed in style of utterance. Our words usually bear the character of the spirit that possesses us at the time we speak; hence, it is well for us to know what manner of spirit we are of.

Go pick from yonder ditch that wretched man; place him upon a soft couch with a pillow of rest beneath his head, that his slumbers may be undisturbed till the stifling effects of that damnable liquid be gone: and then, in words of kindness, point out the certain ruin to which he is hastening; and if reformation is a possible thing in his case, such a course will be effectual. But should you fail to restore him, rest assured that your acts of kindness are not robbed of their virtue by the failure, but will, with other like deeds, insure to you the blessed consolation of those words so full hope—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

The elevated effect an adherence to this text would produce, is of itself sufficient reason why we should respond to its demands. No heart can entertain the principle here unfolded without being moulded thereby into a character in harmony with such a principle. When the fountain is sweet the stream thereof will be sweet. The waters of a pure fountain may be rendered bitter, should there not be precautionary measures taken to guard against it. So the heart must be curbed and guarded, lest the bitter streams of vice flow into it, and render it productive of blasphemous and foul-mouthed utterances that disgrace almost every circle in which man acts. The heart is toned and tuned to a great degree, by its own productions; and when it sends forth words of love, they vibrate with other chords, producing a harmony that finds response only in the pure, the holy, and the good.

However much may be developed in the heart is the result of human culture, we need the direct influences of the Holy Spirit to give melody and grace to our words and deeds. Let a heart be tuned by the concert key of God's eternal Spirit, and every strain chimes with the music of heaven, lifting the soul above earth's dreary wastes, and causing it to drink in the spirit of eternal things.

While the eye of faith views the eternal regions of glory, and sees the verdure of a a renewed earth, tinged with the golden hues that light up the eternal day, the ear of faith does not fail of being charmed by the music that blends its matchless strains in one great, grand, universal concert, in which angels and men harmoniously unite, singing redemption's song. This faculty, by which man seems to throw off the chains of mortality, and lose himself amid the visions of future glory (though deceptive in its character), is one of the most pleasing with which he is endowed. Disrobe him of this, and you destroy all pleasure to him but the present. No anticipated joy will ever lift him above the groveling cares of this present life; consequently his feelings, his aspirations and hopes, are narrowed down to the limited range of passing events and present joys. The land which formed him, in the wonderful image of heaven's Ruler, has so blended each faculty of his being with the ultimate design of his existence, that the realities of present joys only beget within his heart desires for future happiness. By what he really knows of the present, he is enabled to anticipate the future in its wonderful, glorious and transcending developments. Hence the purer his thoughts, words and affections, the more perfect the vision he will enjoy of the future.

The faculty to think and to reason may be reckoned second to that by which we give utterance to thought. Thoughts uttered are doubly reflected upon the mind and heart; so that, while we indulge in evil thoughts, we train the heart to love vice; and the utterance of those thoughts will render it doubly vicious. It becomes us to let our "words be alway with love."

An objection to my position may arise in the mind of some, because it partakes largely of progressive culture. This objection is the result of misapprehending the nature of Christianity. While man is saved by grace alone, he is at the same time saved by humanity alone. For a Christian is but a man with the faculties of his being balanced, corrected, and re-adjusted, so that he may occupy a standpoint where he can view in a true light the relationship he sustains to his fellows and his God. The difference between a saint and [illegible] is, the head and heart of on[illegible], while the other is not. [illegible] nature is like an old, dirty wat[illegible] all out of repair. The index hand of morality may point down, while it should point up. He runs, but he goes wrong; and if you are governed by him, whatever his fate is you will share. He needs cleansing, adjusting, and regulating by some perfect standard; and then he is reliable. Then when he speaks you are rightly instructed, and when he acts the world is blessed. Christianity does not rob man of the functions of his natural being, and transform him into some angelic creature, but it regulates him. No faculty, power, function, or law, that legitimately belongs to him by nature, is rendered dormant by Christianity. If they have been perverted, they must be set right, not destroyed. The natural heart is enmity against God, so that man by nature is God's enemy. This is the result of perverted affections. He must be corrected, and learn to love God; and proper instruction is the only way by which this can be accomplished.

The means used to instruct are various. It may be by words of men; or it may be by the word of God; and it may be by the influences of the Holy Spirit; or, by all these combined. The circumstances of the individual will develop the appropriate means to be employed. The thunderings of Sinai may be needful to attract the attention of some; while the gentle whisperings of the Spirit will move the hearts of others.

There is nothing so well calculated to soften the heart of man, mellow his disposition, and refine his affections, as kind words, whether he speaks them himself or hears them uttered by another. The suppression of a harsh word not unfrequently saves your fellow a blow, and yourself disgrace; while the indulgence of unkind words often results in the most deadly strifes. Your heart is molded to a great extent by the music of your own voice; and while it speaks the melodies of love, and gives utterance only to words of kindness, you are forming a character that will eventually emit without exertion all the fruits to which grace is heir. Every sentence you utter only paves the way for another of like character; and every deed you perform but fits you to repeat it with greater ease, whether it be in the direction of good or evil. Your words are not spent when uttered, but created, and set in motion; and it is no easy task to tell their range, unless committed to the trust of some friend who will lock them within the recesses of his heart in safe keeping; yet such a friend is scarce. But unrestrained words, whether of love or hatred, once penciled upon the canvass of thought, are unlimited in their range.

We have as yet hardly glanced at the importance of words. Words do not grow, but they are manufactured from material treated as worthless; yet amid the transparent folds of which is lodged the life of the world. Thought unclothed is as gold undeveloped, or a diamond unfound; or may be as the poison of asps, or the sting of an adder. Better to ever remain in the sack nature has provided for it than to pain the victim who unfortunately disturbs the slimy den. Words, too, are manufactured with a wonderful machine, wrought with divine skill, and so elaborately and ingeniously constructed, that it will adjust itself to the requisite form of all kinds of words; so that it will produce hard words or soft words; bitter words, or sweet words; long words, or short words; cheering words, or terrifying words; words of praise, or words of blasphemy; words of prayer, or words of complaint; words of love, or words of hate; words of kindness, or words of envy; besides all other kinds of words, both proper and improper; presenting them in Hebrew, Greek or Latin; German, French or English; and when the world is filled with them, there is room for as many more; and the material of which they are composed is not diminished by the boundless ocean created thereby.

No wonder words are considered cheap; yet what would life be without them? Silence would reign where now the air is filled with harmonious sounds. Sorrow would sit brooding where now joyous notes drive it from the heart. Vacancy would be felt where fulness now dwells. Hearts now joyous, would break for the want of comfort. Ignorance would darken the world, where knowledge now enlightens it. Inactivity would be the marked characteristic of all. The wheel of science would cease to rule, and the hum of industry would die away in a noiseless atmosphere; while the confused throng would with astonished gaze scatter in hopeless despair, so that the history of Babel's tower would fail as an illustration. Without words, confusion would take the place of order. They constitute the instrument of power by which the worlds are made. God spake and it was done. He commanded, and it stood fast. By their magic power personalities are created, and multitudes are swayed at the will of the speaker.

They come to us as heaven's example of imitation. God talked with nan in Eden; his ear caught the ound, and the organs of speech began o play; and man in speaking was alled to imitate his Maker. Notwithstanding words are so easily produced hey are of priceless worth. The is- ues of life are dependent upon them. f adjusted in righteousness they will urnish paths of peace and plenty, and nally unbar heaven's door, with an bundant entrance.

Where do they go? They go where hey are sent, and they may be sent where they should not go. On the inions of faith they are winged to eaven, and by them we hold sweet onverse with our Maker. They are he whisperings of the heart going orth to bless, or to curse. Borne on he palms of confidence, they enter he hearts of our friends, sending back he evidence of reciprocated love. These may go forth as a beam of light, ausing all to smile with joy. They nay be sent to the stricken in heart, earing the precious ointment of con- olation. They may go to the cell of he unfortunate as a reprover, yet so ningled with love, as to wring repentance from the flinty heart; or they re susceptible of being converted into rows of death, so that with their arbed edges we can tear the mantle f charity in pieces, or storm the very itadel of life.

By them we may spread our track with ruin, and leave behind naught ut grief and sorrow. We may speak that terror shall fill the hearts of all hat hear, and make of our whole being an image of disgust. We may say hat which will disrobe our own earts of peace, and set in mo- on the fires of hell. We may so ame our words as to disperse would- e friends, and create a multitude of nemies. We can send forth the indi- sible messengers, so that to feed hem begets love, or we may clothe hem in such form, as to stir up hatred one. We may varnish the furniture the humblest cottage with them, so hat contentment shall fill the hearts its inmates, or we may so stain the tset of a palace by them, that a king ay be sorrowful. Our words may go rth with such sweetness of tone, and auty of arrangement, that the sharpt reproof shall be received with profit; they may come with that roughness form as only to harden the subject whom they are addressed.

They can be made to fall upon our llows as showers of blessings, or rush pon them as an avalanche, only to ury and freeze them. They may car- y the balm of rest to the weary, or they may weary the strong. They may furnish a meal to the beggar, or rob a king of his dinner. They may sheath the sword of conflict, or drench a nation in blood. They may fill a community with virtue, or stir up the depths of iniquity. They are susceptible of causing admiration to spring up in the heart of the savage, or of converting the land of Canaan into a wilderness. Wrong words have caused a nation to fall, but right ones responded to result in salvation.

Words! how simple, and yet how wonderful. They are eternal and ceaseless in their roll. They speed their way amid the ocean of thought, written and re-written and reiterated, finding their way into strange countries, and are transformed into other tongues. They live while the instrument that produced them ceases to exist. Like the ripple on the ocean they roll in unlimited depths. Their home is in heaven, and their record in the book of judgment. By them cometh justification, or by them we are condemned. They send us to prison, or burst the door of confinement. Through them cometh life, or by them we are sentenced to death.

They are the only heralds of knowledge with which the world is blessed. On their bright pinions is wafted the news of the day over land and under sea. Winged by lightning, or hurled by steam they go to friend or foe. They bring the tidings of victories won, or tell the sad tale of bloody defeat. They come with the sweet fragrance of friendship's wreath, or they come with the bitterness of long treasured enmity. Their sound may be like the harpings of seraph, or like the moaning of a winter's wind. But go they must, and go they will. On land or sea, in cold or heat, they constantly greet us with truth or deceit.

There is no excuse for unkind words. They only tend to harden the speaker, and demoralize the hearer. They are the honey of slander, the choice of the vulgar, the oil stone of the backbiter, and the language of fools. Their origin is from beneath, and their only tendency is downward. They are only fit to form chains of vice, by which the virtuous may be bound. They lodge beneath the folds of poverty and filth. They constitute the discordant sounds of the bacchanalian, and the bugle scream of the mob.

They abide nowhere, but as the pestilence seem to spoil the peace of all. He that will harbor them is to be pitied, They should be shunned as poison and treated with disgust. They are the bane of society, and the fruit of ignorance. When converted into slanderous weapons, they are susceptible of inflicting injuries and more damning than all earth's weapons combined. Better approach that man or woman in the stealthiness of a midnight assassin, and rob them of life so dear, in the suddenness of a pistol's flash, than to array them before the public gaze on a slanderous tongue. Ah! worse. Better innoculate them with disease that would eat them alive, and thus render them objects of sympathy, than to lift them in the arms of slander, so that they shall fall into the lowest depths of ruin, with nought but shame and disgrace to compose their winding sheet.

Were the hounds of hell all untied,
And each placed on some innocent's victim track,
A wound to compare, might be defied,
With that inflicted by a slanderous clack.

For this reason does the sin of slander enjoy for its classmates murder, drunkenness, haters of God, and inventors of evil things, idolaters, covenant breakers, implacable, unmerciful, who, knowing the judgments of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them.

If any offend not in word, the same is a perfect man, able also to bridle the whole body. Some have the faculty of so bridling the tongue as not to speak even to their fellows; and yet at will they can speak of them in the most bitter terms, Listen to the description the apostle James gives of the tongue: "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." What an awful picture! and yet it is no exaggeration; it but faintly draws the dark shadows and blighting curses that an evil tongue is sure to inflict. It is not necessary that guilt should pave the way for the engine of slander to drive its thunderin g train from house to house; but prejudice, or envy, or jealousy, may constitute its only foundation; so that the innocent may suffer far more than the guilty. Let an innocent prrson once become the victim of slander, and it is easy to detect guilt where naught but purity dwells. Every act is made to indicate wrong, every look is full of suspicions, and every word is interpreted to mean only evil; and so the train of slander glides on, laden with fiendish store, fired and steamed by the coals of hell; until, perhaps, the innocent sufferer shall be overcome, and in grief fall into ruin's yawning gulf.

No sin is more damning in its tendency than the sin of slander; hence there is no sin punishable with a darker threatening by divine retribution than this. No Christian should allow himself to harbor evil thoughts, much less give utterance to them against any, without the most positive proof of guilt; and then it were better to go to such an one with words of kindness, and see if reformation is not preferable to slander or ruin.

Again we say, "Let your words be always with love." Speak kindly to the wayward, and take heed lest you fall. Remember the crimson stream can make the foulest clean. Are you clothed in your right mind? remember that it is Christ who has thus robed you, and that his righteousness alone can hide your shame. Are you blessed with hope? Remember that it is Christ who gave it thee, and who bids all to come and receive the same. Shall I despise him for whom Christ died. Can I look with a Pharisaic spirit upon yonder publican, and say or feel to thank God that I am not as other men are? Should I not fear the same rebuke long since uttered by Christ? Can the spirit of a loving Jesus possess me, and not lead my heart in the same channel in which he walked? Must he love the sinner, and I hate him? If I have put on Christ, then I must walk in him, and bear something of the fruits which characterized him; otherwise I may doubt whether I know him.

It is not the prerogative of a Christian to look with indifference upon the interests of Christ, whom he is called to represent, in completing the work he began when here. I wonder not at the reckless indifference manifest on the part of sinners relative to their eternal interests, while they in so doing only reflect the shadows that professors of religion cast upon them.

The influence of a church is salutary only while the ruling principle with them is love. Let this predominate, and from it will radiate the light of heavenly grace, causing sunshine and peace to rest within its sacred fold; while all around is felt the healing beams of salvation's glow.

Buried beneath love's boundless deep,
Let Christ's church securely dwell,
While their sacred vows they keep,
Trusting the hand that doeth all things well.

Should storms and tempests threat'ning roar,
And darkness deep becloud the sky,
As was the church in days of yore,
So are we guarded from on high.

While we each other's sorrows feel,
And for each other strive to live,
We thus shall to the world reveal
The love for which Christ died to give;

And from death's dark and dreary way
Some sorrowing souls shall come,
And from their sinning turn away,
And find with us a home.

Let words of kindness be our theme,
While longer here we stay,
And then with heavenly love serene
We'll shine in endless day.

No Christian or body of Christians cna ever develope a true Christian charter, bereft of that overwhelming and transcending principle which underlies the whole structure of Christianity. Without it we are powerless; with it we become invincible. We may have in our possession arguments that will confound the devil, and yet fail to win a single soul, without this principle of love. We may build fine houses and decorate them with unlimited wealth, dedicate them to God, and pass through all the forms of life, and yet be but a dead carcass in the eyes of heaven. That soul who dreams of future joys, while his heart does not pulsate with this principle predominating, is only painting the scenes of fancy, to be blotted out amid the folds of everlasting night.

Deceive not thyself, vain hoper; for while envy, hatred and jealousy reign in thy bosom, there can be no responsive chord that will chime with love's melodious song.

O that heaven's flood-gates would open and send down its torrents, burying us beneath its living waters; so that our words ever should be with love! WM. A. FENN.

Odds and Ends.

TO THE EDITOR OF THE TIMES: If I have your indulgence for so much quoted matter as I have sent you, I hope I shall not incur the displeasure of your readers, on a charge of attempting to make your paper too much of a scrap book? I had one principal object in view in writing out and despatching to you so many extracts from English works: I wished to have the Adventists of the country generally apprised of the fact that the doctrine distinctive of this branch of the church, which causes so much bitterness on the part of the sects is not a denominational distinction in Great Britain; that leading men in all the "orthodox churches" there are making themselves heard in advocacy in powerful rhetoric of the Scriptural truth on the Life and Death question. Besides, I did not know but many Adventists in this country would be legitimately strengthened by learning that from among the ablest scholars of England support for truth was coming in most potential form. Undoubtedly some of your Elders are better informed on this subject than your humble servant; but I think they will all agree to the propriety of the republication, in detached paragraphs, of works which I have recommended and transcribed.

I do not yield *our* literature to that of Great Britain. In point of perfectness of doctrine, our writers come up more uniformly to the whole truth. And in respect of force as well as fairness of statement and reasoning I will not tolerate any disparagement or "invidious comparison" as against the Editor of the TIMES, or such men as Collins, Fassett and Whitmore. But, it is comfortable—now, isn't it?—to know that in the great schools of thought in the Old World there is a revival on the main propositions which we prominently discuss. And will not a fairly reciprocal intercourse of reading promote clearness and steadfastness of conviction? We are entitled to all the benefits of a great community of sentiment and argument. Let us partake of them.

I have recently received a letter from the Rev. Wm. Griffith, of Eastbourne, England. He mentions the fact that of his able and, as Dr. Leask says, "calmly thoughtful" pamphlet entitled *Man's State in Nature*, a small edition was published, and that is now already exhausted. He gives his permission for a re-publ cation to any one in America disposed to such work. He says, in the same connection: "Those who defend the opposite teaching are saying all they can. Dr. Leask has asked me to review some books for him, American and English; and I expect the *Rainbow* will have a series of articles combatting the defences most recently put forth, and most relied upon. The first will come in June.... You may well be astonished at the opposition of good and intelligent men, but we have all learned the old doctrine in our first hymns and catechisms, and it is hard to break away from what has become so ingrained."

Now will you take a "sample' from Griffith, from his chapter on *Evil and Sin* in his *Man's State in Nature?*

"Should it prove true that the unregenerated soul must writhe forever in an agony similar to the tortures endured by living organisms when brought into contact with blazing and liquid fire, then must it be admitted that such suffering is evil indeed; evil *per se*, in its originating motive, in its practical operation, in its illimitable persistence. We have reason to thank God that such evil has no resemblance on earth; and, being abhorrent to the first principles of our moral nature, we may infer that it is infinitely more abhorrent to his own moral nature. Devilish attempts have indeed been made to sustain living beings in torture upon the cross, the rack, and under the nameless horrors of the 'Holy Inquisition;' but when reason and common sympathy have failed to show mercy, nature has stepped in and by death delivered the victim from the tormentor's power; or by insensibility given respite. There is nothing in the experience of earth, nothing in the healthy dictates of human consciousness which enables us to explain or justify everlasting misery. We can reconcile ourselves to death under the dark shadows of personal guilt. Many a one has felt unworthy to live; and either committed suicide or delivered himself up to justice. *But no man can reconcile himself to everlasting torture.* No man can feel in his conscience that any deed done, or any series of words or ways for which he is responsible, can deserve an eternity of suffering. Those who say the contrary, I believe, have no adequate conception of what an eternity of suffering means. Indeed no finite mind can make the faintest approach toward an estimate of everlasting pain. It is an idea that bounds farther from your grasp at every attempt to seize it. Men are never more soundly convicted of speaking about what they cannot understand than when they pronounce sin to be worthy of everlasting torture. No logic can shape an argument, nor inventive faculty discover reasons which would justify God in bringing into life a creature whose existence and suffering must, *from whatever cause*, be so dreadful. God is free to create or not to create; and he is able to create after any pattern or type. He has a full prescience of the issue of all his doing. He can control his work at every stage: or he is not independent and sovereign. The existence of one soul in a state of hopeless, endless misery, according to the Augustinian notion of hell, would be a standing condemnation of the Creator, an everlasting impeachment of his wisdom and benevolence for originating such a nature, and an eternal arraignment of the justice that could inflict so horrible and disproportionable a penalty. It has been mentioned to the disgrace of a British judge [happily of past years] that he left a man under sentence of death for stealing a horse valued at seven and six pence. What evil is any man capable of inflicting upon God or his fellows at all comparable with the unending and intense tortures of hell? —hell, that is to say, according to the orthodox teaching. To represent the Almighty as sustaining his creatures in the torturing fires of purgatory or of hell through immense and interminable ages, is to change the Lord Jehovah, the God of self-sacrificing and boundless love, into a Moloch, or demon of spontaneous and implacable rage."

It seems to me that it would be a purifying process, if the works of such scholarly Christians as Warleigh, White and Griffith could have wide circulation among brother Episcopalians and Congregationalists of these United States. Would not such distribution breed a little *respect* for the true faith? We have, in many communities to-day, a sullen silence on the great theme, because enough light has pierced through the walls to hint of a blaze of truth in the direction toward which the windows are shut.

There must be liberty on this question, in this entire country, and that soon. The Lord is opening the eyes of too many sagacious and courageous men to permit it to be otherwise. C.

San Francisco.

The Bible Class.

JOB, 19 : 25.

The Bible Union renders it: "I know that my Redeemer lives, and in after time will stand upon the earth: and after this my skin is destroyed, and without my flesh shall I see God."

Prof. G. R. Noyes renders it:

"And though my skin be wasted away,
Yet in my flesh shall I see God,"

and applies it to this present life. Dr. Adam Clarke refers it to the Savior and resurrection; and from him we quote Miles Coverdale's translation: "For I am sure that my Redeemer liveth; and that I shall rise out of the ground in the last day; that I shall be clothed againe with this skynne; and se God in my flesh: Yea, I myself shall beholde him not with other, but with these same eyes."

Job was unquestionably a firm believer in the resurrection.—*Sel.*

"MY FLESH SHALL REST IN HOPE."

(Acts 2 : 26)

May I venture modestly to say that no translation of the words I have quoted (so far as I know) gives the full meaning, force and beauty of the original. The literal rendering would be, My flesh shall pitch its tent upon hope. The verb used is derived from a noun which means tent. To pitch a tent is its signification. The preposition translated *in* is in the Greek *epi*. I do not say that this preposition never means in, but I do say that its ordinary meaning is *upon*. There is no good reason why we should abandon the ordinary meaning in this instance. How poetical, and how transcendently beautiful the idea, *My flesh shall pitch its tent upon hope!* The dead body is personified and represented as making arrangements for its temporary detention in the grave. A house is not built—this would convey the idea of too great permanency—but a tent is pitched. There is to be a short stay, indicated by the pitching of a tent, and the tent is to rest on hope. The figure employed makes the body anticipate its resurrection, at which epoch in the saint's history, the hope referred to will be happily lost in full realization and blessed enjoyment. Remember for your comfort, child of God, that when you die, your body will, amid the silence and darkness and putrefaction of the grave, pitch its tent upon hope, looking for the coming of the Lord to redeem it.—*Cor. Religious Herald.*

TAYLOR'S Science and the Resurrection. These articles, which were first published in THE TIMES, have now been issued in tract form. 2 for 10 cents. $3 for 50 cents It silences objections.

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Advent Christian Times.

CHICAGO, - - - - - - ILLINOIS.

TUESDAY AFTERNOON, June 11, 1872.

WE hope ministers will all read the notice to them under head of appointments.

THE "Querist's Drawer" is quite full, but has of late been opened only to receive new questions. We will attend to them as soon as possible. At present all our time is needed in other departments.

MICHIGAN.

As we go to press we learn that the promise of the Fair Grounds at Jackson, for the Michigan State Campmeeting has been withdrawn. The meeting will be held at another point, near Br. J. M. Snook's house.

THE DISCUSSION.

Eld. Braden's summing up on the first proposition has been received, but too late to appear in this paper. It will be given next week.

In response to many inquiries, we would say that the discussion is published in the *Standard*, the leading journal of the Disciple church, circulating over 15,000 copies a week, as well as in THE TIMES. And as Eld. Braden's principal design is to reach and convert his Advent readers, so we write chiefly for our audience in the *Standard*. Eld. Braden could hardly reach our people in any other way; nor could we reach his people so readily by any means within our control. We have reason to hope for the best results. How many readers of THE TIMES have been or will be convinced by Eld. Braden's arguments, we will not undertake to say: *if he has truth*, we hope all of them will be. Our only wish is that the truth may prevail. On the other hand we have good reason to belive that the discussion in the *Standard* is by no means lost.

The progress of the discussion has been hindered by some things over which neither party had any control, and others which might have been avoided if foreseen in time. We crave the patience of our readers, and a continued candid hearing for both parties.

Hereafter the articles will be shorter, and an affirmative and negative argument appear together.

Board Meeting.

The Trustees of the Western Advent Christian Publishing Association met on Wednesday, June 5, 1872, in the office of the Association, at Norwood Park.

After a full report from the Secretary of the history of the removal of the office, a statement of the finances of the Association, including an account of the receipts and expenditures of the past six months, an account of stock, a list of accounts due the Association, and of the debts of the Association, fully exhibiting its resources and liabilities, the Board unanimously expressed satisfaction with the condition of things and what had been done.

The following letter from Br. L. P. Fox was read by the Secretary:

BUCHANAN, May 17, 1872.

To the Trustees of the W. A. C. P. Association.

Brethren: Inasmuch as the change in the location of the Publishing Office of our Association makes it impossible for me to longer fill the office of Treasurer, I hereby resign the same.

My heart and good wishes are still with you; but some brother nearer the office should be appointed to fill the place. Yours truly, L. P. FOX.

After an expression of the appreciation of Br. Fox's services, his resignation was accepted.

Br. John M. Snook was nominated to fill the office of Treasurer until the next meeting of the Association. (He will make his residence at Norwood while he may serve.)

Eld. J. V. Himes then presented the following letter:

CHICAGO, June, 5, 1872.

To the Board of Trustees of the Western Advent Christian Publishing Association.

Dear Brethren: I have acted as Business Agent of this Association for eight years. From a very small beginning it has grown to its present proportions. I have taken the deepest possible interest in its welfare, and my life has been devoted to its success. I should be something more than human never to have erred in all this time; but whatever mistakes I may hav made have been simple errors of judgment; for my heart's desire and steadfast purpose have been to do right, and please my brethren and, especially, my God, in all things.

I now think that in view of the prospective increase of our business, with the accompanying cares and responsibilities in every department, and the absorption of all my time in other work, that it would be wise to appoint some other brother to fill the place I so long occupied.

For these reasons I respectfully tender my resignation of the office of Business Agent of our Association; at the same time assuring you that my time will still be given to the cause we all love, until the Master comes, or I sleep. JOSHUA V. HIMES.

The following resolution was then unanimously adopted:

Resolved, That while our confidence in our brother's influence and integrity remain unshaken, and we should be glad to have him continue to act as Business Agent, if he could remain at the office and attend to the duties of the position; yet as this is impossible, we deem his suggestions wise, and believe they should be adopted. Therefore, on these grounds, we accept our brother's resignation, and tender him our gratitude for his faithfulness in the past.

It was then moved that the Treasurer, Br. Jno. M. Snook, act as Business Agent, also; which suggestion met with unanimous approval.

A committee of three was appointed to carry out suggestions made concerning the changes in the Constitution of the Association.

A proposition for the purchase of the plates of the standard work entitled *The Bible vs. Tradition*, was accepted, and the Business Agent instructed to buy the same.

The proposed publication of Mr. Constable's new book, in event of the failure of other parties to undertake the work, was approved; and it is hoped the necessary means will be freely furnished by the friends of the Association. Adjourned.

WM. L. HIMES, Sec'y.

Trustees Report.

The undersigned, members of the Board of Trustees of the Western Advent Christian Publishing Association, having attended a meeting of the said Board at Norwood Park, Cook Co., Ill., June 5, 1872, would beg leave to submit the following statement to the readers of the A. C. TIMES.

First, that we found the office of the Association located in the pleasant and apparently healthy and thriving suburban village of Norwood Park, six miles from Chicago city limits, in a northwest direction, on the Wisconsin Division of the Northwestern R. R., and that we regard this location as much more favorable for the interests of the Association than its former location at Buchanan, Mich.

Second, that although there are some disadvantages in having the business office of the Association in Chicago, and the presses and printing office in Norwood Park, yet the consideration of the free rental of a large and commodious building for five years, if needed, together with the great saving of expense in regard to labor, and some items of living, when contrasted with city life and expenses, and the inability of the Association to pay city rents, all tend to render the present location the one to be chosen above all others (of our knowledge) in the present circumstances.

Third, that we find the former Business Agent and his supporters have labored with commendable zeal and carefulness in behalf of the interests of the Association in the matter of removal, and we believe they have acted with wise reference to the promotion of the objects for which this Association was formed, and we approve of the exchange of the Association's property at Buchanan for real estate in Norwood Park, a part of which has already been sold for the benefit of the Association, at rates in advance of cost.

Fourth, that the property of the Association, consisting of presses, machinery, plates, types, &c., is in a condition nearly new, and more than ordinarily valuable giving the Association as assets a value of more than $10,000, over and above all incumbrances.

Fifth, that after a complete investigation of the facts, we find the move, in our judgment, to be a wise and apparently providential one, and which we hope will work for much good to those interested in the promulgation of the Bible doctrine concerning the Second Advent of our Lord Jesus, which we so dearly love.

FRANK BURR, } Members
L. H. DAVIS, } of
A. S. CALKINS, } the
JNO. M. SNOOK. } Board.

Our Minnesota Meeting.

To the question—What preachers will be at our meeting? I am able to say that Brn. Thurber, of Sparta, M. Wellcome, Collins, Bursell, have promised to be present. We hope Br. Himes, Br. Hough, and Br. and Sr. Mansfield may come, but I cannot say that they will.

But, beloved brethren and sisters, let every one of you that can come, do so, whether their preachers are present or not. We *all* have a work to do for ourselves and for others. God help us to come, and to come praying.

S. C. WELLCOME.

Michigan.

TO THE CHURCHES OF THE MICHIGAN ADVENT CHRISTIAN CONFERENCE.

Will not the churches see that the ministers *all* have means to attend the meeting at Jackson. I assure you it will abundantly repay the cost in the new life and zeal with which they will return to their fields of labor. They need the change and rest. Let every church and interest be represented. J. M. SNOOK, Sec'y.

Another Tent.

For a tent 9 feet by 12 feet, to accommodate 6 or 8 persons sew together 4 breadths of sheeting, each 8 yards long.

For the two ends of tent, see diagram published in TIMES of May 14.

No need of a "fly" if the roof is made steep.

For a tent 15 by 21 feet it would require about 167 or 170 yds, including a fly roof. The sheeting can be got for about 15c a yard.

Don't forget to bring straw ticks, sheets and quilts; and let no one stay away because they have no tent.

J. M. SNOOK.

Free Speech in Rome.

New times have dawned upon Rome. The blow that broke the oppressive temporal power of the Pope, set free minds that had long been enthralled in a despotism worse than fetters of iron or the dungeons of the Inquisition. Mind was given by the Creator to be employed in the investigation of natural and revealed truth. Mind was given, said the Pope, to receive without question such dogmas and ideas as the church ordains. Independent thought cannot be tolerated. Like treason to state, it merits the severest punishment. And so long as the Papacy controlled the police as well as the priesthood of Rome, its uniform policy was to repress free thought, and to punish the free expression of opinion with promptness and severity.

Victor Emmanuel makes Rome the capital of United Italy, and the light of the nineteenth century breaks through the benighted barriers that had excluded it from the eternal city. A free press is established, and the newsboy's cry awakens strange echoes through its streets. A free gospel is permitted, and the Bible is preached where sacred teachings were not tolerated. Free speech is no longer repressed, and the priests, instead of compelling assent to their creed, have now the privilege of defending and maintaining the doctrines of their church.

During the past month a notable event has occurred in Rome. A public discussion has taken place, sanctioned by the Pope, between Catholic priests and Protestant pastors, on a topic of vital importance to Romanism. Signor Sciarelli, a Methodist minister in Rome, announced that he should deliver a discourse to prove that St. Peter has never been in Rome, challenging any priest to discuss the question with him. The challenge was accepted, and a public discussion was arranged, by which it was agreed that there should be three disputants on either side, and that the discussion should be regulated by four presidents, two from each side, and that an equal number of Catholics and Protestants should be admitted into the hall.

The Protestants were represented by three native Italian evangelists: Sig. Sciarelli, a Methodist; Sig. Ribetti, a Waldensian, and Sig. Gavazzi. The champions of the Romanists were Don Fabiana, a learned and eloquent scholar; Mons. Cipolla, a parish priest of Rome, and a young priest named Gudi, a fluent and able speaker. Each side had stenographic reporters, and the whole debate is to be published. The debate occupied two evenings, and was conducted with great order and decorum, and with great ability on each side. The correspondent from Rome of the *Western Watchman*, the able Roman Catholic paper of St. Louis, says: "It was a well-ordered and quiet discussion on the whole, that did credit to both parties."

The significant fact is, not that one side or the other triumphed, but that the two sides of such a question were allowed to be presented in public to a mixed audience, untrammelled and without restraint, *in Rome*. Thinking men elsewhere, in forming their opinions, have been accustomed to yield assent to the weight of evidence. The time has now come that authority, ever claiming to be infallible, must yield to augment "in Rome also." And although it is stated that since the debate the Pope has forbidden any more such discussions in future, he will find that with free thought and free speech, when once allowed, are privileges that will not be easily surrendered.

Mr. H. J. Piggott, a Wesleyan minister in Rome, one of the four selected presidents of the debate, thus comprehensively summarises the prominent features of this noteworthy event:

"That a Roman prince and a Methodist preacher should sit side by side to preside over a religious discussion in the city of Rome—a discussion between elected dignitaries of the Papal church and Italian native evangelists; a discussion sanctioned by the express authorization of the reigning pontiff [for such I have heard to be the case since I began this letter]—a discussion to prove the *yes* or *no* of St. Peter's very presence in Rome; that such a discussion should have been conducted with the utmost amity and decorum, for so it was; that it should have terminated in a very demonstrative shaking of hands on the parts of presidents and disputants, for so it did; that its results, caught *verbatim* by stenography, should be committed to the press for free circulation throughout Christendom, is an event so passing strange, that, had a prophet from God foretold it ten years ago, he would have had to make out his credentials very plainly indeed before the most sanguine among us could have 'received his support.'" —*Am. Messenger.*

The World in Fifty Years.

Adventists are not the only ones who can be accused of making some very confident predictions. Here is one by the Rev. R. T. Conant, in an article in the *Interior*—a Presbyterian paper published in Chicago:

"Judging from the present state of things in the world, and the laws of cause and effect, we would say without question that in one half century from 1871 the whole world will be Christian or atheist."

"We do not quite accept this prophecy," says the *Christian Secretary*, "and yet there is enough in it to arrest and hold the attention of all Christian people. Fifty years is a brief period; but as things go, it is sufficient to accomplish immense changes, and the next half century will in this respect transcend any former fifty years of history. Of this there can be no doubt. It should be observed, moreover, that infidelity is moving to take all possible advantage of the inevitable reaction, the world over, from the superstitions [of Paganism, Mohammedanism and Popery] which passed for religion, and which indeed have been the only forms of religion, so-called, which millions have known. In some respects unbelief and Atheism will occupy a vantage ground in the coming conflict. Men are prone to extremes. 'Free thinking' is with many a pleasant word, and has acquired an invidious and unprejudiced meaning. The passions and depravities of men are opposed to the restraints and purities of the gospel; and so the thoughtful believer will see that a crisis is coming, for which every man of the 'host of God's elect' ought to be ready. With the volume of inspiration before us, and the Spirit of the Almighty abroad in the earth, we cannot question the ultimate issue; but the very proposition, *the whole world for Christ or for Atheism in fifty years*, is startling."

So it is; and when it is understood that "the whole world" will never be subjugated to Christ till his return to judge the living and the dead, then "the crisis" that "is coming" is felt to be no ordinary one. And this is precisely what "the Volume of inspiration" teaches. It is not till "the end of the world" that those represented by the tares and wheat, the good and bad fishes, the sheep and goats, the wise and foolish virgins are separated.—Comp. Mat. 28:19, 20; 13:24–30, 36–43, 47–50; 25:1–13, 31–34. Till then "the children of the kingdom" and "the children of the wicked one" must continue together, for Christ has said it. The Man of Sin, who was to emerge from the "iniquity" which was secretly working in the apostolic age, is only to be destroyed by the brightness of Christ's coming. (2 Thes. 1:6–10; 2:1–8.) The last days are to be emphatically "perilous," and distinguished for scoffing and lawlessness in the midst of an unparalleled increase of knowledge. The warnings on this point are earnest and repeated in our divine directory—the Holy Scriptures—but who heeds them? Men dream that progress in knowledge is progress in piety—that civilization is Christianity—that throwing off effete forms of ancient superstition is putting on Christ! "A wonderful and horrible thing" is as truly "committed in the land" now as in the days of Jeremiah: "the prophets prophesy falsely, and the priests bear rule by their means; and the people love to have it so; but what will ye do in the end thereof?" "Peace and safety" is the cry of man, but, "Destruction cometh" is the cry of God (1 Thes. 5:1–3). The world's conversion is the human day-dream, the Lord's return is the true hope of the church.

Whatever changes half a century more may bring, we feel sure that it will *not* bring "the whole world" to Atheism by perversion, nor to Christ by conversion. Our expectation is that it will bring Christ to his church and the saints to their everlasting inheritance; that among the sublime scenes that will be witnessed in it will be the close of this dispensation, the return of our Lord in triple glory (Lk. 9: 26), the first resurrection, the binding of Satan, the destruction of the wicked, the regeneration of the earth, the establishment of the kingdom of God. For his coming the Master bids us watch and be ready—not knowing precisely when it will take place. Let us act wisely and do it, and not be so deceived by the siren song of peace that that day shall come upon us unawares.—*Advent Herald.*

The Coming One; And the Blessed Watcher.

"Behold I come as a thief Blessed is he that watcheth, and keepeth his garments, lest he walk naked. (Rev. 16: 15.)

In the previous context, we found the girded angels issuing forth from the temple with their vessels or vials full of the wrath God. They are completing their mission of vengeance. The great Day of Judgment—the time of the end—the consummation of all things—is gradually drawing nigh. In the immediately preceding verse there is described a mustering of the forces of evil at the instigation of three unclean spirits. These, in strong metaphor, are represented as "going forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." At this announcement of Satan's final gigantic effort for mastery—the last conflict of great principles—when a bold and defiant scepticism is rampant, and ungodliness is abounding—the faith of the church may be ready to fail, and her courage to falter. But a divine voice, alike of comfort and warning, breaks in parenthetically. John, up to the point, has been the faithful recorder of the visions which were passing before him. Once more it is the Coming One whose utterances are interjected in the midst of the dreadful and dreaded figurations. It is the old key-note of the Book—the leading "Memory of Patmos"—which is again sounded. We had almost forgotten it amid the rapid rush and succession of apocalyptic symbols—amid the thunderings, and lightnings, and tempest. But the trumpet tones once more rise clear and distinct above the clang of battle. He of whom in the first chapter it was announced, "Behold, he cometh with clouds"—he who, in the closing chapter of all, announces himself, "Surely I come quickly"—makes the intermediate proclamation, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments."

We have in these words a *Monition* and a *Benediction.* Let us briefly ponder them in their order.

I. The MONITION—"Behold, I come as a thief." The second coming of Christ is to be sudden and unlooked for. It was not so with his first coming. Independent altogether of Hebrew prophecy, that advent had its dim and shadowy premonitions in the Gentile world. It was amid the hush of general expectation—when "all men were musing"—when, in the words of the great poet,

"Birds of calm sat brooding on the charmed
wave"—

when the sword was sheathed, the temple of Janus was shut, and palm branches of peace strewed the pathway of the expected King—that the child of Bethlehem was born.

"No war or battle's sound,
Was heard the world around;
The idle spear and shield were high up hung;
The hooked chariot stood
Unstained with hostile blood;
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely knew their Sov'ran Lord
was by."[1]

So also is it with the spiritual advent of the Redeemer to the souls of his people. That too, unless in rare and exceptional cases, is a gradual 'coming.' "His going forth is prepared as the morning." His approach is not like the abrupt and sweeping water-flood, but rather like the silent dew as it distils imperceptibly on blade and flower. Different will it be, however, at his second advent. With the speed of the lightning flash—with the suddenness of the entrapping snare, or the assault and surprise of the midnight robber; when men are asleep—when every bolt and fastening seem proof against the prowling invader—then the cry shall be heard, "Behold, the Judge standeth before the door!" Our Lord himself, in his own memorable discourse, gives a vivid description of the world at his final appearing. It shall be "as in the days of Noah." The antediluvians were pursuing their guilty revelries—listening with mocking incredulity to the strange parable of predicted wrath—seeing in the clear sky overhead no symptoms of coming disaster—when "the flood came and destroyed them all." Or it shall be "as in the days of Lot." The same tale of terror seemed contradicted by the smiling plains beneath, and the bright firmament above; for "the sun," we read, "had risen upon the earth when Lot entered Zoar." In other words, when he reached his shelter, and the hour of doom had arrived, there was nothing seen but the play of sunbeams, "sowing the earth with orient pearl." No portent was visible; the dwellers in Sodom awoke up, heedless of fears, to a new day of godless riot; when suddenly the windows of heaven were opened, and bolts of living fire descended upon the doomed capitals. So shall also the coming of the Son of Man be. "Behold, I come as a thief." The world will have rocked itself asleep on the subject of the Lord's appearing. That appearing will be among the obsolete dogmas of its creed; denounced and discarded as the currency of prating fanatics and enthusiasts. It is so in a large measure already. Outer nature, in its unvarying and apparently stereotyped laws, gives no indication of any such arrest on its appointed sequences; day follows night; summer treads on the heels of winter; autumn repays with usury the sower's vernal toil. There is no wrinkle on earth's brow—no symptom of decrepitude. It may be rather augured from the progress of science—the gigantic strides of discovery—that she is, like the eagle, moulting her feathers for a renewal of her youth. Nothing is there in the canopy above, nor in the garnered treasures hidden beneath her surface, to countersign and ratify the incredible warning of the Seer of Patmos. The lovers of pleasure—those who desire to have no higher portion than this life—are only too ready to accept these dicta of a godless and sceptic philosophy—to pursue with undisturbed avidity the paths of sin and the race to riches. Secure against invasion, avarice heaps up its treasure, and shouts its defiant boast, "To-morrow shall be as to-day, and much more abundant!"

"Nay," says Christ, as he awakes the dormant peal of the advent bell, "credit not the world's lie; for it is just when that lie has won for itself a fatal acceptance—when mankind have sunk into this state of guilty, bold, defiant indifference—that my footfall shall be heard—'Behold, I come as a thief.'" Just when the scoffer is uttering his presumptious challenge, "Where is the promise of his coming?"—when all things are continuing as they were from the beginning of creation—when the husbandman is pursuing his peaceful labors—when the groves are vocal with song, and the valleys are shouting with summer joy—when the marts of commerce are crowded, and the weeels of industry are revolving—when the ring of hammers is heard in arsenal and workshop—when white-winged commerce is tracking as aforetime the highway of nations—when the student is poring over his books, or the astronomer is registering the time of the next eclipse, or the politicion is casting up the contingencies of peace and war—when the oblivious world, little dreaming of change, is immersed in her own selfishness and ambition—then, yes, *then,* "Behold I come as a thief." The figure here used by the Lord, and spoken by him from a state of glory, is the very same he employed in his magnificent prophetic utterances on the Mount of Olives in the days of his humiliation. "Watch, therefore," was the solemn peroration "for ye know not what hour your Lord doth come. But know this, that if the godman of the house had known in what watch the *thief* would come, he would have watched, and would not have suffered his house to be broken up." St. Paul uses the same significant simile"—Yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say peace, and safety, then sudden destruction cometh." And to the same effect, Peter remembers the words of the Lord Jesus how he said, "But the day of the Lord will come as a thief in the night" (2 Pet. 3: 10). It is at night—midnight—the robber's hour—when darkness has drawn its sable curtains around a silent world—that the cry shall be heard, "Behold the Bridegroom cometh! Go ye out to meet him."

II. We have spoken on the *Monition:* let us now glance at the appended BENEDICTION—Blessed is he that watcheth, and keepeth his garments, lest he walk naked." The reference here may be the simple and ordinary one, of a man, heedless of all danger, lying down to sleep with his garments cast carelessly aside;—the thief suddenly enters his chamber, takes forcible possession of his clothing, leaves him naked and defenceless. Or more probably, according to the great commentator, Lightfoot, (Vol. 1, p. 910), the allusion may be to a Jewish custom in the service of the Temple of Jerusalem. Twenty-four wards or companies were appointed night by night to guard the various entrances to the sacred courts. One individnal was appointed as captain or marshall over the others, called the "Man of the Mountain of the House of God." His duty was to go round the various gates during the night to see that his subordinates were faithful at the posts. Preceded himself by men bearing torches, it was expected that each wakeful sentinel should hail his appearance with the password, "Thou Man of the Mountain of the House, peace be unto thee!" If through unwatchfulness and slumber, this were neglected, the offender was beaten with the staff of office—his garments were burnt—he was branded with shame for failure of duty, by being left in a state of nakedness. It was in contrast with these slumbering Levites, that Jesus may be supposed to pronounce a blessing on his true people, who watch and keep their garments, and are saved from the reproach of spiritual nakedness. Their attitude is that of wakeful sentinels, who, anticipating their Lord's coming, are ever standing on their watch-tower, pacing their rounds, having on the whole armor of God—"the armor of righteousness on the right and on the left;" so that, "being clothed, they may not be found naked." And yet, be it ever remembered, that, knowing the possibility even of his own faithful disciples being involved in this state of drowsy unwakefulness, it is to them he addresses, as the great Captain and Overseer of his spiritual Temple, the solemn words, "Watch ye, therefore; for ye know not when the Master of the house cometh: at even, or at midnight, or at cookcrowing, or in the morning, lest coming suddenly, he find you sleeping." (Mk. 13: 35.)

Are we in the expectant attitude of those who are described as they that "love his appearing"?—who are waiting for "the promise of his coming?"—who are "looking for and hasting unto the coming of the day of God?" That second coming of Christ *ought* with all of us to be regarded by its apostolic name as "The Blessed Hope"—the polar star in the sky of the future. It is true, indeed, that in one sense, to the believer, death is equivolent to the coming of his Lord. But death is never spoken of in Scripture as a blessed hope. Even the Christian holds his breath as the king of terror passes by. He may be ready to slip the cable whenever his Lord gives the word,—he may be ready to enter the dark valley, and, under the guidance and grace of the Shepherd-Leader, he may fear no evil;—but it is a dark valley notwithstanding: the tear and the cypress, and the sable mourning, have ever formed the associations and accompaniments of the final hour and scene. Not so is it, however, with Christ's advent. It is a jubilant anticipation. The believercan long for it—can pray for it—"Even so, COME Lord Jesus;" "Make no tarrying O my God;" "Make haste, my Beloved: be thou like to a roe or to a young hart on the mountains of spices." Old Francis Quarles, three centuries ago, thus loved to sing in quaint but tuneful melody—

"Will't ne'er be morning? will that promised light
Ne'er break, and clear those clouds of night?
Sweet Phosphor, bring the day
Whose conquering ray
May chase these fogs: sweet Phosphor, bring
the day!

Let those whose eyes, like owls, abhor the
light;
Let those have night that love the night;
Sweet Phosphor, bring the day!
How sad delay
Afflicts dull hope! sweet Phosphor bring the
day!

Here's all the suns that glister in the sphere
Of earth: Ah me! what comforts here?
Sweet Phosphor, bring the day!
Haste, haste away,
Heaven's loitering lamp! sweet Phospor bring
the day."

Or how often does Samuel Rutherford break forth into some such impassioned words as these:—"All is night that is here: therefore sigh and long for the dawning of that morning. Persuade yourself that the king is coming. Wait with the wearied night-watch for the breaking sky."

Nor let us for a moment suppose that this watching is some fantastic, transcendental frame of mind which divorces the Christian from daily work and duty. These vigils may be best kept not in cloistered seclusion. He watches most nobly and truly, who does so, not by abstracting himself from life's rough drudgery and needful calls, but who, in the midst of the ordinary avocations of the world—amid the fever and turmoil of busy existence—can catch up the jubilant chime wafted to the ear of faith from the bells of glory. To many such, the familiar words of the poet may be invested with a new significancy as applied to the second coming:—

"There are in this loud, stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime."

Let these inspired utterances be ever ringing their varying magnificent melodies in our ears:—"Yet a little while and he that shall come, will come, and will not tarry." "I will come again, and receive you unto myself." "A little while, and ye shall not see me; and again, a little while, and ye shall see me." "The end of all things is at hand; be ye therefore sober, and watch unto prayer." "Blessed is he that watcheth, and keepeth his garments!" Be it ours to keep this sentinel-guard over the garments of a holy character and spotless life; jealous of the invasion of sin; realizing from day to day and from hour to hour the solemn thought, "In this dress—in these garments, I must one day appear before my great Lord;" dreading the possibility, through unwatchfulness, of being deprived of any part of them, and thus of being "ashamed before him at his coming." If we expected a long absent brother or friend from a distant land, how careful should we be in our preparations to give him welcome! How house and hall would be lustrated and adorned! How would ingenuity be taxed to deck out his chamber with every tribute which fond affection could devise! How careful to efface every association or memory of sadness, and prevent the occurrence of one note of discord or disharmony that would mar the joy of that glad return! How should it be with us, in the prospect of welcoming the Brother of brothers, the Friend of friends. How should the home of every heart be "swept and garnished," decked in best holiday attire, to give to the long-absent Lord, love's most loyal welcome!

Every day is bringing that advent nearer—lessening the span of that arc of promise. The "little while, and ye shall not see me," is widening; the "little while, and ye shall see me" is diminishing. The church is like the shipmen in the Sea of Adria, who "deemed that they drew near to some country." The historian of Columbus speaks thus of the great discoverer's approach to the shores of an unknown New World:—"The admiral gave orders that the sails should be close reefed and the lead kept going, and that they should sail slowly, being afraid of shoals and breakers; feeling certain that the first gleam of daybreak would discover land under their bows." Is this true, in a nobler sense, of the "better country?" Are we thus on the outlook to "see the king in his beauty, and the land that is very far off?" Others may be voyaging on in guilty unpreparedness, having nothing but the prospect of being stranded in a night of darkness and despair. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Let the blessed hope impart new animation and intensity to your every Christian grace, strengthening your faith, calming your fears, quickening your zeal, disarming affliction of its sting, and derth itself of its brief triumph. Let each Sabbath, each providential dispensation, add new power to the summons—"Awake, awake! put on thy beautiful garments!"—"Prepare to meet thy God, O Israel!" So that when that glorious second Advent shall be consummated—when the Lord shall come and all his saints with him—we may be able rejoicingly to exclaim, "Lo! this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." "*Blessed are those servants whom the Lord, when he cometh, shall find watching.*"—*Macduff's Memories of Patmos.*

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[1] Milton's Hymn on the Nativity.

EDITORIAL GLEANINGS.

The Illinois Campmeeting, we are informed, will be held at Amboy, the same as last year. The report that a change would be necessary because the ground could not be obtained was unfounded——Br. C. H. Sweet has charge at Steep Falls, Me. What little opposition is manifested has had a very beneficial effect upon the cause——The Bonny Eagle, Me. church have paid off a large proportion of their debt, and a number of souls have been added to them during the past year——Br. P. Holler's labors in Assyria (not in Asia, but Michigan) seem to have been very fruitful. A live congregation has been gathered there. ——A few days since a preacher noted for his 'practical' discourses, pressing the personal virtues and none more urgently than that of patience, was riding with a brother in one of our horse cars, when his ire was stirred by a notice permitting 'smoking on the three rear seats.' He expressed his excited feelings in quite strong terms, until the brother with him remarked—"Br. ——; You tell us in your sermons that we must be patient. We *can't* have evergthing just right. This tobacco nuisance is one of the things we *must* bear—and you must be *patient*—don't "lose your peace." The preacher looked thoughtful.

The Times.

AT HOME.

" " " One trade after another in New York is organizing a strike upon the eight hours of work for ten hours of pay basis. Some have already been successful. The final results remain to be seen.

" " " The Republican Convention at Philadelphia last week, nominated Grant, and Wilson of Massachusetts for the Pesidency and Vice-Presidency respectively. From all appearances we are to have a political campaign of the most exciting description. The contest will be chiefly upon personal ground and of the most bitter and vindictive character.

" " " By the new Tariff Tax bill, which passed both Houses of Congress recently, and has been approved by the President, all the stamp taxes are repealed on and after the *first of October* next, except those imposed on *bank checks, proprietary medicines and preparations, perfumery and cosmetics, friction matches, wax tapers, playing cards, and cigar lights.* The rates on the above enumerated articles remain the same as at present.

ABROAD.

" " " Bismarck has resolved to make his campaign against the Jesuits in Germany short, sharp, and decisive. The cable announces that a bill is soon to be introduced in Parliament depriving members of the Order of the privileges of citizenship.

" " " The London *Telegraph* of May 24 has the following: A private letter gives interesting particulars of the earthquake which occured at Antioch on the 3d of April. Two-thirds of the houses in the town have been utterly ruined, including the most ancient and durable public buildings, and the remaining houses are so greatly damaged that there is no possibility of occupying them. The inhabitants, who are in great misery, are living in tents outside of the town, and are in deep grief on account of the loss of relatives and property. The sacrifice of life has been very great, 1,500 Mahometans and 250 Christians and Jews being reported missing. Close to Antioch is the Isle of Suadia, in which all the houses numbering about one thousand, are ruined. In Elonahia and Eljadida scarcely one building is left standing. Eljaba and Gallack are also entirely ruined. Three hundred persons perished in the latter place. When the earthquake took place Mount Bitias was split into two pieces, and a torrent of black water burst forth, tainting the atmosphere with a strong, offensive odor. Shepherds near the coast state that the sea rose about one hundred feet higher than usual. Eight days after the earthquake occurred, a Greek priest went toward a church in Antioch to search for plate, and while among the ruins, which had accumulated to the extent of about seven or eight feet, he heard a feeble voice imploring assistance. On proceeding to the spot, he found a young lady, eighteen years of age, deeply imbedded in the debris. She told him that she and a young brother had been buried alive. The priest procured assistance, and the sufferers were extricated, but the young lady has since died, and the brother continues in a dangerous state.

Poetry.

Seeking Goodly Pearls.

The wealth of all the realms of bliss
Was scattered lavishly around;
But one, who shared in all the wealth,
The merchant, sought for "goodly pearls;"
For gems whose luster was not dimmed,
Or value tainted by the gross
And damning blot of sin.
He found.

One Pearl, in worth beyond all else,
And gave up all his former wealth,
The glory of his father's house,
His honor and his princely name,
And retinue of shining ones;
"Sold all he had;" for it received
A life of sorrow, curses, scoffs,
And persecution, from a world
Of sin, and even death at last.

Art thou a worshipper in truth
And spirit? Such the Lord doth seek
As goodly worshippers; then let
The Spirit of the living God
Its testimony bring to thee
That all the stains of sin are washed
Away, and thou hast now received
The spirit of adoption, by
The price that Jesus paid to bring
Thee from the consequence of sin
To sparkle in his crown.

Ye are the pearl that Christ hath bought;
He gave his glory in exchange
For all he suffered here, and ye
Have by this suffering been bought
To grace the crown of royality,
When "he whose right it is" shall come
And gather all his jewels up.

L. F. C.

Communications.

Warleigh's Demonstration.

[Concluded.]

Further, what *a priori* pleasure or propriety can there be in showing so much eagerness to make out the certainty of all this suffering and agony? It looks as if our opponents wished it to be established, and what most they wish they easily believe. They do not go much out of the way to save the millions hurrying to their doom; and considering this, and that they have in reality but the meanest show of evidence for their side, it does seem an animus more than anything else, when they show such anxiety to secure these sufferings for their fellows. Heavenly humanity tries to prevent suffering, and it weeps over what it cannot prevent; and moreover, is reluctant to receive news of a calamity, and clings to the hope that so great a disaster will not prove true. But these—what shall we say? They seem to exhibit something like his disappointment if we show them that these endless, inconceivable miseries will never take place. We point out to them the clear lexical common-sense language of scripture, and they shut their eyes. They seem not to wish to see that ninty-nine hundredths of their fellows will not suffer endless tortures. No matter what is the plain meaning of the Judge's sentence, they have determined that the wicked shall be so punished; they will not hear anything to the contrary; and if they had their will, and they were the executioners, we might be certain that the victims of their wrath would have to endure all the anguish thus provided. Truly, David exercised a wise discretion, and made a good choice, when he said, "Let me now fall into the hands of the Lord; for very great are his mercies: but let me not fall into the hands of men." (p. 186.)

Is not this ungodlike spirit the result of their own teaching? can the worshipper of any God rise higher than the character attributed to him? They worship a God who, according to their account, saves one out of the hundred, and sends the rest to endless irremediable perdition and pain. Man's nature is unloving and selfish to begin with, and what may it become when it worships and adores such a God as this? The bloody wars that have disgraced humanity, and cursed Christendom, are accounted for. Christendom! It is a misnomer. Scores of thousands of brothers deliberately stand and shoot down scores of thousands of brothers. Kill one, it is murder; kill myriads, it is glory vindicating national honor; and he who has laid the most in the dust is surnamed "The Great." These are some of the fruits of believing in a God who takes endless vengeance for sins committed in a short life. Christendom! Did Christ, by a reward of gold, stimulate the ingenuity of men to invent engines more and more efficient to vomit out, as if from hell, fiercer fire and heavier shot, so as to slay more victims still? Christendom!—Heathendom; Barbariandom; Devildom; but not Christendom. Laity of England, laity of Europe, how much longer will you allow what is so useless, so disastrous, so destructive, and tolerate the unchristian doctrine which so greatly contributes to such results? Arouse yourselves, read your Bibles, pray to the God of love; and work vigorously and continuously for the suppression of error, for the diffusion of truth. Demand a completion of the blessed Reformation, and that they who are engaged to teach the Bible shall teach it, and nothing besides. No teaching for doctrines the commandments of men, but simply heaven's cure for the ills of humanity (107–8.) C.

Is the Time of the Second Advent Revealed in the Bible?

[First Article.]

There are a number of earnest and undoubtedly sincere persons who profess to believe, and who teach that the time of our Lord's second coming is revealed to them, in the Scriptures. It does not become me to limit or define the revelation that may be given to others; but for myself, I am entirely free to say, that the definite time of the Second Advent is not revealed to me in the Bible. While therefore, I shall not dogmatically assert that it is not therein revealed to others, I shall give some reasons for at least doubting that such revelation has ever been given or even intended to be given. This I can do without in the least reflecting upon the honesty or sincerity of those who differ very widely from me in regard to definite time. When I cannot write kindly, when I feel I must dip my pen in gall and write bitter, reproachful things about those from whom I differ, when I feel thus unkindly, why, I will not write at all, until I learn a more excellent way. I have been pained recently by reading articles on the "time question" as it is called, in which the motives of those who differed from the writer's, were impugned When writers bandy such epithets as "dumb dogs," and "false prophets," they show bad taste, bad temper and a lack of Christian courtesy that is anything but commendable. If a brother believes that he knows the time when the Lord will come the second time, do his ardent expectations justify him in calling his cooler-headed, but perhaps equally warm-hearted brother, who differs from him, a "dumb dog?" Because I do not believe that the time of the Second Advent is revealed in Scripture, am I, therefore, justified in hurling the epithet "false prophet" at one who does believe it? Soft words and hard blows, rather than hard words and soft blows should be the motto of all who speak, or write on controverted questions. Never as it seems to me, should we forget those weighty words of the apostle Paul, "If any man have not the Spirit of Christ he is none of his." Let us remember that "love is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, *thinketh no evil;*" that "knowledge puffeth up, but love edifieth;" that though we have the "gift of prophecy" and have not love in the sight of heaven we are nothing.

If the reader will pardon this digression I will give him my reason for not accepting as conclusive any of the definite time arguments.

AFFIRMATIVE REASONS.

(1) Because our Savior in none of his recorded discourses revealed the date of his Second Advent. (2) Because none of the apostles have given us the date of the Second Advent, nor any data by which we may certainly compute that date. (3) Because none of the O. T. prophets have placed on record the precise date of the Second Advent; (4) and comprehensively, Because the Bible nowhere teaches in plain and unmistakable terms the time of the second coming.

I. *Our Lord's teachings.* Very appropriately I think, we may look first to the words of our Savior, and see if the definite time of his second advent is taught in any of his discourses. In Mat. 24, and in the parallel passages of Mark 13, and Luke 21, where the second advent is made the subject of special discourse, we might reasonably expect to find, if anywhere, the Master's expression on this subject. In that remarkable discourse our Lord has given the waiting church signs that would precede his advent and indicate its certainty and nearness; *but it is most noticeable that he did not give a single date or period by which the time of his advent might be known.*

It is also worthy of very special attention that our Lord, after giving the signs that should precede his second coming, uttered this most impressive commentary, "Watch therefore: *for ye know not what hour your Lord doth come.*" And so, too, when he had concluded the parable of the virgins, he said, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

I know of no place where our Savior gives the date of his second coming. There are those who think he has given it, in several places; or perhaps to speak more accurately, that he has given in several of his discourses all the data necessary to accurately compute the time. Thus some think that the parable of the virgins when rightly understood throws a flood of light on the "time question."

To some minds dates are quite unnecessary in the construction of time arguments. A little ingenuity and a vivid imagination are all that is necessary to make the 24th and 25th of Matthew teem with figures and dates. In this connection it may be of interest to many readers of the TIMES to know that William Miller of blessed memory, once thought and argued that the time of our Lord's second advent could be shown from Christ's words in Luke 13: 32: "And he said unto them, Go ye and tell that fox, Behold I cast out devils and I do cures to-day and tomorrow, and the third day I shall be perfected." Mr. Miller argued that the two days in which Christ should cast out devils and do cures, were the same as Hosea's two days, that each day represented a thousand years, and that the third day would begin in 1843. This exposition strange and fanciful as it may seem, furnished the basis of one of Mr. Miller's celebrated "fifteen arguments," each of which he thought proved that the Lord would come between March 21, 1843, and March 21, 1844. I think it but fair to claim that our Lord's discourses furnish two weighty arguments against the theory that claims that the time of the second advent is taught or revealed in the Bible. (1) Our Lord's silence. He nowhere gives a date to indicate the time at which he should make his second appearance. This silence is, I think, inexplicable, on the theory that the time of the second advent was deemed a proper subject of revelation. His language in relation to the *event* itself is most explicit—"I will come again," he said to the sorrowing disciples. This assurance comforted their troubled hearts, though he did not tell them when he would come. The *event* was certain, the *time* of the event was uncertain. Equally explicit were his words when speaking of the resurrection, of the judgment day, of the saint's inheritance and of the life everlasting. I think the reasons why he was thus explicit about events but silent about the time when those events should occur are plain, well-grounded and exhibit the wisdom of the Master in the brighest possible light. The last question that the disciples asked their Master before his ascension, showed their state of expectancy and proves positively that then they had no knowledge whatever of the time of the second advent. "Lord, wilt thou at this time restore again the kingdom to Israel?" Our Savior's reply, I think shows very conclusively, that the *time* when the kingdom should be restored was not a proper subject of revelation. "He said unto them, It is not for you to know the times or the seasons, which the Father hath put in his power."

(2.) Our Lord's express assertions seem to me a sufficient refutation of the theory under consideraion. Speaking of the time of the Second Advent as all critics I believe agree, he uttered these most weighty words: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." I know that the attempt has been made to meet both of these arguments—the one based on our Lord's silence, and the one based on his express assertions—by the supposition that our Savior was himself ignorant at that time of the date of his Second Advent. It is said that though no man knew the day, though no angel in heaven knew the hour, though the Son of Man himself (Mk. 13: 32) did not then know the time, that it was afterwards revealed to him by his Father, and by him revealed to the apostle John through the agency of an angel. The passage relied on is Rev. 1: 1. The angel has power to show John "things that must shortly come to pass." Not a word is here said, nor a hint given that the date of the Lord's coming was to be make known. John's prophetic visions it is true, reached to the coming of the Lord, and to the establishment of his kingdom; but where, let me ask, in the book of Revelation, are we told the date of the Secand Advent? *That date is nowhere given;* hence, the arguments based on our Lord's silence and express assertions remain unshaken and unanswered. (*To be continued.*)

J. H. W.

Correspondence.

EDITOR'S JOURNAL.

TUESDAY, May 28. I have witnessed the energy and growth of the Methodist Episcopal Church for the last half century with much interest. They have been a devoted, purging people, and have gathered hundreds of thousands of souls to Christ. Till within about forty years, their ministry has been mostly uneducated, as they had no educational institutions in this country. Their educated men were either self-taught or came from the old country. And so the great missionary work done by them was by a class of men without education, as to the schools; but they were men of prayer, called of God to go out into the "highways, and hedges," and gather souls to Christ.

Dr. Wilber Fisk was the first to make a real and effective movement for education among the Methodists. He started the Wilbraham Academy in Mass., between forty and fifty years ago, which I believe was their effective institution of learning. After that Middletown University arose. And from these two institutions a multitude have sprung up, both literary and theological. These institutions have exalted them to a high position among the religious denominations of the day and they can now wield a great power for good or evil. It is very clear that the Methodists have lost the old fire and enthusiasm of their early days, in the time of the Wesleys, Cokes and Asburys, and they have from a plain poor people, become the most wealthy, fashionable and popular. They now number millions, with the prospect of uniting the Southern branch of Methodism with the African Methodists also, into one immense body, They are now holding their General Conference in Brooklyn, N. Y., at which they have appointed eight new bishops, Drs. Bowman, Harris, Foster, Merrill, Andrews, with Gilbert Haven, of Zion's Herald, and J. T. Peck, all learned and powerful men, so that the future of this church is prosperous as to wealth, learning and talent; but the purity and power of former days is wanting.

They have made some attempts at reform, so as to separate the church from the world. In the present Conference, the committee on the state of the Church reported in favor of inserting a clause in the discipline forbidding dancing, drinking spirituous liquors, theater going, the use of sinful words or display of bad temper. A warm debate ensued on this question. But no action has been had yet, and it is doubtful if such a reform can be effected.

The Methodists originally come out from the church of England, and adopted substantially its creed. But on the doctrines of future punishment, and the immortality of the soul, they have taken more emphatic ground. While the church of England left these dogmas out of its creed in 1558, the Methodists have retained, and boldly maintained them. "Hell-fire," and the "never-dying soul" have been, and still are very important elements in their theology. But the time has come for the testing of these old dogmas of pagan and papal superstition, and a conflict is at hand, when these things will be exposed and repudiated by the people, if not by the priests.

I spoke this evening on the spirit of man. The people begin to see that the popular dogma of an "immortal spirit" in man, is not Biblical. Many of my hearers thought it was so, but on searching, behold it was not to be found. It is in the Hymn Book, but not in the Bible, where it ought to be if true.

WEDNESDAY, May 29. Have spent the day in Lexington, among the people. I found one person, a Mrs. Miller, (formerly Slocum) a devoted Adventist. In conversation with her I soon found that she was born in North Kingston R. I., in 1805, the same year, and in the same state and town that I was. And that we had attended the same meeting in childhood and youth, in Wickford and Exeter Hill, and were acquainted with Elds. Northrup and Palmer, of the General Baptists, and Priest Burge of the Episcopal church, of which my father was a member. We talked over the events of childhood and youth, after a separation of fifty-five years, as though it were but yesterday. Our interview was a very pleasant and profitable one. We now look for the same blessed hope and home, and trust soon to tread the new earth, and enjoy endless life together with all the faithful ones.

I closed all my labors here to-night with a full and interesting audience. I spoke on the time and place of reward, showing it would be at the coming of Christ, and with the righteous in the new earth. The people of Lexington have given me a candid and fair hearing, and though some reject the truth, others receive it with joy, as in all places. I trust that we shall yet see fruit.

Brn. Snook, Barnes, Eastman and Preston first preached here, and did a good work. Since then, Brn. Wright, Mackie, and others have labored here and in the surrounding region to good effect. As yet they have no chapel or church in the village, but have churches in the neighborhood of the village, and soon they will have one here.

The friends in all this region with whom I have labored the present month will receive my thanks for the kind and liberal reception they, with their pastors, have given me. I greatly rejoice with them in their prosperity. The half of the good they are doing had not been told.

THURSDAY, May 30. I took leave of Br. Arnot and family, with whom I have had a pleasant home for a few days. The Lord reward them. Br. A. is constantly doing good, and stands by the infant cause in this region. He does not sound a trumpet before him, but is doing much to help the churches, and is a friend, counsellor and supporter of those who work in this important field.

At 10 a. m. Br. Wright took me to Port Huron, twenty-two miles. The road runs near Lake Huron quite all the way, and is a very pleasant ride though much of the country is still wild. The heavy rain last night made the roads muddy and heavy, but we 'hrough at good speed. Some eight miles from Lexington, Br. W. and we all were deeply engaged in conversation, and merry as a church bell, meanwhile our team was making good speed, when the off wheel struck a stump, and before I could fairly 'hink, I was laying in the mud in the middle of the road. The first sensation I had was from what seemed to be a heavy blow on the head, which for a moment paralyzed me, but I soon recovered, and found myself in the mud and water. I was itting on a trunk in the rear of the uggy, and had no means of protection when the carriage surged, but was hrown violently with my whole weight upon the ground. I struck on my head, left shoulder and hip, while he carriage run over my left leg just above the ancle, making a flesh wound, ut breaking no bones. Being wet hrough by the water and mud I went o a log shanty near by, and made ome repairs of my toilet, and dressed my wounds, thanking God that my fe was spared, and that I came out of 'his, the worst and most dangerous fall remember to have had, simply ith bruises without broken bones. I uffered much pain all the day.

From Port Huron we pressed on to 'olumbus for our next meeting, and rrived just in season. We were hilled in the cold atmosphere, and I ound it difficult to walk, but I hobbled the meeting, and was able to speak a way soon to forget my infirmities. 'od does help us. Blessed be his ɔly name.

Here in Columbus we have a small ɔmpany of faithful ones, called out y Brn. Snook, Wright, and others. 'hey have arranged to build a chapel, ıd want a minister. This is an important field and should be cared for. 'r. Wright cannot do it. Help is eeded here.

It is hoped that he will find some ne or more true yoke fellows with im in this great field. We had a ordial welcome and home with Br. tevenson, with every comfort that pilrims need.

FRIDAY, May 31. Have had rest, ıd feel somewhat better, and thank 'od that I shall not lose an appointent by the accident of yesterday. spoke again at night, taking for my ıbject the first and second advent. f the first advent was literal, then the oond must be without doubt. All xpositions of the word of God that ake the second advent mythical or piritual, are without foundation. 'othing could be more erroneous.

SATURDAY, June 1. I took leave of 'r. Stevenson, whose hospitalities I ıd enjoyed, and Br. Burt and others the depot. And here I unexpected- met Br. Snook, who accompanied e to Romeo, and welcomed me to his ome. Here I met Br. Paton, with hom I was to go to Almont to speak. 'ut a heavy rain set in, and so we 'ere detained. I was introduced to r. J. Douglass of this place, late a eacon in the Baptist church. He s excommunicated for renouncing e doctrine of "endless misery," and ill now associate himself with those counted as heretics. My interview ith the Doctor was both pleasant and lifying. He has worked his way out the darkness alone, and seems to be ell rooted in the faith.

Five years ago I visited and held tent meeting in this place in company with Eld. Snook, who resided here. good interest was awakened, but as e meetings were not kept up, others aped the fruit, as always when we do not organize and take care of those gathered to Christ. But a few remain steadfast, and others are coming into the faith, so that the prospect for the future is brightening. Br. Paton has been requested to bestow some labor here, in the hope of good.

SABBATH, June 2. After the storm of yesterday we have a beautiful morning, and clear sunshine after rain. Everything in the vegetable world is growing with luxuriance.

Br. Paton took me to Baker's Corners, fourteen miles, for our meeting. The heavy rain prevented our going yesterday. We found a large congregation waiting. I spoke to them on the "Blessed Hope." (Tit. 2:13.) It never appeared more blessed to me. Oh, the glorious hope of immortality. I ask myself the question, Are we, the frail children of dust, to be made immortal? Are they who are now in the dispensation of grace to be put into the possession of endless life? Can this be? The answer from the inspired word is: "This mortal shall put on immortality." (1 Cor. 15:53.) It is enough. Oh, the unfathomable depths of love divine! But can I be one of the favored ones? Ah! this is a great question. And the answer to this is given in Rom. 2:7—"To them who by patient continuance in well doing seek for glory, and honor, and immortality, and eternal life." These shall have it.

There is a good interest coming up at Baker's Corners, and in the surrounding region. It was first started by Dr. J. Simpson, an eccentric man. He had the truth and some good traits of mind, but was so inconsistent that he often destroyed the good he had done. But here are men who thank God that they ever heard his voice, and pray for him in his apostasy from the Lord.

Eld. Paton is much beloved, and his influence for good is increasing. My reception was very pleasant, and I trust it may prove a profitable visit to them. They did not forget that I was a missionary.

At noon we came to Almont, nine miles, and calling at Eld. Paton's, I was introduced to many friends of the truth, and taking some refreshment, hastened to the hall for meeting. Br. Snook was with us. I found a large gathering waiting to hear the word. With the infant church, which is still small, there were strangers in to hear, of many shades of opinion. My subject was the *time* and *place* of reward. (Mat. 16:27.) "Then [at his second coming] shall he reward every man according to his work." Men are not rewarded in *sheol* or *hades*, or *Tartarus*, but in *gehenna*. (Mat. 10:28.) This is after the second advent, the resurrection and judgment. But between death and the resurrection, the dead sleep in *sheol* or *hades*, the *grave*.

Eld. Paton was the pastor of the Baptist church here till lately. But becoming fully convinced of the mortality of man, and life through Christ, he was cut off. He has since organized the Advent Christian church, and it maintains its position amid a fiery ordeal. Br. Paton is much beloved and respected, not only by his people, but the citizens. The Lord bless and sustain him in his new position. He, in common with the rest of us, has made a sacrifice for the truth. The reward is sure.

MONDAY, June 3. Spent the day in calling upon the friends in the town and country, conversing upon the Advent doctrines, to give light and remove prejudice and doubts, which was about as hard work as preaching. Our mission is *all* work.

At night met with the church, and a few of their friends, to talk over the prospects of the cause in Almont. At the close several hundred dollars were pledged for a new chapel. The meeting was one of much interest, and the outlook for Br. Paton and the infant church is good.

TUESDAY, June 4. Came to Detroit. The Presbyterian General Assembly have just held their session in this city. At the instance of the Synod in Brooklyn, N. Y., the subject of woman's teaching and preaching came up, and it was decided that:

"*To teach and exhort, or to lead in prayer in public promiscuous assemblies, is clearly forbidden to women in the Holy Oracles.*"

Before the passage of this vote, the Hon. John W. Caldwell, of College Hill, Ohio, who mounted the platform in the midst of vain attempts to cut him off, and spoke as follows:

God made man upright, looking up, male and female created he them. The word man is a generic term, embracing man and woman.

She is an helpmate, meet for man. She is not his slave, not his inferior. She obeys the law of love, as a loving companion, not as a slave. She has half the brains (at least half) belonging to the human family.

In the enjoyment of rights under the laws of the United States she is treated as a citizen. She may enter a homestead on the public lands; may register her ship in any port of the United States; may have a passport from the Secretary of State—all rights belonging to a citizen of the United States only.

In the Presbyterian church, she is entitled to her vote in the congregation. No teaching, or ruling bishop, or deacon, or trustee, can be legally elected under a rule which would exclude her vote.

She is called on to contribute to sustain the church, and, therefore, her voice shall be heard in the elections of the church.

She is taxed, and liberty requires that taxation and representation be inseparable. An instance is the Revolutionary war as 1776, which resulted in the establishment of the Government of the United States.

If in the church, she may vote; may she not teach? If she may teach, may she not preach if she desire to do so, and can find an audience?

If she may be a disciple of Christ, having herself a soul to save, may she not deliver Christ's message to a world lying in wickedness? If a people will have a woman to preach, who shall forbid? Who shall forbid a disciple to do the Master's work?

She is admitted to schools, academies, colleges and universities, in literature and science. She is admitted to the classes, receiving technical secular education—medicine and law and philosophy. Why not to theological schools? Anything which a man can learn from books, she can learn quicker. Martha was troubled about many things (house-keeping and the like), and had no time, but Mary was commended for choosing that good part of which she cannot be deprived, treasuring up the Master's message to a lost race. Why treasure it up, if not deliver it when it is called for?

This short truthful speech had a telling influence on the Assembly; but the body was committed to bigoted ideas upon the subject, and voted almost unanimously against woman's right to preach the gospel. This was an unfortunate position for this church to take, and will prove an injury both to their influence and practical usefulness.

WEDNESDAY, June 5. I met with the Board of our Publishing Association to-day. A report was made by the Secretary of what has been done during the last six months, and especially as relating to the removal to Chicago.

The subject of the basis of the membership of the Association came up and was freely discussed. There were three views considered. The first was the basis on which it was first organized, which is a financial one. The sum of ten dollars being paid into the treasury entitled one to membership. The second plan was to constitute the Association by regular delegates from all the Advent churches. This seems a fair proposition; but some difficulties were suggested. The Advent body had become so large, and occupies so much territory that it would be an impracticable scheme. For example, we now have between three and four hundred churches in the West. This would give us a representation of one delegate from a church, making three or four hundred members should all attend. But only a fraction of this membership of churches would ever be represented. And the business of the Association would be left for a few living in the vicinity of the place of the annual meeting, who would be present. This plan, it is evident, would not give us an Association in which all the body would be fairly and equally represented.

A third plan was to put the Association into the hands of a General Conference, made up of delegates from the various local or State Conferences, of which we now have some fifteen or more. These, having a common sympathy, would truly represent the entire cause.

To this General Conference, the present Association could transfer its entire property and interests, and the management of its affairs would be in its hands.

The plan of a General Conference seemed to command more confidence than any scheme yet presented for the future conduct of our publishing interest. And as this is a subject of great moment to us as a body, would it not be well for our ministers and laymen to give it careful thought. We must do something. We all desire to find the best mode for the transaction of our business, and the prosperity and success of the cause. Let all interested carefully consider the above suggestions, and let wise counsels prevail.

It was good to meet old fellow-laborers, and counsel together, and talk of duties and hopes. Our work and responsibilities are increasing. May God give us grace and wisdom to meet them.

From Virgil Hunt, Ancona, Ill.

We have no regular preaching now. We had hoped that Br. Marston would make us a visit this present month, but were disappointed, he being busily engaged elsewhere. God bless his labors. May he win many to the truth in Jesus. Br. Hoge visited us last Sabbath (Apr. 21). He preached on the *Bible vs Infidelity*, and delighted us with a powerful defence of the word of God. In the afternoon we went to hear another minister. He had announced two weeks previously that he should speak on the state of the dead. There was a good congregation out to hear him. When he heard that Br. Hoge was present it excited him considerably. He began by saying that he did not think when he gave out that he would preach on the state of the dead, that heralds would be dispatched all over the county to call in the Ecclesiastical Dignitarians, and the great and learned champions of materialism. (We did not do it, either.) He then proceeded to hold up Br. H. to ridicule before the people, after which he proceeded with his subject. His text was—"Who has abolished death, and brought life and immortality to light through the gospel."

Like another preacher I have heard of, he divided his sermon into three parts: (1) took his text; (2) left it, and (3) never came back to it. He did his best to annihilate the doctrine of materialism. After going the usual rounds, he came to one very strong point, as he thought, and said he "paused for an answer." Br. Hoge asked him if he "meant what he said." "No," said he, "this is not a debating school.' He closed by saying that he expected that "they" would try to make man nothing but a brute; but, said he, "we shall not be present; for there will be a great deal more twistification of the Scriptures than sanctification." After meeting was dismissed, Br. H. called the attention of the audience. Only one left the house. He invited them all to come out and hear him at night, assuring them that he would not indulge in ridicule, as the minister had in the forenoon discourse. And he invited the preacher to come and learn what we really did believe and teach. But he said *no*. At night Br. H. took the same text, and read its connections in full, and then spoke to the point for nearly two hours. It was one of the most powerful sermons I ever heard him preach. I am sure the Lord helped him. He used no slang, but kept to the subject, and did not leave a vestige of immaterialism. The people generally saw and appreciated the truth of God.

Our Y[illegible]ng Folks.

Enou[illegible]s Enough.

It was the [illegible] of July. Next door to us lived a little b[illegible]ay eight years old; and I think I never saw any one boy who had so many things to [illegible] a noise with on the Fourth of Ju[illegible]d six boxes of shooting crackers; [illegible] of torpedoes; as many as fifty [illegible] or chasers; two or three litt[illegible] pistols and torpedo jutes; and, [illegible]ng, a dozen rockets, any numbe[illegible], blue lights, Roman candl[illegible]. His father must have spent at le[illegible]ars to make his little boy happy!

Well, the [illegible]as early. The boy had scarcely slept, he was so excited. Up he jumped at the f[illegible] gun from the fort, hurried on his clothes, forgot to wash himself or comb his hair, lighted his punk, snatched out a pack of crackers and a half a pint of torpedoes, and began his *pop, pop*, in the back yard. Fired one at a time, his crackers would have kept him busy a day or two. But before breakfast time he had got into a crazy hurry and would dance and yell around a whole pack going off at once!

By nine o'clock he had moved into the street, with his ammunition piled on the front door step, while twenty poor boys gathered round to see, and hear, and envy the rich little maniac. How he rushed up and down those steps! How red and shiny his face as he began to sweat! How he touched 'em off without waiting to hear or time to enjoy. By hot half past ten he had burned 'em all up, ending off with a whole box at once, and smashing a bundle of a hundred torpedoes at a throw. He was a sweaty, grimy, crazy little fury.

And now his fun was all gone until after dark. So he fretted, and whined, and got whipped twice that day. He teased. They let him send up his rockets and burn his Roman candles during the early twilight, while the day was bright, and then put him to bed sick. And I think that in all New York there was not one boy so poor and ragged but enjoyed more that day than this crazy little pet who burned up at least sixty dollars' worth of *pop* and *fiz*. "I tell you I'd like to have sixty dollars' worth of Fourth of July! I'd have fun!" I hear some of the boys saying. Yes, I remember when I was about eleven years old, and off at school they used to give me just one piece of pie for desert, after dinner. It tasted so good, and was gone so soon, that I used to think of it all the way down the hill as I went to recitation, and wish that it was one big mince pie for a half mile, and I had to eat my way through it as a worm eats into an apple—eat and go. And I have seen boys start to eat up a candy cane. But before they had chewed and sucked up half of it they were sick enough of it. The confectioners understand this. And so when they take a new boy into the shop to work, they tell him to eat all the candy he wants. He never eats much but once. He gets sick of the sweets, and hates them as a fly does the molasses in which he is stuck and drowning. Here is a fable:

A man in the mint was told that he might take away one pocketful of gold, if he would run right straight home with it and not stop by the way, nor touch his pocket. So he filled his largest pocket full of gold and started for home. But as he was running down a little hill the gold hung heavy, tore off his pocket, and fell down in the road. When he had got home and found his gold and his pocket gone together, "Alas!" said he, "had I taken less I should have more."

All the real fun that we ever get we must take in by little temperate pocketfuls. If we overload once or twice, that ends the matter. That pocket will never hold any more fun at all.

"It is such fun when the holidays come, and we don't have to go to school!" Yes, that's so. But did you ever stop to think that one good thing that school does for you is to make you hungry for holiday and vacation? The hardest work in the world is to do nothing all the time. We never get a good appetite for dinner if we keep on nibbling cookies and eating apples all the morning, just for fun.

I think if I could find a long, long hill—say one hundred miles long—and covered with snow, packed and shiny from top to bottom, and start a lot of boys to coast down it all day—all down and no up—they would get their pockets full of coasting very soon. Pulling a sled up the hill makes us hungry for the slide down. Work first and then play. Earn it and then enjoy it. Get hungry and then eat. Get tired and then sleep.

Sometimes when a girl has grown up to be a woman, and the right man has come, and they are married, the rich and loving father gives her a splendid new house, and a conservatory, and stables with horses and carriages. There is new furniture in every room; there are pictures on the walls, piles of household linnen in the presses and table-ware in the closets. No rent to pay; nothing to do but just be happy. Dear, fond old father, what has been the happiness of your own life? Has it been the *having*, or rather the wanting, the earning, the expecting, and *at last* the having? Why then deny to your child all that has ennobled and rewarded your own life and labor?

What men really enjoy is not that which is stuffed into them of sweetness growing sweeter and sweeter to a surfeit, but what they really need, and go out to find, or win, or earn by labor and well deserving.

See those pale-faced children huddling round the stove or over the fuming register to get warm just before breakfast! See those other boys who have been out to the barn and fed the cattle and hens; or those girls who have stirred around and set the table, and swept off the snow from the stoop and steps of the house. Which are the warm ones? Those who are soaking up warmth into their lazy bones and bodies, or those who are making the fire of health to burn inside? Which is best, a good appetite, or rich food? Which is best, a little pleasure daily, lasting as long as our lives, or a few years of surfeit, and a lifetime of querulous dyspepsia?

He who aims to do all his duties perfectly, will surely find all the pleasures that he can enjoy. The duty shall whet his appetite for pleasure, and the pleasure rest and recreate the man for duty. Enough's enough.—*T. K. Beecher.*

Advent Christian Times.

CHICAGO, ILLINOIS.

TUESDAY AFTERNOON, June 11, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

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To Correspondents.

W. DAVEY. It goes regularly with two others to the same P. O. It must be lost at your P. O.

For Expenses of Removal.

Morrison Bros. 6 07.

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☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

W Davey W H Land C W Smith J Brown J Humphry J S Lawver S C Welcome P S W Deyo D Mathewson S Nye J Leclar O Hime J W Wright J Lutherel J H Mayers J R Lewellyn G E Merrill H F Schroeder F McGarr M Hammack J S Jennes M Goodenough M L Durand D V Burroughs G E Groesbeck O Rand J W Hand F M Maxwell A B Cushing J Dundas A D Markle L M Vrooman C A Sommer (4) J G Bourdeaux D C Abbot S M Osborn J Anderson J S Humphrey.

Books and Tracts by Mail.

T Steele (2) S Nye J G[illegible] J F Reber U S Danks E Cheney [illegible]

Comm[illegible]

ACCEPTED. How m[illegible] A. S. [illegible] Short sayings; The Ten Tribes.

"A Brother in the Lo[illegible]" should sign his real name. So should "J. A."

Book Notices, Etc.

The Daily Globe—is the name of a new paper lately started in Boston, which is working up an immense circulation. It is quarto in form, and is to the whole of New England, what the *Tribune* or *Times* is to New York. It gives the daily news of every city and large town in New England, and treats every subject with ability and impartiality. Former residents of New England who now live in the West, will find this a valuable means of obtaining the "home" news.

Obituary.

IRWIN. In Buchanan, Mich., April 16, 1872, Nancy, wife of James Irwin: aged 69 years, 5 months and 16 days.

She was stricken with paralysis suddenly upon her return from church where she had just borne a faithful and remarkably interesting testimony. She was, as she said, all ready for the kingdom. Her sleep is sleep in Jesus. The mourning circle—husband, children and friends, is a very large one. Many will miss her. But the good will all meet her in the resurrection at the coming of Jesus.

Services by F. H. Berrick.

MULFORD. In Rochester, N. Y., April 8, Charles Mulford: aged 79 years.

He was one of the earliest Adventists, and did much for the cause. He has been a great sufferer for many years. He was known in Rochester as a man of clear convictions, firmness and consistency, always acting fully up to his views of duty, and independently of class or sect. He was a friend of the poor and the oppressed, always an earnest opponent of slavery, and of undoubted and inherited patriotism. For thirty-four years he lived in the house where he died, No. 4, New Main St.

Services by Dr. Shaw.

WEAVER. In Hesperia, Mich., [date not given, Ed.] Emma, wife of L. D. Weaver: aged 27 years, 1 month and 27 days.

Thus she follows her sister, who died in March of the same disease, pulmonary consumption. Our loved one is taken away, and we mourn until the resurrection shall restore her again in immortal bloom and beauty.

L. D. W.

CARLISLE. At Lenox, Kane Co. Ill. May 24, after an illness of several weeks, terminating in derangement of mind, Mrs. Permelia Carlisle: aged 77 years, 2 months and 17 days.

Sr. Carlisle was a mother in Israel. She had for many years been a member of the regular Baptist Church, but for the last few years had expected to live to see the coming of the Lord in his kingdom. She leaves four children, many grand-children and friends as mourners.

Sermon by the writer from 2 Tim. 1: 10, to a very large assembly. A. A. CROCKER.

PATTY. In Victoria, Knox Co. Ill. April 30, 1872, Nora S. daughter of Br. and Sr. Obed Patty; aged 10 months and 26 days.

Little Nora was a precious flower, but death has torn her from our embrace. Praise be to him who is able to restore, and cause her to bloom again in a fairer clime than this.

Brother, Sister, weep not o'er the dead,
Thine eyes from tears now refrain,
Little Nora shall come from her low dusty bed,
You'll greet her on Eden's fair plain.

Sermon from 2 Ki. 4: 26. "Is it well with the child?"

C. W. SMITH.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.
2. Write *names of places* and *dates* VERY *plainly*.
3. Write your appointment in the following order.

(1) Name of the place. (2) The time of sevice. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Hamilton, near Mr. Stone's, June 9 and once in two weeks.
Harmon, June 2 and once in two weeks.
S. E. MABEY.

Genoa, May 19, and every alternate Sabbath, until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Afton, 10½ a. m. June 16.
DeKalb, eve of same day.
Beemerville, 11 a. m. June 23, 3 p. m.
Johnson's Grove. L. H. DAVIS.

Harmon, Lee co., 3½ p. m. June 16.
Rochelle. 10½ a. m. June 23.
Whiterock, Ogle co., 3½ p. m. same day.
Ackerson's, eve of same day.
Amboy, June 30.
Tampico, July 1.
Yorktown Cor., eve. July 2.
In the Grove, July 3 and 4 with Br. S. E. Mabey. C. C. MARSTON.

Squaw Grove, 10 1-2 a. m. June 16.
Aurora, with the Colored Baptist, 11 a. m.
As Bro. Spaulding may arrange in the p. m. June 16.
Jericho Church, June 23, 3 p. m.
C. W. SMITH.

Lenox, June 23, a. m. and eve. Subject, the Prophecies. H. G. McCULLOCH.

De Puy S. H. District No. 10, five miles, N. E. of Genoa, 2 p. m. June 16; and every two weeks until further notice. A. A. CROCKER.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.
Traveling brethren invited to call.
S. B. MABEY.

There will be a meeting of the Camp-meeting Committee at Amboy Thursday June 13, to arrange for the time and other matters connected with the camp-meeting. A full attendance is desired. Let none be absent. The Board of Officers of the Northern Illinois A. C. Conference constitute this committee. N. W. SPENCER.

INDIANA.

The annual meeting of the A. C. Ministerial Association of Southern Indiana will commence at Jeffersonville, June 12, and continue over the following Sunday. A full attendance is solicited, and brethren from abroad will be cordially welcomed. N. FIELD, Pres't.
C. H. CASS, Sec'y.

MICHIGAN.

The Michigan Campmeeting will be held June 15-24, on the Fair Grounds at Jackson.

This is the most convenient railway center in the State.

Eld. J. V. Himes, Br. and Sr. Mansfield, Br. J. H. Whitmore—and in fact all our preaching brethren expect to be present unless they are providentially detained away.

J. M. SNOOK.

The Fort Wayne Jackson and Saginaw Railroad have consented to give RETURN passes to all who attend the Jackson meeting from the South, providing they do not return until the 23d or the 24th. Return passes can be obtained on the ground. Possibly a like favor may be obtained for the entire length of that Road.

WISCONSIN.

Cross Plains, 11 a. m. Sunday June 16. Sabbath School at 10 a. m.
Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.
Wingville, 3 p. m. June 23.
Will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

MINNESOTA.

In accordance with a vote of our State Conference a State Campmeeting will be held in the beautiful grove called "Cheatham's Grove," in Utica, Winona Co., commencing Thursday, June 27, and holding over the ensuing Sunday, and as much longer as deemed practicable. The ground is well fitted up for meetings, with permanent stands and seats; also a good well of water and other conveniences for those wishing to camp on the ground.

Brethren and sisters of the Advent faith throughout Minnesota, to you a special appeal is made to come out to this feast of tabernacles and work for God. Come from every quarter; come with hearts burning with the love of God, to work for the salvation of perishing souls. The signs portend the speedy coming of the Master. Shall we not improve these general gatherings, as God requires us to do, to his glory, to our own growth in grace, and for the salvation of others?

Come Christians of every name, and unite with us in the worship of God for a few days in the tented grove.

Brethren and sisters in the ministry, all who can come, at home or abroad, you are invited to come and help sound the glorious message of a soon-coming King. Come endued with power from on high, with an unction from the holy One; with words that burn, that will reach the hearts of the perishing.

☞ Those coming to tarry on the ground will please come prepared with bedding and provisions (and tents if they have them.) We expect to procure a large building erected by the Methodists, on the ground, and also have the Bethel tent if possible, so that all can be accommodated if they have their bedding and provisions.

Arrangements will be made with the R. R. companies for half-fare tickets from all points where the friends notify ME THIS MONTH that they will attend our meeting. S. C. WELLCOME, Sec'y.

Viola, Stone S. H. 10½ a. m. June 16.
Beatly S. H. 2½ and 7½ p. m., same day.
Eyota, Bliss S. H. 10½ a. m. and 2½ p. m. June 23.
Crook's Hall, St Charles, eve. same day.
S. C. WELLCOME.

IOWA.

There will be a Q. M. of the A. C. conference of Iowa, Iron Hill and Deep Creek Districts at the Esgate S. H. Jackson Co., Friday eve, June 14, and over Sunday. Let there be a general gathering. Come brethren to work for the cause of Christ. M. CHANDLER.

The third Q. M. of the A. C. Conference of Iowa, Manchester District, will be holden in the Odell S. H. situated about 2½ miles N. E. from Greeley, commencing June 14, and holding over Sabbath.

The brethren that enjoyed our last Q. M. at Elkport will only need to know when the next one will be held to insure their attendance, for we all love good things, and such a feast will but sharpen the appetite for more of the same kind.

To those that were not there, we we wish to say, important business will come before this Conference, and we wish all the lovers of Jesus to be there. Come to work for God and his cause. Come filled with the Spirit, praying that God will give us souls for our hire. This is a new field, all ripe for the harvest.

M. J. JAMES, Sec'y.

There will be a Grove Meeting 12 miles S. W. of Corydon, and 6 miles W. of Warsaw, Wayne Co., commencing June 14, and holding over Sunday.
S. BALDWIN.

Br. Moses Chandler is, by unanimous consent of the brethren, requested to appoint the place of the next Q. M. of the Deep Creek and Iron District, to meet sometime in June.

The Iowa Christian Conference will hold its sixteenth Annual Session at New Hartford Buttes Co, commencing June 18. This meeting will be held in connection with the Iowa Christian Mission Campmeeting, (see notice.) Let the churches send delegates, and all the ministers who are interested in the speedy coming of our blessed Lord, make a sacrifice and attend. You are wanted to help in this cause. Ministers who are members of this Conference are required to report by letter, if not personally present, by the constitution all are cordially invited to this meeting. JOB GILDERSLEVE, Pres,t.
A. RAYMOND, Sec'y.

The Iowa Christian Mission Campmeeting will be held on the old camp ground at New Hartford, Buttes Co., commencing June 18 and continuing until the 23d. The invitation is to all. We are anticipating a great blessing from the Lord. The prospect is better than last year for having a good meeting. Our grounds will be better fitted up. There will be wood, hay, and straw, and lumber for tent frames found on the grounds. There will also be a grocery upon the ground where all things necessary for the comfort of the people can be bought at reasonable rates. The profits accruing will go to bear the expenses of the meeting.

We are hoping to secure the labors of ministers from abroad (Particulars hereafter.) Elds. C. C. Ramsey and E. M. Thomas will be present, with many others, to preach the word.

ALONZO RAYMOND, Pres,t.

MISSOURI.

The Third Q. M. of the Third District of the Iowa and Mo. Conference, will be held with the Greenland church, in DeKalb Co., near Stewartsville, Friday, June 14, and over Sunday. Come one and all. H. BILLMIRE, Prest.

ARKANSAS.

The third Q. M. for Blue Mountain District will be held at Flatwood, with the church, at the place selected by Br. Bishop, June 26 and 28.
J. B. BROWN, Sec'y.

NEW YORK.

"If the Lord will" the New-York A. C. Conference will hold its next Annual Meeting in the new chapel in Springwater, about 30 miles south of Rochester, on the Genesee Valley R. R. Thursday eve. June 13, and over Lord's day.

Good homes and ample accommodations will be provided for all that come; and all are invited.

It is expected that all the churches desiring to further the general interests of the cause will be represented at this annual gathering. Delinquent and new churches are earnestly urged to co-operate with the body, and they are hereby cordially invited to seats (by delegate) in the convention. For their information it should be stated here that each church, belonging to the Conference Association, is required, by the constitution, to report either by delegate or by letter at least at each annual session; and, also, requested to send in, quarterly, such donations as they may be able to collect, for the General Mission Fund.

This is an important meeting and should be remembered in the earnest prayers of the church.

D. COGSWELL, Pres't.

WM. E. BROWN Sec'y.

Persons going from or through Rochester to the Annual Meeting of the New York State Conference at Springwater, can procure R. R. tickets at reduced rates, good from the 13th to the 19th of June. Inquire at the Erie Railway office for tickets to "Adventist Conference, Springwater." J. H. WHITMORE.

At our Annual Conference June 13, we are expecting a large gathering. Let us all come together to worship God, and not to visit and feast. We shall not expect, nor wish, but two meals a day—Let the friends in the vicinity of the meeting bring in baskets of provision, so that if any one wants a lunch at noon they can get it at the church, and by so doing ease up a little on the friends in the Valley. "Bear one an others burdens, and so fulfill the law of Christ." Let every church be well represented by delegates, do not forget the Quarterly Collection.

D. COGSWELL.

Advertisements.

The Estey Organ. Any person wishing to procure a splendid, new, Estey Organ or *Melodeon*, of the $300 pattern, at a great bargain, can learn particulars by addressing this office.

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The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim.* Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 50c. a year. Ten copies, $4 Fifty copies, $20.

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, and A. A. Phelps. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To *new* subscribers to *both* journals, $2.50 a year.

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Address: W. L. HIMES, 11 South Canal St., Chicago, Ill.; or J. S. LAWVER, Cobden, Union Co. Ill.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 45. CHICAGO, JUNE 18, 1872. WHOLE NO. 425.

AURORA COLLE

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR

TUESDAY AFTERNOON, June 18, 1872.

The Restitution of all Things.

(Continued.)

And in arguing thus, we have confined our attention to the parties actually punished, while we have left out of sight the grand object of all wise punishment—viz., the lesson taught by it to those who have not offended. Viewed in this light, eternal death inflicted on sinners, is eternally felt, and has an eternal influence on the parties whom it was intended principally to affect. The actual sinner suffered as he deserved—if not less; certainly not more. His death then intervenes to afford its eternal lesson to all future times. Those who rejoice in immortality are forever warned by the aspect of its loss. Milton draws the fallen angels as shuddering at the thought of the loss even of their life—lowered, shattered, with no aim or object but evil:—

"To be no more: sad cure; for who would lose,
Though full of pain, this intellectual being,
These thoughts that wander through eternity?"

How much more terrible must the thought be to those whose life, fom all its associations, is synonymous with joy!

We will here merely add that the term "eternal death," used by us as properly descriptive of the theory of the future destruction and non-existence of the wicked, is the very term used by the best writers of the periods before and after the birth of Christ, when they would describe the eternal loss of life and existence to beings who had once possessed it. The Grecian writer calls it "deathless death;" the Roman poet calls it "immortal death," "eternal death;" Cicero, the great master of language, calls it "everlasting death:" even the Christian Tertullian, though his theory compelled him to confound life with death, when he would describe a state from which there was no resurrection to life, can find no stronger, truer description of it than "eternal death."

Death was the penalty which God pronounced against human sin. All that God purposed to inflict upon Adam and his posterity in case of transgression, is included in the word death: "*in the day that thou eatest thou shalt die.*" (Gen. 2: 17.) It is of the utmost consequence then, that we should understand what God meant by death, nor is there the smallest difficulty in doing so if we only attend to what reason and justice require, and what Scripture expressly declares. Its meaning then, we contend to be, when thus attached to sin as its penalty, the loss of life and existence.

One of the first principles of justice requires that parties threatened with a penalty for transgression should have the full opportunity of knowing what the penalty was. God accordingly speaks to Adam of death as a thing whose nature Adam knew. Now Adam knew very well what death was in one sense, and in one only. He knew it to be the law of the lower creatures, and to consist in the loss of their being and existence. He knew nothing of any secondary senses of death, such as death in sin, or death to sin, for in his innocence he did not know what sin was at all. Still less did he understand by death an eternal existence in agony. He had one clear, well-understood sense for death—the loss of life and being. When God, therefore, threatened death to Adam as the penalty of disobedience, Adam could only know that penalty to mean that he would become like the beasts that perish.

With this, and with this only, agrees everything that Scripture says of death as the penalty of sin. As soon as Adam trangressed God came to him and repeated to him in other words the penalty he had just incurred. It was "Dust thou art, and unto dust thou shalt return." (Gen. 3: 19.) God's definition of death inflicted for the first transgression is frequently repeated in the later Scriptures. Paul tells us that it is the death which all men actually undergo, whether they are among the saved or the lost, and therefore an eternal existence in pain can be no part of its meaning. (Rom. 5: 12, 14, 17; 1 Cor. 15: 22.) Such, too, was the death which Christ endured for human sin, the very same penalty to its full extent to which man was exposed, and therefore spiritual death or an eternal life in misery can form no part of its meaning. (Phil. 2: 8; Acts 2: 24; Rom. 5: 7, 8.) We have thus, if we will accept God's teaching, the clearly expressed sense of death. It was not spiritual death; that was the sinner's guilty act, not the penalty for his sin. It was not an eternal existence in pain. It was simply the withdrawal of a life whose true aim and object had been lost. God said nothing in the first instance whether this death would be temporal or eternal, but what the death was he fully explained. He gave life to the race of man, and he would withdraw that life if man sinned. Such was the simple Scriptural meaning of that word Death, about which Christian theologians have written whole libraries of confused jargon and hopeless nonsense ever since the introduction of the Platonic dogma of the inalienable immortality of man compelled them to hold that all men must live forever.

This death, which was the penalty for original sin, is throughout the whole of the Old Testament declared to be the punishment which God will hereafter inflict on such as refuse his offers of mercy. For such God declares he has "provided the instruments of death;" of such as hate divine wisdom, that wisdom says, "they that hate me, love death;" to the wicked God saith, "Thou shalt surely die," "The soul that sinneth, it shall die." (Ps. 7: 13; Prov. 8: 36; Ezk. 3; 18; 18: 4.)

But it is not merely by this phrase "death," that the Old Testament describes the punishment of the ungodly. By every expression in the Hebrew language significant of the loss of life, loss of existence, the resolution of organized substance into its original parts, its reduction to that condition in which it is as though it had never been called into its being—by every such expression does the Old Testament describe the end of the ungodly. "The destruction of the transgressors and of the sinners shall be together;" "Prepare then for the day of *slaughter*;" "God shall destroy them;" "They shall be *consumed*;" "They shall be *cut off*;" "They shall be routed out of the land of the living;" "blotted out of the book of life;" "they are not." (Is. 1: 28; 66: 16, 24; Jer. 12: 3; Ps. 28: 5; 37: 20; 73: 27; 37: 38; 52: 5; 69: 28; Job. 27: 19.) The Hebrew scholar will see from the above passages that there is no phrase in the Hebrew language significant of all destruction, short of that philosophical annihilation of elements which we never teach, that is not used to denote the end of the ungodly. The English reader need only turn to his English dictionary to see that the primary sense of all the above terms is significant of the loss of existence. At a subsequent time we will show them that the primary sense of words is the only sense that is allowable where a law-giver is laying down for the guidance of men his penalty for transgression.

We now turn to the New Testament We will find it in perfect agreement with the Old. Before, however, bringing forward its statements, we will make a few observations on a new feature here introduced, viz., the change of language adopted in the publication of the gospel revelation.

We remark, then, that the writers of the New Testament must not only be supposed to follow the sense already fixed on the terms for future punishment in the Hebrew Scriptures, but that they also give us another guarantee as to their meaning by the use of the Greek tongue. The gospel, revealed and recorded chiefly by Jews, is recorded not in provincial dialect, but in the language of the Roman world. We have here a guarantee as to their meaning, whose overpowering force upon the present question will show a little farther on. Paul, and Luke, and John, and Peter, use a language which they had no hand in forming or moulding, but which was already provided for them to be the vehicle of their thoughts. They made no claim to alter the world's tongue, but to alter the world through the medium of that tongue which the world used and understood when they were children, learning the meaning of its words from the elders. The ordinary Greek Lexicon, not Lexicons of the New Testament colored and tainted by theological opinion, is the true guide to the Greek of the New Testament. It is only where an idea new to the human mind is brought before it that we have a right to look for a new or modified phrase, whose sense is to be stamped upon it by the teachers of the novel truth. Neither a future life, however, nor judgment and punishment to come, were ideas new to man. Heathen poetry and prose perpetually discussed them before the preaching of the gospel.

We will first draw attention to the fact that the punishment of the wicked is just as frequently described as *their death* in the New Testament as in the Old, without the smallest effort to show that its terms "death," or "to die," have any new sense placed upon them. These words, as all other words on this question, are used without any explanation, as words whose sense was long established. Thus our Lord, speaking of himself, says, "This is the bread which came down from heaven, that a man may eat thereof and not die." And again he says, "Whosoever liveth and believeth in me shall never die." (John 6: 50; 11: 26.) In these passages he implies that they who do not believe in him shall die. What our Lord implies of the ungodly, Paul affirms of them, "If ye live after the flesh ye shall die." (Rom. 8: 13.) Very frequent are the passages in which the expression "death" is used for future punishment. Thus our Lord says, "If a man keep my sayings he shall never see death." Paul affirms of wicked works that their "end is death;" that "the wages of sin is death;" of those who perish he says that to such "we are the savour of death unto death." James declares that "Sin when finished bringeth forth death;" and "He which converteth a sinner shall save a soul from death." John declares that the ungodly shall suffer "the second death." We have thus, in repeated places, death described as the lot of the wicked in the world to come.

As we proceed in our examination of the New Testament, we will only find ourselves confirmed in our view. To the second death we have given the usual meaning of the loss of life hereafter, as death now means the loss of life here. We will proceed to show that such is the meaning which the New Testament itself imposes on the term. Its uniform testimony is that "eternal life" hereafter will be the exclusive possession of the just, and that the wicked will certainly not obtain it; "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." Our simple inquiry is, What is the primary sense of that Greek word *zoe*, translated "life" in the New Testament? It was one of the commonest words in use among Jews and Gentiles. We have only, therefore, to open our classical dictionaries, and there we find its primary and universally accepted sense to be "existence." "What is your life?" saith the apostle James. "It is even," he replies, "a vapor, that appeareth for a little time, and then vanisheth away." Such was the primary sense of the word "life," among Christians and heathens, among savage and civilized people. Among the ruder and barbarous nations it was the only sense they put upon the term.

There is another Greek word, *psyche*, constantly translated "life" in the New Testament. In passages where this word can only mean animal life, such as we share with the lower creation, this life, it is expressly declared, shall be lost hereafter by the ungodly. In Mat. 10: 39, our Lord declares, "He that findeth his life shall lose it, and he that loseth his life for my sake, shall find it." What is this life which the fearful and unbelieving prolonged by their denial of Christ, and which martyrs lost by their confession of Christ? It is, and can be nothing but animal existence. It is the life which the good and the bad have in common. It is that which both alike value and would prolong, but which one are content to lose, and do lose, for Christ, and which the other will not lose for his sake. That which these latter here prolonged for a little while the Lord of Life tells them they shall lose in the future retribution—*i. e. they shall cease to exist.* Christ's words here can have no second meaning. And this is agreeable to all Scripture. Immortality is nowhere spoken of as the possession of fallen man, but is described as a blessing to be sought by him as; much as the "glory and honor" of the future state. (Rom. 2: 7; 6: 23.)

And here we will refer for a moment to a passage in the history of Moses, which strongly confirms our view. Moses intercedes with God that Israel may be forgiven, and asks that if his prayer be not granted he may be blotted out of the book which God had written. (Ex. 32: 32, 33.) This book can be no other than the "Book of Life" frequently referred to in Scripture, in which the names of the redeemed are written. What, then, did Moses mean by his receiving the doom of sinners, and being blotted out of the Book of Life? We cannot for a moment suppose that he wished throughout eternity for a life of pain and moral corruption! He could only have wished for the utter cessation of a life which he then felt would be intolerable if his prayer were refused. Since this must be his meaning, it follows that what he asked for himself shall be the condition of the ungodly, for God declared upon this occasion that what Moses sought for himself he will inflict on them—"Whosoever hath sinned against me, him will I blot out of my book."

We now proceed to consider other expressions significant of future punishment. Of these none are so common as the Greek verb and noun translated by the words, "destroy," "perish," "destruction." None are more significant of the utter loss of existence! "Broad is the way that leadeth to destruction," saith Christ; and Paul speaks of the ungodly as "vessels of wrath fitted for destruction." Our Lord tells us to "fear him who is able to destroy both body and soul in hell;" and Paul affirms that "they who have sinned without law shall shall perish without law," that he is "a savour of Christ in them that are saved, and in them that perish."

If we go to the Greek dictionary we will find that the terms used in these passages signify primarily the destruction and loss of life. And if the English reader will open his English dictionary, he will find that such is their primary meaning in the English language. For the present we confine our attention to their use in the New Testament. Mat. 7: 13 runs thus: "Broad is the way that leadeth to destruction," and the next verse adds, "Narrow is the way that leadeth unto life;" destruction is used as the opposite to life. Mat. 10: 28 runs thus: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both both body and soul in hell." Here destroy is used as the equivalent of kill; that which man is able to do to our bodies, but which he cannot do to our souls—viz., kill them, that God is able to do in hell both to body and soul. The same connection of destruction with loss of life is seen in 2 Cor. 2: 15, 16: "We are a sweet savor of Christ in them that are saved, and in them that perish." To the one we are the savor of death unto death. From acts 25: 16 we find that the usual sense of the word *apoleia*, commonly translated destruction, was death, or the loss of physical existence. Festus, who here spoke of "delivering a man to die," or to destruction, did not believe in any future life. These passages show us that the New Testament, when it speaks of the "destruction of the wicked, means by it their loss of life.

In exact agreement with the foregoing are the other expressions used in the New Testament. Thus Paul adopts the teaching of the Old Testament as truly descriptive of the end of sinners, and sums it up in these words, "Behold, ye despisers, and wonder and perish." (Acts 13: 41.) The Greek word here translated perish, means properly to become unseen, to disappear and be heard of no more. The whole process is explained in these pithy words: unbelievers will rise from their graves and see what they have rejected, will marvel at their folly, will vanish out of existence. (*To be continued.*)

Advent Christian Times.

AURORA COLL

"Many shall run to and fro, and knowledge shall be increased."

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Advent Christian Times.

JOSHUA V. HIMES, - - - - Editor

Tuesday Afternoon, June 18, 1872.

The Restitution of all Things.

(Continued.)

And in arguing thus, we have confined our attention to the parties actually punished, while we have left out of sight the grand object of all wise punishment—viz., the lesson taught by it to those who have not offended. Viewed in this light, eternal death inflicted on sinners, is eternally felt, and has an eternal influence on the parties whom it was intended principally to affect. The actual sinner suffered as he deserved—if not less; certainly not more. His death then intervenes to afford its eternal lesson to all future times. Those who rejoice in immortality are forever warned by the aspect of its loss. Milton draws the fallen angels as shuddering at the thought of the loss even of their life—lowered, shattered, with no aim or object but evil:—

> "To be no more: sad cure; for who would lose,
> Though full of pain, this intellectual being,
> These thoughts that wander through eternity?"

How much more terrible must the thought be to those whose life, fom all its associations, is synonymous with joy!

We will here merely add that the term "eternal death," used by us as properly descriptive of the theory of the future destruction and non-existence of the wicked, is the very term used by the best writers of the periods before and after the birth of Christ, when they would describe the eternal loss of life and existence to beings who had once possessed it. The Grecian writer calls it "deathless death;" the Roman poet calls it "immortal death," "eternal death;" Cicero, the great master of language, calls it "everlasting death:" even the Christian Tertullian, though his theory compelled him to confound life with death, when he would describe a state from which there was no resurrection to life, can find no stronger, truer description of it than "eternal death."

Death was the penalty which God pronounced against human sin. All that God purposed to inflict upon Adam and his posterity in case of transgression, is included in the word death: "*in the day that thou eatest thou shalt die.*" (Gen. 2: 17.) It is of the utmost consequence then, that we should understand what God meant by death, nor is there the smallest difficulty in doing so if we only attend to what reason and justice require, and what Scripture expressly declares. Its meaning then, we contend to be, when thus attached to sin as its penalty, the loss of life and existence.

One of the first principles of justice requires that parties threatened with a penalty for transgression should have the full opportunity of knowing what the penalty was. God accordingly speaks to Adam of death as a thing whose nature Adam knew. Now Adam knew very well what death was in one sense, and in one only. He knew it to be the law of the lower creatures, and to consist in the loss of their being and existence. He knew nothing of any secondary senses of death, such as death in sin, or death to sin, for in his innocence he did not know what sin was at all. Still less did he understand by death an eternal existence in agony. He had one clear, well-understood sense for death—the loss of life and being. When God, therefore, threatened death to Adam as the penalty of disobedience, Adam could only know that penalty to mean that he would become like the beasts that perish.

With this, and with this only, agrees everything that Scripture says of death as the penalty of sin. As soon as Adam trangressed God came to him and repeated to him in other words the penalty he had just incurred. It was "Dust thou art, and unto dust thou shalt return." (Gen. 3: 19.) God's definition of death inflicted for the first transgression is frequently repeated in the later Scriptures. Paul tells us that it is the death which all men actually undergo, whether they are among the saved or the lost, and therefore an eternal existence in pain can be no part of its meaning. (Rom. 5: 12, 14, 17; 1 Cor. 15: 22.) Such, too, was the death which Christ endured for human sin, the very same penalty to its full extent to which man was exposed, and therefore spiritual death or an eternal life in misery can form no part of its meaning. (Phil. 2: 8; Acts 2: 24; Rom. 5: 7, 8.) We have thus, if we will accept God's teaching, the clearly expressed sense of death. It was not spiritual death; that was the sinner's guilty act, not the penalty for his sin. It was not an eternal existence in pain. It was simply the withdrawal of a life whose true aim and object had been lost. God said nothing in the first instance whether this death would be temporal or eternal, but what the death was he fully explained. He gave life to the race of man, and he would withdraw that life if man sinned. Such was the simple Scriptural meaning of that word Death, about which Christian theologians have written whole libraries of confused jargon and hopeless nonsense ever since the introduction of the Platonic dogma of the inalienable immortality of man compelled them to hold that all men must live forever.

This death, which was the penalty for original sin, is throughout the whole of the Old Testament declared to be the punishment which God will hereafter inflict on such as refuse his offers of mercy. For such God declares he has "provided the instruments of death;" of such as hate divine wisdom, that wisdom says, "they that hate me, love death;" to the wicked God saith, "Thou shalt surely die," "The soul that sinneth, it shall die." (Ps. 7: 13; Prov. 8: 36; Ezk. 3; 18; 18: 4.)

But it is not merely by this phrase "death," that the Old Testament describes the punishment of the ungodly. By every expression in the Hebrew language significant of the loss of life, loss of existence, the resolution of organized substance into its original parts, its reduction to that condition in which it is as though it had never been called into its being—by every such expression does the Old Testament describe the end of the ungodly. "The destruction of the transgressors and of the sinners shall be together;" "Prepare them for the day of *slaughter*;" "God shall destroy them;" "They shall be *consumed*;" "They shall be *cut off*;" "They shall be rooted out of the land of the living;" "blotted out of the book of life;" "they are not." (Is. 1: 28; 66: 16, 24; Jer. 12: 3; Ps. 26: 5; 37: 20; 73: 27; 37: 38; 52: 5; 69: 28; Job. 27: 19.) The Hebrew scholar will see from the above passages that there is no phrase in the Hebrew language significant of all destruction, short of that philosophical annihilation of elements which we never teach, that is not used to denote the end of the ungodly. The English reader need only turn to his English dictionary to see that the primary sense of all the above terms is significant of the loss of existence. At a subsequent time we will show them that the primary sense of words is the only sense that is allowable where a law-giver is laying down for the guidance of men his penalty for transgression.

We now turn to the New Testament We will find it in perfect agreement with the Old. Before, however, bringing forward its statements, we will make a few observations on a new feature here introduced, viz., the change of language adopted in the publication of the gospel revelation.

We remark, then, that the writers of the New Testament must not only be supposed to follow the sense already fixed on the terms for future punishment in the Hebrew Scriptures, but that they also give us another guarantee as to their meaning by the use of the Greek tongue. The gospel, revealed and recorded chiefly by Jews, is recorded not in provincial dialect, but in the language of the Roman world. We have here a guarantee as to their meaning, whose overpowering force upon the present question will show a little farther on. Paul, and Luke, and John, and Peter, use a language which they had no hand in forming or moulding, but which was already provided for them to be the vehicle of their thoughts. They made no claim to alter the world's tongue, but to alter the world through the medium of that tongue which the world used and understood when they were children, learning the meaning of its words from the elders. The ordinary Greek Lexicon, not Lexicons of the New Testament colored and tainted by theological opinion, is the true guide to the Greek of the New Testament. It is only where an idea new to the human mind is brought before it that we have a right to look for a new or modified phrase, whose sense is to be stamped upon it by the teachers of the novel truth. Neither a future life, however, nor judgment and punishment to come, were ideas new to man. Heathen poetry and prose perpetually discussed them before the preaching of the gospel.

We will first draw attention to the fact that the punishment of the wicked is just as frequently described as *their death* in the New Testament as in the Old, without the smallest effort to show that its terms "death," or "to die," have any new sense placed upon them. These words, as all other words on this question, are used without any explanation, as words whose sense was long established. Thus our Lord, speaking of himself, says, "This is the bread which came down from heaven, that a man may eat thereof and *not die*." And again he says, "Whosoever liveth and believeth in me shall never die." (John 6: 50; 11: 26.) In these passages he implies that they who do not believe in him shall die. What our Lord implies of the ungodly, Paul affirms of them, "If ye live after the flesh ye shall die." (Rom. 8: 13.) Very frequent are the passages in which the expression "death" is used for future punishment. Thus our Lord says, "If a man keep my sayings he shall never see death." Paul affirms of wicked works that their "end is death;" that "the wages of sin is death;" of those who perish he says that to such "we are the savour of death unto death." James declares that "Sin when finished bringeth forth death;" and "He which converteth a sinner shall save a soul from death." John declares that the ungodly shall suffer "the second death." We have thus, in repeated places, death described as the lot of the wicked in the world to come.

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A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

Upon Four Propositions, Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

CLARK BRADEN'S TENTH LETTER.

We will now briefly review what our opponent has said in his ninth letter. We repeat our remark that *analuo* means "leave" a place, and unless the context determines that the leaving is for the purpose of returning, the idea of *return* is not in it. In Timothy the apostle uses it simply in the sense of leaving this world, or departure. So in Philippians he uses it in the sense of leaving this world and being with Christ. It is sheer nonsense to attempt to pervert it into a return at the resurrection thousands of years hence. It would be an insult to common sense to pursue the thought farther.

The parable of the rich man and Lazarus teaches immediate conscious retribution after death. This is its great lesson. The imagery describing the retribution, from the nature of the case, cannot be literally interpreted. We cannot interpret literally the descriptions of future happiness, or the imagery by which it is set forth. But the future life is real, nevertheless. So is the punishment of the wicked, and the consciousness of the wicked and good immediately after death. In the same way he sets to one side the parable, I can destroy all future existence, and even the existence of God.

I know of no weaker attempt to evade an argument than this attempt to set aside the great truths or teachings of symbolic language, because we cannot literalize the figures employed. It is even blasphemous, for it leaves us neither God nor heaven, nor any religious idea, if rigidly carried out. Peter does say that the angels who sinned were cast into *Tartarus*. This is Bible, and not heathen fable. Jude says the same thing, and adds, "so also the cities, or their inhabitants, who gave themselves over to fornication, are set forth as an example, suffering the vengeance of an eternal fire." Then the wicked inhabitants of these cities suffer with the angels who sinned.

The translation I give of 2 Pet. 2:9 is not doubtful, nor is the passage a doubtful one. The translation is demanded by the plainest principles of the Greek language. His reiteration of his perversion of my illustrations of Ex. 3, have descended beneath notice. They can only be excused on the ground of inability to distinguish between two, entirely distinct ideas—the existence of a relation between parties, and the existence of the parties. One implies the other, but the ideas are not identical. The truth that the relation could not exist, unless the parties both existed, will stand forever.

If my opponent gives "breath" as the meaning of *pneuma*, in a passage, he need not complain because I show it nonsensical and absurd. The language of our Savior to the thief is abandoned finally with a few words, "To-day I say unto you amen. You shall be with me thousands of years hence in, my kingdom." Such is his rendering, when Paradise never means Christ's kingdom. We give it, "Verily I say unto you, you shall be with me to-day in Paradise," the abode of the spirits of the good. Such was the meaning of Paradise.

His attempted reply to 1 Pet. 3:18, *et sequens*, is merely a cavil at what he assumes to be the consequences of the interpretation. He dare not grapple with the passage, and by an exegesis show that it is wrongly interpreted. Until he does that I need not notice his cavils. The word rendered "quickened or made alive," often merely means alive or quick, or living. Christ's spirit was alive, and in his spirit he preached to spirits in confinement, and not to men on earth. The declaration of Paul that he was a Pharisee is weakly talked over. Luke enumerates the existence of human spirits as one of the features of Pharisaism. The Pharisees mention Paul's claim that Jesus, whom the Pharisees believed to be a spirit, had spoken to him. With these ideas in the council, and with the enumeration of these ideas by the writer of the account, as the tenets of the Pharisees, before us; how can we avoid the conclusion that Paul was a Pharisee, as he was a Roman citizen. He avowed these ideas, and avowed he was a Pharisee.

So also the continual use of the phrases, ideas and terms of the Pharisees by our Savior and his apostles, shows that they were Pharisees in believing these terms, ideas and phrases, that they used without explanation or condemnation. From this there can be no escape. My opponent can only call these phrases and terms and ideas a bad name. They are Pharisaisms. They are tradition. Did not Christ and his apostles use them as though they were true? They clearly taught that they were true. The scores of New Testament passages we have quoted show that they taught the truth of the ideas represented by these terms and phrases. We have thus explained their use by our Savior and his apostles, by their language elsewhere.

We are now glad to call the attention of the reader, who has followed us through the protracted discussion of this proposition, to a summary of our series of arguments. Circumstances have changed the order and length of the discussion, but as this proposition is the most important one of the questions we are to discuss, the reader has lost nothing by it. In our first two articles we had much preliminary work to do. We had to define our terms, explain our proposition, and lay down and establish certain rules of interpretation, fundamental to the whole discussion. Hence we advanced but little in way of argument. This and the greater length of the articles of my opponent, gave him a seeming advantage at first. Whether we have retrieved our side of the discussion or not, our readers must decide.

We began with a definition of man. The Scriptures describe him as a being composed of body, soul and spirit. These are mentioned in such a way as to show that they are different and distinct entities, although united in one personality called the man. Soul and spirit are not phenomena of the body like seeing or smelling. Nor are they functions of the body like the senses. Thought and volition are phenomena of the spirit in man. The body is the material organism in which the soul and spirit reside. Soul is the entity in man that exercises the emotions and passions man has in common with the brutes. It is often used interchangeably with spirit. The expressions soul-like man and spirit like man show its complete or final New Testament meaning.

Spirit is the rational, conscious, thinking, moral, responsible entity in man, that wears the image of God, that is begotten of the Spirit, and that man possesses in common with higher intelligences. In man it resides in a material organism. It is united with soul in a material organism, and with soul and that organism constitutes our personality. The following orders of spirits are mentioned in the Scriptures. (1) God, who is infinite, absolute Spirit. (2) The Logos or Divine Spirit who became incarnate as Jesus of Nazareth. (3) The Holy Spirit or the Divine Spirit, who was the medium of revelation and inspiration. (4) Angels, both good and bad. They are rational, thinking, willing, conscious, moral, responsible beings or entities or persons, lower in scale of being than the Divine Spirits mentioned above, but higher in the scale of being than the spirit of man. They are similar in nature to these spirits, and possess the same attributes. There are those who kept not their first estate, and those who have not sinned. The wicked angels have been cast down to *Tartarus*, and are reserved under chains of darkness unto the judgment of the great day. The good are the messengers of God.

(5) There is a spirit in man like these different orders of spirits in nature, but lower in rank. God is defined as spirit. So is the Logos. So is the Holy Spirit. Angels are said to be spirits. So man has a spirit, and his spirit is spoken of just as these spirits are described. All these orders of spirits are described as possessing the same characteristics and attributes. They are alike rational, conscious, thinking, willing, moral, responsible being or persons. The same acts are attributed to man's spirit as to higher orders of spirits. His spirit or the spirits of the just are enumerated in several mentions of angels and spirits. The spirits of just men and angels make the general assembly of the first born. The spirits of men in heaven and the saints on earth make the family that wears the name of the Christ. The spirits of the just and the angels constitute the glorious assemblies John saw praising God. Consciousness testifies that the knowing mind is distinct from the human body in which it resides, which it knows and uses. The Scriptures recognize this distinction, and all their teachings are based on it. Spirits of men are divided into spirits in the body, and the spirits who have departed from the body. Again they are divided in each case into good and bad.

As preparatory to our work we called the attention of our readers to the well-known fact that man began his career as a race in a state of childish innocence, ignorance and simplicity. Was a full developed man in power, and physically, mentally and morally more vigorous and acute than he has been since the degrading influences of sin have corrupted him, and morally pure, but in acquired knowledge he was in a state of childish ignorance and simplicity. Language has been a development and growth. So has every department of knowledge. So has revelation and all the great ideas of revelation, and every department of knowledge.

There have been Antediluvian, Patriarchal, Mosaic, and Christian dispensations. The Antediluvian dispensation was the infancy of the race, the Patriarchal was the childhood, the Mosaic was the youth, and Christianity is the manhood of our race, in a religious point of view. Revelation had to be and was accommodated to these ages of our race. Man had infantile, childish, youthful and manlike instruction. Each great idea of revelation was gradually unfolded. This is true of the ideas of redemption, atonement, pardon, man's nature, immortality, and future retribution, and indeed all religious ideas and duties. There was first the germ or elementary idea, and this was unfolded, developed, and added to as man was ready to grasp it, until it was perfected in the gospel of Christ.

Man began with mere materialistic ideas and knowledge, and revelation was adapted to his capacity in its ideas and terms. When he was educated to receive higher conceptions, new words had to be coined, or new and higher meanings given to the words in use. The latter course was pursued, especially in words expressing moral, religious or spiritual ideas. Hence soul and spirit in nearly all languages have a variety of meanings. Soul means, air, wind, breath, life, disposition, tendency of mind, mind, principle of animal life, and finally a rational, conscious entity. It is often used interchangeably with mind and spirit. In its final New Testament sense, when contrasted with spirit, it means that part of man that exercises the passions and emotions man has in common with the brutes. In this sense brutes have souls, but not spirits. So likewise spirit means air, wind, breath, life, disposition, tendency of mind, mind, and finally a rational, conscious, thinking, willing, moral entity, or being or person. In the last sense it is applied to God, angels and man's spirit. It is used interchangeably with soul, and in such use is applied to the animal soul sometimes.

Hence we have these rules of interpretation or exegesis. (1) We must bear in mind these various meanings of words, and the growth of language. We must not attempt to confine words in all cases to their root ideas. We cannot do so without making nonsense of every sentence in every language in existence. (2) We must remember that words are used in different senses, in different departments of knowledge. Spirit has one meaning in chemistry, another in ethics, and another in pneumatology. (4) Even in the same department of knowledge, words are used in different senses and with different meanings. The context has to determine the meaning the word has in each sentence. (5) We must not forget the figurative uses of words. We must not confound synecdoche and metonomy with the literal use of words.

Then we must not expect to find the full teaching of revelation in the alphabet of revelation, or the first books of the Bible. The teaching then is carried as far as revelation went but not complete. It is elementary and imperfect. We must not mistake man's erroneous ideas for the teaching of revelation. Their ideas may be erroneous, and may not be corrected, because man was not ready to comprehend the connection, and the true idea. The erroneous ideas of inspired men are not inspiration. We must correct and complete the ideas of the Old Testament by the full teaching of the New Testament. There is no infidelity or disrespect for the Bible in this, but merely common sense.

We must determine by the context the meaning of each word in question. We must not attempt to set aside one set of passages in which words have clearly but one meaning, by means of another set of passages where they have as clearly an entirely different meaning. We must not attempt to destroy passages where spirit clearly means a rational, conscious entity or being, by means of passages where it as clearly means by synecdoche the whole person, or by metonomy life, breath, or disposition of mind or spirit. Nor must we undertake to set aside the idea that the spirit is an entity that wills, thinks, reasons and desires, by referring to passages where, by metonomy, the thoughts, heart, bowels and reins are said to reason, will and think. Such a course is contemptible pettifoggery. In short, we must use common sense and honesty in interpreting the Bible. Again, when we take a position we ought to accept and avow all the logical consequences of that position.

If our position makes man merely a highly organized brute, let us be honest enough to say so. If it extinguishes the conscious existence of the Divine Logos for three days, let us as honest men avow it. Such a course we have unvaryingly pursued. Our chain of argument has embraced the following links of reasoning. (1) There is a spirit in man. (2) This spirit is an entity or existence different and distinct from the body. (3) This spirit is a rational, conscious, thinking, willing, moral, responsible entity or being. (4) While in the body, it acts distinct from and even in opposition to the body and soul. (5) It leaves the body at death and returns to God. (6) It leaves the body and returns to God a rational, conscious, thinking, willing, moral entity or being. (7) It is conscious between death and resurrection. (8) It is eternally conscious and exists as a conscious, rational entity or being forever. The reader will observe that our proposition involves several steps of reasoning, and is a complex question. He will see also the absurdity of the demand of my opponent, that I produce one Scriptural phrase or sentence that affirms or involves all of the above ideas. I might as justly call for one sentence or phrase that affirms or involves the whole idea of the atonement. We sufficiently exposed the sophistry of that favorite juggle of our opponent, by demanding one phrase or sentence that affirmed or involved his affirmation. I hope we shall not have that stale trick in his last rejoinder.

To sustain our first step we quoted the declaration in Jeremiah that God formed the spirit of man within him; Job's declaration that there is a spirit in man; Daniel's declaration that his spirit was grieved in his body; Luke's declaration that Paul's spirit was excited in him; Paul's declaration that the spirit in man knows what are the thoughts and acts of the man, and finally his declaration that man is composed of body, soul, and spirit. Hence there is a spirit in man, and the body, soul and spirit are different and distinct entities.

To prove our position that the spirit that is in man is a rational, thinking, willing, conscious entity or being, we cited several Scriptures. The spirit of man that is in him knows what is in him. The spirits of the disciples were willing, but the flesh was weak. The spirits of the Israelites were willing. The spirit of Daniel grieved. Paul's was excited. Hence the spirit is an entity or being that knows. Also as God, the Logos, the Holy Spirit, and angels are rational, thinking, conscious entities or beings, so the spirit that is in man, and like them in nature, and has the same powers and attributes, is a rational, conscious entity or being.

To prove that the spirit that is in man, and is a rational conscious entity, acts while in the body distinct from and even in opposition to the body, we referred also to the declaration of Daniel that his spirit in him was grieved. Paul's spirit was excited, and the spirit of man knows the things of man; our Savior declares that the spirits of his disciples were willing, but the flesh or body was weak. Paul declares that the spirit wars against the flesh, and the flesh against the spirit, and these are contrary one to the other. Job declares that his spirit within him constrains him. These passages show clearly that the spirit is an entity distinct from the body, that it acts distinct from and in opposition to the body. Consciousness also testifies that the knowing spirit is different and distinct from the human body in which it resides, and which it uses.

If the attempt be made to evade the force of these passages by saying that spirit in them means mind, the attempt only shifts the difficulty. What is the mind, then? Is it an attribute, power, faculty or function, or is it an entity or being? If an entity, our position is conceded. If an attribute, or power or function, then comes the question—a power or function of what? Our opponent dare not say of the body. Then consciousness says it must be a function of the spirit. Then the spirit is an entity distinct from the body, and these powers of willing, reasoning, thinking and desiring belong to and inhere in the spirit as an entity or being. To prove that the spirit leaves the body at death, we cited the declaration in Eccl. that the spirit returns to God who gave it. Also our Savior's and Stephen's language, when dying. There is an entity called spirit then that leaves the body at death. Then death is a separation of these entities, and a departure of the spirit to God who gave it. To prove that it leaves the body a rational, thinking, willing, conscious entity or being, we quoted our Savior's declaration to the disciples—that death cannot kill spirit. God alone can do that. He does not, for he punishes after death. He does not destroy the spirit at death, but after the general judgment, and then the destruction inflicted is not extinction of conscious being, but casting the conscious spirit, now rehabilitated with its body, into *gehenna*.

As the spirit is a rational, thinking, willing, conscious entity or being in the body, as it acts and reasons, wills, desires thinks, and is excited while in the body, distinct from and even in opposition to the body, so it leaves the body a conscious, rational entity, and exists as such apart from the body. As higher orders of intelligences are rational, thinking, conscious entities apart from and without human bodies, so the human spirit, when it leaves the body, because it is like them, is a rational, conscious entity, and exists as such a part from the body. Abraham, Isaac, Jacob, Moses, Aaron, David, Menasseh and Omri died, were buried, and went to their fathers. Death and burial are before going to their fathers, distinct and separate from it. In several cases these bodies were buried with their fathers. Hence *sheol* cannot mean grave. It was not their bodies that went to their fathers. The language can only mean that they died, their bodies were buried, and their spirits went to the spirits of their fathers. In Eccl. we are told the spirit returns to God who gave it. Our Savior commended his spirit to his Father. Stephen commended his spirit to Christ. Now if we regard the spirit in all these cases as a rational, conscious being, the Scriptures express a sublime truth. If it means breath, or disposition or life, they are the most puerile nonsense, in the most solemn moment of life, and concerning the most awful and momentous part of human experience. I challenge my opponent to give any meaning but that of a rational, conscious entity to spirit in these passages, that will not be an insult to our common sense. Breath or disposition returns to God who gave it! Receive my breath or disposition! Utter nonsense!!

Paul in his Roman letter speaks of his body as the outer man, and his spirit as the inner man. So he does in his Second Corinthian letter. He speaks of living in the body as an absence from the Lord, and of absence from the body as a presence with the Lord. He calls his body his outer man, his tent, tabernacle, house, the clothing of his spirit. His spirit is the inhabitant of this house—the man in it—the wearer of this clothing. In his Philippian letter he speaks of death as a departure. So he does in his second letter to Timothy. He speaks of life as an absence from the Lord, and of death as an immediate presence with the Lord. So Peter calls death a departure, a putting off his tabernacle or tent. By synecdoche the rational, conscious spirit is regarded as the *I*, the real man. These Scriptures can have but one meaning—the one common sense in all ages as given to them. The spirit as a rational, conscious, thinking entity or being resides in the body, and at death leaves the body a rational, conscious entity, and as such is with Christ immediately after death.

To prove that the spirit is conscious between death and resurrection, we cited what we have already established, and then cited necromancy as consulting the spirits of the dead. This was as real as consulting demons or devils that was condemned with it. One is as real as the other. Paul in Ephesians mentions the family in heaven and earth, which wears the name of Christ. As only men or their spirits wear his name, the part of the family that is in heaven and wear the name of Christ, is the spirits of the just made perfect then. In his Philippian letter he says the knees of all men in heaven, earth and *hades* must bow to Christ. Those in heaven and *hades* must be the spirits of departed. In his Hebrew letter he tells us that the spirits of just men made perfect or redeemed from *hades*, are a part of the general assembly of the first born in heaven.

John, in five instances, saw in prophetic vision the spirits of the just in heaven, in the presence of God. They were conscious then. This was before the judgment in the order of events in the vision.

In Ex. 3, and Lk. 20, we have a conclusive proof of the consciousness of the spirits of the departed. God declares an existing relation, a present relation between himself and the patriarchs. "I am the God of Abraham, Isaac and Jacob." In Gen. 28 God declares, 'I am the God of Abraham and the God of Isaac.' The relation could only exist when both parties existed, hence both parties existed when the language was used. God was the God of the dead Abraham in the same sense that he was the God of the living Isaac; hence Abraham had as real, and the same conscious existence that the living Isaac had. Our Savior's appeal to this language settles this question. "God is not the God of the dead [such dead as you Sadducees make the dead], but the God of the living [consciously existing], for all [all the dead] live [or consciously exist] unto him." In this language we have an eternal condemnation of soul-sleeping, uttered by the Son of God himself. The appearance of the spirit of Moses to our Savior and his apostles on the Mount shows conclusively the consciousness of the spirits of the departed.

We need not review the weak attempt to set aside these passages. The parable of the rich man and Lazarus shows clearly conscious retribution immediately after death. This is the lesson of the parable. The idea pervades the whole parable. Unite with this parable the declaration of Peter, that God cast down to *Tartarus* the angels who sinned—Jude's declaration that they are reserved in punishment unto the day of judgment, and that the inhabitants of Sodom and Gomorrah are with them—and Peter's declaration that the unjust are reserved under punishment unto the day of judgment, for such is the meaning of the language—"reserve the being punished unjust unto the day of judgment," and we have the consciousness of both just and unjust clearly taught. There can be no evading these Scriptures.

Then the ideas clustering around the death of Christ clearly teach the consciousness of the spirits of the dead. He told the thief that on that day their spirits would be in the abode of spirits. Peter declared his spirit was not left in *hades*, nor did his flesh see corruption in the grave. Peter tells farther that the spirit of Christ went and preached to the spirits confined in *hades*. Paul tells us he came forth from thence a conqueror, and redeemed the spirits of the righteous, and made them perfect, and these perfected spirits are now in heaven, awaiting the redemption of their bodies. All this proves the consciousness of the human spirit after death.

Finally, the fact that our Savior and his apostles used, taught, avowed, and defended the phrases and ideas of the Pharisees, and especially the central idea of the Pharisaic teaching concerning the future state—the consciousness of the dead, proves beyond cavil its truth. Paul, with this idea before him, declared he was a Pharisee. He was a Pharisee in those very beliefs, as the inspired writer shows by his enumeration of these ideas in connection with Paul's avowal that he was a Pharisee. Thus step by step have we showed (1) That there is a spirit in man. (2) That it is an entity. (3) That it is distinct from the body, and acts distinct and even in opposition to the body. (4) That it is a rational, conscious entity. (5) It departs from the body in death. (6) It departs a rational, conscious entity. (7) It exists a rational, conscious entity between death and resurrection. (8) It exists as a rational, conscious entity forever.

Two Proof-Texts for Immersion.

It was remarked in the hearing of ‹ writer that, from our version of the ble, immersion is an inference only. ‹e purpose of this article is to notice ‹o texts, from which only extreme in‹nuity can infer anything but immer‹n to be baptism. (1 Cor. 10:1, 2.) ‹would not that ye should be igno‹t how that all our fathers were un‹r the cloud, and all passed through ‹ sea, and were all baptised unto ‹ses in the cloud and in the sea."

Refusers of immersion have argued ‹t, as the Israelites were not person‹y under the waves, they were not im‹rsed; and some have endeavored, by ‹seemly levity, to escape from a con‹sion which logic can not evade. Oth‹, contending that there was no dip‹g, exult over Baptists, erroneously ‹posing that Baptists rely on the ‹rd "*dipping*" as a synonym for the ‹rd "*baptism.*"

‹t is only necessary to notice, First, ‹at in this text no support is given ‹he notion that baptism is any indif‹ent form of application of water; for ‹e water is not applied, but withheld. ‹econdly. Though this does not ap‹r in our translation, Paul's language ‹forms to the fact that there was no ‹ministrator of baptism, and that ‹re *was* a kind of dipping; for he ‹s the middle voice, which should be ‹dered "They immersed themselves." ‹hirdly. If any language can be made ‹ay so, Paul's affirmation is, that the ‹ers *were under* the cloud and *passed ‹ugh* the sea, and that this is the es‹ce of a baptism. Of course he does ‹ say that this is Christian baptism, ‹ it is just what he calls it, the im‹sion of a host in a cloud and sea.

‹he second text is, 1 Pet. 3:18 to ‹"For Christ also hath once suffer‹ for sins, the just for the unjust, ‹ he might bring us to God, being ‹ to death in the flesh, but quick‹d by the Spirit; by which also he ‹t and preached unto the spirits in ‹on, which sometimes were disobe‹t, when once the long-suffering of ‹ waited in the days of Noah, while ‹ ark was a preparing, wherein few, ‹ is, eight souls, where saved by wa‹ The like figure whereunto, even ‹tism, doth also now save us (not ‹ putting away of the filth of the flesh, ‹ the answer of a good conscience ‹ard God), by the resurrection of Je‹ Christ, who is gone into heaven, ‹ is on the right hand of God."

‹f this passage it may be said that ‹s one of the hardest to understand ‹ translate in the Greek, and one of ‹ worst translated in our version, but ‹ these difficulties need not obscure ‹eaching about baptism. At least ‹ the following peculiarities of trans‹on need be noticed:

‹eter does not say "by water," but ‹ugh water, and he does not say: ‹e like figure whereunto, even bap‹, doth also now save us," but he ‹," Which also us antitype now ‹s baptism. "In this sentence, ‹ch' is a neuter relative pronoun, ‹ may agree and belong with the neu‹nouns, '*antitype*' and '*baptism*,' or ‹ay be used substantively and refer ‹he whole fact mentioned in the pre‹ng verse, *i. e.*, the salvation of some ‹ugh the water by the ark, or it ‹ refer to the neuter noun '*water*' ‹at verse. The word antitype may ‹sed adverbially, or it may be the ‹ect of the verb '*saves*,' the object ‹ng '*us*,' or it may be the object of ‹ verb "*saves*," the subject being ‹ch.'"

‹he sentence may then be rendered ‹er, Which (water, or salvation by ‹ark, or salvation in Christ), in a ‹, baptism, now saves us; or, ‹ich also, as respects us, now pre‹es a type, baptism; or, Which fig‹ baptism, now preserves also for

‹ v. 21, if Peter does not say ‹ baptism is not symbolical of wash‹ he at least says that he is not ‹king of it as being so. The words, ‹swer of a good conscience toward ‹d," have no warrant, the words of ‹er signifying, "The inquiry of a ‹d understanding unto God."

‹ut whichever of these renderings ‹ccepted, Peter's meaning is clearly ‹: Christ, by his death and resurrec‹, carries souls to God and heaven. ‹re is an analogy between this and ‹ warning to the antediluvians, fol‹ed by the subsequent saving of ‹t persons in the ark, which rose ‹n the plain, as it *were, through* the ‹er.

‹hese being typically alike, or agree‹ in common principle, are again like ‹tism in figure, or principle, which ‹ form a passage through water as ‹ugh a grave to life, and in symbo‹ is figurative of Christ's death and ‹rrection, and of the believer's union ‹h him.—*Journal and Messenger.*

Chinese Religion.

"China is not outdone by enlightened Europe in the number of its religions. Looking at the subject historically, we find that there was a State religion before Confucius, in which frequent reference is made to Shanter, the Supreme Ruler. In the earlier ages, they seem to have had some idea of God, but not a very true one. This religion antedates Confucianism, Buddhism and Taurism, which are, comparatively speaking, modern religions. Confucius, in his system, which is not, properly speaking, a system, substituted 'Heaven' for 'Shanter.' Montins, many years after, substituted 'Fate' for Shanter. Shanter is the Supreme Disposer of events, and so we find frequent reference made to 'Decrees of Heaven,' 'Calamities of Heaven.' Heaven and Earth are said to be the parents of all creatures.

"Early Chinese Theology, according to some writers, consisted in a belief in

"1. The homogeneousness of matter in all things.

"2. The soul surviving the body.

"3. Existence of spir ts.

"4. One supreme Ruler.

"Kings reign through 'Shanter,' all order is his law and will. Those who obey him are blessed. Those who disobey him are cursed. Kings should be examples of righteousness; if in this fail they should be punished. Confucius had no religious system; his system like his writings for the most part is the product of his followers. If he was to arise from his grave he would be greatly astonished at what was now taught in his name. He did not like to talk of some things, and among them was spiritual existence. His great quest was knowledge. He taught the golden rule, 'what you no wish' no do to man.' They teach that woman should obey man. She is to obey first, her father, second, her husband, third, her son. She should cook, and make clothes; and should not seek to be known beyond her own apartments, either for good or evil.

"In China there are 1500 temples erected to Confucius, and 60,000 animals sacrifice every year to him. The temple in Peki cost $50,000 in silver. You can imagine what that means, when mechanics are paid from ten to twenty cents per day, and material in proportion. Confucius is said to not have hesitated at deception or falsehood. He would instruct his servants to say "not at home," when he was. Taurism is one of the modern religions of China. 'Taur,' the founder, was a contemporary with Confucius. He was called the 'Old Boy,' because he was eighty years old when he was born. He was a gruff ascetic, and did not agree with Confucius in his views of helping men.

"Buddhism is the third modern religion. It is almost a perfect imitation of Catholicism. The priest has his head shaved, wears a gown and girdle, and goes barfoot; he wears a rosary, and has a form of ave maria or pater noster, which he goes through, not as a penance, but as a means of attaining perfection. The more he says it, the more perfect he is. The religion of the common people is a 'melange' of all the rest. The majority of them think that man has three souls—one stays at his home, one goes to the grave, and one aven or hell. They imagine everything to be filled with demons, and prayer is a deprecation of the evil that they might do.

"The Chinese need to be physically improved. His religion is apathetic. The best way to plant religion in China is to do it with as little disturbance as possible of existing institutions. The Chinese that emigrate can not be taken as the sample of the people—they are adventurers, speculators. Christian efforts among them will not evangelize China. You must work in and through the family.—*Dr. E. Wentworth.*

No Universal Peace.

The absurdity of the cry of Peace! Peace! whether uttered by politicians or religionists sometimes makes itself so evident as to command a passing comment from the press. The *Journal* of this city in referring to the last meeting of the Peace Society says:

To our mind there can be nothing more touching than the confidence with which the amiable ladies and gentlemen of this society continue to look forward to the day when the evangel of brotherly love shall convert humanity to the dogma of "international tribunals," and when our swords shall be turned into plowshares. But we fear greatly that some monster comet, like the one with which the *Swiss Times* lately frightened a superstitious generation, will sooner blot out this earth than that war and bloodshed should disappear from among us. The philosophers, from Lucretius down to Hobbes, boldly maintained hostility toward his species to be man's natural state, and all experience tends to corroborate this unpleasant view. The assertion that civilization will tame the savage instinct in man, is a fallacy. On the contrary, civilization develops this instinct, and makes slaughter one of the fine arts. Wars have become more fierce and destructive in an exact ratio with man's so-called progress and culture. Physical strength was at first our sole reliance. Man's arm was his buckler, his fist his mace, and a broken skull the greatest catastrophe. Then came stones and clubs, which made fighting more dangerous. The next step was the helmet and the cuirass; the buckler, the sword, the dart, and the javelin. After that we had gunpowder "dug up from the bowels of the earth;" the rude firelock, the arquebuse, the old Queen Bess, the rifle, Colt's revolvers, seven-barreled Sharp's, and Gattlin guns, which slay at previously unknown distances. In the face of these facts, we repeat, it requires no ordinary faith still to anticipate the idyllic period when peace and good will shall reign on this planet, and might no longer triumph over right, strength over weakness. Much as we may, therefore, admire the noble object of the American Peace Society, we have no confidence in its achieving any practical results.

Ocular Demonstration.

Dr. Fowler, Bishop of Gloucester, in the early part of the eighteenth century, was a believer in apparitions. The following conversation of the Bishop with Judge Powell is recorded:—

"Since I saw you," said the lawyer, "I have had ocular demonstration of the existence of nocturnal apparitions."

"I am glad you are become a convert to truth; but do you say actual ocular demonstration? Let me know the particulars of the story."

My Lord, I will It was, let me see, last Thursday night, between the hours of eleven and twelve, but nearer the latter than the former, as I lay sleeping in my bed, I was suddenly awakend by an uncommon noise, and heard something coming up stairs and stalking directly towards my room; the door flying open, I drew back my curtain, and saw a faint glimmering light enter my chamber."

"Of a blue color, no doubt?"

"The light was of a pale blue, my Lord, and followed by a tall meagre personage, his locks hoary with age, and clothed in a long loose gown; a leathern girdle was about his loins, his beard thick and grizzly, a large fur cap on his head, and a long staff in his hand. Struck with astonishment, I remained for some time motionless and silent; the figure advanced, staring me full in the face: I then said, 'Whence, and what art thou.'"

"What was the answer—tell me—what was the answer? "The following was the answer I received:—'I am watchman of the night, an't please your honor, and made bold to come upstairs to inform the family of their street-door being open, and that if it was not soon shut they would probably be robbed before morning!'"

What do they Celebrate ?

In the last issue of the *Universalist* we find a very readable article on the Lord's Supper. We read it eagerly, and indorse nealy all of it; yet we could not help asking, "What do they celebrate?" They speak of the death of Christ as the "filling up of a life of self-sacrifice;" but do they see in that death an expiatory sacrifice for sins—an offering to Divine justice, by which the way is made possible for penitent believers to escape the deserved wrath of God? Do they see in it the price, as well as the proof, of an "eternal redemption," without which eternal death had been the portion of sinners? Do they, in a word, see in it any such substitutional sacrifice as was typified by the paschal lamb of the Passover? We apprehend not; but when they reduce the death of Christ to martyrdom, taking from it the elements of a real atonement, and placing it in a class with the death of other martyrs whose death was the culmination of a life of self-sacrifice, the question recurs with redoubled force, "What do they celebrate?" And then we remember that the primitive Church believed that this ordinance was to be celebrated till Christ should come again. It looks forward as well as backward, and thus we receive it looking for his second coming—showing forth his death "till he come." But Universalists teach that his second coming is past, that it occurred when Jerusalem was destroyed; then, why do they celebrate a sacrifice which was not substitutional, and show forth Christ's death, "till he come," after he has come?—*Western Christian Advocate.*

Three Important Things.

Three things to love—courage, gentleness, and affection. Three things to admire—intellectual power, dignity, and gracefulness. Three things to hate—cruelty, arrogance, and ingratitude. Three things to delight in—beauty, frankness, and freedom. Three things to wish for—health, friends, and a cheerful spirit. Three things to pray for—faith, peace, and purity of heart. Three things to like—cordiality, good-humor, and mirthfulness. Three things to avoid—idleness, loquacity, and flippant jesting. Three things to cultivate—good books, good friends, and good humor. Three things to contend for—honor, country, and friends. Three things to govern—temper, tongue, and conduct. Three things to think about—life, death, and eternity.

An Infallible Cure for Lowness of Spirits.

Take one ounce of spirits of resolution, an equal proportion of the oil of good conscience; infuse into these a table-spoonful of the salts of patience, and add thereto a few sprigs of other's woes, which grow extensively in the garden of life. Gather, also, a handful of the blossoms of hope; sweeten these with the balm of providence, and if possible procure a few drops of genuine friendship, but be careful of counterfeits in the ingredients of self-interest, which grow spontaneously; the least admixture of it with the above would spoil the composition. Reduce the whole to an electuary by a proper proportion of content, flavor with the essence of good judgment, and regulate the quantity according to the virulence of the disease. Having tried the above receipt, we know it to be an infallible cure.

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Advent Christian Times.

CHICAGO, - - - - - - ILLINOIS

Tuesday Afternoon, June 18, 1872.

An inquirer wishes to know if the first word in the phrase, "*personal* consecration to Christ," should not be spelled *purse-and-all*. The editor of the *Index* replies that evidently it should. So we think

Where to work—'Every man over against his own door.' In other words, don't wait for some one to give you work, but take right hold *now*, 'of whatsoever thy hand findeth to do.' If it is 'a little errand,' do it faithfully and you will receive a greater trust by and by.

Any of our readers who would like to see Thomas Burnett's curious work upon the *Destiny of the earth*, can obtain a copy by sending 75 cents to P. McGarr, Pittsburg, Penn., 71, Water St.

Burnett lived in the 17th century, and was very much of an Adventist in his views.

A daily paper wonders how many would be left in the church if the Methodists should seriously adopt and enforce the tests of membership proposed by a member of the late General Conference. He proposed abstinence from liquors, tobacco, theater-going, bad temper and, last but not least, evil words. An enforcement of these texts would seriously affect the membership of every church.

Who may administer baptism? is a query proposed to us. We answer *usually* any recognized minister of the gospel, in good standing. Special cases might call for special action. When a minister cannot be obtained, any person selected by the church may administer the ordinance with perfect propriety. *As a rule* the administrator should be a regularly appointed minister.

It is stated that some years since it was proposed in Boston by the Natural History Society to have a thoroughly fire-proof building. The venerable Dr. John C. Warren was presiding. When members had presented their views, the doctor put in a closing word. "Of what use is it to attempt the enterprise? All collections have been burnt up, all the precious things of ancient nations have been burned up, and by and by all the world itself will be burned up."

Will not some of those immaterialist writers who derive so much aid and comfort from the *psyche* illustration—the emergence of the butterfly from the worm, dwell for a while upon the subsequent continuance of the *psyche*, or rather its duration. Is it an immortal thing of beauty that emerges from the lowly worm? or is it but a perishing thing of dust, like that from which it was transformed? In other words, allowing, for the argument's sake that there is an argument in the analogy, does survival of death at all imply immortality, or endless existence?

Closer union among all professed Christians is certainly a condition of things to be sincerely desired and sought. Some have felt greatly encouraged by certain symptoms of outward union that have been manifested of late. Before taking too much assurance for the future from these facts it would be well to inquire whether these unions are the result of growing love, or the fear of a common enemy. How does it happen that these unions of believers in Christ are all bounded, North, South, East and West by the word Evangelical in its orthodox sense?

Br. Munger says in the *Crisis*—and his words will apply West:

> Preaching Brethren: We ought to help the Office to spread the light in a different way than this. It costs over two hundred dollars a week in cash to issue the paper. Many good persons do not know this fact. When they do, they will feel as many have expressed by letter, that something ought to be done to stir up the brethren by way of remembrance. Let us all work together to sustain our Advent papers, or we break the main shaft, and the machinery must stop for want of a motive power. Some are doing well, others will soon see it necessary to act, we hope, and pay up, or tell why they do not. All preachers ought to act as agents, by stirring up, and informing about the tardy, poor, etc.

In our scrap box we find the following sensible and sententious paragraph upon one of the fallacies of so-called Christian union:

> Another obstacle to the attainment of Christian union is the attempt to secure it by a compromise or concealment of the views which Christians entertain of divine truth. To an honest, earnest Christian any long continued indifference to his views of the truth of God is impossible; equally so is any protracted concealment of them. He believes them to be the word of the living God. Fidelity to his Christian profession requires him to "Contend earnestly for the faith once delivered to the saints." If now he attempts to hide these teachings, as he understands them, from the gaze of his brethren, he has a continual conviction that he is unfaithful to Christ. They become like a "fire shut up in his bones." They clamor for utterance, and they will find it. While therefore a careless, heartless professor finds no difficulty in compromise or concealment, a devout Christian cannot abide it, and in proportion to the depth of his piety, and the stength of his allegiance to Christ will be the brevity of any union built upon such a foundation.

We fail to see any use in building upon an undermined foundation—for instance, after this fashion:

> As additional proof of this theory [the immortality of the soul], the speaker cited the fact that even the most critical intellect finds no reason why man should be created to utterly perish after a short earthly existence. With God and nature, as well as with man, the end must justify the means, and for the reason that he is wise, and suits the end to the means, we must conclude that this existence is only the beginning of life.

—Now won't this astute writer furnish us with some reason why men should live eternally? and more especially why an immense number of them should live forever in wo as unutterable as infinity itself? 'With God and nature as well as with man, the end must justify the means.' No doubt. And is the blissful immortality of even one half or three fourths of the race, a sufficient compensation for the immortal agonies of the millions who are lost? Will this end justify the means? What saint wishes salvation at the price?

Mr. M. Summerbell has preached a sermon on 'Glimmerings of Immortality.' At one point he remarks:

> The transformation of a worm into a butterfly is not more incredible than the existence of the soul after the body is laid aside, death being in fact but a birth into a new world.

—Rather a strong *glimmer*, that. The passage might do to point a flourish of rhetoric in a verbal discourse, but committed to writing and print, by a Christian minister, it is no credit to his intellect. Look at it!

'Death being in fact but a birth into a new world.'

Death came by sin; so our 'birth into a new world comes by sin.' If man had not sinned, birth into the new world not have passed on him. Are, then, sin, and its consequent, death, but blessings in disguise? It would seem so. But this would be, indeed, 'glimmering light to the Bible student. Death the pledge of deathlessness!!

The *Christian Radical*, deceased of late, said some useless, some senseless, and some excellent things. Among the last we find in our scrap box the following:

> Every intelligent mind at times has its skeptical thoughts. In the warfare within, they constitute a battery that faith in the Truth alone can silence. As one looks at the selfishness, the fondness for the "uppermost seats in the synagogue," and the want of heart tenderness too often displayed by those who profess to be governed by holy and divine principles, it becomes difficult to separate the chaff from the wheat, and not believe in the entire absence of vitality in truth itself. But to thus wrongly judge, is to discard the only foundation of hope and comfort. No truer question ever escaped the lips of man than that one of old, offered when the battery of unbelief suggested his departure from the living truth: "Unto whom can we go? Thou alone hast the words of eternal life! To depart is to die. To go away from the rock is to lose hold of the only support, and utterly fail of the only victory that brings the rewards of love, joy, and peace. How strange, then, instead of setting to work earnestly in silencing unbelief, men will rather listen to its roar, and be charmed by its smoke, until wounded they fall, perhaps never more to rise.

A Methodist editor, who doubts the propriety of journals devoted entirely to the topic of Sanctification—and he deals some telling blows upon those who make a gain of godliness—says:

> We should hardly be prepared for a school of periodicals to be devoted exclusively to the work of Justification another to the Resurrection, etc.,

—Just here his logic breaks down. Special neglect of any truth justifies the use of extraordinary means to restore that truth to its proper prominence. And we wish some Methodist zealous for the truth—or that the general Conference, would start a periodical devoted to the doctrine of the resurrection. We know of no truth so steadily and thoroughly ignored as this. A revival of this Apostolic doctrine is sorely needed.

A FREE PAPER.

Of late we have been asked several times, whether The Times is "*free paper?*" So far as our own observation goes this term is used rather loosely. Almost every man esteems that sheet "a free paper" which publishes his articles; nor can he conceive how that can be "a free paper" which declines to give them publicity. This is the doctrine of "Free Paper" in a nut shell.

The Times was established to advocate and, so far as possible, introduce to the public certain principles, commonly known as Adventism. We accepted the position of editor of the sheet because our own principles are such that we can consistently engage in the work for which the sheet was designated. We accepted the place because we understood it to be an *Advent* paper, not "a free paper"—and we have no idea that any sane man of ability wouldfor a moment, think of accepting the editorial charge of a strictly "free paper."

What is "a free paper?" A paper that will publish anything and everything written by anybody and everybody. Such a sheet must needs be of enormous size, in order to contain the matter offered for its columns. And its contents would match a city sewer for variety, and frequently for quality of contents. Orthodoxy and heterodoxy, materialism and immaterialism, Spiritualism, Infidelity, Nothingarianism, Mormonism, Universalism, Restorationism, and all the other "isms" to the end of the long chapter. For that party in Christendom, or the world, is small or select indeed, which has not one member in whom ability to write well bears no comparison to the desire to appear in print, and who would inequitably take advantage of "a free paper," to get his or her lucubrations before the public.

There is no such thing published as "a free paper;" and it is only prating cant to affirm that there is. In a very proper sense of the term, however, we affirm that The Times is and has been *a free paper*. Not a free Spiritist journal; not a free Christadelphian sheet; not free for use to lay the foundation or aid in building up Universalism; but a free *Advent* paper, allowing the largest possible liberty for the expression of opinion consistent with the main object of its publication, which is the extension and wider dissemination of the views with which it is identified. "Well," says one, "that is sectarian." Be it so: but is just as true of every other paper published as of The Times. Every paper is devoted to some purpose, (or it has no excuse for existence.) Its charge is committed to some man or set of men. They may excel in skill and judgment, or be deficient in the talent necessary to the successful conduct of a periodical. But one thing no editor, or editorial committee can do—Please everybody, or publish all the matter they receive. Happy the editor who succeeds in pleasing the most people. He will have the credit of publishing what comes nearest to a free paper!

"AWFUL TEXTS."

THEIR PERVERSION.

The friends of the doctrine of eternal misery sometimes resort to not over-creditable measures in supporting their favorite dogma. They will lay a warp of selected texts whose sense has been perverted by the introduction of the error of natural immortality, and weave in a filling of texts that have no relation to the future punishment, whatever; they will cite figures or symbols, which they know (or ought to) in every connection convey an idea exactly opposite to that they seek to convey. Some time ago we cut from an Advent exchange a brief article of this sort, called *Danger Signals*. We now purpose to analyze it.

It opens thus: "How many awful texts there are in Scripture! They are like so many great glaring red lamps standing across a railway line when it would not be safe to advance. [This is true.] People think that these texts make God out to be unkind. The opposite is true. God is kind and merciful, but he is not merciful to sin. [It is not the texts but the *comments* that "make God out to be unkind." Eternal anguish inflicted upon finite beings, "*merciful!*" What next?] "If we die out of Christ, we must be damned; therefore in love God makes these awful warning texts gleam across our path to stop us in our hell-ward course, that the great day of his wrath come not upon us unawares. [This is true enough, except that the terms used are so generally misunderstood that an idea foreign to the Scriptures is conveyed by the passage.]

"Many shut their eyes, and have been given over to 'strong delusion that they should believe a lie that they all might be damned who believe not the truth.'" [And no error has been more fruitful of strong delusions than the error upon which eternal misery is built—the natural immortality of the soul.]

So much for the introduction; now for the texts.

"How can ye escape the damnation of hell?" Judgment or condemnation of *gehenna* is the sense of the passage, which was simply condemnation to disgraceful death.

"The wicked shall be turned into hell, and all the nations that forget God." [*Hell* here is *sheol*. There are no references in the original article—a wise provision against investigation.] Jacob is in *sheol*; David is there. Are they *all* in orthodox hell-torments?

"Their worm never dies, their fire is never quenched." The reader who cares enough to know the truth to turn to the last of Isaiah will see that this language relates to *dead* and not living beings.

"I will laugh at your calamity; I will mock when your fear cometh." Only a mind hardened by the hideous doctrine, which we confess we hate, could insert this text in this connection. It is sufficiently monstrous to teach that God will condemn men to endless hopeless torture, of mind, or body or both. Spurgeon's twin-hells" out-do the Inquisition in its most terrible features: but God *laughing* to see the doors of endless wo close upon his creatures; mocking them as they plunge beneath the waves of an immortal perdition—this is too much! Forbearance is a virtue no longer. The thought is hideously barbarian.

The passage is from the proverbs of Solomon. Wisdom is personified, and the laugh and the mocking are figures of speech whose import is evident to the reader when taken in their connection.

"Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." If Sodom and Jerusalem are still burning, then friends of the ceaseless-wo dogma might find support in the term "everlasting fire." They dare not deny that in every connection it means a *quenchless* fire, that consumes until spent in the consumption of all it can feed upon. Why then intimate, even, that in this case it means just the opposite, consuming ever, yet *never* consuming.

"Tormented day and night forever." These words are only spoken of "Satan," "the Beast," and "the false prophet," all symbols, and their doom expressed in figurative language is never employed in a literal statement of "the wages of sin."

"The lake of fire."

"The blackness of darkness forever."

It was a poor logician that placed *these two texts* together. One or the other *must* be explained figuratively. Blackness of darkness in a lake of fire? With our view both passages are literally true—the lake of fire terminates in the darkness of the second death—the darkness of eternal non-existence.

"The winepress of the fierceness and wrath of Almighty God." A symbol of destruction, always.

"The wrath of the Lamb." And in the connection the doomed ones say "who shall be able to stand" before his wrath? The apostle tells them not one; but all shall perish in an "everlasting destruction."

"They gnawed their tongues for pain."

"They have no rest day nor night." A prophecy relating to the *living*, not dead men: *this* world, not that to come.

"The cup of the wine of the fierceness of his wrath." If the reader will turn to Rev. chs. 16 and 18, he will learn that the consequence of the reception of this cup by Babylon was, that it "came to naught," or nothing, and was found no more at all. That will be just the doom, and the just doom of the finally impenitent.

We do not speak to soften any threatening of the divine law, nor remove one of its terrors. Let them stand. But when they are denounced let the simple truth, that must carry conviction, be told, and not the hideous theological falsehood, too monstrous for belief, that frustrates the design of "the terrors of the law," by making such demands upon credulity as to beget skepticism.

"THE BIBLE TRIUMPHANT."

There has been considerable inquiry for this work of late, and we had supposed the edition nearly or quite exhausted. Within a few days we fortunately stumbled upon the very last of the edition. We offer them to our readers upon the following easy terms:

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Association Affairs.

I was unable to attend the late meeting of the Trustees of the Association. But I have since spent several days in Norwood Park and Chicago, and observed the situation and general management of the affairs of our Publishing office.

And I wish to say that I can fully endorse the report uttered by Brn. Calkins, Davis, Snook and Burr, published in The Times. Indeed I think they rather under estimated than over estimated the work that has been done, and the advantages of the change that has been effected and the present situation of our office.

D. Mathewson.

Having spent some time in Norwood Park, at the office, I freely endorse Br. Mathewson's remarks and the report of the Board of Trustees.

L. C. Collins.

PROGRESSIVE RESURRECTION.

The following article from the *Western Christian Advocate*, will interest all our readers. Its allusions to our own views require no answer; its attempt to justify the common theology of the soul is unutterably lame; but its justification of the truth that that which dies is the subject of the resurrection, is the kernel worth the trouble of separation from the chaff of accompanying error. The late Editor of the *Advocate* says:

Paul met with some in his day who affirmed that the resurrection was past. They doubtless argued the subject learnedly, and made their affirmation appear plausible; for the apostle assures us that they had overthrown the faith of some.

It is clear, however, that Paul did not agree with them. Whatever he taught concerning the resurrection of the dead, it is certain that he did not favor any theory that would allow it to be said of the dead of other generations, that their resurrection is past. This is the very point he denied. Then we must not suppose that he himself believed in such a resurrection as is taught by our modern progressives, and is designated by the caption of this article.

In a contribution to the editorial columns of the *Star in the West*, now before us we have a clear statement of the Universalist idea of the resurrection. We are glad to see it. It gives us hope that our neighbors are beginning to feel the necessity of coming down to specific statements. They will possibly yet seek to explain the processes of salvation, as well as the results, and then they will grapple with the underlying questions of agency, essential freedom, conditionality, responsibility, probation, and moral government. This disposition to particularize ought to be encouraged. It will enable them to feel that their efforts are appreciated, and it will lead them on step by step to the discovery that their brilliant generalizations do not always satisfy the reasoning mind. But to the statement:

"The truth is that the resurrection is a progressive work. It is a translation from the earthly to the spiritual life. It is simply a release of the spirit of man from its corporeal surroundings. He continues to live. The essential element that constitutes man a rational and intelligent entity, does not die when it lays off its tabernacle of clay, but is given greater facility to do its exalted ministry as 'an angel of God.'"

The first sentence in this paragraph in this sentence is explained by the second, the second by the third, and so on to the end. The progressive work according to this teaching, is not to be construed so as to imply that there is progression in the personal experience of the subject of the resurrection, but the matter of passing into the resurrection state is a progressive work, in opposition to the common idea of a simultaneous resurrection. The translation from the earthly to the spiritual life does not take place by degrees, but is accomplished at once as to the individual, while it is progressive as to the race. "It is *simply* a release of the spirit of man from its corporeal surroundings." It being "simply" this, and nothing more, there is no radical distinction to be made between death and the resurrection. Death releases the spirit from its corporeal surroundings. Death removes the "intelligent entity" from its "tabernacle of clay," and translates it to the plane of spirit-life beyond. In a word, death does all for the man that this theory ascribes to the resurrection; and Paul might just as well have charged his opponents with overthrowing the faith in asserting that the death of the dead was past, as to accuse them thus for saying the resurrection was past. With the advocates of "progressive resurrection," death and the resurrection are so nearly related, if they be not identical, that one never takes place without the other.

This theory denies the resurrection of the dead entirely. It has no room for the idea of the dead living again. Scan it closely. Of the man translated from the earthly to the spiritual life, it says, "He continues to live." How, then, is he dead? Only as to his body—the "tabernacle of clay." But does this tabernacle live again? No; the spirit lays off this incumbrance, and never puts it on again. It passes to a higher plane of life in total separation from the corporeal. That which died never lives again, and that which rises never died. Where then, is the resurrection? Here is a "translation," a promotion, a separation, from the body; but, as yet, we see no resurrection. No intelligible conception of a resurrection can be formed without the idea of something living again which had once been dead. But this radical idea of a resurrection is excluded by this theory.

The language of the Bible is utterly unlike this. It never confounds death and the resurrection. Nor does it speak of the resurrection of that which "continues to live." Inspired men were guilty of no such incongruities. They speak of the resurrection of "the dead," not of the living. And they never make the "spirit," the "intelligent entity," the subject of the resurrection at all, much less the exclusive subject of it. Paul says, "He that raised up Christ from the dead, shall also quicken your mortal body." He also says that the Lord Jesus Christ "shall change our vile body, that it may be fashioned like unto his glorious body." The body, and not the soul, is the subject of the resurrection, as it is of death. The "tabernacle" shall be taken down, but it shall reappear not as a tabernacle merely, but as the "temple of the Holy Ghost." Hence, all who have the first-fruits of the Spirit, "wait for the adoption, to wit, the redemption of our body."

The writer of the article in the *Star*, from which we quote, indulges slightly in argument. Take a specimen: "If the 'God of Abraham, and the God of Isaac, and the God of Jacob,' is 'not the God of the dead, but of the living,' where can we find evidence of the doctrine that all men who die, sleep on, insensible, for myriads of ages, till the end of the physical world, and till a general resurrection of the dead? And if the resurrection of the dead will take place all at once, at the end of all time—things—to whom did the dead belong during all the ages before that period? Not to God; for he is not the God of the dead, but of the living.'" If this means any thing, it is that Abraham, Isaac, and Jacob are not dead. They died, but they "lived on." It means, further, that they were already in the resurrection state when the Savior used the language in question. If so, they were "ascended;" for that is about what our "progressive" folks mean by the resurrection, but if they were ascended or in the resurrection, the resurrection with them was "past already," and Paul, instead of controverting it, ought to have admitted it. And if the resurrection "was past already" with these ancient worthies, it ought to have been past also with David, and he, too, should have been recognized as "translated from the earthly to the spiritual life;" but Peter did not so understand it on the day of Pentecost. Addressing himself to the Jews, Peter said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day ....For David is not ascended into the heavens," etc. (Acts 11: 29–34.) And yet, notwithstanding, "God is not the God of the dead, but of the living;" he was the God of David just as he was the God of Abraham, and David lived unto God just as Abraham did. Hence, when the Jews said to Jesus, "Abraham is dead, and, the prophets; and thou sayest, If a man keep my saying he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?" he never disputed the fact that Abraham and the prophets were dead. He admitted all that, and yet made his point. "Before Abraham was I am." As respected their earthly life, they were dead. They saw corruption. They were "not yet ascended." The resurrection was not yet passed with them. But with respect to the "intelligent entity," the soul, they "lived on." They were "absent from the body, but present with the Lord." This living soul did not die, and it does not rise again. The resurrection of the dead is a rising up of that which died, or it is nothing.

This "argument" antagonizes the soul-sleeping theory of Second Adventists, and of all materialists, but it does not so much as touch the issue we make with Universalists. Evangelical Christians entertain no such materialistic crudities as that all who die "sleep on, insensible, for myriads of ages." This cheerless doctrine finds no place in the creeds, or songs, or prayers of the followers of Christ; nor is it at all necessary to an intelligent faith in the future, simultaneous resurrection of the just and of the unjust. On the contrary, the Scriptures afford ample ground for believing in the continued existence of the soul in a separate state, and of its ultimate reunion with the body "at the last day."

Again we say that we are right glad that the *Star*—even by a contributor—has ventured to speak out on the "progressive resurrection." It will probably do so again. We shall look for its "glimering rays" with pleasant anticipations. Of all people on earth Universalists should be the last to betray timorousness on this subject. They suspend upon it great interests, and profess to have great light.—*West. Chr. Advocate.*

The Era of Strikes.

It really looks as if the somewhat premature declaration of MAZZINI were about to be fulfilled; "the wars of the dynasties are over, the wars of the people are about to begin." The great nine hours' strike of the industrial population of Tyneside was one of the early features of the year. The move[illegible] spread northwards into Scotland, and [illegible]y embraced all the important trades in England. It extended to Canada, it was felt in the United States, and its latest results are the almost universal eight hours' agitation in New York, now being joined in by the artisans of Boston and Philadelphia; the suggestive union of the servant-maids of Dundee, followed by the serving-men in some parts of England; and the equally novel strike of the clerks which is the latest reported movement of the enterprising Dundonians for shorter hours of labor. Where it is to end, it would be impossible to predict. In any case, what is called the "solidarity of labor," has been very strikingly exemplified, and fair ground has been given for the opinion, that we have heard the first notes of a great social revolution.

In New York a few days sufficed to effect the triumph of the bricklayers, carpenters, painters and joiners' who struck for eight hours. The majority of the cabinet-making firms have already acceded to the demands of the men, so have the majority of the plasterers and the plumbers. A large portion of the piano-forte-makers have just joined the strike after an unsuccessful attempt at negotiation, and the upholsterers have, in considerable numbers, struck for eight hours also. It appears impossible to doubt that before many weeks are over, eight hours will have been fixed as the limit of a day's work from one end of Manhattan Island to the other. This once established, can hardly fail to produce its obvious effect on the working-men of every large city and industrial center in the Union.

The leaders of the movement have chosen their opportunity very judiciously. It is the Presidential year, and politicians high and low have a direct interest in doing everything likely to conciliate the artisan voters. The Federal Government have for some time enforced the eight hour law in their armories and arsenals. In this State, the law has been to a large extent evaded; but under the existing pressure of politics and the unions, it can hardly fail to be very soon universally enforced in all public works, and among the employes of all State and Municipal departments.

The right to demand the establishment of an eight hours' limit of daily labor is uncontrovertible. The wisdom of it is open to question. It will certainly tend to impede the industrial development of this country, in so far as it makes her workshops less able to compete with those in which nine and ten hours represent the amount of a day's labor. It will require more capital to establish, and larger profits to maintain, machinery from whose productive powers 20 per cent. has been suddenly lopped off. To pay ten hours' wages for eight hours' work involves of course an addition of ten per cent. to the price of every product of labor in which time and materials are of equal value, and proportionately more or less as the relative value of materials is more or less than that of the labor necessary to produce a given article. The enhanced cost of buildings, of furniture, of machinery, of all the necessaries of life consequently, and of all the products of manufacture, must inevitably tell in the long run, upon the great body of consumers in moderate means, *i. e.*, workingmen themselves. It is quite possible that a certain portion of this enhanced remuneration of labor may come out of the profits of the capitalist and employer; but in a country where the transfer of capital into new fields is so easy, and where the chances of lucrative investment are so numerous, it is very questionable whether this will happen to any very great extent.

One of the orators of the movement has declared that the working men want more time to watch how they are governed in Congress, in Legislatures and in City governments. If they use the opportunity wisely, they might very easily relieve taxation to an extent fully proportioned to the fresh tax which an eight hour law virtually imposes. The economical doctrines sanctioned by most of the working men's organizations do not, however, lend much encouragement to such a view. In the Eastern States a high tariff is a favorite dogma with artisans, as a class, who think that "Protection" really means what it says. Like nearly all similar movements in the history of the world, this new creed of labor reform is selfish and short-sighted. That it will end, here or anywhere else, in social chaos and general confiscation, we do not believe. The talk of a few Internationalists, who have pressed into the movement, certainly tends that way, but the working class, like every section of the body politic has a strong underlying sentiment of common sense. An industrious workman, who pays his way and tries hard to save money, has as vital a stake in the stability of social institutions as his employer has; and in spite of all superficial signs to the contrary, such men are in majority in nearly every important workshop in the civilized world. A "new deal," and a generable scramble for the spoils would be hailed by the idle, the dissolute and the worthless of every community. As long as the world lasts, it will never find advocates among men who are neither thieves by instinct, nor thieves by profession.—*Scot. Am. Journal.*

EDITORIAL GLEANINGS.

Seven members have been added to the Highland (Mo.) church of late.——The brethren near Arvonia, Kansas, have organized into a church—some twenty members in all——The late meeting at Prairie du Sac is esteemed the best yet held there. Seventeen were baptised. Preaching mostly by Eld. Graft, [illegible] tion, etc.——The Greenland (Me.) church has a fine Sunday School—45 scholars. Meetings largely attended——We learn with regret that Br. and Sr. Fassett's useful career in California is likely to be hindered by ill-health in various forms. The climate seems to affect them unfavorably, and they expect to be compelled to return to Minnesota. We are glad for the latter State, but sorry for the California cause——Illinois leads off in the list of the later Campmeetings with a ringing call for the State to rally to the feast of tabernacles at Amboy, Sept. 7. Let the other States arrange soon.——Don't forget to arrange for, nor to attend, a Fourth of July meeting. Our suggestion has already led to the appointment of several new ones.——We learn by the Crisis that Eld. Wm. Sheldon is expected to attend the Campmeeting of the Christian Conference of Iowa, at New Hartford, this week. Br. Deyo and other home preachers will also be present.

The Times.

ABROAD.

A correspondent of the London *Daily News* writes that the topography of Vesuvius is no longer the same as formerly. It is as though an earthquake had altered everything. Hills have appeared where but a few days ago stones stood for visitors to rest upon. Precipices have been formed, which almost prevent further advance. All is altered; the very shape of the mountain has lost its well known outlines, and the view is appalling.

During the late eruption Professor Palmiari remained continuously in the observatory on the mountain, watching and recording the various movements. The observatory is furnished with the most delicate instruments, and also contains an "eruption clock," which stops and rings a signal bell whenever the mountain even trembles. The London *Times* correspondent says of the Professor:

"Oceans of lava have been surging around him, tempests of dust and pumice-stone have been hurled against him with the utmost violence, yet there he sticks, calculating the degree of volcanic force in action. The authorities sent up two carabineers and a guard of public security, not to defend him, as we may suppose, against the eruption, but against the attacks of thieves. The fine old fellow insisted on their leaving him, as he did not care to put their lives in jeopardy, but the men, with equal spirit, refused to do so, and there they all remain."

A correspondent of the London *Times*, writing from Zanzibar, in relation to the hurricane which occurred there on the 15th of April, says the shores surrounding the harbor are studded with wrecks. The Sultan has lost all his vessels with the exception of two small steamers. Reports from the interior lead us to believe that not only have most of the cocoanut trees been uprooted, but that all the cassava, the sweet potatoes, Indian corn, rice, and other more important crops forming the property of perhaps 800,000 people, and on which they depend for a mere subsistence, has been utterly destroyed. The effects of the hurricane over the island generally were similar to what occurred in my own house. I have no hesitation in saying that utter ruin prevails, and that famine with all its attendant horrors and dangers, is imminent. If the cyclone has liberated 800,000 slaves something ought to be done for maintenance, for unless their masters expend their all in providing for them, death from disease and starvation must ensue. In Zanzibar there are at present no means for meeting such a calamity. No such disaster as this has ever befallen the island, or was ever anticipated. The loss of life in the town and harbor has been immense. The storm was so terrific and unexpected that means for safety were not used. The native dhows, with their crews, sunk in the harbor, and many inhabitants perished in the wreck of their houses. The damage done on the 15th will probably amount to £4,000,000 or £5,000,000 sterling. That more than half of the commerce of Zanzibar has been destroyed for years, is unquestionable: but what the impending effects on native population may be, one can hardly form an estimate.

RELIGIOUS ITEMS.

Under the head of "Sunday Reading" in a daily paper we find this: "The ladies of some of the churches in California are giving what they call "Mother Goose parties."

From the immense mass of Eastern traditions and myths, Mr. Baring-Gould has compiled another curious and interesting volume—"Legends of the Patriarchs and Prophets." One is struck with the unlikeness of these legends to Scripture history both in moral and literary character, and strong proof is exhibited of their difference of origin.

Mr. Spurgeon does not approve the amalgamation of the Baptists and the Independents of England. He holds that the peculiarity of his church is worth contending for; that truth is at stake, and that Baptists should not be ashamed of their name or their principles.

The *Sandwich Island Friend* says that the Micronesian missionaries have performed, and published the results of more explorations in the Pacific Ocean than have been made by the British navy since the days of Captains Cook and Vancouver, and by the United States navy since the days of Commodore Wilkes. And yet the entire expense of this mission, up to 1870, including the running of the "Morning Star," would not exceed $150,000.

A Christian sect of unknown origin and antiquity has been discovered by French missionaries in Loodiana, in India. By a voyage which extended thirty miles to the south of that place they fell in with a company of Shikes, who profess to believe the New Testament as a divine revelation, and who consider Christ as the immaculate incarnation of the Deity. Their priest (gooroo) teaches his people that Christ is about to reveal himself from heaven, according to Matthew 24: 35, and Revelation 19: 23, but in his own person. This sect is wholly separate from other Indian tribes, and is considered by them as a truly Christian band. The number of its members was found to be on the increase. They observe the Sabbath, are accustomed to pray, and do not recognize the obligations of caste. The sect extends over the territories of Maharajah and Putteala, and probably belongs to the Kuka race, despite differences in faith.

Recently a discovery of great interest was made in a cavern between Menton and Ventigmillia, on the Italian frontier, not far from Nice. M. Riviera, the French geologist, having been sent by his Government to study the fossil natural history of Liguria, discovered the skeleton of a prehistoric man in a large cave situated in the mountains above Mentone. The skeleton thus brought to light, a photograph of which we have seen, is unique both as to its authenticity and completeness. It has been successfully freed from the earth which covered it, and no unlucky stroke of the pickaxe has injured any part of it, only the weight of the superincumbent earth has caused the fracture of the ribs many years ago. Flint implements lying around it, are mingled with the remains of antediluvian animals. Crowds from all parts of the Riviera, and especially from Nice, have been to visit this curiosity. One of our correspondents has seen it, and declares the fossil man is most complete. Shells with holes bored in them, evidently for purposes of personal adornment, have been likewise discovered in great abundance and flint implements of the age of stone have also been found. The body is recumbent, and one hand is hidden under the skull. The height of the man must have been about six feet, and the bones indicate great power.—*Catholic Review.*

The Boston *Journal* remarks: There are few subjects on which such a variety of opinion may be held, and excellent authority advanced to sustain them, as the probable antiquity of the human [illegible] Here are two very scientific opinio[illegible] which the public is welcome to [illegible]. The Abbe Moigno, well known i[illegible]ientific and literary circles as the edito[illegible] *Les Mondes*, denies emphatically that there is any scientific data for belief in the existence of man upon the earth previous to the data which the Scripture assigns for his creation. According to the Abbe the soils in which human remains have been found, and there have been very few thus far discovered, are movable, not fixed deposits, and give no decisive evidence. He predicts that the arguments in favor of man's existence prior to the age indicated by the Bible have already reached their maximum, and will decrease hereafter until they are utterly abandoned. On the other hand, Prof. Fiske of Harvard, in a lecture delivered in New York, Tuesday, says:

"The extensive spreading of the human race implies its existence from a date long anterior to the great glacial epoch, which cannot have been less than 250,000 years ago—Lyell thinks a million years ago—when it is certainly known that men inhabited Europe and North America. Human bones and implements lately discovered are claimed as belonging to the Miocene epoch, and there is a growing disposition among paleontologists to place the origin of man as far back as this, though the demonstration of this date cannot yet be regarded as conclusive. The minimum antiquity assignable for the Miocene is 5,000,000 years."

—Spite of the Professor's magnificent figures, we think truth and common sense are with the Able.

The annual meeting of the British and Foreign Bible Society, one of the most powerful Christianizing agents in existence, was held a fortnight since, in Exeter Hall, London; Earl Shaftesbury presiding. It was stated that in France no less than forty-seven agencies of the Society are actively at work, and 250,000 copies of the Scriptures were sold or distributed last year. In Germany 470,000 copies were supplied, and a revised edition, nearly identical with the English authorized version, is being printed at Cologne. In Austria the agent distributed 136,000 copies last year, and during the past twenty-five years, nearly two and a half millions. The operations of the Society in Denmark were unsatisfactory, there being less religious liberty in that country than in Spain, and less encouragement for Bible distribution in Copenhagen than was in Rome. In Russia 145,000 copies were supplied. There was distributed in Spain 87,000 copies; in Turkey and Egypt, 29,000; and in China, 59,000. In Italy the New Testament is now being printed. The receipts last year from all sources were the largest in the history of the Society, and amounted to 184,196*l*., of which 99,000*l*. were contributed by the public, and 84,000*l*. resulted from sales of the Scriptures. The payments were 188,175*l* and the Society was under engagements to the extent of 127,079*l*. The issues for the year were: From the depots at home, 384,850 and from depots abroad, 1,199,507, making together 1,584,357. The total issues of the Society from its foundation in 1804 until now amounted to nearly 66 million copies. It should be mentioned also that the printing of the Bible in the Esquimaux language, prepared by Moravian missionaries, has just been completed by the Society.

Poetry.

The Desert Rock.

"They drank of that spiritual Rock that followed them, and the Rock was Christ."—1 Cor. 10: 4.

Rock of the desert, pouring still
Thy stream the thirsty soul to fill;
Rock of the desert, now as full
Of living water, pure and cool,
We stand beside thy stream.

Rock of eternity, to thee
In thirst and weariness we flee;
Thy waters cannot cease to pour;
Their fullness is forevermore;
Let him that thirsteth come.

Bright water of eternity,
We come, we come, to drink of thee.
The voice of welcome that we hear,
The voice dispelling every fear,
Is—"whosoever will."

River of life, upon thy brink
We sit, and of thy waters drink;
The murmur of thy sparkling wave
Speaks still of him who came to save,
Who bids us drink and live.

River of peace, so full and bright,
Each drop clear-shining with the light;
And still the voice that comes from thee,
The voice that telleth all is free,
Is—"whosoever will."

River of love, so deep and wide,
All heaven is in thy flowing tide;
For all the love of God is here,
The love that casteth out all fear,
Tho—"whosoever will."

River of God, still flowing on,
Thy source the everlasting throne.
River of heaven, translucent stream,
Thy fullness ever at the brim
For—"whosoever will."

River of health, thy current pours,
Its freshness on these leprous shores!
Pure Jordan, bidding all draw nigh,
For health and immortality,
With—"whosoever will."

Dear river, what a sun is thine:
What glories on thy waters shine!
What freshness in each sparkling drop,
And still the voice that cometh up
Is—"whosoever will."

—*H. Bonar.*

Communications.

Resurrection or Creation: Which?

A prominent supporter of the journal that assumes the office of censor of Adventism, in his eagerness to make a point upon the materialists overreached himself. A letter requesting an explanation was forwarded for publication. Whether it reached the office or not we cannot say: we only know it has not been published.

The writer's anxiety was to prove that if death was a cessation of conscious personal existence, then a dead man is a non-entity, and there can be no such thing as a resurrection but only a *new creation.* He sought to show that unless the spirit survives as a conscious entity, there will and can be no resurrection at the last day, but only a new creation of persons *like* those who have lived. It will not be the identical persons raised from the dead, but new persons raised, just like them.

Now this argument has some force in the hands of a consistent immaterialist—by which we mean one that denies the resurrection of the dead, or the thing that dies, altogether; but for one to thus argue, and at the same time teach the resurrection of *the body,* the "it" that is sown in death, is so palpably absurd as to excite our special wonder; albeit we have quite ceased to wonder at any inconsistency of immaterialism.

Is the resurrection body a new creation? or is it the same body that dies? If it is a new creation, then is it not a resurrection *of the dead:* for previous to its creation it would be a non-entity, and hence incapable of death. But the resurrection is predicated of something that has lived, has ceased to live, and will live again. Now if a human body can be resolved into its original elements, lose all its vital and, indeed, all its distinctive functions as a body, and still be *raised from the dead*—the same body be resurrected—why may not a human being be resolved into its original elements, after such sort they shall lose all the [illegible] functions, fall into the con[illegible]th, and the same human being be raised from the dead? If the dissolved body can be raised, the dissolved being can be, also. If the one is a new creation, so is the other. If the resurrection of the dead is simply the re-clothing of a spirit that never died, with a body that never before lived, then the name of the doctrine is a misnomer. But this cannot be. It is a term chosen by the spirit itself, and accurately expresses the mind of the Spirit. Nothing can live again, that has not once lived and ceased to live.

What a pitiable perversion of our Savior's famous argument—"Now that the dead are raised, Moses showed," is is that which says there can be no resurrection without continuity of conscious existence; and that the Savior saved the doctrine of the *reliving* of the dead, by proving them already alive; demonstrating that they had never died! And that enclosing a disembodied, undying soul in a new body, is the resurrection, living *again* of the dead!

And, to crown all, for one to teach the resurrection of the *same* body that dies, but deny the possibility of the resurrection of a *being* that dies! We would like to know if strictly "evangelical Adventism is drifting into the doctrine that the resurrection body is *a new creation.* Nemo.

Is the Time of the Second Advent Revealed in the Bible?

THE APOSTLE'S TEACHINGS.

[Second Article.]

The apostles Peter and Paul have left on record prophecies concerning events that should occur in the last days. (2 Pet. 3; 2 Tim. 2.) The coming of the Lord was with them a favorite subject. In none of their discourses, however, concerning this most august event, are they permitted to give the date at which it would occur. *On this point they are silent.* Paul wrote to the Colossians the comforting assurance that when Christ should appear, then they should appear with him in glory. He was also permitted to write words of comfort to the bereaved brethren at Thessalonica, telling them that the Lord himself should descend from heaven and raise their friends who were sleeping in Jesus, to immortal life; "then," said he, "we which are alive and remain, shall be caught up together with them into the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." All this was truly comforting, but not a word did the apostle write about the date of this glorious consummation of the Christian's hope. In his second letter to the Thessalonians, he charged them not to let any man deceive them by saying that the day of Christ was at hand, for that day should not come except there come a falling away first and the man of sin be revealed. No dates, however, are mentioned. In his first letter he had told them that they were not in darkness, that the day of the Lord should overtake them as a thief. This passage (1 Thes. 5: 4) is often quoted to prove that the saints shall know the time of the Lord's coming. It manifestly proves no such thing. The apostle, as the whole context shows, was making sharp contrasts between two classes of persons—the righteous and the wicked. The former class were not in darkness or in sin. They were all the children of light, and children of the day. The latter class were in darkness, they were the children of the night. Upon this class the Lord should come as a thief in the night—and they should all be destroyed. The apostle exhorts his brethren not to sleep as did others, but to watch, and be sober, "for," said he, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us that whether we wake or sleep, we should live together with him." Upon this class, who were watching and waiting and praying for the return of their absent Lord, upon them the day of the Lord would not come as a thief. It would not find them unprepared. They were of the day; they were children of the light, and they loved the appearing of him who was emphatically styled the Light of the world. It was uncertain when the Lord would come, hence there was no safety except in a constant state of preparation. To them who thus lived, to them who constantly wore the Christian armor, and delighted in doing good, to them the apostles gave the comforting assurance that the day of the Lord should not overtake them as a thief, but whether they lived or died they should live together with him at his coming. All this, but not a word, not a hint, not an intimation of the date of the Lord's second coming. I might here use an argument that has various applications—Paul told the Elders of the Ephesian Church, that he had kept back nothing that was profitable unto them, that he had not shunned to declare unto them all the counsel of God. But neither in his letter to the Ephesians or elsewhere, has he given the date of the Lord's coming. He has indeed told us of events that should take place in "the last days," and, as I think, very graphically and accurately sketched the state of the world, the church and society in our own times. But he has nowhere given the definite time of the Second Advent, nor has he given the data, periods or events by which such time can be accurately computed.

If, now, we turn to John's testimony, we shall find that in the book of Revelation he deals with events rather than dates. There are, indeed, several periods or spaces of time given, but no one that I know of claims that any of these periods reach to the Second Advent. William Miller claimed that the book of Revelation furnished five distinct proofs that Christ would come in 1843. His first proof was based on the time of sounding the trumpets, beginning with the fifth. (Rev. 9: 5, 15; 10: 5, 7.) The five months he reckoned equal to 150 years. The fifth trumpet he thought ended in 1449. The sixth trumpet he thought sounded through 391 years and 15 days (Rev. 9: 15) ending on the 11th of August, 1840. The sounding of the seventh trumpet he thought synchronized with Dan. 12: 7, and would end in 1843.

His second, third and fourth proofs were based on Rev. 11: 3; 12: 6, 14; 13: 5. He thought each of these periods ended in 1798. His fifth and last proof was Rev. 13: 18. He thought the number 666 stood for years; that these years began B. C. 158, and ended A. D. 508. To this last date he added the 1335 days of Dan. 12: 12, and obtained the desired result, 1843.

Nor do I know of any later writers who carry John's periods to the Second Advent. Most of them agree with Mr. Miller, that the 1260 years and the 42 months ended in 1798. The opening of the seals, the sounding of the trumpets, the pouring out of the vials, and the fall of prophetic Babylon, mark eventful epochs in the world's history that continuously reach to the second advent. But this most wonderful book, the last in the Bible, clo[illegible] without revealing the date of the Lord's coming.

I think therefore, that I am justified in claiming as I do, that our Lord and his apostles have not left on record sufficient data by which we can without doubt name the day, the month, or the year when he will come and take his people home.

OLD TESTAMENT TEACHINGS.

Is the definite time of the second advent taught in the Old Testament? I think it is not. Wm. Miller thought he was able to show that the Lord would come in 1843, from each of nine different passages in the O. T. His proof texts were, Lev. 25: 8-13; Ex. 31: 13-17; Deut. 15: 1, 2; Ezk. 39: 9, 10; Hos. 6: 1-3; Dan. 8: 1-14; 12: 6, 7; 12: 11-13. Later writers mostly base their arguments on the teachings of the book of Daniel. There are two periods in this remarkable book that are said to reach to the second advent. These are the 2300 days of ch. 8, and the 1335 days of ch. 12. It is absolutely necessary to know two things in this connection before any certain and just conclusions can be drawn from these periods in favor of definite time. Let it be shown in the first place that these periods or either of them reach just to the second advent, that they do not end this side, or the other side of that great event, or in case they do, let such deficiency or excess be accurately known. In the second place the precise date at which these periods began be settled beyond a doubt. When these two things are done, then the conclusion can be rapidly and correctly reached. The definite time of the second advent would then be placed beyond a cavil or a doubt. But until *both* of these things are shown, all arguments for definite time based wholly on these periods must be considered as inconclusive and painfully weak. Examine all history from Herodotus to Froude, and all chronology from Ptolemy to Thurman, and tell me certainly, who can, when according to our system of reckoning the famous periods began? Mind, I do not ask for guesses or plausible conjectures, we have had enough of them already—what we want on this great subject are facts, indisputable and convincing—*or nothing.*

I know there are those who think they know when these periods began. So there are those, too, who think they know just how many years have elapsed since the creation of the world to the present time, and this notwithstanding the wide difference of opinion between chronologers. Well, evey man has a perfect right to have an opinion on these subjects. "Prove all things, hold fast that which is good." There are many who believe that the reign of Christ will begin at the expiration of six thousand years from the creation of the world. For this belief many plausible, though perhaps no conclusive reasons, may be urged. But if we accept the reasons offered as valid and conclusive the chief difficulty still remains. When will the sixth millennary expire? Who can tell? Many learned men already place that period wholly in the past. Others equally learned differ while placing it in the future from one to one hundred and fifty years. Is the time revealed? I think not very plainly.

But it is urged that the express assertion of Scripture is that "the wise shall understand." Very true. But this proves nothing to the point. For even if it be conceded that the angel meant that the wise should understand the precise date of the second advent, it by no means follows that that date is revealed in the Bible. By the term "wise" are meant the righteous. There can be no doubt of this. The expression "none of the wicked shall understand," followed by the antithetic clause, "but the *wise* shall understand," very conclusively proves this to be the angel's meaning. Now I suppose it will be conceded that hitherto, all the righteous have never agreed on any definite time at which the Lord would come. How is it in this very year of our Lord 1872? Do we not find divided councils and various and conflicting opinions among those who give every evidence of being righteous in the Bible sense of that term? Are we at liberty to suppose that some of the righteous, a favored few, will know the time of the advent, and others equally good be ignorant of it? Is it not far more reasonable to suppose that all the righteous who live in the age of the second advent, will be equally privileged with regard to knowledge of the time of that great event?

If the study of the Scriptures, of chronology, and of history be all that is necessary to reveal the mystery of ages, why may not the wicked as well as the righteous understand? Great learning has never been the exclusive possession of the pious. Are not the histories of Gibbon and Hume among the best that have ever been written? If to all this it be replied that the prophecies of Scripture have a spiritual meaning that can only be understood by the righteous, I ask, How does it happen that every time argument relies on profane history to determine the beginning and ending of Scriptural periods? It may be a matter of opinion whether a wicked man can understand the eleventh of Daniel as well as a pious man, but there can be no difference of opinion as to whether an infidel may not write as accurate a history, as the most devoted uninspired saint that ever lived. Indeed it is well known that many writers on prophecy rely on the dates given by infidel historians, and base thereon their conclusions as to the time of the second advent. Again, there are thousands of earnest and devoted Christians who can neither read nor write nor cipher. They could no more analyze a 'time argument,' than they could translate Greek, or Hebrew or Sanskrit. Yet their hearts are as loyal to the King of kings as those of the greatest scholars of the age. They love the Lord and love his appearing. When any of these persons say they think the Lord will come at a certain time which they name, be sure that in their case at least 'the wish is father to the thought.' It will be useless to ask them a reason of their hope in this respect, for they cannot give an intelligible reason for entertaining it. Yet who will say that such persons will be unprepared for the day of the Lord? Let it rather be said that the good, those who are imitating their Master's example and letting their light shine as Christians, let it rather be said of such that they are the *only ones who are prepared* for the coming of the Lord. There are some analogies between the Lord's coming and the day of one's death. Both events are equally certain. Yet the time of these events is equally uncertain, and probably for the same reason. Again, the day of one's death so far as relative time is concerned is practically the same as the day of the Lord. To the silent sleeper, time and space are alike unknown. A thousand years appear no longer than a second of time. Thus to the Thessalonian Christians, the day of the Lord that they so ardently longed for will appear just as near as to the last saint who shall fall asleep before the Lord comes. To all it will seem but "a little while." All the incentives to virtue and piety that can be urged from the uncertain tenure of life and the admitted certainty of death, may for the same reason be urged as a spur to a constant state of preparation for the second advent. If one's treasure is laid up in heaven no thief can break through and steal it. Holiness of heart is the necessary preparation for the great and terrible day of the Lord. To be the friends of Jesus is to be safe. To be his friend we must love him. To love him we must obey him. One of his last and oft repeated injunctions, to his disciples was to watch. "Watch therefore, for ye know not what hour your Lord doth come." It seems to me that this injunction both in its spirit and letter is opposed to the notion that the definite time of the second advent is revealed in the Bible. If we knew the exact time that our Lord would come, we should certainly know that he would not come before that date, and if we knew that we certainly would not expect him before that time, and when we did not expect him we could not watch for him. This state of expectancy has since the Ascension been the position of the Christian Church. I do not cry peace and safety, but counsel rather a constant state of preparation for the day of the Lord which I believe to be very near. I do not believe our Lord delayeth his coming. I believe at the time appointed the end will be; and though the vision tarry I will wait, for it will surely come at the appointed time. The night is far spent, the day must be near at hand.

The signs admonish us that it hasteth greatly. May we have our loins girt about and our light brightly burning so that when our Lord does come he will say to us "Well done, good and faithful servants: enter into the joy of your Lord." I cannot do better than to give in conclusion the following impressive words of the Lord Jesus:

"*But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray:* FOR YE KNOW NOT WHEN THE TIME IS. *For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning, lest coming suddenly he find you sleeping. And what I say unto you I say unto all,* WATCH." (Mk. 13: 31–37.)

JAMES H. WHITMORE.

How Much?

It is often the query with honest Christians, how much it is their duty to sacrifice for Christ and his glorious gospel. To such we would quote Peter's simple and emphatic language: "Lord, we have forsaken *all:* what shall we have therefor?" All who can apply this to their own experience may share in the sweet response of Peter's Master: "No man having left houses, lands, and all the world deems of value, for my sake and the gospel's but shall have a hundredfold in this present time, with persecution, and in the world to come eternal life." But let us be careful not to claim the promise until we have complied with the conditions.

That we "cannot serve God and mammon" simultaneously is one of the most difficult lessons of the age. There are multitudes that are anxious to be Christians if they may be allowed carry their religion in one hand and the world in the other. They are fully convinced of their duty to "render to God the things that are his," but their heart is so intently set on the gold that perishes, that it requires almost a death struggle for them to shake off the fetters and give up all for Christ. What a sad misfortune indeed, that the fleeting shadows of this life should have gained so fast a hold on the human heart, to the exclusion of those things that are permanent, eternal, unfading!

Is a Christian justifiable in hoarding up the riches of this life? I see no reason why a Christian should not amass wealth if the Lord has favored him with the ability and opportunity. I have no confidence in the religion that leads men to recklessly neglect their secular affairs. Paul admonishes us to be "not slothful in business." We are expected to "provide for our own," in default of which we are *worse than infidels.* But all of this does not come under my question. My inquiry is in reference to laying up riches with a stingy and penurious hand. And again I ask, *can a Christian do it?* O my brother, do you profess to be looking for the speedy coming of Jesus and to rejoice in the blessed hope. Let me tell you there are many people all over the land that would rejoice as much as you if they could hear of it. And many of them *could* hear of it if some of the hoards of gold were spent in publishing tracts and sending out preachers into these new and famishing fields. What a dreadful responsibility! *Who feels like bearing it?*

Some severe and (generally) distant followers of Christ really think that the minister is a sort of sacrificial pack-horse. If there is any sacrificing to be done, the preacher has it to do. Now this is a mistake. He has as much sacrificing of his own to do as he can attend to; and I assure you he will not be responsible for any of yours. O brethren, you that have this world's goods by the favor of the Lord, come to the rescue. God is marshaling his hosts to stand on Mount Zion. The last chords on the great gospel harp are being struck. Jesus is coming in the clouds of heaven, he is coming to be admired and worshiped. Are we sacrificing for this blessed Master and in view of a glorious reward at his coming, and "*how much?*"

C. C. MARSTON.

Nearness to God.

Reader, did you ever behold a Roman Catholic, bowing before a crucifix, his whole mind absorbed in his devotions? If so, what were the feelings of your heart as you beheld him? Were they not mingled feelings of sadness and reproach? Sadness to behold a human being so wrapt up in the darkness and superstition of a false system of religion, and reproach that your mind did not oftener ascend upwards on the pinions of devotion? You, my brother or sister, have a brighter and more glorious hope. A more enlightened view of God, and his feelings toward mankind, and his purposes concerning them, yet, I am fearful that you are not as devoted and zealous as that ignorant Catholic.

How many who read these lines could look on the sight alluded to without feeling rebuked? Would not the language of the poet express the feelings of all our hearts at such a time?

"Nearer, my God to thee, nearer to thee."

Many who profess to be looking for the speedy coming of Christ are permiting the light and trifling things of earth to draw their thoughts from him who created them, and is daily surrounding them with blessings. They appear to forget that it is "in him we live," on his earth they tread, under his heavens, which he has spread forth like a curtain, that they dwell; and instead of cherishing a spirit of thankfulness for his bounties, which would cause them to render cheerful obedience to his requirements, they are so overcharged with the cares of earth as to stifle all such feelings of gratitude and devotion. They think of God as afar off, instead of permitting their faith and meditations to bring him nigh to them, where they could meditate on his parental care over them; and instead of being led to please their fellow men, fearing their frown, which brings a sneer, they would fear continually lest they offend the Father of mercies and God of all comfort. Possessing this fear, which is the "beginning of wisdom," they would shun the broad road to destruction, and be led in the narrow way to life.

For my part I would far rather be one of the latter class, even though I be poor as Lazarus in this world's goods, than to be monarch of the world. And who would not make this choice? For he that hath God hath all things, while he that is without him hath nothing.

Let us, dear brethren and sisters, make an earnest effort to get nearer to him. If we but make the effort we shall certainly succeed: for he himself is pledged to aid us; and when time shall end, and the voice of Jesus summons us from earth during the great conflagration, we will joyfully hasten to meet him in the air, and together with all the "pure in heart" "see God" face to face, and ever be with him, while he shall tabernacle with men and dwell with them.

C. H. SWEET.

Theological Spelling.

There is great deal of bad spelling in the world. This is true in a theological sense as well as in a typographical. The Bible is the book from which the student is to select truth, and arrange it to form doctrine, as the alphabet is that from which the writer selects to form words.

The Scriptures declare that doctrine is given, "here a little, and there a little," and a correct arrangement is necessary in order to arrive at the whole truth. This is to "rightly divide the word of truth." For lack of this many come to very erroneous conclusions. For instance, on the doctrine of the destiny of the ungodly, we find the terms death, destroy, perish, burn up, everlasting destruction, everlasting punishment, and many others of like import, which, when put together, teach us the truth. But instead of these, some will find immortality, never die, live forever, torment etc., and spell out a far different doctrine, and directly opposed to the truth. This is bad spelling. So with regard to the saint's inheritance, instead of land, new earth, world, kingdom under the whole heavens, etc., some will use far different terms, not found in the Bible at all, such as spirit land, kingdom above, world above, spirit world etc., and thus pervert the truth.

Let us be careful how we spell in theology, or we may be found guilty of so perverting God's word as to be our own ruin.

F. BURR.

Correspondence.

From B. F. Workman, Sangamon Co. Ill.

I see in the last paper that some brother has given a hint in regard to the publishing of the *Quarterly.* It does seem to me that our people of the West are strong enough to support such a work, and I am sure the cause demands it. It would certainly reach a class of people that the paper will not, from the fact that it is in a more durable form. It can either be bound or loaned without being destroyed.

Our Sabbath school is prospering under superintendents Brn. L. Henry and E. Williamson. We have large attendence, and good interest.

From D. Mathewson, Menasha, Wis.

We had a very pleasant visit at Fort Howard. Br. Hall procured a hall, and I preached seven times to quite good houses. Some became interested, and I think if I could continue the meetings quite a strong society would be raised up. They wished me to engage to preach there for six months, but I could not. I could find work enough for a number of good men up in this country. I wish we had them and means to send them out.

Last week the Methodist minister of this place invited me to preach for him yesterday. I did so, to a crowded house. I received a line from the Congregational minister, inviting me to preach for him next Sunday. I shall try and do so if the Lord will. I had some out yesterday to hear that had not been to meeting for ten years. Everything seems to show that if some one would preach the word in this place God would bless the effort. People are ready to hear. They are sick of the old theology. I pray the Lord to raise up some one to settle in this part and raise the standard of truth.

Geo. W. Miller, Brownsville, Minn.

I came to this place for the purpose of holding a few meetings, which commenced the same evening. The congregation the first evening was not large, but attentive. On Sunday the interest began to increase and continued to do so until the close. A church was organized with fourteen members, after which two others joined, making sixteen in all. They have made arrangements for building them a chapel, which will be completed I hope the first of July. This place is the residence of Br. Job Brown, from whom the place took its name, he being the first settler. It is twelve miles below La Crosse, on the Mississippi River, and any of our preaching brethren who may be passing that way, would be welcomed by the church.

Br. Brown has been the pioneer of this part of the State, both as to settling and in preaching the glorious gospel of the coming kingdom. He begins to feel encouraged as he sees the fruit of his labors, and to know that it has not been in vain in the Lord. It is mostly by his own means the church is to be built. May the Lord bless him, and the little church of his care, with all the graces of his Spirit and make them a light to Brownsville.

From E. K. Smith, Owatonna, Minn.

DEAR TIMES: Perhaps a few words from this part of the great harvest field may not be wholly uninteresting to the readers of our loved paper. After the visit made to us by Eld. S. C. Welcome, in the early spring, the few scattered Adventists in this section thought best to have him come again; and he did so April 13. The meeting was held at a school house some six miles S. W. of this city. Much interest was manifested to hear, and although in a sparsely settled farming community, yet the house was crowded at each discourse by attentive listeners. The effect was truly cheering to the few who are willing to stand out boldly and squarely for the Bible truths, and arrangements were made whereby Eld. Wellcome came again, May 18, and 19. After the morning sermon May 19, we repaired to the river side where three happy souls were buried by baptism in the likeness of Christ's death, and raised up to walk in newness of life. In the evening a little band of seven believers were organized under the name of the Advent Christian Church of Lemond, by adopting the Bible as our only creed, and making Christian character the only test of fellowship. Others are interested and additions will be made to our numbers soon. Br. Charles Fitzsimmons was chosen clerk and Treas. and E. K. Smith deacon.

Br. W. is a man eminently fitted to win the good will even of those who most bitterly oppose his theology, thereby gaining their attention and inducing them to read and examine the reasons of our faith, where many others would only raise their combativeness or frighten them away altogether. We lack laborers in this part of the country: this is entirely missionary ground, no one can be fully supported from the field at present. Yet I believe churches can be gathered all over this State which will in a short time be partly if not wholly self-sustaining.

From J. C. Overstreet, Arkansas.

I have for some time been thinking that I would write to you to inform you of a few facts in regard to the fruit of your labors in this quarter of the Lord's vineyard. You will understand before you see the end of this letter, that there has been considerable change in my mind since you were here. To make it plain, I will state that I said at one time, that money and popularity were in my opinion the greatest motives that prompted you to wander down into Arkansas, on a hunt of subscribers to the TIMES; which sheet I now love to peruse better than any paper that I have ever taken, or seen, except its sister the *Bible Banner.* May the good Lord pardon me for such rash expressions, and lead me by his blessed Spirit into the way of truth and holiness, that I may not follow my own inclinations.

I attended one of your meetings while you were at Br. Crosby's, and heard you define the words *soul* and *spirit.* You affirmed that soul or spirit, neither had natural immortality; that they did not exist as conscious personalities outside of the body; that soul meant the *whole* man, and the *life* of the man; that man was mortal and became totally unconscious in death; and many such strange things, as they appeared to me then. But I clearly see now that it was *I* that was in the dark, and I must say, that I feel thankful to the all-wise God, that I am privileged to see the light of the Bible as I now see it, for it has made me free.

May the Good Lord bless you, in your efforts to spread the truth, and love you freely for Jesus' sake.

While you were reasoning on the subject I thought it was very strange that theologians for many centuries had been so much in the dark; but I could not see any inconsistency in your argument; and the only difference between our views was, that you claimed a literal, while I held a spiritual sense. I very soon found that this spiritualizing arrangement was a fallacy; for reason stepped in and declared itself in harmony with revelation, and said that anything material was real, while an immaterial thing could not be conceived of or comprehended; for an immaterial nothing existed nowhere.

I once thought that man possessed a principle of immortality that was immaterial, but such an idea is now an absurdity. I asked you what part or principle of man existed between death and the resurrection? You answered that the *man* died: not a part of him. His body, or the man went back to dust, as say the Scriptures: "Out of it [dust] wast thou taken; for dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) The man 'thou' was the one addressed, and was the one that died, whether it was the soul or spirit.

You said, also, that the spirit was the life of the man, and at death it went to God who gave it, not as a conscious personality, but as an element of life.

After examining the matter I see now that most of the superstition and confusion that has agitated the world for many centuries are based upon the notion of the inherent immortality of the soul, which is [illegible] doctrine. It befogs the glory of the resurrection. It takes from God the glory of making dead men live by putting *his* spirit in man at the last day; for he claims the power to do so. But modern theology teaches that man's spirit is immortal, and will re-inhabit the body. But God says he will put his spirit in man and he shall live. (Ezk. 37: 14.)

This literal and material view of the Bible has served as a key to unlock the Bible to my mind. It shows man to be mortal. (Job. 4: 17; 1 Cor. 15: 33.) It shows that the inner man is mortal, and must put on immortality. (2 Cor. 5: 4.) It has taught me the nature of man, that because he is mortal he is dependent upon God for immortality, who only has it. (1 Tim. 6: 16. It has taught that it is a life and death question, instead of one of happiness and misery. It is etenal life offered for faith and obedience, instead of happiness exclusively. It is death threatened instead of eternal torture in hell fire. Man is dead when he dies, and is unconscious. (Eccl. 9: 10.) For "there is no knowledge nor device in the grave whither thou goest." So time is not known. A thousand years is only a moment with the dead. But they will live *again.* (Job. 19: 25, 27.) These same eyes shall see the Lord! Oh! glorious thought!

I have learned to take the Bible for what it says. I have been excluded from the Baptist Church for my opinions set forth here; but I glory in the truth above membership in any church.

Conference Minutes

Minnesota Q. M.

The second Q. M. of the St. Paul Dist. of Minnesota, was held with the Cottage Grove Church, commencing Friday eve. May 17. The meeting increased in interest to the very close. It was the confession of all present, that it was good to be there. Preaching by Eld. Raymond and Sr. H. M. Duby. The preaching was practical, and close, and well received by all who attended. We shall hope to see in the future, a greater interest taken by our brethren in the several districts to be in attendance on the quarterly occasions, especially our preaching brethren.

Adjourned to meet with the church at Independence, Sept. 6.

GEO. W. MILLER.

Transmigration of Souls.

The Bonard will case was again up before Surrogate Hutchings, in New York, on a Thursday afternoon, one Dr. Clymer, of the Philadelphia Hospital, who has made a special study of nervous diseases, presented important evidence. The extravagant admiration of Bonard for Mr. Bergh, and his will giving $100,000 to the society with the long name, were not, in the eyes of the doctor, evidence of mental weakness. In response to the question, "Do you consider a man who belives in the transmigration of souls, and frequently expresses an opinion that the bodies of men pass into the bodies of animals irrational?" the Doctor said: "Not necessarily. For this reason; It is a belief held by many of the first minds in the world in ancient and modern times. Pythagoras learned it from the Egyptians, who are thought to be the first who believed in the immortality of the soul, and they believed that, being immortal, the soul, on leaving the man's body, passed into other animals. Some held it returned, purified, after thousands of years, to the human form. The Druids of France, Britain, and Germany held it. The Brahmins hold it and the disciples of Fourrier in France. Some of the fathers of the Church—Origen, for instance—held it. Some theologians try to show from the 9th chapter of John that it is the doctrine of the New Testament, and some have held that the doctrine of Purgatory originated from it. Besides, beliefs are held sometimes as mere metaphysical beliefs. There is a difference between religious conviction and the mere holding of a general belief on a subject. Some Christians think others who believe certain doctrines are under a delusion; but a medical expert, without finding evidence of a delusion in a general way, would not be warranted in saying such persons were laboring under mental unsoundness. And that was an eminently proper answer, damaging as it was to the parties trying to break the will.—*Daily Paper.*

Advent Christian Times.

CHICAGO, ILLINOIS.

TUESDAY AFTERNOON, June 18, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

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TERMS: { Two Dollars a Year. One Dollar for Six Months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the millennium; the unconscious state of the dead; their literal resurrection; the mortal nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

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Address all communications to JOSHUA V. HIMES, 11 South Canal St., Chicago, Ill.

Besides the Melodeon referred to in the Advertisement, another of the $100 style has been placed in our hands for sale for the benefit of the office. It can be had at a bargain if taken soon.

WE will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.35, post-paid. The Jubilee HYMNS, full gilt, stamped, post-paid, $1.

We have none of the music *Comfort in Affliction*. A lot is promised us soon.

We have none of Whitmore on Immortality, in paper covers: but a new edition is nearly ready.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 15c. 20 copies for $1. Don't fail to read and lend it.

"Good Tidings."

This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 50c. in paper.

WE would call the especial attention of business men to Emerson's patent clip and file. It is an arrangement for binding in durable form at an expense of one cent for 500 pages, bills, invoices, receipts, letters, etc., etc.

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We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, Prof. Ives' tersely written tract—*Scripture versus Popular Misconceptions*.

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To Correspondents.

J. ANDERSON. Don't fail to write us about that matter.....H. G. McCULLOCK. It was 37 ct. It is all right.....V. HUNT. Sent TIMES.....M. A. TIBBETTS. Have added the County to the address.....M. E. MABEY. You are right. The V. was credited to you by a mistake.....H. E. SLATER. We do not know where to get it.....O. THOMAS. 60c.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

J W Burroughs
D F Kendall
R H Evans
S O Ketchum
S C Hancock
E A Marsh
L L Ames
O Fox
J R Preston
J S Lawyer
R H Osborne
W Royce
T Davidson
G S Harwood
M Reed
M C Batman
G D Hunter
W Cook
J R S Mowrey
P Williams
B Perham
J H Gallop
I Eby
O Thomas
S K Baldwin
R H McCartney
E Clark
G Boudurant
W F Ballard
J Cartwright
P Williams
O Thomas
I Eby
A F Dugger
B Perham
H Bangs
H E Slater
J R L Mowrey (2)
C C Marston (2)
J A Burlingame
W R Kerns
H J Goodwin
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S Baldwin
D F Quimby
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C S Branch
S J Russell
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M M Bishop
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H E Slater

Books and Tracts by Mail.

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W Cook
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M C & M Batman 3 00; H Welty 1 00; J A Burlingame 50c.

To Send TIMES To Poor.

An Adventist Chicago, 3 00

Notices, Etc.

Any of the brethren desiring my services, anywhere within the region of my new home, can secure them, by calling upon or addressing me at Edinboro, Erie Co, Pa. J. A. NEWTON.

To A. F. Dugger.

Br. Jas. Coffey preached for us, eve. June 7, and announced your debate with him to take place June 21, as first arranged. If you are unable to speak, your presence here would save a wrong impression being made. Do not fail to come. J. W. OSBORN.

Special Notice—Minnesota.

To all who are anxious to know about the tent meetings in Minnesota, I would say, that I am anxiously waiting for those who subscribed for the new tent to pay their subscriptions, and then we could tell where and when tent meetings could be held. I would make this my last call upon all who have not paid, to do so at once, that the cause in our State may not suffer on the account of our neglect to do what we promised to do a year ago.

The tent is ordered, but it cannot be obtained for use until it is paid for. Come, Brethren, let this hint be sufficient. Do not subject me to the task of writing each one individually. GEO. W. MILLER,
Millersburg, Minn.

The Kansas Mission Tent.

We the undersigned, desiring as soon as possible to raise means to procure a tent for the Kansas Advent Christian Association, pledge ourselves to pay into the treasury for such purpose the several sums set opposite our names, as soon as the amount of the three hundred dollars shall be pledged.

Previously acknowledged	$ 1 17
R H McCulloch	1 00
J M Barber	1 00
Henry Haines	5 00
G Harwood	25 00
J C Smith	1 00
H. Smith	1 00

PLEDGES.

G S Harwood, $25.

PAYMENTS.

N R Smith 1 00.
J C Smith 1 00. T. BOSLEY, Sec'y.
Crisis please copy.

Direct all pledges to H. J. Munson, Girard, Crawford Co. Kas.

All money should be sent to the Treasurer, Warder Dunbar, Bero, Cherokee Co, Kas.

Dear Brothers and Sisters, at home and abroad, we need help. May the Lord move upon the hearts of his dear children that they contribute to this good cause, remembering it is good to lend to the Lord.

Your brother in Christ, H. J. MUNSON.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.

2. Write *names of places* and *dates* VERY *plainly*.

3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Boonerville, 11 a. m. June 29, 3 p. m.
Johnson's Grove, June 30, 3 o'clock, p. m.
L. H. DAVIS.

Rochelle, 10½ a. m. June 23.
Whiterock, Oyleco., 3½ p. m. same day.
Ackerson's, eve of same day.
Amboy, June 30.
Tampico, July 1.
Yorktown Cor., eve. July 2.
In the Grove, July 3 and 4 with Br. S. E. Mabey. C. C. MARSTON.

There will be a Basket Meeting held in the Advent Christian Chapel at Genoa, DeKalb Co., July 4. Hours of service, 10:30 a. m. and 2 p. m. Eld. J. V. Himes of Chicago, and others will be present to preach the word. Brethren and sisters in Christ, and friends in all this region are invited to come up to this meeting. Come one, come all! It will continue over the Sabbath, the Lord willing. In behalf of the Church,

E. H. BURINGTON.

Murnan S. H., east of Toulon, 3 p. m. June 30.
HIRAM WILLETT.

Tampico, Whiteside Co., eve. July 1.
Yorktown S. H., eve. July 2.
Yorktown Grove, Br. Morse's place, eve. July 3.
Yorktown Grove, at 10½ a. m. and 3 p. m. All invited to come. C. C. MARSTON,
By arrangement of S. E. MABEY.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and staple provisions for all who desire to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a general rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the tented grove for the Lord and his glorious cause. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. E. Mabey, L. H. Davis, W. McCullock, F. Burr, D. S. Clark.

FOURTH OF JULY.

Brethren, friends, and all, interested in the cause of Christ, in Neponset District, Northern Illinois Conference, are urgently invited to meet with the church in Oneida, on Thursday, July 4, and reorganize the Quarterly Meeting in this District.

The church has proposed the following services: Wednesday, 7½ p. m., prayer meeting. Thursday, 9½ a. m., love feast; preaching 10½ a. m.; after this service the reorganization to be attended to, arranging for afternoon and evening service in the morning.

If there is not room enough in the house in which we worship to accommodate all who come, the Lord has furnished a good big "out doors," and will doubtless give us the use of it. Come, then, with hearts on fire; be in earnest in the matter, and the Lord will bless.

Can you spend the Fourth to better advantage? All will be welcome.

In behalf of the church, L. F. COLE.

Aurora, with the Colored Baptist, 11 a. m.
As Bro. Spaulding may arrange in the p. m. June 16.
Jericho Church, June 23, 5 p. m.
C. W. SMITH.

Lenox, June 23, a. m. and eve. Subject, the Prophecies. H. G. McCULLOCK.

De Puy S. H. District No. 10, five miles, N. E. of Genoa, 3 p. m. June 16; and every two weeks until further notice. A. A. CROCKER.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. E. MABEY.

MICHIGAN.

The Michigan Campmeeting will be held June 15-24, on the Fair Grounds at Jackson.

This is the most convenient railway center in the State.

Eld. J. V. Himes, Br. and Sr. Mansfield, Br. J. H. Whitmore—and in fact all our preaching brethren expect to be present unless they are providentially detained away.

J. M. SNOOK.

The Fort Wayne Jackson and Saginaw Railroad have consented to give RETURN passes to all who attend the Jackson meeting from the South, providing they do not return until the 23d or the 24th. Return passes can be obtained on the ground. Possibly a like favor may be obtained for the entire length of that Road.

IOWA.

There will be a Basket Meeting on the Fourth of July, in a grove near Young's Mills, where we held one last year, five miles east of Corydon, Wayne Co. It is expected that a number will be baptised at this meeting. Friends of truth, let us have a grand rally on that day around the banner of the Lord.

Corydon, last Sunday in June.

S. K. GIBSON.

WISCONSIN.

Cross Plains, 11 a. m. Sunday June 16. Sabbath School at 10 a. m.

Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.

Wingville, 3 p. m. June 23.

Will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

MINNESOTA.

In accordance with a vote of our State Conference a State Campmeeting will be held in the beautiful grove called "Cheatham's Grove," in Utica, Winona Co., commencing Thursday, June 27, and holding over the ensuing Sunday, and as much longer as deemed practicable. The ground is well fitted up for meetings, with permanent stands and seats; also a good well of water and other conveniences for those wishing to camp on the ground.

Brethren and sisters of the Advent faith throughout Minnesota, to you a special appeal is made to come out to this feast of tabernacles and work for God. Come from every quarter; come with hearts burning with the love of God, to work for the salvation of perishing souls. The signs portend the speedy coming of the Master. Shall we not improve these general gatherings, as God requires us to do, to his glory, to our own growth in grace, and for the salvation of others?

Come Christians of every name, and unite with us in the worship of God for a few days in the tented grove.

Brethren and sisters in the ministry, all who can come, at home or abroad, you are invited to come and help sound the glorious message of a soon-coming King. Come endued with power from on high, with an unction from the holy One; with words that burn, that will reach the hearts of the perishing.

☞ Those coming to tarry on the ground will please come prepared with bedding and provisions (and tents if they have them.) We expect to procure a large building erected by the Methodists, on the ground, and also have the Bethel tent if possible, so that all can be accommodated if they have their bedding and provisions.

Arrangements will be made with the R. R. companies for half-fare tickets from all points where the friends notify ME THIS MONTH that they will attend our meeting. S. C. WELLCOME, Sec'y.

Eyota, Bliss S. H. 10½ a. m. and 2½ p. m. June 23.
Crook's Hall, St Charles, eve. same day.
S. C. WELLCOME.

ARKANSAS.

The third Q. M. for Blue Mountain District will be held at Flatwood, with the church, at the place selected by Br. Bishop, June 22 and 23.

J. B. BROWN, Sec'y.

Advertisements.

The Estey Organ. Any person wishing to procure a splendid, new, Estey Organ or *Melodeon*, of the $100 pattern, at a great bargain, can learn particulars by addressing this office.

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The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

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Published by the Woman's Christian Association. $1 00 a year. Mrs. E. S. Jennings editor. Address 14 Williams St., Rochester, N. Y.

The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 50c. a year. Ten copies, $4. Fifty copies, $20.

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, and R. A. Phelps. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

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This cut shows the thimble and lug for the tension rod across the bottom of the axle, from thimble to thimble, and the socket for the bolster, or the sand-board, as the case may be. I also use a sand guard to keep the dirt out of the shoulder of the hub; but it is not shown in this cut.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.---NO. 46. CHICAGO, JUNE 25, 1872. WHOLE NO. 426.

Advent Christian Times.

JOSHUA V. HIMES, - - - - EDITOR

TUESDAY AFTERNOON, June 25, 1872.

The Restitution of All Things.

[Continued.]

Another Greek verb and noun translated "defile," "corrupt," "destroy," "destruction," have, when applied to man, two main and primary meanings. One is, "to deprave and corrupt," the other to destroy by depriving of existence. As it would be impious to suppose that God will ever do Satan's work of corrupting, we can only take the words in the second sense. A good example of these different senses is found in 1 Cor. 3: 17, "If any man defile the temple of God, him shall God *destroy.*" It is the same Greek word which here first signifies "defile," and afterwards "destroy." The first is the sinner's guilty act, the second is God's punishment hereafter by death. 2 Pet. 2: 12 affords us an excellent example of the Scriptural use of this word. Speaking of the ungodly, Peter says, "These, *as natural brute beasts made to be taken and destroyed*, shall utterly *perish in their own corruption.*" *Here the same Greek word is used of the end of the beasts and of the ungodly.* We know what is *the end of beasts* taken and destroyed. *Peter declares that the end of the ungodly will be the very same.*

Another Greek verb and noun translated "destroy," "destruction," is properly and primarily significant of utter extermination by death: "Every soul which will not hear that prophet shall be *destroyed* from among the people;" "The wicked shall be punished with *everlasting destruction* from the presence of the Lord." (Acts 3: 23; 2 Thes. 1: 9.)

We have brought forward a great variety of phrases from the New Testament. We have now to consider the mighty bearing on their meaning of the fact that this New Testament is written *in the Greek tongue.* In that tongue all these phrases are to be found. Before the Gospel was preached their meaning was fully established in the cultivated and common mind of the human race. *What is more, they were all in common use, and applied to, and their sense established, with reference to this very point now under discussion!* The immortality of the soul was a question not for Jewish and Christian thought alone; it was the question of questions for the universal human mind. In particular, it was the question of questions in the various schools of Grecian philosophy. One of the noblest specimens of human reasoning, building its lofty superstructure on uncertain or insufficient data, that has ever charmed, exalted, and, for our part we must add, bewildered the human intellect, is found in the dying discourse of Socrates to his friends, handed down to a deathless fame in the "Phædo" of Plato. Its object was to prove the immortality of the soul—that it could never cease to be, that through whatever changes it might pass, whatever pollutions it might suffer, whatever fearful torments it might endure, there was the deathless principle af the human soul which asserted an eternal life and utterly refused to die. It could never be, according to Plato, a thing of yesterday, an existance of the past but not of the present, a figure once jotted down in the book of life and then blotted out of it forever.

In what terms is the denial of its mortality conveyed? In the very terms in which the punishment of the wicked is asserted in the New Testament! When the latter says the soul shall die, Plato says it shall not die; when the latter says it shall be destroyed, Plato says it shall not be destroyed; when the latter says it shall perish and suffer corruption, Plato says it shall not perish and is incorruptible. The phrases are the very same, only that what Plato denies of all souls alike the New Testament asserts of some of the souls of men. But the discussion of this question was not confined to the school of Plato, or to his times. Every school of philosophy took it up, whether to confirm Plato's view, or deny it, or to heap ridicule upon it. All the phrases we have been discussing from the New Testament had been explained, turned over and over, handled with all the powers of the Master's language, presented in every phase, so that of their sense there could be nor doubt, no could there be any one ignorant of their sense, before Jesus spoke or an evangelist or apostle wrote. The subject had not died out before the days of Christ. It never could or never will die out. In every city of the Roman world were schools of Grecian thought in the days of the apostles. In every school the question before us was discussed in the phrases and language of the New Testament. In Jerusalem, and Rome, and Athens, and Corinth, and Ephesus, and Antioch—wherever a Christian preacher opened his mouth to speak to man of his future destiny—were Platonists, or Epicureans, or Stoics, or Alexandrians, to whom the question of the soul's immortality was a question of constant thought, with whom the phrases in which the preacher addressed them as to their solemn future were familiar household words. And what did the Christian preacher declare, and the Christian writer write, to the world-wide community which was ruled and bound together, not merely by the power of Roman will, but by the scepter of the Grecian tongue? In sermon,and disputation, in Gospel, and history, and epistle, and revelation, the propagators of the new religion asserted of the persons of the wicked that which Plato had denied could happen to any soul. The cultivated intellect of the world, as well as the popular mind, read in the words of Christ, of Paul, of John, of Peter, of James, that what one of its schools of philosophy taught could happen to no soul, and what another taught should happen to all souls, the rising school of the Nazarene taught would happen to those whom its phraseology described as "unjust," "wicked," "unbelievers." Plato's noble conception, itself but the utterance of the longing of the human heart for its original inheritance, was taken up by the New Testament, only that it had here given to it its true direction, and had the eternal life after which it yearned connected with the God of life manifested in his Son. In Jesus Christ was that "life" which Plato fancied might exist in the soul itself. This "life" he would bestow upon his people, realizing for them more than the conception of Plato. But away from him there was no life. On those who would not come to him there would come, finally—after stripes few or many—the end pictured for all by Epicurus. The Gospel brought together the fragments of truth scattered throughout human systems, and in them all poisoned with error. Those who would soar, the Gospel raises to God; those who would revel in the sty of sensuality, or live without God in the world, it sinks to the level of the beasts that perish.

One word more before we pass on. How is it known that there were individuals and schools in apostolic days that denied that there was any future life at all? *Simply and entirely from their application to all men alike of the very term which the New Testament applies to the wicked.* If the New Testament, by the use of these terms, is supposed to teach an eternal life of the wicked, then the Sadducees and the Epicureans of that same period must also be supposed to have taught such a life for all mankind! For beyond any question, the very language which the New Testament applies to the condition of the wicked hereafter is applied by the Sadducean and Epicurean schools to all mankind! We could with just as much truth and reasonableness establish an eternal life of misery for mankind from the writings of Epicurus and Lucretius as we can from the writings of Scripture, for if "to die" and "perish," and "be destroyed" mean to exist forever in misery, these are the very terms in which Epicurus and Lucretius spoke of the end of all men!

Having seen the various terms used in Scripture for future punishment, we will now draw the attention of our readers to the manner in which the terms are treated by us, and by our opponents of the Augustinian school. For this purpose we will draw out a table of some of the chief of these terms. In the center column we will give a text from Scripture; in the column to the left we will give passages from writers who hold the Augustinian view; in that to the right we will give extracts from writers who agree with us, or who, though they disagree with us, yet describe our views. Our readers will not fail to remark that *the Augustinian advocates flatly contradict the declarations of the Bible, while all our descriptions are in perfect harmony with its statements.*

If the various words descriptive of future punishment had in human usage *one sense only* there could be no room for doubt but that the view we advocate was that of Scripture. For it is not questioned that all the words we have been discussing have the sense which we have put upon them. Nor is it even attempted to be denied that this sense is their *original and primary sense.* Every dictionary in every language of the earth is our witness for this. Our opponents, both of the schools of Augustine and Origen, would deny this if they could, for these words, when taken in their primary sense, *overturn both of their systems alike.* If the wicked cease to exist in hell there is no room either for Origen's restoration or Augustine's life of anguish.

	AUGUSTINIAN THEORY.	SCRIPTURE.	THEORY OF DESTRUCTION.
LIFE.	"The fact of the never-ending Life of Satan and lost sinners."—Grant, James, Religious Tendencies. "Disbelief affirms what it denies. It unawares asserts immortal Life." —Young's Night Thoughts.	"He that believeth not the Son shall not see Life."—John 3: 36.	"The wicked will not live forever,"—Minton, S., Glory of Christ. "The loss of life is the essence of future punishment."—Constable, H. Duration etc.—"There is no eternal Life in hell."—Do.
LIVE.	"How wilt thou endure to live on forever."—Baxter, R., Saint's rest. "The wicked will live on forever."—J. Angus, D. D., Future Punishment. The Sinner shall "Live on thro' eternity."—Grant, James.	"Lest he eat and Live for ever."—Gen. 3: 22. "If any man eat of this bread he shall live forever."—John 6: 51.	"Only they who eat the bread Christ gives will live forever."—Minton, S.
DEATH—TO DIE.	"No Death will deliver the unrighteous from punishment."—Hippolytus. "How will they call and cry, 'O Death! whither art thou now gone?'"—Baxter, Richard The wicked shall "never die." Grant, James. "What ne'er can Die."—Young's Night Thoughts. "And tried and wished to Die; but could not Die."—Pollok.	"The wages of sin is Death."—Rom. 6: 23. "If ye live after the flesh ye shall Die."—Rom. 8: 13.	"If Death ensue? Then I shall be no more."—Milton. "The doom of the wicked is Death.—Minton, S. "Death is the essence of future punishment."—Constable, Henry.
DESTRUCTION.	"The Evil One will never be destroyed."—Grant, James. "God will not Destroy one single soul or body which he has created."—Do. "Rebuilt, in union Indestructible."—Pollok.	God is "able to Destroy both body and soul in hell."—Mat. 10: 28. "Art thou come to Destroy us?"—Mark 1: 24. "Broad is the way that leadeth to destruction."—Matt. 7: 13. "All the wicked will God Destroy."—Ps. 145: 20.	"The heathen considered death to be final Destruction."—Calvin. "The language of Scripture points not to endless misery, but to Destruction."—Minton, S. "The end of the wicked is Destruction."—Constable, H.
TO PERISH.	"God has not made us that we should Perish and be annihilated."—Athenagoras. "From such an idea my very soul turns away with abhorrence."—Grant, James. The soul's imperishable nature."—Do.	"Them that Perish."—2 Cor. 2: 15. "They shall utterly Perish."—2 Pet. 2: 12.	"To Perish rather, swallowed up and lost."—Milton. According to Epicurus, "the entire man Perishes."—Hippolytus. "The heathen think that whatever is taken away from the world has Perished."—Calvin. "The wicked must in due time Perish."—Minton, S. "To Perish is truly descriptive of future punishment."—Constable, H.
CONSUME.	"The fire of hell does not consume."—Bunyan. "The wicked shall never be Consumed."—Edwards, Jonathan. "Their bodies will never be Consumed."—Wesley, John The wicked "shall never be consumed"—Baxter, Richard. "A destruction not consuming."—Baxter, Robert.	"The wicked shall Consume: into smoke shall they consume away."—Ps. 37: 20. "God is a Consuming fire"—Heb. 12: 29.	"Will either quite Consume us, and reduce to nothing this essential."—Milton. "The wicked will Consume away."—Constable, H.
BEING—TO BE.	"If our substance be indeed Divine, and cannot cease to be."—Milton. "The being who has sinned cannot cease to be."—Baxter, Robert. "The eternity of Being in man."—Do.	"The wicked shall not be."—Ps. 37: 10. "Let the wicked be no more."Ps. 104: 35. "He is not."—Job 27: 19.	"The end of sinners is the blotting out of being."—Constable, H. "And that must end us, that must be our cure, to be no more."—Milton.
CORRUPTION.	"The bodies of the wicked shall be rendered incorruptible."—Scott, Thomas. "The bodies of the wicked shall be changed to fit them for eternal torment without Corruption."—Edwards Jonathan. "Their bodies are incorruptible."—Wesley, John. "The corruptible body of the wicked puts on incorruption."—Athenagoras.	"He that soweth to the flesh shall of the flesh reap corruption."—Gal. 6: 8.	"God shall raise all from the dead, and appoint some incorruptible."—Martyr, Justin. "Corruption represents death or destruction."—Minton, S. "Corruption is the end of the ungodly."—Constable, H.

But most words in common use have several senses. The terms in question have. They are words too important and too much in constant use not to have gathered to them in the course of time several senses derived from and more or less different from their primary sense. These are called their *secondary senses*, and in certain circumstances are frequently used, and in some circumstances more frequently used than the primary sense from which they were derived. It is in this fact that our opponents take refuge. They assert that the words of Scripture applied to future punishment are not to be taken in their primary sense but in their secondary. The schools of Augustine and Origen here agree; they differ when they come to settle *what* secondary sense is to be taken, but they unite in saying that *some* secondary sense certainly is. To this important question we will now attend. We will endeavor to arrive at the true principal of interpretation of these words. Our question is, Are they to be understood in their primary sense, or are they to be understood in one or other of their secondary senses?

This is a most important question. Here are words which bear with awful power upon myriads of beings throughout eternity. These words have different senses. Understood in their primary sense, they consign the wicked to eternal oblivion; understood in one secondary sense, they consign him to eternal evil and misery; and understood in another, they promise him restoration to holiness and to happiness. Are the advocates of these several schools to be forever arraying the various senses of these words against each other without any *principle of interpretation*, which is, with fair and candid minds, to set the matter at rest by showing that one, and only one, of them is that which God means us to accept? They are not. There is a well-known and universally accepted principle of interpretation which decides that the *primary sense can alone be taken*, and that the secondary senses are all here to be laid aside.

The principle of interpretation is this, that *all language relating to law and jurisprudence*, all language descriptive of the sanction of Government, all language setting forth the penalties of crime and disobedience, *is to be accepted in its primary sense, and in no other.* Examine the terms of any human law, ask the men whose life-study relates to law, whether as legislators or administrators,—all will reply that in all documents relating directly or indirectly to law and jurisprudence no sense but the primary is for a moment allowable. Thus, when death is announced as the penalty of a crime, no controversy would for an instant be admitted as to its meaning. No lawyer, for or against the criminal, would search for dramatic or poetical secondary senses. If the criminal himself were gravely to plead that his physical existence should not be taken from him because he had understood the legal penalty of death in a secondary sense, it is quite possible that he might be saved from the scaffold and the hangman, but it would only be by his being sent to a lunatic asylum as an incurable madman!—*To be continued.*

justified, so
given.—*Zion's Herald.*

A DISCUSSION

BETWEEN

Eld. Clark Braden, of the Christian Church, and Eld. Himes, of the Advent Christian Times.

Upon Four Propositions, Involving the Nature of Man, the State of the Dead, and Future Rewards and Punishments.

ELD. HIMES' CLOSING LETTER,

My brother well says he will "briefly review" my last letter. One need not occupy much space to make bare-faced assertions, or say "sheer nonsense," or "insult to common sense." Nor does that kind of debate require very much mental labor. But as we should always judge a man according to what he hath rather than what he hath not, I can easily forgive my brother's resort to that style of discussion. It is low, but is his only available means of defence.

Lexicons and authorities carry but little weight with my brother. He seems to be a sort of embodied "higher law," competent by his mere *ipse dixit* to set aside the usual laws of faith and evidence. When I adduce positive and competent testimony that *analuo* does mean *return*, would it not be in better taste if he should, instead of "repeating his remark," advance an argument, or cite an authority of equal weight in refutation. Of course it is *easier* to say "sheer nonsense." If The Seventy, and Hink, and McKnight, and Liddell, and Scott, are all wrong, then my brother may be right and *analuo* may not mean return. Meanwhile I hope to be pardoned if I defer to their authority rather than his.

I know not of what stuff the readers of the *Standard* are made; but I do know Adventists; and I know that neither my brother or myself can carry any point with them by mere force of blind assertion. The Scriptures sanction their demand to know the reason of any man's hope: and they know, too, how to appreciate an answer given in meekness, even by a direct opponent. I judge from the merits and deserved popularity of the *Standard* that its readers are a very intelligent class of people. Hence, I feel safe in resting my case in their hands. Whether I succeed in convincing them or not, they cannot fail to discern whether an argument is fairly met, or whether a retreat is effected under cover of such choice epithets as "contemptible pettifoggery."

I would like to know what there is more of sheer nonsense in understanding Paul to refer to the return of Christ and the resurrection in Phil. 1:21-25, than in any other passage. Just before his *analuois* or dissolution, he referred to that time as the coronation day, and the realization of his hope. In Phil. ch. 3, he speaks of all he endured as cheerfully borne that he "might by any means attain unto *the resurrection of the dead*"—"thousands of years hence?" "Sheer nonsense," says Eld. Braden. But I think Paul knew best. I have my doubts also about the resurrection being "thousands of years hence;" I would like to know Eld. Braden's authority for the statement. But I do know that if it be ten thousand years away it does not affect the argument. Paul described himself as in a strait between life and death, unwilling to choose either of them. *A third thing* he did desire; and it was a strong desire; the *burning* desire of his heart. If he desired to die, above every thing else, then he flatly contradicted himself. If he desired the returning to be with Christ, then this harmonizes with the hope expressed by him as his crowning hope all through his epistles. Even if he were to die, a dozen milleniums in the unconsciousness of the grave would be but a moment of time; and so far as his sense of time would be concerned, his sleep in Jesus would be but an instant.

My brother materially modifies his position upon the parable of Lk. 16. "The imagery describing the retribution, from the nature of the case, cannot be literally interpreted." Indeed! How does he know that? As it cannot be literally interpreted, of course it must be interpreted spiritually; and what is the standard? But this is deliberate evasion of the issue. *I* have not set aside the parable. I have not made an exposition of it, that is not my business. My purpose is to reply to, and refute if possible my brother's arguments. He brought forward the parable in question, said it referred to conscious punishment immediately after and in death. He attempted to establish his notion by what I will call "the endorsement theory." That is, in the parable Christ used the phrases, terms and ideas of the Pharisees without dissenting from them. Hence, says Eld. Braden, he either endorsed those ideas or he was a deceiver. In the parable Jesus set forth the idea of literal fire in *hades*. This was a Pharisaic idea, fully believed and explicitly taught by them. Jesus gives no hint of dissent. In my brother's own language, "With this prevailing understanding, our Savior used [this] term and idea. He used [it] in the sense his hearers [illegible] he was a deceiver." Now [illegible] theory makes Jesus and the Pharisees say there is fire in *hades*. But Eld. Braden says there is none there. Now there is but one way he can save the theory, and that is, admit there *is fire in hades*. He cannot do this; he must admit that Jesus used one Phraisaic expression without either dissenting from it or endorsing it; and the admission fells his theory with a sledge hammer stroke: for if Jesus could use the fire of *hades* in parable without endorsing heathen notions, he could use all their other ideas of the place in the same way without endorsing them.

In what a pitiful light this theory places the Master and his disciples. Here they were with a distinct doctrine of their own, based upon the Old Testament, to which they constantly appealed, and yet neither their own ideas and teachings, nor the usage established by their standard of authority and appeal, the Scriptures are to be the test of the sense of their language, but we must try it by the vocabulary of their bitterest opponents in both faith and practice!

I have set aside no parable, no imagery. On the other, I have all the while asserted it *was* parable, and was imagery, and *not* literal naration. I remain of the same opinion still. I have no space here for an exegesis of the parable. Those who wish our views can find them elsewhere. It is enough for me here that I have refuted my brother's position, and shown that it does not teach a state of rewards and punishments for dead men.

If the translation my brother gives of 2 Pet. 2:9 is not doubtful, how does it happen that scholars of equal ability with himself, are divided in opinion, and that most of them favor the common version?

His remark upon my inability to distinguish between two ideas, he intended, no doubt, should be very cutting. But my equanimity is not in the least disturbed. I am at least as well off as Moses was—in my brother's estimation of him. If my brother fails to see my point, I am not to blame. I said nothing about the two ideas being *identical*: I only showed that neither could be grasped without the other. Our readers see the point, and know that if Eld. Braden is right, Moses was little better than idiotic.

The assertion that there can be no relation between God and Abraham unless Abraham is alive and conscious, is pure unalloyed assumption. Its only support is an argument from analogy in which there is no analogy between the point and the illustration. Paul says God *can* speak of the dead as though they lived, because he fully intends to quicken them. (Rom. ch. 4.) My brother says he can't do it. Readers will take their choice of authorities.

My brother says *I* have "abandoned the the language of the Savior to the thief." He has tried so long to get me into the affirmative, that he may be pardoned in forgetting for a moment that he has not succeeded. I have abandoned nothing. Whether Christ's kingdom was one year or ten thousand years distant, the thief desired to be remembered, when it came. And the Savior told him the prayer would be granted. Paradise does mean Christ's kingdom. The tree of life is in Paradise, (and the throne of the Lamb of God is in Paradise.) (Rev. 2:7; 22:2, 3.) One's throne would likely be in one's kingdom.

My brother has a new idea. When he urges a passage of Scripture, I am not only bound to reply to *his* views, but advance my own before he is under any obligations to attend to any objections I may urge to his gloss. I prefer to hold my position in the negative. If he thinks calling my objections 'cavils' effectually disposes of them, I am satisfied. But my opponent has plumed himself that *he* is always ready to accept and avow all logical consequences of a position taken by him. "Such a course I have unvaryingly pursued," says he. I think not. When I pinned down his accommodation theory, and asked him whether he would give it up or acknowledge that he was wrong in saying there was no fire in *hades*, he resorted to vague talk about "literalizing symbolic language." When I urge insuperable objections to his gloss of 1 Pet. 3, and ask him to avow the logical consequences of his position, he calls my objections cavils, and wants to know what I think about it. If I would only give him an exegesis, it would give him a chance to draw off attention from his own blunder in an attack upon my position.

Let me state anew some objections to his exposition of the spirits-in-prison passage. First, if the good news of salvation was preached in *hades* to disembodied disobedient spirits, it was a message of grace, an offer of salvation. Then there is probation after death, and as God is no respecter of persons, Restorationism is, to all intents and purposes true.

(2) There is the difficulty about Christ's spirit. First, the *Logos*, a pre-existent spirit, was in Christ, or was Christ; and then, beside that, he possessed a human spirit. So my brother has said. Which of these died? Which preached? or was it both? Did one go to one side the unpassable gulf and the other to the opposite chamber of *hades*? But, says the Elder, quickened or *made* alive often means *already alive!* What next?

(3) A majority of translators sustain the common rendering.

(4) Immaterialists themselves are hopelessly divided upon the sense of the passage; and except Restorationists all but very few agree with me. What then must be the inference, when a majority of those who would be glad to appropriate the passage, candidly give it up. There can be only one conclusion.

The endorsement theory is again rehearsed and rehashed. I don't know the exact number of times it is necessary to repeat an error to make it a truth, but if repetition will effect the change, my brother will certainly succeed. Paul never avowed himself a Pharisee save in two points; in their austerity of life, and in the faith of the resurrection. He *lived* a Pharisee; of "the hope and resurrection of the dead" he was "called in question." True, Luke says the Pharisees believed in spirits, but he does *not* say Paul did.

My brother says I call the Pharisaic errors a bad name. What is it? "*Tradition!*" Yes, I do call them that, *human tradition!* That is just what they are, and all they are Away with them to the waste basket of falsehood, and let us turn to the foundation—the Scriptures themselves, for a pure theology. I can hardly express to my readers the absurdity there appears to me in my brother's attempt to light the word of God by those traditions and doctrines against which the New Testament contains urgent and special warnings. Jesus says "Beware!" Eld. Braden says only by them can we get the true light! A strange position this for a "Christian." I am glad he is still enough of a "Reformer" to admit that "tradition" is a "bad name."

My brother's summary contains nothing new; we have had the same thing several times before. The points stated have not become truthful by repetition. There is not one point that I have not squarely met, and I will not take the reader's time and patience by a lengthy rehearsal of my replies. Let me however, call attention to a few points. What about those schools for primitive innocents where angels taught both sewing and sowing? We asked for chapter and verse. Others are anxious to know where the record is found. But my brother has closed, leaving us in the dark as to the source of his information.

My brother is very glib in announcing that in many passages spirit can possibly mean *only* a separate, conscious etc., etc., entity. As I have shown that in those very passages it *can* mean something else, perhaps I need not say more. But the reader will indulge me a moment.

It is a frequent cavil that Eccl. 12:7, and Christ's and Stephen's dying remark cannot refer to "the breath." "Breath, or disposition returns to God who gave it! Receive my breath! Utter nonsense!!" "Puerile nonsense!" "Insult to common sense!" These words of my brother are a fair sample of those frequently indulged by other immaterialists in the same connection. There is no little sound in them, but they, nevertheless, amount to nothing—just nothing.

In the beginning God *gave* breath. He "breathed into man's nostrils the breath of life. In his hand is *the breath* [or spirit] of all mankind. (Job 12:10.) Again we read: "If he set his heart upon man, if he gather unto himself his spirit *and his breath;* all flesh shall prelsh together, and *man* shall turn again to dust." Eld. Braden and others can write their blasphemous sneers after these and other similar passages of Holy Writ if they like. It is time, however, they searched the Scriptures sufficiently to know who and what they are scoffing at when they so speak. The return of "the breath of life" given by God, to him who gave it, is all that is referred to in Eccl. 12:7, or Acts 7:55. There is nothing ludicrous in the idea of the dying martyr commending his life to his faithful Creator who would restore it again at the last day. It was no "puerile nonsense" with him, but a precious hope. I glory in that same hope, that he who holds in his hand the breath of all mankind will one day quicken the dead. This was "the hope of Israel" and it is mine.

Finally, let me call attention to the demonstrated truth of Mr. Alexander Campbell's remark that "immortality in the sacred writings is never applied to the spirit of man." He also said, "We choose to speak of Bible things by Bible words, because we are always suspicious that if the word is not there, the idea which it represents is not there." "Our doctrine must be in the words of the Spirit," said Eld. Braden, when debating with Hughey; but I have urged in vain that he state the doctrine of his proposition in Bible terms, or "words of the Spirit." When I have requested him to do so he has replied with sneers. I cannot answer a sneer: nor is sneering any answer to my point. The issue remains unchanged and the fact cannot be evaded, that my brother's doctrine is liable to the imputation cast upon it by his great leader; not being susceptible of statement in Bible terms, we have a right to suspect that the idea is unscriptural. If his doctrine be true, the silence of the Scriptures concerning it is an unexplained and inexplicable phenomena. It can be found in the heathen poetry and philosophy, in Pharisaic legend and Patristic tradition. Only from these has my brother been able to cite a direct assertion sustaining his proposition. It is his privilege to take his own choice in selecting authorities for his faith; but never again can he consistently hoist the banner which bears the motto dear to so many hearts, "Bible names for Bible things."

Man's State in Nature.

SHORT SAYINGS FROM REV. DR. GRIFFITHS.

It is allowable to be new in questioning the soundness of human creeds. It is a virtue to be old in maintaining the actual teachings of the Bible.

Experience of itself does not secure discipline and moral elevation. There are tribes and nations of men which have passed through many centuries of severe vicissitude, only to sink into lower depths of barbarism.

The argument in favor of hell-torments, drawn from the majesty and holiness of God, or from the great love wherewith he hath loved us, savors fatally of human resentments. It is not only an eye for an eye, or a tooth for a tooth; but an infinite number of eyes and teeth for one. It is in direct antagonism to the spirit which the gospel requires us to cherish.

The Poet says:

> "Dust thou art, to dust returneth,
> Was not spoken of the soul."

What then is 'thou?' Is 'thou' matter or person? Surely it is a false philosophy which requires such a bold challenge of God's word.

The new charter of life was drawn on the basis of substitution; not however, be it remarked, on a basis of compensation; but one of pure grace and favor. God does not, in the true sense, accept a substitution, but provides it.

I care not then to fulfil any dogmatic definition of the Fall; seeing that it is a conventional phrase, without Scripture support; but original sin, and ative depraitvty—accepted phrases in the same theological schools—I cannot help remarking are almost synonyms for *natural selfishness.*

It multitudes (born into the world with liability, and living under temptations which convert the liability into actuality) must, as the consequence of sin, suffer through infinite epochs with no prospect of release, then we may well ask what necessity compelled the Divine Being to introduce such an eternal calamity into his universe? It is neither presumption no irreverence which prompts such a question; but simply the constitution of our moral nature. We must inquire into the wisdom and justice of such an appointment. We must ask on whom rests the tremendous responsibility of such inconceivable misery. We are to "judge the world, to judge angels." (1 Cor. 6: 2, 3.) Does not our deepest consciousness that it would be impossible to love a power which had sustained us in torment for ages as its own prescribed method of fitting us for happiness? Could we ever think of that power but with horror and vindictiveness? Is there a sound mind on earth that could consent to have life and ultimate happiness on such terms?"

Our moral nature is repelled by harshness, won by kind treatment. God has given to us such affinities, such antagonisms; and we cannot reverse or extricate them. Moreover he deals with us according to this constitution in the Gospel: "God commended his Son toward us, in that, while we were yet sinners, Christ died for us." "We love him because he first loved us." "Herein is love." Instead of teaching that we love God because he torments the impenitent in everlasting flames, or that we gain deliverance from sin and depravity by the fires of purgatory, it shows that the mercy of God becomes a constraining power upon us, winning our gratitude, submission and confidence through the self-sacrifice and sin-bearing of his own well-beloved Son, on the cross. The song of salvation is: "Unto him that saved us, and washed us from our sins by his own blood." There is no allusion to purgation by suffering. Indeed such an idea is excluded by the purgation of blood.—*Sel. by "C."*

The Spirits in Prison.

ORTHODOXY AGAINST ITSELF.

1. They represent this life to be the only time of probation for all men, and its end is at death. Then inasmuch as all men receive their reward at death, how could Christ's preaching avail anything for those confined in the imagined underworld prison? Their state is irrevocably fixed. See their explanation of the Rich man and Lazarus. One cannot pass from either locality to the other. Now, the word cannot, will forever prevent any power from releasing those confined there, however penitent they may become. What! was God less wise then than now? Did he then suffer all men to go by chance to their destination? But says the immaterialist. There was then no place of happiness prepared, save one part of *hades.* But *now* the saints go to Paradise at death. But was this place prepared before or when Christ ascended? He says in Jno. 14: 1-3: "Let not your hearts be troubled &c., in my father's house are many mansions, *I go to prepare a place for you.* And if I go and prepare a place for you *I will come again!*" No one is simple enough to risk their lives in a bark in the ocean till they know it is finished. We cannot know that this place is prepared *till Jesus comes to tell us:* for he has not promised to send us word, but declared he would *come himself.*

2. How could Christ be in hell among the damned, and in heaven or Paradise, at the same time? You tell us that he conducted the thief immediately from the cross to Paradise. Then he was there three days, receiving the praises of the thief. So when he (or his body) was raised from the grave, he descends the second time, which makes a second coming. Thus Universalism is made true by orthodoxy.

3. As that mode of explaining 1 Pet. 3:19, extends probation beyond death, why make such an effort to convert sinners, since they can all have the privilege of redemption hereafter? For God is not partial; and if he preached there, he left the gospel there for the succeeding generations or inhabitants of that locality.

4. If you claim that he went to preach to the righteous who were confined there, I will ask you to read more carefully: for Peter says they "were disobedient;" and if so they were not *very* righteous. Christ said that he "came not to call the righteous but sinners to repentance." How will you extricate yourself from this dilemma, brother immaterialist. Your theory cannot stand. God's ways are equal, and do not cross each other. *God is his own interpreter,* and he can make it plain. Listen to his plain declarations, and those of his apostles, and all those difficulties will give way like mist before the sun.

Who were the Spirits, and where the prison. 1. You must note that a person is not a prisoner *unless* they realize their prison. 2. They must be placed in a position to comply with the conditions antecedent to reprieve those conditions you know they were deprived of if in hell, or anywhere beyond the grave. Peter says (v. 20) "who some time (not all time) were disobedient." When? "When once the long suffering of God waited, *in the days of Noah.*" How long? While he was preparing the Ark, wherein only eight souls were saved, by water. And he let his disciples know that under any dispensation a few only will be saved.

Then the spirits were living beings or persons. These persons were Noah and his family. But, says the objecter, Noah was righteous. Turn to Heb. 11:7. "By faith Noah being warned of God, of things not seen as yet, moved with fear (Marg. being wary), prepared an Ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith. Now we see that he became heir of the righteousness which is of God (Is. 54: 17) he same as we become heirs of God and joint heirs with the Lord Jesus Christ.

Again (1 Pet. 4: 6). "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. Now we know that the wicked never can live according to God in the spirit; hence they must have been those seven persons who believed the preachings of Noah, and complied with the conditions of salvation, *i. e.* went into the Ark.

They were in prison. From the time that Noah began to herald the judgments of God coming on the world he was ridiculed and tormented by a wicked and gainsaying people, and became anxious for his deliverance from that prison of sin and folly and unbelief. And in conclusion let me say that the prison still exists and will to the end of time. Time would fail me to refer to numerous Scriptures bearing on the subject. Christ has finally completed the plans and made known to us the conditions of our eternal deliverance. The Gentile race who could only approach to the outer gate of the Temple, two hundred steps from the altar and leave their sacrifices there, are now assured that made nigh by the blood of Christ, our hearts are cheered with the words falling from the lips of the patriarchs and prophets. See Is. 42: 6: "And give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness of the prison house." (ch. 6: 1.) "The Spirit of the Lord God is upon me: because the Lord hath annointed me, to preach good tidings unto the meek, hath sent me to bind up the broken hearted, to proclaim *liberty to all the captives*, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God. (Mat. 4: 14): "That it might be fulfilled which was spoken of by the prophet Isaiah." (Lk. 2: 30): "Mine eyes have seen thy salvation, a light to lighten the Gentiles."

God grant that we may all comply with the conditions of life, faith in Christ, and so be finally saved, is my prayer. amen. N. C. MILLER.

The Lord is Good.

How good our Lord is to be so mindful of the children of men and to love them so freely after they had disobeyed and forfeited all right to life, and were doomed to lie down in the night of death, to sleep a perpetual sleep. God was so mindful, and loved us so freely as to give his only and well beloved Son to die, and open the way of life and immortality. Now he gives out the invitation to all the ends of the earth to come unto him that they may be saved from the wrath to come, and have eternal life. He gives the invitation to the weary and heavy laden, to come and learn of him to be meek and humble and they shall find rest to their souls. Yes, whoever will, may come and drink of the water of life freely.

How good he is to send his Holy Spirit into the world to call after us, and to incline our hearts to yield and accept the offered mercy; and to adopt us into his family and permit us to call him "Our Father."

Moreover he has told us to come to him as children to a parent, asking for things we need, and he has promised to answer. Praise the Lord for his goodness. He will never turn us empty away, nor fail to prove himself a friend at hand in every time of need, and never a God afar off, but nigh to them that put their trust in him. He gives strength and grace sufficient for every trial, not allowing us to be tempted above that we are able to bear, and when we are tempted makes a way for our escape.

How often, as we pass along through the trying scenes of earth, he meets us by the way and blesses, comforts, cheers. In how many ways he manifests his love, his watch-care over his dear children. He has promised to never leave nor forsake us, but to be with us even to the end of the world, and then save with an everlasting salvation, to ever be with him and meet the great family of God all at home. Abraham, Isaac and Jacob and all the faithful will be there, and we may share his glory, all at home in the City of our God. I long to be there. I expect to be there. I have passed through trials; I may have to pass through more; but he is able to keep me, and none is able to pluck me out of his hands. Brethren and sisters, I expect to meet many of you there too. Although we are living in perilous times, and I am expecting a "sifting time" before Jesus comes, yet fear not. Let us set our faces as a flint Zionward. Trust him as faithful in the future as he has been in the past. How much there is to stimulate us to faithfulness, to perseverance.

Now is the time for decision. No halting now; no looking back, but on, right on to victory. Life, life, eternal life is before us!

Poor sinner, will you live on, careless and unconcerned, notwithstanding all that has been done for you, in spite of all the love manifested in your behalf? God gave his dear Son for you. Jesus died for you. He pleads for and strives with you; and all the glories that are promised are for you if you will accept them. Do you believe? Will you not come?

MRS. J. W. FINN.

Beauties.

We love to see and contemplate beautiful objects. Whatever comes the nearest to our ideals of things and beings, impress us as especially beautiful. And when man rises in the full integrity of his nature, and firmly resolves to forsake the wrong, to cleave, only to the right, we love such men; and the better they live up to these principles, the more we love the good and admire the God-given endowments.

In nature everything pleases the eyes, and rejoices the hearts of men. The rich valleys, the fertile plains, the foliage of the forests, the mighty ancient hills, the fruits of the tropics, the pleasant gardens of the east, the flowery regions of the West, old caves, deep caverns, nature's wonderful retreats, the majestic splendor of the sea, and here and there, solemn and sublime sceneries, which for us to exclaim, beautiful, beautiful!

Now it is certain, that we all love these fading temporal things. But God through his blessed word offers us on easy terms a *world*, or an inheritance whose supreme loveliness and beauty, shall never, no *never* fade away. "He will give unto them that mourn, beauty for ashes," and at the end of time their "eyes shall see the King in his beauty." If worthy, "this mortal" shall enjoy the perfection of immortality. He will beautify the meek, with salvation. We may wear the unblemished bridal dress. Our feet shall press only pure gold in eternal carpets; peculiar crowns, shall adorn the brows of the wise and holy ones. The heavenly built and adorned mansions shall be your home. As the curse is lifted, the earth *shines* in a long forgotten beauty. "Instead of the thorn shall come up the firtree, and instead of the brier shall come up the myrtle-tree. *All the earth* shall be *filled* with the *glory* of God.,, Our eyes will always love to behold the miraculous beauty of that glory furnished realm.

Do we love God's own account of the world that is to come, enough to make the preparation, that will enable us to share in the Good; to know the True, and to enjoy the Beautiful in Christ's kingdom, through the on-coming ages of eternity?

Reader, may God give you strength to do this, and save you, is my prayer.

G. M. BUTTON.

One Faith.

I feel as if every Christian should rejoice in a full triumph over the spirit of anti-Christ which is so clamorous for the life and blood of the saints of God! We can concieve of no more than one Christian spirit among men. The New Testament speaks of only one Christianity; and of that are we all, who are of the true faith. Christianity is the great event of the world. "Now, if any man hath not the Spirit of Christ he is none of his." The Spirit is not the fruits of it, but the Spirit Christianity never bears vicious fruits. We neither gather grapes of thorns, or figs of thistles.

The fruits of the Spirit are a glorious classification of exalted virtues. "Now the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance." This shows the unity of the Christian faith. In it there is no divisibility, but a unity of one Lord and one faith. Christianity never slew a man by the sword, never engaged in slander against anyone; never unchristianized even one man because of his church title; never sneered, or mocked, or jeered because one had not the same pet hobby, or darling *ism* as another. It never hindered a good work, nor yet persecuted the faithful. Christianity *never persecuted!* Let Huss, Cranmer, Rogers and Latimer tell you if Christianity ever put a torch to one faggot to consume the sons of God!

It is not in the least difficult to tell what Christianity has done for the good of men. Christianity begins in love, centers in love, and ends in love.

"Glorious things of thee are spoken,
Zion, City of our God."

All earth - combined cannot overthrow the Christian Spirit, nor yet the Christian faith. "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill?....He that taketh up not a reproach against his neighbor."

Oh! let us have the *one true faith* which ever makes for peace; and in that kingdom we shall have crowns of glory, and of life!

J. A. NEWTON.

Verbal Philosophy

Every man's words and expressions have a peculiar value. To know exactly what a man means, you must know the vocabulary of the man,—his method of verbal measure. Some men and women are full of superlatives for every thing;—hence, as Lavater says—they have no measure for the great or small. Words, like money, are subject to discount; when used above or below the lexicon standard, the discount has to be made to reduce them to par. What is true of individuals is true of denominations. The same word is often employed by them respectively, in very different senses. The word *Elder* is used, by the Baptists, Presbyterians and Reformers, in a sense, each differing from the other. So of baptism and many other words, some of great doctrinal significance. The vocabulary of religious denominations must, therefore, be studied in order to understand their doctrines. "Words are but lackeys to sense, and will dance attendance without wages or compulsion."

Some persons are prone to censure; they find fault with everybody and every thing. They have carefully studied the law of abuse—its rhetoric—its adjectives, invectives and opprobriums. To listen to them, we should conclude that the world is all wrong.

Others there are who are prone to look at the sunny side—a word of praise to every one and of every thing. Now, to know what importance to attach to what is said by these respective classes, is to know their respective vocabularies. The study of Lexicons may give a man knowledge of words, but if he would know there use and application he must study men.—*Western Recorder.*

The Cry.

There is to accompany the proclamation, which is to be given with strength of voice, "Behold, the Lord God will come; .... behold, his reward is with him." Is. 40: 9, 10; 62: 6. 7, 11; Rev. 14: 6, 7; 22: 12.

The cry of mortality! "The voice said, Cry. And he said what shall I cry? All flesh is grass, and and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; but the word of our God shall stand forever. Is. 40: 6–11.

Our mortal race should be made to know and feel that naught of human form, beauty, glory, or goodliness, survives the withering blast of death; but like "the grass" and "the flower" of it in the burning furnace, "which to-day is, and to-morrow is cast into the oven." Matt. 6: 30. Man, physical and mental, perishes in death. And the only hope of future reward and future life is dependent upon the coming of the Lord Jesus Christ to judgment.

When men see their mortality, then they will desire and seek the immortality the gospel proffers them. When they are made to know that there is no future reward nor recompense without the coming of Jesus, then they will begin to pray for his return, and "love his appearing."

Let us "cry." Let us "cry aloud and spare not." Let us preach the mortality of man and the immortality in Christ. Peradventure some in the darkness may comprehend it and be saved.—*O. R. Fassett.*

A Pointed Sermon.

More than one hundred years ago, there graduated at Harvard University a man by the name of Grindoll Rawson, who subsequently settled in the ministry at Yarmouth, on Cape Cod. He used to preach very pointed sermons. Having heard that some of his parishioners were in the habit of making him the object of their mirth at a grog-shop, he one Sabbath preached a discourse from the text: "And I was the song of the drunkard." His remarks were of a very *moving* character, so much so that many of his hearers rose and left the house in the midst of the sermon. A short time afterward, the preacher delivered a discourse still more pointed than the first, from the text: "And they, being convicted out of their own consciousness "went out one by one." On this occasion no one ventured to retire from the assembly, but the guilty ones resigned themselves, with as good grace as possible, to the lash of their pastor.—*Memorial of Rawson Family.*

The Christian Life.

"'Too late, too late!' who has not said,
The post is out—the train has gone—
The time is fled—the debt not paid—
The aid not sought—the work not done.
Neglect makes up life's weary freight,
And then we cry, 'Too late, too late!'"

INVISIBLE CHRISTIANITY.—"I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine." True but brother Talk Well does not think so; he "talks well," and that answers his purpose. A few, more than doubt his honesty, but they must be uncharitable as he excels them in talking.

LET amusements fill up the chinks of your existence, not the great spaces thereof. Let your pleasures be taken as Daniel took his prayers—with his windows open; pleasures which need not cause a single blush on an ingenuous cheek.

REMEMBER that God is no curious or critical observer of the plain expressions that fall from His poor children when they are shut in their closets. It is not a flow of words, or studied notions, seraphic expressions, or elegant phrases in prayer which take the ear or delight the heart of God, or open the gate of glory, or bring down the best of blessings upon the soul; but faith, uprightness, holiness, heavenliness, spirituality, and brokenness of heart—these are the things in the saved man's experience that make a conquest upon God and turn most to the soul's account.

The *Congregationalist* has this good word suited for all Christian papers:—

"It is a delightful thought to us that probably every week some readers find a new interest in our columns, because they have just begun the new life in Christ Jesus. Welcome, blessbrother, to the fellowship of the dear ed gospel! Welcome to the life of faith, the walk with God, the heavenly service, the glorious reward! Walk in the spirit; pray without ceasing; in everything give thanks. Let the light shine upon you, and within you, and thus be yourself a light in the world."

We serve a just God, not a hard master. He puts upon us no more task than we can accomplish, but he expects us to do our work well. He gives us materials and tools, and expects us to use our material to the best advantage and to keep our tools in excellent order. He gives us his message to deliver to our perishing fellow-sinners. It does not please him if we give them something else instead of it. It does not please him if we mangle the message so that they cannot understand it, or tell it in such a tiresome way that they go to sleep instead of listening to it.

BELIEVE ONLY.—What had the women who touched the hem of our Lord's garment heard? Nothing of his kindness towards herself, but towards others, and upon this she believed. So a rope is but cast into the sea, to a multitude of drowning men, and all are bidden for their life to lay hold on the rope, that they may be saved. It were unreasonable and foolish curiosity for any of these poor men, commanded to hold fast the rope, to dispute whether did the man who cast down the rope intend and purpose to save me or not? and while my mind is perplexed on that point, I will not put out my finger to touch the rope. Fool! dispute not, but lay hold on the remedy.—*Rutherford.*

THE WONDERS OF PRAYER.—Abraham's servant prays—Rebekah appears. Jacob wrestles and prays, and prevails with Christ—Esau's mind is wonderfully turned from the revengeful purposes he had harbored for twenty years. Moses prays—Amalek is discomfited, Joshua prays—Achan is discoverd. Hannah prays—Samuel is born. David prays—Ahithophel hangs himself. Asa prays—a victory is gained. Jehoshaphat cries unto God—God turns away his foes. Isaiah and Hezekiah pray—one hundred and eighty-five thousand Assyrians are dead in twelve hours. Daniel prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahava—God answers. Nehemiah darts a prayer the king's heart is softened in a minute. Elijah prays—a drought of three years succeeds. Elijah prays—rain descends apace. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back. The church prays ardently—Peter is deliverd by an angel.—*Rev. J. Ryland.*

Have you truly repented? Many are sorry for their sins when their guilt is discovered. Many have sorrow when they see and feel the consequences of their sin. If those results did not follow they never would grieve on account of it; their love of sin would not be destroyed, they never would forsake it. Do you love the sin, and regret the evil it brings? This sorrow ends in remorse and despair. Think of him against whom you have sinned. How does God regard it? He says, "Do not this abominable thing which I hate." However pleasing to you, God hates it. It never can be reconciled to his holiness.

In this light how does it appear to you? How have you forgotten God? How have you trampled on his law, resisting his will? How have you spurned his goodness, disregarded his justice, defied his power, and insulted every attribute of his nature? In every sin, however pleasing, you will find the ultimate element to be, *hatred of God.* Do not shrink from considering this. See it in all its enormity. Can you be indifferent to its true character?

Think of the love of God in giving his Son to die for your sins. Think of the offers of his mercy, the calls of his word and Spirit; against all these you have sinned. Can you cherish or hide it in your heart? Do you not grieve that you have offended your heavenly Father? Do you not loathe sin, and loathe yourself as polluted and offensive in his sight? Then have you godly sorrow, repentance toward God. This is repentance unto life, as leads to and is followed by spiritual life. It will lead you to Christ.

You are conscious of the burden of guilt, and ask how can it be rer[illegible] what must I do to be saved? T[illegible] earnest inquiry the only and su[illegible] answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved." His blood cleanseth from sin. Bring your burdened heart to the cross with humble, hearty, full confession, renouncing all trust in yourself. "See all your sins on Jesus laid." Pray with all your heart, "God be merciful to me a sinner;" and as the publican went down to his house justified, so surely shall you be forgiven.—*Zion's Herald.*

Advent Christian Times.

CHICAGO, ... ILLINOIS

TUESDAY AFTERNOON, June 25, 1878.

A WRITER in the *Herald of Gospel Liberty*, depicting a death-bed scene, says the dying one saw and conversed with 'angels,' '*among whom were departed* relatives.' Won't the good brother tell us what these angels, at present, will be when they are resurrected? Will they turn *humans* again? And as the resurrection only makes us equal to angels in the point of deathlessness, would it be just as well, if the dead are already angels, to dispense with the 'rising again' of the dead? Undoubtedly. And to denial of the resurrection, in toto, the mass of immaterialists are tending.

FROM Old England comes a word of encouragement. Br. W. K. Colling writes from London: "The balance of the Postal Order you will please accept toward the expense of your removal to Chicago; upon which I congratulate you, being confident that much good will result therefrom, both to your office and the church."

Our brother is fully a believer in the doctrine of Paul: and although well-stricken in years, he is comforted beyond expression in prospect of the glory to be revealed at the coming of Jesus.

A PULPIT orator recently 'clinched' an argument for the immortality of the soul by setting forth 'the fact that the entire New Testament is based upon this belief.' This is simply equivalent to saying that the New Testament is 'based' upon the teachings of heathen philosophy. And if one may judge from evidence, this originally heathen doctrine is now the capstone as well as the foundation of the Christian system. This exaltation of philosophy over the great *fact* of revelation, as related to a future of life, the resurrection—were it not in most a sin of ignorance—would be little better than sacrilege. The assertion that the Scriptures assume the immortality of the soul is an assumption sorely in need of a few fig-leaves of argument to cover its illy-concealed nakedness.

THE progress of sectarianism seldom finds a better illustration than in the following anecdote from the *Spectator*. The reviewer calls it the sublimest flight of logical daring in the whole history of the church universal, is related of an old woman who formed one of a band of seceders who had come out from communion with another band of seceders, from one of the sections of the national church. The process of mutual separation did not stop even here, however, but the faithful remnant dwindled away till the old woman and her husband were left forming a dogmatic fellowship of their own.

"I suppose, Janet," said an intellectual Sadducee to the dame who thus sat in the Olympian solitude of Calvinism, "that you believe yourself and John to be now the only true members of Christ's Kirk." "Weel, mon," replied the intrepid theologian, "I'm nae so sure o' John!"

THE New York *Tribune* says:

We are somewhat inclined to believe that the Earl of Shaftesbury should be shut up as a person dangerous to invalids of weak nerves and morbid minds. This singular nobleman lately stated in Exeter Hall that he had consulted with several of the most eminent British geologists, and was fully authorized by these learned persons to state that England was but the lid of a dreadful well of fire; that there might at any time come a crumbling of the surface, which would convert the whole island into one huge volcano! His object in making these warm statements was undoubtedly the good one of startling everybody into repentance of their sins; but if he only succeeded in making a great many maniacs, we think that he had better have kept his volcano to himself.

—The man who conducts the minor editorial department of the *Tribune* evidently carries a bad conscience: about once a month, regularly, he pleads that nobody will say a word about the end of the world, or the judgment, or possible great physical convulsions, for fear somebody will go crazy. He is evidently of the class who want smoothe things, even if they must be indulged at the expense of the truth. What *is* he afraid of?

'HERMON church has lost a member. The heavenly host has one added.' So writes an enthusiastic immaterialist near the close of a lengthy obituary, which he closes by saying—'God grant to all readers of this so glorious a death!' The resurrection is not hinted at. It is considered of no account. The thought of it does not even intrude upon the mind. We recently carefully scanned more than one hundred successive obituaries in some half dozen orthodox papers, and found not one allusion to 'the hope and resurrection of the dead.' This is the legitimate fruit of the perversion of two or three passages like Phil. 1:21-25, making them teach a blissful, conscious state in death. The resurrection, which in the New Testament is a fundamental truth of the gospel, without which the scheme of salvation is a failure, has become literally a thing of no consequence. It would be well if every Christian church in the land could have posted in large letters in its place of worship, these words of Paul:

IF THE DEAD RISE NOT, THEN THEY THAT FELL ASLEEP IN CHRIST PERISHED WHEN THEY DIED!

Possibly the attention of some might be arrested, and the blasphemous neglect of a God-honored truth be to some extent remedied.

OUR CHICAGO OFFICE.

We are happy to announce to our friends that we have secured a neater, more commodious, and far more pleasantly situated office for the transaction of our business in Chicago.

Our Canal street office had become almost unendurable. A neighboring hotel (after we had leased our room, expecting the other rooms in the building would be occupied as offices) leased all the rooms around and above us, and all of the cooking department was located next door. The noise of dishes, pans, and *tongues* became quite intolerable. Mr. Swallow, proprietor of the Barnes House (which by the way is a good house to stop at), purchased our lease, and we have taken a room in Newhall and Stewarts' new building, No. 25 West Lake Street. We will welcome our friends as cordially as at the old quarters, and afford them a far pleasanter reception so far as room and resting place is concerned. We hope none of our friends visiting the city will fail to give us a call.

Rememember the place: one block north of the old office; corner Canal & Lake streets. Entrance 25 West Lake. Room 7.

EDITOR'S JOURNAL.

LEXINGTON, THURSDAY, May 23. After the heavy rain the sun shines today and all is beautiful. We have dried and cleaned our garments from wet and mud, and are ready for another drive, and all in good health. We came eleven miles to Port Sanilac. On arrival we found a good congregation waiting to hear the word. I spoke from Joel 2:28, 29, on the out-pouring of the Spirit. There was deep feeling on the part of many, which led us to hope for good in our efforts here. We hope to see some souls brought to Christ.

I find that Eld. Lyons, the Methodist pastor here, has been rather a reckless opponent, and has by his unwise course injured himself and people, and helped Br. Wright and the Advent church. Men have the right to reject our views of truth and put them down by fair argument if they can. But sooner or later they will find that lying, deception, and persecution are not the best means to kill Adventism. We give them fair warning that we shall not be cowed or crushed by popular wrath. Let them meet us with the word of God, before the people, and we will quietly abide the result.

Since I was here last week, both the Methodist and Congregationalist pastors have given countenance to a Mormon Elder, by attending his meeting with their members and giving him their sympathy because he advocates the immortality of the soul against the Adventists. With these professedly orthodox Christians, Mormonism is preferred to Adventism. Well, we are content. If they can support Mormonism, a well known imposture of the last days, we have nothing to say. The head of the Mormon Church, Joseph Smith, claimed that the ghost of John the Baptist ordained him to the priesthood of Aaron, and that the ghosts of the apostles, Peter, James and John, also ordained him to the Melchizedek priesthood. And so the two priesthoods were blended in one in the person of Smith, who was thereby authorized to organize a new church. Was there ever a greater delusion, or lie? Surely, Christian men following the word of God, cannot give countenance to such imposition and be blameless. And yet, to sustain the dogma of the immortality of the soul, and eternal misery, men will associate with Spiritism, and the advocates of immaterialism in all its forms, from the Papacy down to Mormonism. Such is human nature.

FRIDAY, May 24. We visited the sick, of which there are quite a number in the church at the present time. How sad for the benevolent mind to witness the sufferings of the sick. The cough, the fever, and complicated diseases of humanity fastening upon their victims, lingering in wretchedness, fills us with sympathy. No wonder that when God would describe to us the happy state of the good, in the future life, he should say there shall be no pain or sickness there.

We conversed with many and read the word of God to them, and made supplications in their behalf. But this is only a part of the duty that Christians owe to the sick. Care and good nursing to the weak and helpless is another part of our Christian and humane work. And more attention should be paid to the suffering in this direction. Are we doing our whole duty to the sick and helpless?

At night I spoke again to a good company of anxious ones. But we can have no fire in the new chapel, and the air being cold and damp, and as many of the people are sick, we shall close our meetings here on Sunday night.

Sanilac is a fishing point. Some eight or ten fishing boats, and about thirty men are engaged in the business. The best of their fish are trout and white fish. They are taken in gill nets, set in deep water about thirty miles from shore. I made a visit to the wharf this a. m. and saw what they call a "lift" of some eight hundred pounds, brought in last night. The fishermen make a fair living in this business. Most of these men are believers in, or friendly to the Advent faith, and they highly esteem Br. Wright. Their nets are always open to him to take out the best fish for his table. The scenes of Galilee, on the Lake shore of Gennesareth, eighteen hundred years ago, were brought fresh to my mind as I visited these fishermen on the shores of Lake Huron. The Savior visited and talked with the fishermen there, and preached from their boats, and chose from among them Peter, John, and others, and made them "fishers of men."

SATURDAY, May 25. We visited the County House, now kept by Br. Harris. The buildings put up under the direction of Br. Arnot, are arranged for the benefit of the paupers, and the convenience of those having the care of these unfortunate ones. They have an excellent farm connected with the house; and the whole concern is managed with wisdom and humanity. These poor people could not have more kind and attentive care than is given them by Br. and Sr. Harris. "The poor ye have always with you," said the Savior. Many of these have seen better days. Here they are left to many painful reflections. But there is no remedy. Some of them find comfort in the "blessed hope," which, when realized will blot out all distinctions of condition, and make us alike heirs of the kingdom of God.

I put up at night, with Mr. Arthur Clark, who has arranged for me to speak in Lexington. The door is opening here for a church, which will be organized in good time.

SUNDAY, May 26. Preached this a. m. in Port Sanilac to a good audience, on the subject of peace and Christian blessedness, from Is. 26:3. And this closed my labors with this dear people. I felt sad to leave them, but duties elsewhere require it. Br. Wright spoke to them at night. Their house will soon be finished, and under the labors of Br. W. they cannot fail to prosper.

Rode ten miles to our next appointment, at 3 p. m., on Lexington Ridge. I endeavored to show that the Advent was much nearer than most, even among believers in its proximity, were expecting. There is but one event, that with our views of prophecy, is to take place before the Lord's coming. Turkey, being king of the North, is to "come to his end, and none to help him." (Dan. 11:45.) Then Michael, or Christ, is to stand up in the resurrection, and his kingdom. (Dan. 12:1-3.) We look with intense interest to the movements of the nations in the East, as being connected with the advent of the Son of God. And so we watch and wait events, knowing our Lord's coming "is nigh, even at the door." Lk. 21:25, 31.)

At night I spoke from 1 John 3:8. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." I showed that the "seed of the woman shall bruise the serpent's head" (Gen. 3:15); and this would not be the perpetuation of his life, but its extinction, with the extinction of all evil beings, and sin and suffering also. At the close, a member of the Church of England asked me a question. He said: "Did I understand you to say that the Church of England taught the doctrine of eternal misery of the lost?" I replied that I did not. But the Church of England did hold that doctrine in her forty-two articles of faith, before 1552. But it was then left out, and is not now in her creed of thirty-nine articles. And lately, the highest court of the church has decided that endless pain is not a doctrine of the Church of England.

We rode to Lexington, six miles, in the darkness and storm, and found a shelter under the hospitable roof of Br. Arnot.

MONDAY, May 27. While at Br. Arnot's this a. m., my attention was called to a copy of the *Herald of Gospel Liberty*, which is now published in Dayton, Ohio, by the Christian Publishing Association, and edited by H. Y. Brush. It is the principal organ of the Christian denomination. It was originally started and published by Eld. Elias Smith, who with Eld. Abner Jones was the first to take the Christian name in New England, about sixty-five years ago. They came out from the Baptists with a view to come out from all creeds, and sectarian bodies. Eld. Smith was the chief scribe, and wrote much, and really started the first religious newspaper ever published, of which I have the first volumes, dating from 1808. Among the views that he advocated at that time, were the sleep of the dead, and the destruction of the wicked. These views were rejected by Eld. Jones, but they agreed to disagree, and so they continued to work on together. But the materialistic views of Mr. Smith made the most progress, and the great majority of the preachers and churches adopted his theory of life and death. I united with the denomination in 1824, and labored with them until I embraced the Advent faith with many others of the denomination. But after 1844, many turned back, and finally I was requested by them to withdraw from the Conference because of my views; a thing I did not before think to do. There has been two classes from the beginning among the "Christians;" one holding with Eld. Jones, to the immortality of the soul, and the conscious intermediate state and eternal misery. The other holding with Eld. Smith, the mortality of man, sleep of the dead and entire destruction of the wicked. When I united with them in New Bedford, Mass., about 1824, I took Eld. Jones' view of the subject, and was then prejudiced against what was called "annihilation," though a majority went that way. But now the great mass of the preachers and people of that sect have gone over to spiritualistic views. I know of no people more given up to the doctrine of the immortality of the soul, and the consciousness of the dead between death and the resurrection, with the doctrine of eternal misery, than they. Indeed, one writer in the *Herald* lately advocated the doctrine of preaching to the spirits in prison, now in hell, to save them. It would not take them long to get back to the mother church in the strides they are now making in that direction. I am glad I made my escape in time from this apostacy, and have, by the grace of God given up old prejudices, and the Platonic philosophy, relating to the true nature of man.

I spoke this evening on the *soul*, giving the Bible view to a good audience of the citizens of Lexington. The Episcopal minister was out. The interest is intense.

THE MODERN APOSTLES.

A correspondent of the Detroit *Tribune* says:

One of the leading laymen of the city of New York, a few days since, in presenting a memorial before the Committee on Boundaries, urged, as a reason for it being granted, that it was from the *heathen* city of New York. He said that there were 600,000 people in the eastern portion of the city, and that there were but 5,000 Methodists in it, and gave the committee to understand that other denominations were in about the same ratio—that the ratio of Christians to the population of the city is far less than it was years ago. This is a startling fact—one that may well suggest the inquiry: "What is the matter?" I suppose many answers could be given. Does it not result from the selfishness of wealth? I do not say that New York and Brooklyn are not generous, but in all of the churches I have tried to visit, the pew-holders must be accommodated whether anybody else is or not. The churches seem to be built for the *accommodation of the pew-holders*—not for the salvation of sinners. I went to hear Henry Ward Beecher—than whom as a preacher none stands higher on the American continent. That night his address was on the strike of the working men—and he approved them as combinations against capital. He spoke almost bitterly about the wickedness of capitalist and the crimes perpetrated by the holders of property, and cognate matters. But who could hear him? Persons went to his church early. Unless they had pews, they must wait in the vestibule or in the street, no matter where, but not in the church.* A *non*-pew-holder in Plymouth church—a professedly Christian church—seems to have no rights. He could not buy a pew nor rent a pew—what business had he then—except to wait until the rich pew-holders were seated. I visited Dr. Storr's church—the church of the Pilgrims—last Sunday. There I encountered the same scenes. Aged men and frail women, as well as stalwart men and strong women and strangers, who desired to hear Dr. Storrs, could not enter *that* church of Christ until the pew-holders had been seated. There some of us stood for more than half an hour at the door of a church of Christ and no offer of a seat. A similar scene met us at Talmage's at night. Although the audience did not seem quite so richly dressed as at either of the other churches alluded to we were kept waiting. May there not be some fault here? May not these facts, if they attach to most of the churches as I am told they do, account in part for the failure of the church of Christ in New York? I know their churches are fine ones, well carpeted, softly cushioned, their organs are large, grand-toned, well played, preludes, interludes and voluntaries—their congregations finely dressed, intelligent, and more or less fashionable—their alters and pulpits and platforms and galleries festooned with flowers—the preachers are popular, drawing and world-renowned; but what of these? Are they filling the mission of a Church of Christ? Have they not all lost their aggressive power? The pew-holder can be accommodated; the outside sinner can wait until the pew-holder is seated, and then, and not till then, can he be even admitted to the house of God. No wonder it is *a heathen city*. No wonder the number of professing Christians does not keep pace with the growth of the city. No wonder that the neglected and the non-pewholders cry out, "No man careth for our souls!"

—It may be urged that there are other places where the seats *are* free, and that the people could go to them if they wished. Very true. But the apostles placed themselves in such relations that the common people could get at them, and they in turn could reach the people. Has any minister with power to reach the masses any right to hedge himself in with pews and pew-holders? Is not this misimproving his talent? Should he not seek a place where all may have an equal chance to listen to whatever gracious words his Lord may give him? We think so. Let the pewholders have the ministers who can only command the pew-holders; and let those who have power to move the masses be consecrated to the service of the masses. Would that we might have a reform.

Saint Gregory the Great.

In our late numbers we have given brief notices of the engrafting of Popery on the church of Rome, and of some of the agents employed in this work. Its consummation was witnessed in the year 606, when the Emperor Phocas constituted Boniface III., the Head of the Church, and the Spiritual Ruler af the world. The powers assumed by this first supreme Pontiff, are the powers now claimed by Pius IX., as if they were his rightful inheritance. It may be well for the people of our country to read and know more of the spirit and character of this priestly government, whose leaders boast of fifty thousand majority in New York, and that they will at length rule America. The deep humiliation of their poor old Pope has not suspended their boarting.

Gregory "the Great" as papists call him, whom they have also made "*a saint*" war one of the prominent actors in the drama enacted at Rome, at the beginning of the seventh century. He was the bishop of Rome, and before Phocas usurped the imperial scepter, he wrote to the emperor, Mauritius, denouncing in the strongest terms, the assumption of pontificial authority by a bishop, as "vain," "execrable," "anti-Christian," "blasphemous," "infernal," and "diabolical." He wrote also to John, bishop of Constantinople, condemning the title of Universal Bishop in the terms just cited, as if he were appalled by the wickedness of his rival in aspiring to the honors of a pontiff. At the same time, Gregory was earnestly seeking these honors for himself, and to aid him in securing the prize, he invented the "fiction of the keys," by which Peter, as the story goes, transmitted the power of opening and shutting the kingdom of heaven to his successors.

This Gregory was a representative character—the type of ecclesiastical politicians of every age, formed after the model found among the prophets in the notable person of Balaam. Such men are worth studying. They reveal to us the moral qualities of human nature in its true colors. While denouncing the "execrable" ambition of his rival, priest John, in seeking the title of 'Universal bishop,' he says in one of his letters to Mauritius: "The care and principality of the whole church is committed to St. Peter," and of course it belonged to him as Peter's successor in the bishopric of Rome. "Do I, (he says) most religious sovereign, in this, plead my own cause? Do I vindicate a wrong done to myself, and not maintain the cause of almighty God, and of the Church Universal?—In another letter to this emperor, (Mauritius) he compliments him on his "pious zeal, solicitude and vigilance for the preservation of the Christian faith as the glory of his reign, a subject of joy, not to the pontiff only, but to all the world." In another, he offers the warmest expressions of gratitude for the "pious liberality and munificence of his imperial majesty," and after telling him how much the priests, the poor, the strangers, and all the faithful, are indebted to his paternal care, he says that "all should pray for the preservation of his life, that the Almighty may grant him a long and quiet reign, and that after his death, as a reward of his piety a happy race of his descendants may long flourish as sovereigns of the Roman empire."

Yet, no sooner did the same saint Gregory hear of the successful treason of Phocas and his barberous murder of Mauritius and his family, than he exclaims, like one in raptures, "Glory to God in the highest," and invokes heaven and earth to rejoice in the general triumph over the extermination of the royal family for whose long continued prosperity he had just been offering his tearful prayers.* This is not the worst—he writes to the ruffian Phocas in words of the basest flattery, canonizing his crimes as if they were virtues, and transforming the criminal into a second Messiah, who had come for the comfort and salvation of God's people. All this is his bribe to the usurper to secure the smiles and honors of his imperial favor.

Such was the bishop, who was to hold the keys of St. Peter, and aided efficiently in laying the foundation of Papalt yranny in the heart of Christendom.

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* Lachrymabile prece" is one of his expressions.

Have Mercy.

The fact that you invite your minister to the social board is evidence sufficient that you love and respect him, and let this suffice. Do not attempt to kill him with kindness, but leave him free to select such viands as he may desire. Remember that he has not the stomach of an ostrich with the power of a grist mill, that his body and brains are not made of whalebone or even hickory, but that he is somewhat like yourselves, subject to all the "shocks that flesh is heir to." Then as you love yourselves, have mercy on him, and heap not his plate even with the delicacies which you love most yourselves, for they may prove to him the horror of horrors. Something which you may regard as very nice may be to him a reminder of dismal visions and undescribable agonies—a universe in ruins with hope forever fled. His hair stands on end at the awful *salad* as it is tendered him; he is speechless but before he is aware of it this key to "the wreck of matter and the crash of worlds" is placed before him within smelling distance. No wonder the cold sweat is on his brow, and that his tongue cleaves to the roof of his mouth. A poor minister once remarked that he could endure toothache, tight boots, corns, yea even an empty purse, with comparative composure, but a lobster salad, the very smell of it was madness. He once liked it, but in an evil hour, while dining with one of his parishioners, partook of it too freely. For three months afterward in the pulpit and in the prayer meeting, he preached and prayed the terrors of the law with such awful seriousness that his people thought he was a little too doctrinal. He did not tell them that in the visions of the night he had been born, brought up and boiled alive as a lobster, with all the attendant feellings of a man. He felt himself man and lobster in two distinct natures, yet blended together. Since then he has lived on the plainest food, and whenever invited to dine, has privately requested the lady of the house not put anything that even looked like lobster on the table. No doubt an overloaded stomach has been the parent of many a gloomy sermon and dismal prayer. Have mercy then, good people all, and leave your minister to eat and drink as he may desire.—*Sel. by W. S.*

Departing and Being with Christ.

The following good illustration of the language of the apostle, expressing his desire to depart and be with Christ, is found in Gilfillan's work on the Sabbath, p. 450. It is given by Rev. John Jameson of Methven, Scotland. "A man," says Mr. Gilfillan, "at once of high genius the most saintly character, and the warmest, tenderest heart."

"For some time before his death, his mind on these occasions turneb frequently to the doctrne of the resurrection; and at one time, with the view perhaps of apologizing for this he sboke nearly as follows:—'My children, I never like to dwell long on the thought of death; *that* is a gloomy subject; my mind is always for bounding off to the bright morning of the resurrection, a morning so full of life, and peace, and joy. Ah! that is the morning which will vanquish death, and swallew up in perfect victory all the ill it has ever done to this poor heart of mine, by tearing asunder the finest ties which bound it to the earth and sending some of our fairest flowers to the dull, cold grave. Why should death, hold so many, all their days, in the bondage of its fear? What is it to die, but just to wink and be with Christ?' This thought seemed to dwell in his mind, and to yield him much enjoyment. When, not long before his death, a Christian friend spoke to him rather despondently of the long and weary ages that the body must lie in the grave, he replied in his usual hearty way, 'It is just as tomorrow morning; you never think the night is long when your sleep is sound.'"

This eminent minister could understand that, to the utterly unconscous, the period of time from death to the resurrection was as nothing; like a wink of the eye, or like the coming of the morning to one whose sleep is sound. It is evident that he saw no necessity for the modern spiritualistic view, that men go to their reward at death. His mind, like Paul's, was "for bounding off to the bright morning of the resurrection." Then the crown is to be given. "Henceforth [from the time the earthly course is finished] there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Neither the apostle, nor Mr. Jameson, looked to death for their rewardr but to the resurrection, which should give the victory over death. Yet those whose minds are filled with the idea that the real man escapes death wholly, may still contend that both held the now popular view.—*Ad. Review.*

Tendencies of Humanity

Canon Kingsley, the President of the Devonshire Association of Science, Literature and Art, this year in session at Bideford, England, in his opening address combatted the idea of a natural progress towards civilization and asserted that facts show that degradation in mankind was as easy and as common as progress.

You have only (he said) to leave civilized human beings to themselves for them to become savages, and the struggle of all wise and good men is to counteract that tendency in man to fall and not to rise. If I am asked for my facts on my side I answer, Facts! why we have hardly any facts which are not on that side. May God—for man will not—deliver us from the facts, they are so many. Are not all the philanthropists in the world working day and night to prevent the facts spreading and breeding by natural laws, and so ruining society? Go into any of our great cities and see what human beings become if left to themselves. Is not an average street Arab as very a savage as a Fijian, and far more of a savage than an Esquimaux? That is the natural tendency of man by the laws of his nature—not to become a Shakspeare, still less a Moses—but to become a dirty lying ruffian, like an average savage, and like alas! too many English men, and women, and childern. And I hold that if it were proven that men did begin in that low animal state then I must hold, in spite of all that has been said against my view that man never would have risen out of that state without some special influence—supernatural if you will (I am not afraid of the word) which has made him what he never could make himself—a moral and civilized and evenly a decently decent being. I heartily wish you would read what the Duke Argyll has said on this and other matters in his little book, "Primæval man." You will at least see why I couple moral and civilized. Because I attach a different meaning to civilization from that which most people, and I am sorry to say most phliosophers, now attach to it. They think too exclusively that civilization consists in mechanical appliances. Railroads and penny posts are now the great marks of civilization with some, just as billiard-rooms and the ballet are with others. But these are at best only the tools of civilization, and may become hereafter the tools of barbarism. Do not be startled. The civilization of a people is as independent of its steam engines and its ironwork as it is of the cut of its clothes, or even of its wearing any clothes at all. Civilization is not of the outer but of the inner man. The old Hebrew patriarchs were—according to the records—more civilized men than an average Parisian. Homer's heroes, as they stand in the Iliad and Odyssey, a thousand years, before the Christian era, with very few clothes indeed on when their armor was off, were more civilized men than their so-called descendants of the Greek Empire a thousand years after the Christians era. Civilization, I say, is within a man, and from within a man; and railroads no more make civilized men than billiard-tables do. They may use both; but they might be just as civilized if the two arts of steam and billiards had never been discovered.

Spurgeon and the Damned.

From a sermon by this great London preacher, having the caption "Regeneration," and preached from the text, "Except a man be born again, he cannot see the kingdom of God," I have culled the following sentences on lost souls:—

"The damned are lost forever, they cannot be born again; they go on cursing, ever being cursed; ever fighting against God, and ever being trampled beneath his feet; they go on ever mocking, ever rebelling, and ever being tortured with the whips of conscience, because they are ever sinning. They cannot be regenerated, because *they are dead!*"

With reference to the above, it is preached of men who are *dead*, and not of the last-day punishment. But how men can be *dead*, and yet at the same time be performing the actions of living men, in the way described by Spurgeon, is a wonder, since the second death is death both of body and soul. That passage in 23d Eohesians, and one or two others, need not be quoted; for their distortion, as explained by Calvinists, will appear to many who will carefully study the text. Further on, in the same discourse, Mr. S. makes remarks concerning "Baptismal Regeneration," which may be easily adapted to his own language as above. Says he:—

"Ah! *that doctrine* [of baptismal regeneration] *only needs to be stated to sensible men, and they will at once reject it.* Gentlemen who are fond of a filagree religion, and like ornament and show; gentlemen of the high Beau Brummel school, will very likely prefer this religion, because *they have cultivated their taste at the expense of their brain*, and have forgotton that *what is not consistent with the sound judgment of a man, cannot be consistent with the word of God.*"

I think if Mr. Spurgeon would only look at these two sentences together, and think calmly of what he says of Dante and his "*Il inferno*" in the same sermon, he would be more chaste in his remarks on the lost, and would not assert that he seemed as if he had been in hell.—*W. Kellaway, in Crisis.*

"Berean" Christians are not as numerous as they should be; those who, when they hear a discourse from the pulpit, "search the Scriptures daily, whether these thngs are so," even when it is an apostle who has preached. Indeed, testing sermons by the Bible has so far gone out of fashion, that, in many churches, hardly a Bible is now to be found in all the pews! We were not a little pleased, therefore, the other evening, at the exercises of a certain "Conference meeting" in one of our city churches. A popular preacher from a distance, on the preceding Sunday, had delivered certain novel views to a crowded audience, and the sentiments uttered had been favorably recieved by not a few. But the "Bereans" had been at work with their Bibles, during the three intervening days, and the prayermeeting night brought out the result. One of the brethren opened a battery of heavy artillery on the preacher's position, from the word of God; several others unlimbered similar guns, and brought them to bear; and soon a connonade along the whole line swept away the last vestige of the alleged erroneous impression of the popular sermonizer. The truth was vindicated, Christian liberty had asserted itself; the Scriptures had been elevated to their true rank, above the dicta of human authority and human applause, and the church meeting had proved a happy balance to the pulpit. We commend afresh the Berean example?

Why should you not, my dear brother, live hourly in the power of full faith? Are there *degrees in justification?* Can God see the blood and yet see the sins it has washed away? There may be, indeed, differences of *apprehension* of the work of Christ; but is there any difference in the actual security of any who are standing under the sprinkled blood? *If you trust in Christ*, are you any less truly saved than the failing Peter, the prudent James, or the loving Apostle John? Do you expect to be *more* than saved? Are you any *less* than safe now that you trust in Jesus? I pray you to honor the testimony of Jesus so much, as to confess, even in the midst of your weakness, his strength and power; remembering that, though you be poor indeed, yet are you partakers of the riches of him in whom all fulness dwells.

Is it better to have such faith once only, and that not until the hour of death,—or to live all your life in the sanctifying power of it? *Which honors Jesus the most?* Let a dying Scotch saint answer you

As he lay on his sick bed, filled with joy and peace in the known and realized presence of his Savior, a dear friend entered and said to him with much concern,—"I trust you have a glimpse of the glory now, my brother?"

I'll hae' nane o'your glimpses noo that I'm dying," was the energetic reply, "*since that I've been having a full look at Christ thae forty years past.*"

A young man under deep concern for his soul after long seeking, apparently in vain, complained to a friend that he did not know what the reason was why he did not find peace. This friend replied, "I can't tell you, but if you ask the Lord, he will." He accepted the advice, and on retiring for the night, asked the Lord to show him the difficulty. He believed in Christ, was willing to do anything, but found no peace. He fell asleep and dreamed. He thought he saw at a little distance a dense smoke rising, and went forward to ascertain from whence it came. He found it rose from a deep gulf of fire. He stepped to the edge of the precipice to look, and the crumbling edge on which he stood gave way and he fell toward the fiery billows below. He caught a bush which grew from the side of the precipice and his fall was stayed. There he hung with no way of escape. He looked up and thought Christ stood and looked on him. He cried, "O, Jesus help me." He replied, "then let go the bush." To do that seemed to him to be death: he hesitated, but looked and cried again, and received the same answer. And the third time he cried and Jesus said, "then let go the bush." He did it; and began to rise to the embrace of that Savior. He *trusted.* The lesson was perfect, he was saved. Then trust all to Christ. He saves.—*From a Tract by the Am. Millennial Association.*

Good, kind, true, holy words dropped in conversation may be little thought of, but they are like seeds of flower or fruitful tree falling by the wayside, borne by some bird afar, haply thereafter to fringe with beauty some barren mountain-side, or to make glad some lonely wilderness.

Beware of evil thoughts. They have done great mischief in the world. Bad thoughts come first, bad words follow, and bad deeds finish the progress. Watch against them. Strive against them. Pray against them. They prepare the way for the enemy of the souls.

Bad thought 's a thief; he acts his part;
Creeps through the window of the heart;
And if he once his way can win,
He lets a hundred robbers in.

EDITORIAL GLEANINGS.

The church at Montreal has had two accessions lately. Br. Chadwick has preached for them some of late. The cause is in health.——Br. Adrian has accepted an invitation to labor with the Iowa A. C. Conference. He will probably travel with the tent. See appointments. His address will be Cascade, Iowa. Those who wish meetings cannot apply too soon.

The Times.

ABROAD.

- - - According to the report recently presented in the Reichstag at Berlin 35,000 000 thalers will be required for the purposed establishment of the German navy, in addition to the 8,000,000 which already have been voted. For completing the ships now constructing, and to build new ones, 20,188 230 thalers will be needed for frigates; 6, 000,360 thalers for corvetts, and 370,800 thalers for avisos. The acquisition of some new naval stations abroad is also urged as an imperative necessity. The establishment, as proposed, should be complete in the year 1877.

- - - A Madras correspondent of the London *Times* sends to that Journal an account of the recent terrible hurricane. He says, "As well as can be known, it appears that thirty ships in all have been wrecked. Of these sixteen are visible. The *disjecta membra* line the shore. Two country ships struck the pier nearer the shore doing little damage, as they grounded at the same time, and they now hang out against the pier as if they were discharging cargo at a wharf. Not one will ever be got off—at least experience makes us judge so. It is not known how many lives were lost, for their is no register of native crews, and it is therefore impossible to say how many are missing. The number must be great. Eighteen Europeans are known to be lost; there may be others. Of the European survivors twenty-five or twenty-six are in the hospital grievously wounded by spars and the like.

"While we write, the news has come in that the storm has been very severe inland. A telegram from Vellore says the town is wrecked, and that 400 persons lie dead under the ruins, or have been carried away by the floods. We hope this is an exaggeration

"Madras itself is like a city that has been whipped. Trees lie every where about the roads. The native theaters of immense size are blown down. The ruins of poor native houses stare us in the face on all sides. There has been very little loss of life, although great loss of property.

Poetry.

The Old Man in the Stylish Church.

Well, wife, I've been to church to-day—been to a stylish one,—
And, seein' you can't go from home, I'll tell you what was done;
You would have been surprised to see what I saw there to-day;
The sisters were fixed up so fine they hardly bowed to pray.

I had on these coarse clothes of mine—not much the worse for wear—
But, then, they knew I wasn't one they called a millionaire;
So they led the old man to a seat, away back by the door;
'Twas bookless and uncushioned; a reserved seat for the poor."

Pretty soon in came a stranger, with gold ring and clothing fine;
They led him to a cushioned seat far in advance of mine;
I thought that wan't exactly right to seat him up so near,
When he was young, and I was old and very hard to hear.

But, then, there's no accountin' for what some people do;
The finest clothing now-a-days, oft gets the finest pew.
But when we reach the blessed home all undefiled by sin,
We'll see wealth beggin' at the gate while poverty goes in.

I could not hear the sermon, I sat so far away,
So, through the hours of service, I could only "watch and pray;"
Watch the doin's of the Christians sitting near me 'round about;
Pray that God would make them pure within as they were pure without.

While I sat there, lookin' all around upon the rich and great,
I kept thinkin' of the rich man and the beggar at his gate;
How, by all but dogs forsaken, the poor beggar's form grew cold,
And the angels bore his spirit to the mansions built of gold.

How, at last the rich man perished, and his spirit took its flight
From the purple and fine linnen to the home of endless night;
There he learned, as he stood gazin' at the beggar in the sky,
"It isn't all of life to live, nor all of death to die."

I doubt not there were wealthy sires in that religious fold
Who went up from their dwellings like the Pharisee of old;
Then returned home from their worship with a head uplifted high,
To spurn the hungry from their door with nought to satisfy.

Out, out, with such professions; they are doin' more to-day
To stop the weary sinner from the gospel's shinin' way
Than all the books of infidels; than all that has been tried
Since Christ was born in Bethlehem—since Christ was crucified.

How simple are the works of God, and yet how very grand—
The shells in ocean caverns—the flowers upon the land—
He gilds the clouds of evenin' with the gold light from his throne,
Not for the rich man only, but for the poor alone.

Then why should man look down on man, because of lack of gold?
Why seat him in the poorest pew because his clothes are old?
A heart with nobler motives—a heart that God has blest—
May be beatin' heaven's music 'neath that faded coat and vest.

I'm old—I may be childish—but I love simplicity;
I love to see it shinin' in a Christian piety;
Jesus told us in his sermons, in Judea's mountains wild,
He that wants to go to heaven must be like a little child.

Our heads are growing gray, dear wife—our hearts are beatin' slow—
In a little while the Master will call for us to go;
When we reach the pearly gateways, and look in with joyful eyes,
We'll see no stylish worship in the temple of the skies.

—*J. H. Yates.*

—A friend of ours tells us that in a popular Chicago church, he has actually been treated differently at different times according to the clothes he wore. A new and fashionable suit would secure him an excellent seat; while a rusty or work-day dress would secure a back seat. He once saw a poorly dressed man waved back by the usher, with the remark that the house was full, while scores of "genteel" people were afterwards politely and comfortably seated.—Ed. Times.

Communications.

Biographical Notice of Edward Waite.

Editor Times: Would you read some stirring and edifying sermons from the pen of one of the ablest of English divines, who holds to the Scripture doctrine of destruction? Send for the *Hawley Road Pulpit.* The sermon tracts are printed by Messrs. Warren, Hall & Co., 88 Camden Road, N. W. London, and cost one penny each. "No. 3," is entitled as follows: "Twenty year's teaching at St. Paul's chapel, Hawley Road, Kentish town." The substance of two discourses delivered March 17, 1872, by Rev. Edward White. On p. 8, the third section of the tract opens with an interesting biographical sketch, as follows:

"We now reach a subject where our divergence from ordinary opinion begins. The not far from universal teaching in the churches of Christendom for many ages has been that man's nature consists of a mortal body, and an immortal soul. It has been held that man's moral instincts teach him that his spiritual part survives dissolution, and goes forward for judgment, and it is further held that the Revelation of God deals with man in judgment as an undying intelligence, made in the image of God's eternity, and destined to an endless existence. Thirty-two years ago I picked up, by accident, a book in a Holborn bookstall,[1] written in 1817, by an Anglican layman, a Mr. James Fontaine, and dedicated to Bishop Herbert Marsh, in which it was stoutly maintained that this mode of regarding human nature has no solid foundation in nature or revelation; but, on the contrary, that the Bible, which never once from Genesis to Revelation speaks of man as an immortal being since the fall, teaches that sin brought the sentence of destruction of both body and soul upon man, from which he can be delivered only by the redemption in Christ. I had then never before heard of the doctrine of Conditional Immortality, and was at first revolted by it as contrary at once to my own prepossessions, and to the general faith of Christendom. I determined, however, to study the question with the utmost care, and soon found that in almost every generation there had existed advocates of it, including Archbishop Whately in our own century. Irenaeus, the scholar of Polycarp, the disciple of St. John, distinctly teaches the doctrine of literal death by sin, and eternal life in Christ only, and I found also that both in Europe and America, there are many in modern times who held it for the truth. Irenaeus was but one remove from the Apostles of Christ; and he thus writes in his second book against Heresies, ch. 64: "For life is not from us ourselves, or from our nature, but it is given or bestowed according to the grace of God; and therefore he who preserves this gift of life and returns thanks to him who bestows it, he shall receive length of days for ever and ever: but he who rejects it, and proves unthankful to his Maker for creating him, and will not know who bestows it, he deprives himself of the gift of duration to all eternity. And therefore the Lord speaks thus of such unthankful persons: 'If you have not been thankful in that which is least, who will commit much to you? intimating thereby unto us, that they who are unthankful to him with respect to this short transitory life, which is his gift—the effect of his bounty—shall be most justly deprived of length of days in the world to come.'"

"Further study and protracted inquiry revealed the strength on critical and theological grounds, of this doctrine—too often disguised under the one-sided form of a revolt against the tenet of eternal misery. After seven years of incessant labor in examination of the question, I was compelled to settle down to the belief that this indeed was the truth of God; and a truth so great that the main endeavors of a life-time might well be devoted to its promulgation, at whatever cost of personal suffering or professional advancement. I remember on one splendid starlight night, when the whole import of this enterprise, and the glory of this truth, seemed to burst upon my view, vowing to God, that if he would spare my life I would willingly endure all things if he would permit me to have a share in making this truth, if it were a truth, or its falsehood, if it were a falsehood, known among men. I now look back through these many years of labor and sorrow and joy, with thankfulness to the result. When we first opened this church for the purpose of preaching and teaching in London, there were but two or three persons who promised to assist me in the enterprise. But we can say to-day that partly through our conjoint endeavors, and partly through those of many other faithful laborers, all England now knows, at least of the idea of Conditional Immortality in Christ, and there is scarcely a missionary station upon earth where men have not at least set thinking upon its Scriptural evidence."

"The ground on which we have gone is that the orthodox rule of interpretation requires us to take the main current of language in all historic and legislative writings of Scripture in its literal sense, and that this acknowledged principle requires us to believe that when Scripture speaks of sinners perishing, it signifies the same thing as when it speaks of the heavens perishing; or the bread of this world perishing; that is, being organically 'destroyed,' and 'brought to nought.' And by the same rule we have taught that the eternal life, promised to believers only, signifies that they alone will 'live forever.'

'If ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live.' We have taught that as God gave himself the name of Jehovah, or The Being,—He who is,—because only eternal being is real, so they only are said to live, who will live forever; while natural brute beasts (and men who are like them) made to be taken and destroyed, shall utterly perish in their own mortality. (2 Pet. ch. 2.) 'The world passeth away and the dust thereof, but he that doeth the will of God abideth forever.' This truth we we have maintained on this spot for twenty years, and now 'great is the company of the publishers' of it in every land; and we thank God for it."

When I think of the hordes of egotistical politicians, and so-called philosophers, who parade their labors in large volumes of "Recollections," etc., who have not even maintained the wholesome secular truth with anything like consistency or honor, and contrast their self-laudatory tomes with the simple biographical chapter which this man presents, (after the manner of Paul,) my contempt for the former rises to the temperature of scorn; and I pray that I may be thought worthy, one day, to enter upon an eternal home, even an heavenly, with the humble Christian missionary.

The writings of Rev. Mr. White command the highest eucomiums, from the most accomplished Christian critics. Witness the following from the *Evangelical Magazine*, on Mr. White's *Mystery of Growth.* "For instruction, for suggestiveness, for originality of treatment, and for occasional felicity of style, these discourses have few equals in modern literature."

After recently reading Mr. White's little book entitled "*On Some of the Minor Moralities of Life,*" I asked a friend, and one of the most appreciative scholars in this city (Dr. David Wooster, Superintending Surgeon of the Marine Hospital) to listen while I re-read aloud the essay entitled "On certain occasions for silence." And from that nothing would do, but we must enjoy the whole book together, in alternate recitals. Dean Alford, than whom there was no higher authority in all England, said of this work: "We confess to have taken great delight in the reading—we hope in the digesting—of this pleasant little book. There is a sparkle of real humor, a dry light, in the style. Mr. White is one of our choicest thinkers."

To quote from the index of his *Minor Moralities* is enough to excite one's appetite:

"On the duty of returning borrowed articles."
"On simplicity and affectation; on the natural history of the minx and the swell."
"On the love of flowers."
"On punctuality."
"On the duty of delivering kind messages."
"On keeping secrets."
"On ventilating houses and churches." [This last I especially commend in case anyone has read the pointless advice conveyed in the flabby English of Dio Lewis.]
"On defiance of the weather when we ought to go out."
"On some acts of wasting time."
"On reading too much."
"On the duty of sometimes hearing your children's lessons."
"On attention to the festive element in life."
"On fireside amenities, or thoroughness in home affection."

I hope I have not trespassed too much upon your limits for space in these quotations. All the goodly literature that is being built up by men of the true doctrine deserves our notice and proportionately our support. And I can speak from a full heart in respectfully advising your readers to consult the writings Edward White, the incumbrant of St. Paul's Church; Hawley Road, London.

C.

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[1] For copious extracts from Fontaine see p.[illegible] and on of David Wardlaw Scott's "God Misunderstood."

The Ten Tribes of Israel.

These tribes revolted from David's kingdom under the leadership of Jeroboam, in the reign of Rehoboam, son of Solomon: Jeroboam centered his kingdom in Samaria, which kingdom, was distinguished by the names Israel, Ephraim or Samaria. Jeroboam built Shechem, in Mount Ephraim and dwelt therein, and went out from thence, and built Penuel. (1 Ki. 12: 25.) He reared two Calves, one in Bethel the other in Dan. (vv. 28 29), which led to great sin, and proved their ruin.

After the usual vicissitudes, of kingdoms, for the space of about 150 years, from the revolt, came Shalmanerer, King of Assyria, and carried Israel into Assyria, and placed them in Halah, in Harbor, by the river Gozan: and in the cities of the Medes. (1 Ki. 17: 3, 6.)

It is quite an essential thing in the theory of the "future age" to have these ten tribes "*lost.*" The words, "The *lost* ten tribes" occurs in many books, and sermons. They are—nobody knows where! I have seen a book called, *The Star in the West,* which finds them in the aborigines of this continent. Mr. Wilson finds them in the Anglo-Saxons. They are heard from in remote Africa and China, etc. Thence, they must be returned to their own land.

There are vague speculations. We may say more. If they are not certainly false: they are very uncertain.

But the fact is these tribes were not lost: and the wonder is, that the fact has been overlooked by any. Let us look into this matter. In the first place, they could not have been allowed to go outside of the Assyrian dominion. Second. Left to themselves, migration would have been problemitical. Third. They were located in the cities of the Medes, which cities, it is no wise likely were in the outskirts, of the kingdom, affording an easy escape, if they had the mind for it. These localities, were not very remote, from Judah itself. Gidion fought the Medes (Jud. 6: 7.) Moses fled to their land from Egypt. Darius and Cyrus came from there. One can soon satisfy himself of the impracticability of an emigration by them by reading Dan. 2: 38; 1 Chron. 36: 23. Nebuchadnezer possessed these tribes in his reign: "Israel is a scattered sheep. The lions have drawn him away. First the king of Assyria hath devoured him, and last, this Nebuchadnezar, king of Babylon, hath broken his bones." (Jer. 50: 17.) Isaiah speaking of this calamity, says: "The Assyrian before, and the Philistines behind; and they shall draw Israel with open mouth." (ch. 9: 12.) That the king of Babylon had them in his costody, is beyond question. (Jer. 50: 17.)

The prophecies, restore *Israel,* as Judah *from Babylon.* "And I will bring Israel again to his habitation: and he shall feed on carmel." (Jer. 50: 19.) But when was this to be? "In those days, and at that time." This is not satisfactory: What days and what time? *When Babylon shall be destroyed,* and when the captivity shall be released. (Jer. 50: 18, 24–31.)

This form of words is used by all the prophets, and always was meant to apply to the times of the end of the seventy years. Joel is definite. "Behold! *in those days and in that time, when I shall bring again the captivity of Judah, and Jerusalem.*" (ch. 3: 1.)

Now if we will allow the book of Joel the coherence, that we allow to modern authors, we will accept of those days, and that time—and the captivity according to the intention of the author. He has previously spoken of terrible calamities upon his people embracing every variety of distress, with overthrow and captivity. For a nation is come up, upon my land, strong, and without number; whose teeth are the teeth of a lion, and he hath the cheek teeth, of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare; and cast it away." Joel 1: 6, 7.) Here is captivity, and doubtless this is the captivity referred to as above. But the great trouble in most minds, is to make this reading of Joel, and the other prophets harmonise with the existing fact, that we are living in a later time by thousands of years, and that the gathering of all nations into the valley of Jehoshaphat, has not occurred yet, and that great battle has not been fought yet, notwithstanding these things were set down to be at the end of the Jews' captivity in Babylon. Isaiah says the Assyrian should be destroyed at the end of the captivity. (ch. 10: 12, 25, 26; Jer. 25: 12, 15, 33; Ezk. 29: 8; Obd. 18: 21; Mic. 4: 13; Zeph. 3: 8; Hag. 2: 5–7.) As to the time when, see Zech. 9: 13–16. In Isaiah last chapter and last verse, this work of judgment is supposed to be done.

To resume the testimony of Israel's return. "The children of Israel, and the children of Judah, *were oppressed together, and all that took them held them fast.* They refused to let them go." Could they leave for parts unknown under such circumstances? "They held them fast!" "But their Redeemer is strong. He will give rest to the land, and disquiet the inhabitants of Babylon." (Jer. 50: 33.) This "rest" is at the time of Babylon's disquietude. At this time Israel and Judah go up, if they choose: Babylon goes down, whether she will or not. One other text. "In *those days* and at that time, saith the Lord, the children of Israel and the children of Judah together, going and weeping. Would not such a case in our day be very like a farce? to see a procession of rich Jews, or poor ones, on foot, tramping for Jerusalem, weeping as they go, and "asking the way." Such a necessity could never occur. Any one can see, that the circumstances of these times and those, are very unlike, The names of nations, and means of transportation and such like are all peculiar to that time, the time when they were captives, poor, dependent, despised.

The Jews at this time, are in condition in all their circumstances altogether unlike those signified by the prophets, not being *slaves* any where. If they were to be restored to their land it would not be, and could not be as the prophets described—"to go weeping," or "on swift beasts," or on the "shoulders of Philistines," nor "asking the way to Zion," or in "ships of Tarshish," or on a "highway" constructed from the capital of Assyria to Jerusalem for their accommodation, when it would accommodate no Jew, because there are none there. To restore the Jews of this time, would be the *third instance,* not the second. Isaiah says, "The Lord will set his hand the *second time,* to recover the remnant of his people, which shall be left, from Assyria" and other nations. The "*second* time" from the captivity of Egypt. (Is. 10: 11–16.) The futurists rely most or all upon Is. 11. But it will not answer. "*Second time,*" is fatal to their interpretation.

The Septuagent was translated into the Greek by seventy-two learned elders—six taken from each tribe. How could this have been, except the ten tribes had been numerously represented after the captivity.

B. Matthias.

"Only a Little While."

Oh! how much there is in this short sentence—"Only a little while!" Then he that is to come will come and will not tarry. And with him will come that glorious retinue of holy angels, who now shout Hosannah to the Son of David. Also that holy city that shall rest upon the earth throughout the endless cycles of eternity. Within whose walls no ingruity shall enter. None but hallowed feet shall walk its golden streets. No polluted mind can ever pass its pearly gates. No thought save that of purity can dwell within its beautiful realm, while one perpetual day sheds its glorious radiance over all its inhabitants. The world redeemed from sin becomes the blissful home of the "blessed of the Father." "Only a-ttle while," and "whether we sleep r wake," we shall see the earth open ts scores of sepulchres, see it cast out ts dead, see them change from dust to uman forms. The wind breathes upon hem and they live. Oh! miracle of niracles! And their number is countess. Count the sands of the sea shore and the leaves of the forest, and the number is far inferior to this great and nighty army.

As I gaze in wrapt admiration upon this great and mighty host, I behold earth's honored ones, kings, and nobles, warriors and statesmen, with rich and poor, bond and free, all summoned to the bar of God. "Only a little while" and the great decision will be rendered. The just will inherit eternal life. The sinner will enter an eternal tomb.

"Only a little while" until all the ransomed will sing praises forevermore, having left the vale of mortality far behind. Then we can look back and cry, "O grave where is thy victory! O death where is thy sting!" "Only a little while" and all pain will be forever banished. No aching void will reign in any breast. Trials and troubles will be o'er and this whole universe, uncontaminated, wrapt in eternal wedlock with God and the Lamb. Yes only a little while and all these things will be. Short is the time, indeed, to warn a wicked world that eternity is at hand!

Who is ready for the eventful crisis? Christian are *you* ready to grasp the hand of Abraham, ready to lean upon the breast of Jesus, ready to walk the streets of New Jerusalem? Father, are you prepared to share eternity with those loved ones now in the land of the enemy, "who in a little while" will be bright jewels in glory? Mother, are you ready to be united to that little cherub who was wrenched from your arms by the cruel hands of death? Are you waiting with it to be clothed with immortality. Brother, sister, are *you* journeying on the road to endless life, to a home with all the redeemed?

I hear many voices exclaiming, yea and amen. O children of the Father. There is work for you, momentous work, and "only a little while" in which to labor. Then let us labor earnestly during the expiring moments of this "little while."

M. D. Peavy.

Our Warfare.

War terms are used to illustrate the Christian's various work. There being a necessary variety of armament for use on the field of battle we shall do well to study the illustration. In so doing we shall have our attention called to the variety of gifts in the church which is often overlooked. Take the call for enlistment. Those who do enlist are loyal to the government that calls them as volunteers, and are subject to obey orders, and take their proper place, but not all the same position. Some are qualified to train the troops to know how to handle the different pieces of armament. We see the engineer with his instrument for laying out the ground; the workmen throwing up entrenchments; the generals in proper place to supervise the whole; the cavalry with weapons of offence and defence, while the footmen have their appropriate equipments for the day of battle. The heavy artillery have accouterments and engines different from all the rest. From the highest officer to the privates in the ranks, each man in his appropriate position insures harmony in action and drives the enemy. The honors and benefits of victory belong to every loyal subject that took part in the effort. The men that laid out the works, those who dug in the ground, they who cast the bullets and balls, were all helpers. And after the battle, the surgeons and their helpers caring for their wounded, and the nurses in hospitals making bandages and scraping lint are entitled to a share in the honors of war according to their position, skill and efficiency.

A variety of work and workers is necessary. For any one man to put on the whole of "Uncle Sam's" armament at once—he could not carry it. Neither is it expected that any man shall put on the whole of God's armor at once. There is variety in work, and positions and weapons of defence and warfare. Some act as pickets, and are furnished for picket duty. Another is corporal or a sergeant. Others fill more or less responsible positions. If all are loyal and work faithfully in their sphere, everything will be harmonious in any church. But when we undertake to occupy a higher position than we can fill, then is trouble at once. There is more trouble arising from contention by some for their supposed rights and honors due them from among the causes. Suppose we should suddenly reverse some positions in time of war and put the general in charge of the hospital and the woman who had occupied these should take the field and saddle. What confusion would result! The excellent nurse cannot guide her horse, wield her sword or speak loud enough to be heard. She has got out of her place. So the general sewing bandages, scraping lint, and washing sore limbs, makes the soldier wish that the good woman that cared for them so efficiently and tenderly, were back again, and the general were once more on his horse, and that the experiment of putting the nurse at the head of the army was at an end.

We shall find that God always sets such at work as can do the work he sets them about.

Hiram Munger.

Fence In Your Fields.

It is of little use to plow, plant, and sow, if the field is not enclosed. Though the seed may take root and grow, there are plenty of cattle and swine always prowling around to destroy the crop. There are some men that run over a large amount of land, they say, to cultivate it. Their farms are not fenced, or half cultivated. The result is, what they sow and plant is destroyed. In the harvest time they have no crop.

So it has been with us, to a great extent, as a people for the last few years. Many fields have been broken up, the seed sown and then left for destruction. No church organized, no one to look after the lambs or the sheep. They are left to scatter, while the minister hastens to another section, puts in the gospel plow, breaks up a new field, and leaves *it*, also, without a fence or any one to watch it. This is all wrong. One acre of land well tilled and fenced is worth more than ten, half taken care of. Every one will admire the well cultivated "patch," while they will look on the other with disgust.

I was glad to see Br. Field's article in the Times on disorganizers. It is *time* to speak plain on this subject. We need order. We have been imposed upon altogether too much. I am glad to see the brethren waking up to the subject of organizing Conferences and churches. If we succeed in spreading the gospel, we must have order and system. Where a field is opened, organize a church, set then to work, appoint proper officers, and proper men to look after the interests of the cause. Let there be "elders and "deacons" as in the apostolic church. If it was right to have churches in Paul's time, and elders and deacons, it is right to have them now. We need pastors as well as evangelists; men who will look after the flock. May the Lord help us to be a united people, working together as one man to build up the cause of truth.

M. R. Miles.

They who are the fullest of faith and richest in good works make the least sound; when their hearts and lives, like the face of Moses, shine brightly with grace and holiness, they do not, they will not know it. They consider their greatest light and lustre is but a reflection from the Father of lights, and therefore they have no reason to boast at all of borrowed goods.—*Swinnock.*

Our Young Folks.

A Hint to Boys.

Richard is a boy of sixteen, or thereabouts, and a week ago he came to the city to find something to do. He is strong, active, intelligent, willing to work, and a Christian. But last evening when he came into the room it was evident that he and his cigar had but just parted company.

"Why, Richard, do you smoke?" was asked, in surprise.

"Well, yes, occasionally; not much, though—only about two cigars a day," he stammeringly replied.

When he was urged to give up the practice he said that he would give a great deal if he had never begun it, but he had smoked ever since he was twelve years old, and it seemed as if he could not stop now. He had begun it in play, and never thought but he should be able to stop when he wished to; but a few weeks before he had tried, and found that it was not so easy as he had imagined. Think of it once—only sixteen, and already bound by fetters that are so hard to break. To say nothing of the expense, which he can ill afford, if he keeps on as he has begun, what chance has he of ever getting out of this bondage into a free manhood? If his will is so feeble now, what will it be in the years to come? And all those other boys whom we see going about the streets with pipes and cigars in their mouths—the time will surely come when they will deeply regret that they had ever begun the practice. We never knew an old tobacco user who could say he was glad he begun to smoke or chew. The only safe rule is never to touch such things. If you never begin, you will never have to stop.

In some places the boys are forming societies called Anti-Tobacco Leagues, pledging themselves to abstain from its use and to try to influence others to do likewise. To forward this movement, Miss Julia Coleman, 139 Park avenue, Brooklyn, has issued a little pamphlet giving full particulars and directions for organizing and carrying on these societies, which, with a pledge-book, will be sent to any one enclosing his address with ten cents.

Bonnie Christie.

Two boys were in a school-room alone together, when some fire-works, contrary to the master's express prohibition, exploded. The one boy denied it; the other, Bonnie Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When the boys got alone again—

"Why didn't you deny it?" asked the real delinquent.

"Because there were only we two, and one of us must then have lied," said Bonnie.

"Then why not say I did it?"

"Because you said you didn't, and I would spare the liar."

The boy's heart melted—Bonnie's moral gallantry subdued him.

When school resumed, the young rogue marched up to the master's desk and said, "Please, sir, I can't bear to be a liar—I let off the squibs," and burst into tears.

The Master's eyes glistened on the self-accuser, and the unmerited punishment he had inflicted on his schoolmate smote his conscience. Before the whole school, hand in hand with the culprit, as if they two were paired in the confession, the master walked down to where young Christie sat, and said aloud with some emotion: "Bonnie—Bonnie, lad—he and I beg your pardon—we are both to blame!"

The school was hushed and still, as older schools are apt to be when anything true and noble is being done—so still they might have heard Bonnie's big-boy tear drop proudly on his pocket-book, as he sat enjoying the moral triumph which subdued himself as well as the rest; and when, for want of something else to say, he gently cried, "Master forever!" the glorious shout of the scholars filled the old man's eyes with something behind his spectacles, which made him wipe them before he resumed his chair!—*The Dayspring*

Fish.

"While living at Durham," says Dr. Warwick, "I took a walk one evening in Lord Stamford's park. On reaching a pond in which fish were kept ready for use, I observed a fine pike of some six pounds weight. At my approach he darted away like an arrow. In his hurry, he knocked his head against an iron hook fixed in a post in the water, fracturing his skull, and injuring the nerve optic on one side of his head. He appeared to suffer terrible pain; he plunged into the mud, floundered hither and thither, and at last, leaping out of the water, fell on the bank. On examination, a portion of the brain was seen protruding through the fractured skull.

This I carefully restored to its place, making use of a small silver toothpick to raise the splinters of broken bone. The fish remained quiet during the operation; when it was over, he plunged into the pond. At first, his sufferings appeared to be relieved; but in the course of a few minutes he began rushing right and left, untill he again leaped out of the water.

I called the keeper, and with his assistance applied a bandage to the fracture. That done, we restored him to the pond, and left him to his fate. Next morning, as soon as I reached the water's edge, the pike swam to meet me quite close to the bank, and laid his head upon my feet. I thought this an extraordinary proceeding. Without further delay I examined the wound, and found it was healing nicely. I then strolled for some time by the side of the pond. The fish swam after me, following my steps, and turning as I turned.

The following day, I brought a few young friends with me to see the fish. He swam towards me as before. Little by little he became so tame as to come to my whistle and eat out of my hand. With other persons, on the contrary, he continued as shy and wild as ever.

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Advent Christian Times.

CHICAGO, - - - - - - ILLINOIS.

TUESDAY AFTERNOON, JUNE 25, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

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TERMS: { Two Dollars a Year. One Dollar for Six Months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh ... "; his personal reign and the saint's inheritance in the earth renewed, the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil: the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

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Address all communications to JOSHUA V. HIMES, 25 West Lake St., Chicago, Ill.

Our P. O. Address.

All letters for this office should be directed to 25 West Lake st, Chicago, Ill.

Don't send them to Norwood Park. Send to Chicago, as directed above.

Besides the Melodeon referred to in the Advertisement, another of the $150 style has been placed in our hands for sale for the benefit of the office. It can be had at a bargain if taken soon.

We will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.35, post-paid. The Jubilee Hymns, full gilt, stamped, post-paid, $1.

We have none of the music *Comfort in Affliction*. A lot is promised us soon.

We have none of Whitmore on Immortality, in paper covers: but a new edition is nearly ready.

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This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

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Obituary.

FADDEN. Died at New Auburn, Sibley Co., Minn. April 6, 1872, of Consumption, Margaret, wife o James Fadden: aged 48 years.

Sr. Fadden embraced the hope of a soon-coming Savior about twenty years ago, under the labors of Brn. Himes and Orrock in the Stone Settlement, town of Stanbridge, C. E. Calmly she fell asleep, trusting in the promise of our Savior that he would come again and raise his own dear sleeping ones and give them eternal life. E. BACON.

Notices, Etc.

Notice.

I am compelled to give notice to those dear brethren in Wis. who expect me to be with them in a few weeks, that I shall not be able to attend my appointments.

ISAAC ADRIAN.

Manchester, June 18, 1872.

Any of the brethren desiring my services, anywhere within the region of my new home, can secure them, by calling upon or addressing me at Edinboro, Erie Co. Pa. J. A. NEWTON.

The Kansas Mission Tent.

We the undersigned, desiring as soon as possible to raise means to procure a tent for the Kansas Advent Christian Association, pledge ourselves to pay into the treasury for such purpose the several sums set opposite our names, as soon as the amount of the three hundred dollars shall be pledged.

Previously acknowledged	$ 1 17
R H McCulloch	1 00
J M Barber	1 00
Henry Haines	5 00
G Harwood	25 00
J C Smith	1 00
H. Smith	1 00
N B Smith	1 00
J C Smith	1 00

PAYMENTS.

G S Harwood, $20. T. BOSLEY, Sec'y.
Crisis please copy.

Direct all pledges to H. J. Munson, Girard, Crawford Co. Kas.

All money should be sent to the Treasurer, Warder Dunbar, Baro, Cherokee Co. Kas.

Dear Brothers and Sisters, at home and abroad, we need help. May the Lord move upon the hearts of his dear children that they contribute to this good cause, remembering it is good to lend to the Lord.

Your brother in Christ, H. J. MUNSON.

Special Notice—Minnesota.

To all who are anxious to know about the tent meetings in Minnesota, I would say, that I am anxiously waiting for those who subscribed for the new tent to pay their subscriptions, and then we could tell where and when tent meetings could be held. I would make this my last call upon all who have not paid, to do so at once, that the cause in our State may not suffer on the account of our neglect to do what we promised to do a year ago.

The tent is ordered, but it cannot be obtained for use until it is paid for. Come, Brethren, let this hint be sufficient. Do not subject me to the task of writing each one individually. GEO. W. MILLER,
Millersburg, Minn.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.
2. Write *names of places* and *dates* VERY *plainly*.
3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Johnson's Grove, June 30, 3 o'clock, p. m.
L. H. DAVIS.

Amboy, June 30.
Tampico, July 1.
Yorktown Cor., eve. July 2 and 3.
At or near Mineral, as the friends may arrange, July 4. We hope to see the brethren and sisters from all the region round about at this meeting.
C. C. MARSTON.

There will be a Basket Meeting held in the Advent Christian Chapel at Genoa, DeKalb Co., July 4. Hours of service, 10: 30 a. m. and 2 p. m. Eld. J. V. Himes of Chicago, and others will be present to preach the word. Brethren and sisters in Christ, and friends in all this region are invited to come up to this meeting. Come one, come all! It will continue over the Sabbath, the Lord willing. In behalf of the Church,
E. H. BURINGTON.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and ample provisions for all who desire to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a general rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the tented grove for the Lord and his glorious cause. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. B. Mabey, L. H. Davis, W. McCulloch, F. Burr, D. S. Clark.

FOURTH OF JULY.

Brethren, friends, and all interested in the cause of Christ, in Neponset District, Northern Illinois Conference, are urgently invited to meet with the church in Oneida, on Thursday, July 4, and reorganize the Quarterly Meeting in this District.

The church has proposed the following services: Wednesday, 7½ p. m., prayer-meeting. Thursday, 9½ a. m., love feast; preaching 10½ a. m; after this service the reorganization to be attended to, arranging for afternoon and evening service in the morning.

If there is not room enough in the house in which we worship to accommodate all who come, the Lord has furnished a good big "out doors," and will doubtless give us the use of it. Come, then, with hearts on fire; be in earnest in the matter, and the Lord will bless.

Can you spend the Fourth to better advantage? All will be welcome.
In behalf of the church, L. F. COLE.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.
Traveling brethren invited to call.
S. B. MABEY.

Milroy, 11 a. m., and 8 p. m., Sabbath, June 30.
Galva, 8 p. m., June 29, as Br. Runquist may arrange.
Afton, July 7, 11 a. m., and 4 p. m.
Squaw Grove, 10½ a. m., July 14.
C. W. SMITH.

Ionia, 10½ a. m., June 23, and every alternate Sabbath.
S. H. near Br. C. Ryner's 10½ a. m. June 30.
S. H. near Br. Jonas Smith's 4 p. m. same day, and once in two weeks until further notice.
M. McCULLOCK.

IOWA.

There will be a Basket Meeting on the Fourth of July, in a grove near Young's Mills, where we held one last year, five miles east of Corydon, Wayne Co. It is expected that a number will be baptised at this meeting. Friends of truth, let us have a grand rally on that day arround the banner of the Lord.

Corydon, last Sunday in June,
S. K. GIBSON.

There will be a Basket Grove Meeting held in Pilot Grove, five miles south-east of Dexter, and five miles south-west of Earlham. Preaching by D. S. Clark of Amboy, Ill.
M. B. HUBBELL.

P. S.—The meeting to commence on July 6, at 11 a. m., and 3 p. m.; and on Sunday at 11 a. m., and at 3 p. m.

Manchester, June 30.
Cascade, eve., July 6, and over Sunday.
From thence to Iron Hill, and so on to Clinton Co. Brethren there can write to me at Cascade, care of D. A. Dickinson. I will visit churches through the Conference before commencing the campaign with the tent. I. ADRIAN.
By D. A. Dickinson.

WISCONSIN.

Cross Plains, 11 a. m. Sunday June 16. Sabbath School at 10 a. m.
Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.
Wingville, 3 p. m. June 23.
Will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

White S. H. in Burnham Valley, LaCrosse Co., Saturday evening, June 29, at which time the Lord's Supper will be administered. Let there be a grand rally of the brethren and sisters in W. Salem, Burns, LaCrosse, and the region around. If Eld. Hough could arrange to be with us at this meeting it would gladden our hearts very much.
June 30, at 10 1-2 a. m. at the Methodist Church in Burns and so on every two weeks.
June 30, in the evening at Music Hall, W. Salem, and so on every two weeks.
RUTH M. ROWELL.

There will be a Tent Meeting at Mifflin, Iowa Co., Wis. commencing Friday evening, June 28, holding as long as interest may demand. Eld. Wm. Sheldon will be present to preach the word. As this is a new field let there be a general rally of the friends of the truth from the different churches around. Come from Fenimore, Wingville, Arena, Helena and elsewhere. Come to work for God and the perishing.
PHILO HITCHCOCK.

MINNESOTA.

Freedom, Waseca Co., Converse S. H. 8 p. m. July 6, 10½ a. m. July 7.—Meet me at Jaynesville Station, July 6, at 2 p. m.
Medo, Blue Earth Co., Goodwin S. H., 2½ and 7½ p. m. July 7.
Shelbyville, Grove Meeting near Brown S. H., Wednesday 10 1-2 a. m., and 2 1-2 p. m., July 10.
Kasota S. H., 8 p. m. Friday, July 12.
Owatonna, Fitzsimmons S. H., Sat. eve., and Sunday, July 13-14.
—Meet me at Owatonna Station 10 1-2 a. m. July 12. S. C. WELLCOME.

July 7, at the Baptist Church, Money Creek Valley, Winona Co.
RUTH M. ROWELL.

In accordance with a vote of our State Conference a State Campmeeting will be held in the beautiful grove called "Cheatham's Grove," in Utica, Winona Co., commencing Thursday, June 27, and holding over the ensuing Sunday, and as much longer as deemed practicable. The ground is well fitted up for meetings, with permanent stands and seats; also a good well of water and other conveniences for those wishing to camp on the ground.

Brethren and sisters of the Advent faith throughout Minnesota, to you a special appeal is made to come out to this feast of tabernacles and work for God. Come from every quarter; come with hearts burning with the love of God, to work for the salvation of perishing souls. The signs portend the speedy coming of the Master. Shall we not improve these general gatherings, as God requires us to do, to his glory, to our own growth in grace, and for the salvation of others?

Come Christians of every name, and unite with us in the worship of God for a few days in the tented grove.

Brethren and sisters in the ministry, all who can come, at home or abroad, you are invited to come and help sound the glorious message of a soon-coming King. Come endued with power from on high, with an unction from the holy One; with words that burn, that will reach the hearts of the perishing.

☞ Those coming to tarry on the ground will please come prepared with bedding and provisions (and tents if they have them.) We expect to procure a large building erected by the Methodists, on the ground, and also have the Bethel tent if possible, so that all can be accommodated if they have their bedding and provisions.

Arrangements will be made with the R. R. companies for half-fare tickets from all points where the friends notify ME THIS MONTH that they will attend our meeting. S. C. WELLCOME, Sec'y.

NEW YORK.

The A. C. Church of Honeoye, Ontario Co., N. Y., will hold its third Q. M. Saturday and Sunday, July 13, and 14. Sr. E. S. Jennings and others are expected to be present. Brethren and sisters in the region are cordially invited.
For the Church,
H. H. BROWN, O. B. BROWN.

Advertisements.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 9, Range 3, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $800, or more.

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

The Record. A first class, illustrated, practical magazine. Unique and desirable. Volume I will commence in June. $2 a year. THE TIMES and *Record* one year for $3.
H. V. Reed, Publisher, 9 South Canal St. Chicago.

The Estey Organ. Any person wishing to procure a splendid, new, Estey Organ or *Melodeon*, of the $160 pattern, at a great bargain, can learn particulars by addressing this office.

The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

When & How; or a collection of the more recent facts and ideas upon raising healthy children By D. Newcomb, *M. D.*

A strong, common-sense, and hence valuable work. Sent by mail, post paid, $3. For sale at this office.

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VOL. IX.—NO. 47. CHICAGO, JULY 2, 18 WHOLE NO. 4.30

Advent Christian Times.

JOSHUA V. HIMES, ... EDITOR

TUESDAY AFTERNOON, July 2, 1872.

The Restitution of All Things.

[Continued.]

Here then is a great principle of interpretation in use among all mankind. It is that all documents and terms relating to human conduct as affected by law are only to be interpreted in their primary sense. A secondary sense may be more usual and more proper *elsewhere, but not here.* Poetry and the drama, the literature of passion, imagination, and feeling, may use these terms differently, but their use is not to affect in the smallest degree *the interpretation of a law.* Here we take our stand. Here we are on sure and steady ground. The terms we have been discussing are the terms of the *divine law*; the jurisprudence we have been discussing is *God's jurisprudence.* We only claim that God's penalty for crime against God's law should be interpreted in analogy with all law. It would be an outrage upon human law to interpret its sanction in some figurative and secondary sense; but that God's jurisprudence should be interpreted in this way, his awful penalty of sin explained by the tropes of poetry and the hyberbole of grief, is an outrage of a graver kind, because mixed up with a higher destiny and the Great Judge of the Universe. On this principle, then, we set aside *every secondary sense* from the terms relative to future punishment. *On this principle we accept their primary as here their only possible sense,* and on this principle the theories of Augustine and Origen fall together—the theory that inflicts eternal misery on man, and the theory that brings him back through a death to sin to holiness and happiness.

If any justification of this principle were required it is readily found. The primary sense is *one unchanging sense,* universally understood by every reasonable being of every stage of civilization and every variety of religious belief. The secondary sense is various, changing, differently regarded by different minds. Thus death in its primary sense is always one and the same. Down from its first example and enunciation to the present day it has preserved this sense unbroken and unchanged, and is understood alike by the savage and the civilized, by the ignorant and learned, by the degraded and the sensitive mind. But when we come to the secondary sense all this is changed. There are several secondary senses! These secondary senses are ever varying with the opinions and circumstances of men! Some of these secondary senses are absolutely unintelligible to multitudes of minds, as those of little children, persons of blunted moral feeling, and savages, who yet were all intended to be affected by the terms used!

In order to show the uncertainty which arises the moment we leave the primary sense of these terms and try to fix on their proper secondary sense, we will just show how one of the most important of these terms, Death, is regarded by two opposing schools, who both insist on the propriety of taking it in a secondary meaning. *The Augustinian* fixes upon a sense, and interprets the word as signifying "death to all holy feeling," "death to all happiuess"—*i. e.,* miserv and moral corruption! But this is not its only secondary sense. *The Universalist* claims it in another! With him it is "death to sin," a process resulting in happiness! Who is to decide which of these is right? Scripture simply calls it death. If the Augustinian tells us that it is a punishment, and is therefore to be taken in an evil sense, the Universalist will reply that punishment is at least as often inflicted for the correction of the criminal as in vengeance, and that it is therefore at least as probable that it is here to be taken in a good sense. If the Augustinian will remind us that pain accompanies the death mentioned in Scripture, and that it is therefore evil, the Universalist will reply that pain and anguish also accompany the process of repentance and recovery, and that his view is therefore probable. If the Augustinian will urge that sin is of an infinite demerit, and should consequently receive infinite punishment, the Universalist will set in opposition that love of God which is much more certainly infinite, that compassion of His which is boundless, that yearning which the Creator feels for the work of his own hands, and will argue hence with an infinitely greater force that he who brought back blood stained David, and the sinful woman, and Saul the persecutor, will in the vast *Æonial* period bring back Balaam, and Judas, and Demas, and even the Archangel, now dark, but once a son of the morning. In a contest such as this it were indeed difficult to decide. The adoption of the primary sense puts all such contests to an end. It removes dispute by removing ambiguity. It is essential to all law, most of all to the law of God. The graver the penalty for disobedience the greater the necessity for certainty.

As it is in all legal documents absolutely, so it is to nearly the same extent in *Historical composition.* A secondary sense is all but banished from its terms. When we read of Lord William Russel losing his life through a prosecution instigated by the Court we never dream of its meaning his becoming very unhappy, losing his "well-being" from the cessation of Court favor. Or when we read of the loss of such a number of lives in such a battle we never dream that twenty thousand men on one side became very unhappy at some national calamity, and and that ten thousand men on the other side in generous sympathy also became unhappy at sight of their foemen's tears. Such interpretations of mens writings are simply ridiculous. Yet such are the interpretations which learned theologians, and right reverend bishops, and long robed preachers put upon writings which, while we rejoice to know them to be divine, are also as purely human as the writings of Coke or Lyttleton, of Macaulay or Hume.

For Scripture, while it gives us in its wonderful variety specimens of composition from the sublimest poetry to the baldest prose, is pre-eminently the code of Divine law, the history of God's dealings with man. To insist that in writings of this kind the primary sense of words is to be abandoned and the secondary figurative sense substituted is just as absurd, as unreasonable, as inadmissable, as to interpret the language of Coke or Hume by the tropes of the highest poetry. When God gravely and solemnly tells us how he will deal with us in the future world for our conduct in this we are not only justified but we are imperatively compelled to take his solemn words explanatory of our future condition *in their primary sense.* So interpreted "Life" is "animal existence;" and death is 'the loss of animal exhistence;' and so interpreted away fly in to the cloud sall those secondary senses which writers, from Tertullian, and Origen, and Augustine, to Messrs. Grant and Jukes, and Angus, have been putting on them with such pertinacity and assurance that the Christian world has all but universally believed that the sense universally attached to these expressions in common language of mankind is never attached to them in the most awfully solemn documentsthat ever a ddressed their teaching to the human ear. But this we need not suppose, we cannot suppose. Addressed to human ears, to man's highest hopes and his profoundest fears, these terms have the sense commenly attached to them by those to whom they are addressed. God does not describe the awful penalties of violated law under the figures of poetry.

That the wicked will come to an end and cease to exist in hell we have thus seen to be the direct teaching of Scripture in what we have called its legal terms. We now proceed to support this view by its *illustrations.* These are very numerous, present the subject in every variety of aspect, and are every one of them harmonious with the rest. We will compare them with the illustrations selected by men who held every variety of opinion as to the future of man, from the Augustinian who gives to the wicked an endless life in anguish, to the Epicurean who holds that there is nq future life for any man at all. We have no hesitation in saying that the illustrations of Scripture, so varied, so numerous, so harmonious, *are byt hemselves* sufficient to decide this great question in our favor. They overthrow alike the theory of eternal misery and of universal restoration. *It may be remarked that the apvocates of these opposite errors are wonderfully chary in their references to this leading feature of Scripture.*

We find in the old Testament the following illustrations of future punishment;—The wicked shall be dashed in pieces like a potter's vessel; they shall be like the beasts that perish, like the untimely fruit of a woman, like a whirlwind that passeth away, like a waterless garden scorched by an Eastern sun, like garments consumed by the moth; they shall be silent in darkness, like a lamp put out, like a dream which flies away. The wicked shall consume like the fat of lambs in the fire, consume like smoke, melt like wax, burn like tow, consume like thorns, vanish away like exhausted waters.

The illustrations of the New Testament are of the same character. The end of the wicked is there compared to fish cast away to corruption, to a house thrown down to its foundations, to the destruction of the old world by water and that of the Sodomites by fire, to the death and destruction of natural brute beasts. They shall be like wood cast into quenchless flames, like chaff burnt up, like tares consumed, like a dry branch reduced to ashes.

Such are the illustrations of Scripture. These are the images which God has selected from the world that is open to our inspection, in order to let us know what shall happen to the ungodly hereafter. We have no hesitation in saying that they are, one and all, irreconcilable with both Augustine's and Origen's theories of hell. *If it was true,* which both these theories insist on, *that the wicked never cease to exist, these illustrations would be every one of them unsuitable and false.* The wicked would *not* be, according to either theory, like beasts that perish, or a whirlwind that passeth away, or garments consumed by the moth. They would not consume like the fat of lambs in the fire, or consume into, smoke or melt like wax. They would *not* be like wood cast into quenchless flames, or like chaff burnt up, or like tares consumed, or like a dry branch reduced to ashes. All these lose their form, substance, and organization, and become as though they had never been, which the wicked never do according to either the theory of their eternal misery or their ultimate restoration. The illustrations of Scripture are therefore *fatal to both views alike.* Every one of its images points, not to the preservation [illegible] being in any state whether good or [illegible] but to the utter blotting out of existence and being and identity.

Let us now compare these illustration of Scripture with those of ordinary writers, and see if the comparison does not fully bear out our view. We will first examine the images which writers who hold the theory of eternal misery select as suitable to illustrate this theory. We will take our exammples from the writings of the Christian fathers Augustine and Tertullian, both of them men of great power of mind and force of language. Is it not most significant that these men, perfectly familiar with the illustrations of Scripture, turn away from them as unsuitable to their purpose, and select with much pains, from a survey of nature as it was understood by them, a series of illustrations not only absent from Scripture but of *a nature diametrically opposed to those of Scripture!* According to Tertullian the wicked will be like *mountains which burn but are not consumed*; like a body struck by lightning whose *organization is uninjured* and itself *not reduced to ashes.* According to Augustine the wicked will be like *worms that exist is hot springs*; like *salamanders which are not destroyed* in the fire; like *diamonds* which are *indestructible* in scorching heat; like *Vesuvius and Etna, which burn but do not consume.* These are not the illustrations of Scripture, they contradict those of Scripture. According to Scripture the wicked will *not* be like salamanders, and boiling-water worms and burning mountains of Tertullian and Augustine .They will, on the contrary, be destroyed, consume away, be reduced to ashes, as the fat of lambs, or the dry wood and thorns.

We have thus seen what kind of illustrations the advocates of eternal life in pain select as suitable to their theory. We will now draw attention to the fact that the avocates of this view, when off their guard, and desirous to express clearly their sentiments *by showing what the wicked are not like, constantly contradict the very illustrations which Scripture has selected to show what they are like. God has not made us,* says the Christian Father Athenagoras, *like beasts to perish*; and Mr. James Grant repeats the Father's renunciation of a Scriptual illustration in still more emphatic terms, by telling us that from the idea that the wicked should become like beasts that perish his *"very soul turns away with abhorrence!"* ("Religious Tendencies," 1. 132). The celebrated author of "The Night Thoughts," one of the great masters of the English tongue, rejects disdainfully another of the illustrations of Scripture:—

> "To toil, and eat,
> *Then make our bed in darkness,"*

is his'description for that state of nonexistence of the wicked against which he directs a great amount of poetry but no logic.

We have here seen how the advocates of eternal evil unconsciously contradict the illustrations of Scrpture. We will now show how men held the Epicurean notion of the utter extinction of being at death, or who wished to describe this Epicurean idea, have used the very same illustrations which Scripture uses for the destruction of the wicked after judgement. Thus one illustration of Scripture is that the wicked "shall *consume like smoke."* This we are told in the Phædo of Plato (par. xiv.) was the *usual illustration* used by Epicurean theorists to express their idea. It vanished, according to them, *"like a breath of wind or smoke."* Accordingly we find the Epicurean poet Lucretius using this very illustration:—

> "As the smoke disperses into the air,
> So believe that the soul also is dissolved."

The ending of the wicked *"in darkness" or "night"* is another illustration in common use in Scripture; it is the illustration which Titus uses in his address to his soldiers when he speaks of "souls that wear away in and with their distempered bodies, *on which comes a subterranean night to dissolve them to nothing*;" and is also the very image which that consummate master of language, our own Tennyson, uses to express the same idea:—

> "'Twere best at once to sink to peace,
> Like birds the charming serpent draws,
> To drop head-foremost in the jaws
> *Of vacant darkness and to cease."*

The comparison of the destruction of the wicked to a dream or vision that flies away is also an illustration of Scripture. We find the very same illustration used by Homer in one of those moods of his when he abandoned the Platonic idea of the immortality of the soul for the Epicurean idea of its dissolution:—

> "Like fleeting vision passed the soul away."

Once more we will find in one of the Apocryphal books that the most usual illustrations of Scripture of the end of the wicked were the very ones used by Epicurean theorists:—"We are born of nothing," they said, "and after this we shall be as if we had not been; *for the breath in our nostrils is smoke,* and speech a spark to move our hearts, which, being put out, our body shall be ashes, and our spirits shall be poured abroad as soft air, and our *life shall pass away as the trace of a cloud,* and shall be dispersed as a mist, which is driven away by the beams of the sun. *For our time is as the passing of a shadow* (Wisdom 2. 2-5). *(To be continued.)*

Communications.

A Letter to P. G. Bowman.

Open thy mouth and I will fill it, saith the Lord. Where the Spirit of the Lord is, there is liberty. *Liberty* to speak the truth in the love of it,—to hate and abhor lying or evil in all its *protean* phrases; *Liberty* to practice all the Lord commands, to live soberly, righteously and godly,—to love our enemies, to forgive one another and to do good to those who hate us. *Liberty* to preach the gospel that Paul preached, liberty to expose all the fallacies of pseudo-teachers or theologasters; liberty to preach the unsearchable riches of Jesus Christ showing, there is no future life out of Christ,—that the second advent of Christ is the hope of the Christian, with all the culminating glory, honor, and immortality of the redeemed, on the new earth under the whole heavens, *where the saints will reign with Christ eternally, and be like him.*

Alas! alas! Behold pseudo-*orthodoxy*, Protestant orthodoxy of every sect and creed, for upwards of three centuries, denouncing Catholicism, and claiming its own creed as divine—and its teachers, doctors of divinity! The Pope is always right, *infallible!* and each sect never in the wrong. Hear the language of Dr. Lees (of England):

Sectarian divinity: "Its dogmas are all stereotyped, and its prophets all infallible! The sects, little and big, have all some pope or other, or some final council or creed, to act as an extinguisher upon reason and evidence. If there be any essential between Roman orthodoxy of one sort and British orthodoxy of all sorts, it is only that slight one remarked by Steele, namely, that the Roman Pontiff is always in the right, and the Protestant Pastor never in the wrong! The Roman Pope is *unfailable*, the Protestant Bigot un-errable!

The South Carolina Conference, the Minnesota Conference—both *un-errable!* The former would have *extinguished* P. G. Bowman, the latter would have paralyzed the tongue of Collins, the best man among them! "How is it," said a Methodist (on the 24th of March last), "that our best, ablest men are leaving us? I cannot account for it?" Had I heard him, I would have answered him in something after this manner:

They leave you sir, because they have seen their errors, and would not any longer preach a doctrine that sullies or slanders the character of God; because they know God is love; that he is neither cruel or vindictive; that we can truly worship only what we love; that we dare not darken the Divine aspect or destroy our deepest feelings of reverence towards God, who does not wish even the death of the sinner. They leave you, sir, because they love the truth, and abhor lying! They leave you, oh! with what anguish and sadness, because you will not tolerate the truth of God, and dare to silence such men as Bowman, Collins, White, and a hundred others whose unsullied lives and melting eloquence in their utterance of truth, have left your presiding Elders, Bishops, and Doctors of Divinity without excuse, or even the shadow of Scripture truth to palliate their Sectarian virulence, bigotry and ignorance. They leave you, sir, because they know the truth, and that truth has made them free. They leave you, because they love God, and cleave to that which is good—the *truth* as proclaimed by Moses, the prophets, and Christ and his apostles. Alas! sir, they do regret and rejoice. *Regret* that when they first embraced religion they did not know that gross errors were in their beloved church. *Rejoice* now, that God has illuminated them, opened their eyes to see the wondrous things contained in his Holy Book, and to see the wondrous errors contained in all sectarian creeds. Oh! yes, they do regret their former blindness, and regret that so many of their brethren are in the dark, and ignorantly preaching, in effect, the *first lie on record*—"Ye shall not surely die,"—as an infallible truth! O, how their hearts throb with sadness—the sequence of love—at the remembrance of the past, and palpitate with ardent desires that those whom they love as well as those (their) enemies who voted for their exclusion from their company, may yet be led by the Spirit of God to see their mistakes, to repent, and bring forth fruit meet for repentance. Oh! yes, they feel the Spirit of Christ and say, Father forgive them, for they know not what they do. Yes, these and many more reasons might be assigned why they left your church. It was the will of God who brought it about. Some of us, think with Lord Bacon, that it is better to have no opinion of God at all, than one which is dishonoring to him and degrading to us; and all misconceptions of Deity are degrading. The lovely truths of Christianity are hidden by the clouds of darkness and fallacies, which arise from *man-made* creeds. The pure and lovely character of truth is turned into an odious fallacy. If any man preach another gospel than that which Paul preached, he entails upon himself a curse. Let him, says Paul, be accursed. Alas! how many do it ignorantly. May the Lord forgive them.

I fear greatly that such perverters of Christianity are guilty of much of the infidelity in the world. Nor am I sure but their hearers learn to swear and blaspheme by hearing such preachers. In other words, some preachers teach the art of swearing, and slander, and blasphemy, in some of their sermons. Is this true? Do they sometimes slander God, and blaspheme him, turn his truth into a lie, represent him as cruel vindictive, revengeful, unmerciful, unforgiving. I have no doubt that many of them are sincere in their notions. I pity them, but in mercy, because I still love them, and do not wish them death. I am determined to know nothing among them but Christ and him crucified. And I never will pander to their prejudices, but on the contrary, expose to their view, in all its odious unutterable deformity, the manner in which they plainly contradict God, and his word. This is easily done. A babe in Christ may do it. A child five years old may do it. "The soul that sinneth it shall die." It is false, says the preacher! What! false, do you say? Yes, I say, says the church. (Luther, Lee, and all the Bishops, and D. D's, cry, Amen.) Yes, I say, says each one of them. *It is false, the soul is immortal;* the soul will never die, it will live forever! Here is a most mountainous, stupendous blasphemy. Behold a poor finite mortal! Look at him. Contrast him with the High and Lofty One who inhabits eternity. Gentlemen of the jury, I give you the law, now judge by the facts:

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There is such a thing as false trust which pretends to find in religion motives to justify it, and lead men sometimes to mistake the most criminal of all dispositions for a sentiment of salvation, and a fruit of faith and of grace. There is certainly a mystery in Godliness, a mystery in iniquity. There is such a thing as faith, and such a thing as unbelief. There are two passions, love and hatred. The objects that engross love, and those that excite or occupy hatred, lead us to know the character of mankind; for no man exists who is destitute of love and hatred. They dwell in the hearts of all men. But their nature may be ascertained by the objects of their love and hatred. The saint and the sinner alike possess both, but the love and the hatred of the one are different in many respects. The converted and the unconverted agree in harmony in many respects as natural men who have feelings naturally peculiar.

The Christian loves God and abhors evil. He loves the truth and cleaves to it. He is taught of God, he learns of Christ, calls no man "Master." I say, he loves the truth, the word. If he is called of God, moved by the Holy Ghost, sent down from heaven to preach the gospel of the Son of God, will he knowingly preach the notions of men, contrary to the utterances of God whom he loves, and whose truth the Holy Ghost moved him to proclaim? This is a serious question that does not admit of equivocal answers. If God has commissioned him, taught him, will he suffer him to continue in error, and maintain that that error is infallible truth, and that the wicked will live forever in eternal wo and misery? I know there is such a thing as fastidiously pure charity. It is quite common. The wickedest mortals are quite liberal, very catholic indeed upon religious subjects, and so are some professed Christians. But how is it with Christians, true believers who love Jesus, who have the spirit of Jesus? What is their verdict? Do they exercise charity contrary to truth, and say that a preacher of the gospel who contradicts God turns truth into a lie, may do it with impunity, and inherit eternal life; that he will not be punished nor accursed? In other words is such an one a Christian minister, or will he continue in sin (error) though the truth may be offered, presented to him in its lovely, simple, grammatical construction, its true Scriptural terminology? If he embrace it not, what then? I hope all who love the truth will come out from among the sects. Think of these things.

J. F. LEE.

The Power of the Cross: Where is it?

The power of the cross was once an irresistible power, given forth conquering and to conquer, subdueing alike king and peasant, rich and poor, Jew and Greek, bond and free, and making them willing and faithful subjects of the meek and lowly Nazarene. And though their names were cast out as evil and they were hated of all men, yet they forsook not the Standard of Truth, but with their great commission of bearing the joyful news of life and pardon to condemned and dying millions, they pressed fearlessly on to victory or to death, the invincible army of king Emanuel.

Oh! what mighty conquests have been gained and what victories achieved, under the banner of the cross. The king of darkness himself has often trembled and fled before the triumphant, believing host, as clad with the armor of God, and armed with truth, which is the sword of the Spirit, they have gone forth to battle, in the name of Jesus of Nazareth. How the darkness and gloom of prison walls, and solitary caves have been chased away, and their inmates made to rejoice in hope of eternal deliverance, when the bleeding victim of Calvary was offered in living faith upon the altar of the heart. Death scenes most horrible have been rendered sweet and glorious, by manifestations of the power of the cross, when the humble fol- followers of the Lamb, have exultingly shouted victory! while wrapped in devouring flames. Yes, the gospel as it was preached by the apostles, and received by their hearers, was a power divine, and they who imbibed its spirit, "loved not their lives unto death." They knew nothing, but entire consecration to the cause of truth, and though their only earthly laurels were shame and strife and blood, they could not think of spending the few precious moments of their probation, in the enjoyment of sensual pleasures, while the world was wrapped in moral darkness, and the dying agonies of the perishing race were borne upon every breeze.

Yes, *this* was the gospel spirit of the first century. But does it comport with the gospel spirit now? Alas! how great the contrast! What a mighty change has been silently and secretly coming over the principles and practices of Christianity. Instead of the stern, unyielding, uncompromising love of the *then*, we now have a gospel made up of revelation and romance, fact and fiction, a little Bible and a little heathen philosophy, mixed together with a sufficient quantity of speculation, to form a mass, which is made into a pill, and sugar-coated with the term, "Orthodoxy," and handed out to dying men, by the Doctors of Divinity, as the antidote of sin and death. Yes, this mixture contains the influence divine, which is to conquer the world to Christ, and bring upon the world that universal peace, known as the "Millennial Age," when wars and rumors of war shall cease, and the whole earth shall know the Lord from the least to the greatest.

But, it seems to me, that if it is ever going to bring about this great change in the condition of the world, we might see some indications of it, at least, after a fair trial, for sixteen or seventeen centuries.

Is it really triumphing over the stormy passions of the human heart, silencing the thunders of battle, and liberating our race from diabolical rule? An emphatic *no*, comes up from every quarter of the globe. Each day continues to bring the sad news of strife, bloodshed and carnage, from warring nations, most of whom profess Christianity, and claim to have the spirit of the gospel incorporated with their lives, Oh! fatal delusion! dire messenger of destruction!

The cross is robbed of its power, and the gospel of its charms. Instead of making the world better, it grows worse and worse, and is less ready for the coming of the Son of man, at this time, than it ever was before. Religion is a form, and its power is not known.

This lethargy seems to be almost universal, though prophecy declares that "the day is at hand" when the earth must be summoned to judgment. How alarming the condition of the world to-day. The unmistakable evidence of a fast approaching judgment increasing every day, and the church and world all *asleep!* Reader: how is the case with those professing Christ, in your neighborhood? *Are they* consecrated wholly to him, and are their lives a living epistle, "seen and read of all men?" Or is religion a cold and barren thing? and has stiff formality superseded that warm and earnest devotion al "faith that works by love and purifies the heart?"

How is your own case? Do *you* belong to Christ? Are you led by his blessed Spirit? Do you humbly bow at the foot of the cross, and wash your robe in the crimson fountain that flows from its bleeding victim? Are *you* looking to the throne of the Eternal within the vail, where the Lamb of Calvary, with his own blood as an offering, is pleading in the presence of the Father for you? Do you "endure as seeing him who is invisible?" In short are you a conqueror, 'through the power of the cross.' Do you overcome the world and the besetting sins of your own life, and magnify Christ in your spirit and your body, which are his?

Or is it with you dear reader, as it is with the greater portion of the professed Christian world? Have the sufferings of the cross lost to you their sanctifying influence; and do you listen as to an idle tale, to the sweet murmurings of the crystal stream of Life, as bursting from the fountain of eternal love, it comes, the wonderful gift of God, to satiate the thirst of dying millions? Has the gospel, the sweet messenger of grace, lost to you its charms, and are you prostrating yourself at the throne of Baal, giving to him the offerings of your heart? Let me urge you into a speedy self-examination. Find out what your condition is. See whether you really have communion with Jesus, or whether you have been deluded, and instead of having an interest in the soon-coming life of God, you are "without hope and without God in the world." If you are not clothed upon with the power of the cross, how can you expect to be an overcomer in the great day, and reign in peace at last? You cannot! And when the master of the house rises up, and his suffering, waiting children are made glad and rejoice in his presence, you will miss a place in the kingdom of immortality, and sink beneath the wrath of God with the wailing millions of unconverted souls, into oblivion's unmeasured depths, and be known no more forever.

If you do not belong to Christ, may the Spirit of the ever-blessed One arouse and quicken you. Awake! Arouse *now* from the sleep of death, and gird your mantle about you, and with your whole soul ablaze with hope and love, prepare to meet the Bridegroom. "For behold he cometh with clouds, and every eye shall see him;" and "his reward is with him to give every man according as his work shall be."

Brethren and sisters in Christ, arise, look around you. Hear the cries of the perishing thousands, as they rush with maddened rage into the falling ranks of Armageddon's warring host. Can you not do something to save them from destruction? Yes, I know you can if your heart is given to Christ. You may feel your own weakness and insufficiency in withstanding the great red dragon's battling legions: but do not sink in despair. Jesus still lives, your hope, your life, your all, and his

Communications.

A Letter to P. G. Bowman.

Open thy mouth and I will fill it, saith the Lord. Where the Spirit of the Lord is, there is liberty. *Liberty* to speak the truth in the love of it,—to hate and abhor lying or evil in all its *protean* phrases; *Liberty* to practice all the Lord commands, to live soberly, righteously and godly,—to love our enemies, to forgive one another and to do good to those who hate us. *Liberty* to preach the gospel that Paul preached, liberty to expose all the fallacies of pseudo-teachers or theologasters; liberty to preach the unsearchable riches of Jesus Christ showing, there is no future life out of Christ,—that the second advent of Christ is the hope of the Christian, with all the culminating glory, honor, and immortality of the redeemed, on the new earth under the whole heavens, *where the saints will reign with Christ eternally, and be like him.*

Alas! alas! Behold pseudo-*orthodoxy*, Protestant orthodoxy of every sect and creed, for upwards of three centuries, denouncing Catholicism, and claiming its own creed as divine—and its teachers, doctors of divinity! The Pope is always right, *infallible!* and each sect never in the wrong. Hear the language of Dr. Lees (of England):

Sectarian divinity: "Its dogmas are all stereotyped, and its prophets all infallible! The sects, little and big, have all some pope or other, or some final council or creed, to act as an extinguisher upon reason and evidence. If there be any essential between Roman orthodoxy of one sort and British orthodoxy of all sorts, it is only that slight one remarked by Steele, namely, that the Roman Pontiff is always in the right, and the Protestant Pastor never in the wrong! The Roman Pope is *unfailable*, the Protestant Bigot un-errable!

The South Carolina Conference, the Minnesota Conference—both *un-errable!* The former would have *extinguished* P. G. Bowman, the latter would have paralyzed the tongue of Collins, the best man among them! "How is it," said a Methodist (on the 24th of March last), "that our best, ablest men are leaving us? I cannot account for it?" Had I heard him, I would have answered him in something after this manner:

They leave you sir, because they have seen their errors, and would not any longer preach a doctrine that sullies or slanders the character of God; because they know God is love; that he is neither cruel or vindictive; that we can truly worship only what we love; that we dare not darken the Divine aspect or destroy our deepest feelings of reverence towards God, who does not wish even the death of the sinner. They leave you, sir, because they love the truth, and abhor lying! They leave you, oh! with what anguish and sadness, because you will not tolerate the truth of God, and dare to silence such men as Bowman, Collins, White, and a hundred others whose unsullied lives and melting eloquence in their utterance of truth, have left your presiding Elders, Bishops, and Doctors of Divinity without excuse, or even the shadow of Scripture truth to palliate their Sectarian virulence, bigotry and ignorance. They leave you, sir, because they know the truth, and that truth has made them free. They leave you, because they love God, and cleave to that which is good—the *truth* as proclaimed by Moses, the prophets, and Christ and his apostles. Alas! sir, they do regret and rejoice. *Regret* that when they first embraced religion they did not know that gross errors were in their beloved church. *Rejoice* now, that God has illuminated them, opened their eyes to see the wondrous things contained in his Holy Book, and to see the wondrous errors contained in all sectarian creeds. Oh! yes, they do regret their former blindness, and regret that so many of their brethren are in the dark, and ignorantly preaching, in effect, the *first lie on record*—"Ye shall not surely die,"—as an infallible truth! O, how their hearts throb with sadness—the sequence of love—at the remembrance of the past, and palpitate with ardent desires that those whom they love as well as those (their) enemies who voted for their exclusion from their company, may yet be led by the Spirit of God to see their mistakes, to repent, and bring forth fruit meet for repentance. Oh! yes, they feel the Spirit of Christ and say, Father forgive them, for they know not what they do. Yes, these and many more reasons might be assigned why they left your church. It was the will of God who brought it about. Some of us, think with Lord Bacon, that it is better to have no opinion of God at all, than one which is dishonoring to him and degrading to us; and all misconceptions of Deity are degrading. The lovely truths of Christianity are hidden by the clouds of darkness and fallacies, which arise from *man-made* creeds. The pure and lovely character of truth is turned into an odious fallacy. If any man preach another gospel than that which Paul preached, he entails upon himself a curse. Let him, says Paul, be accursed. Alas! how many do it ignorantly. May the Lord forgive them.

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If you do not belong to Christ, may the Spirit of the ever-blessed One arouse and quicken you. Awake! Arouse *now* from the sleep of death, and gird your mantle about you, and with your whole soul ablaze with hope and love, prepare to meet the Bridegroom. "For behold he cometh with clouds, and every eye shall see him;" and "his reward is with him to give every man according as his work shall be."

Brethren and sisters in Christ, arise, look around you. Hear the cries of the perishing thousands, as they rush with maddened rage into the falling ranks of Armageddon's warring host. Can you not do something to save them from destruction? Yes, I know you can if your heart is given to Christ. You may feel your own weakness and insufficiency in withstanding the great red dragon's battling legions: but do not sink in despair, Jesus still lives, your hope, your life, your all, and his mise is firmer than the everlasting it: "my grace is sufficient for thee; my strength shall be made perfect weakness."

O thou conquering power of the ss, thou life giving spirit of Imman-, come now and reign over us. vest our hearts of selfishness and rldly-mindedness, and prepare them a temple for thine own indwelling. icken our cold and lifeless affections. spire us with a warm and earnest e of the truth, as revealed in thy rd. O blessed Spirit! spread thy vering about us, and hide us behind cross of the Living Lamb "who over all, God blessed forever: en."

G. W. Crosby.

California Correspondence.

Ve are now in the mountains, at rtlett Springs, Lake Co., a very d and solitary place, except right in *canyon*, where the healing waters this noted spring bubble up, and ere the rude cabins, and tents are ched to accommodate the afflicted s who gather here in quest of health. reminds me of the pool of Bethesda. e lame, the halt, the blind and many er afflicted ones are here. And ne wonderful cures have been effect- by drinking the waters.

The mountains are very steep, tow- g one above another, whilst the ar and deer, and other wild animals m freely over them.

There are three hundred people here present and they expect a thousand wo in the fall. Br. Wilson and e are here. He came for his health to preach the gospel. There are or eight ministers on the ground, different denominations, one a Catho- priest. We have all kinds of aching. We hold our meetings out loors, under a large oak tree. We turns in preaching. Two meet- on Sunday, and one Wednesday rnoon.

One of the United Brethren spoke Sunday morning, on going to ven when we die, and said the New usalem was the kingdom of God. I ke in the afternoon and showed the ple, that *this earth* was to be the gdom of God, when the king comes ake possession of it.

We expect Br. and Sr. Fassett here week for their health, as her eyes troubling her yet, and he has re- tly been afflicted with a similar dif- lty.

We shall probably have a hot battle e between Bible doctrine and fables, they are arrayed against each other. s great Advent truth brings out in- lity, and the unprepared state of heart to meet God. We expect to some fruit here that will be gath- d in at Christ's coming.

Br. Wilson is a true man and God with him. I am glad he is here to p sound some of the last notes of rning to this last generation. We rejoice in the truth.

D. D. Reed.

A Post-Mortem Gospel.

Dear Br. Errett.—I see in your e of the 4th inst. that Clark Bra- n has got hold of a *post mortem* spel—has taken himself to purgato- , and is preaching to the spirits now prison there, who were disobedient the time of Noah.

Now, as Br. Braden has engaged this foreign mission without consult- the brethren, I do not see that any e should desire his recall, and since I no chance of his getting out of lim- , now that he is there, unless he call the aid of Pio Nono, I think it uld be well for him to consider him- f dead, and to continue the prose- tion of his mission there. But our othren have been rather in favor of me than foreign missions; and as the ission is rather more foreign than y hitherto contemplated by our breth- , I do not think they are under any special obligation to sustain it. Their business, heretofore, has been with the living and not with the dead. Have you any subscribers in those parts? If you have, I don't see how the *Standard*, with the present mail arrangements, is to reach them. And since this *post mortem* gospel can be of no possible use, save to the inhabitants of Br. Braden's diocese, I do not see why the columns of the *Standard* should be encumbered with a gospel wholly intended for another world. Besides, it might induce some of the living to postpone obedience until they get to purgatory, that they may there hear and obey the gospel under the ministry of Br. Braden. Instead then of encumbering the columns of the *Standard* with the *post mortem* gospel, would it not be better for Br. Braden to publish some tracts upon the subject and distribute them to the parishioners of his charge, as he goes his rounds preaching his gospel to the spirits in prison.

Now, in my utter ignorance of the prisoners to whom he feels himself called to preach, and of the nature of the gospel which he preaches, it is with extreme diffidence that I venture to suggest whether he could not enlarge his mission, and preach also to other spirits in prison than those who were disobedient in the time of Noah. I know it is officious in me, and quite impertinent, to make any suggestion upon a subject about which I am so utterly uninformed, but I really do not see why those who were disobedient in the time of Noah should have any special claims upon the ministry of Br. Braden over and above their fellow spirits in limbo.—*John Taffe, in Standard.*

"Religious Notices."

The Rev. Flight will preach in the Fancy church in Oliver street, next Sunday A. M., at 10 1-2, and in the evening at 7 1-2 o'clock. Subject in the morning, *The Fixed Stars:* in the evening, *The Man in the Moon.*

The Rev. Dr. Swell will preach in the church of St. Sebastian next Sunday, morning and evening. Subject in the morning, *Church Architecture;* in the evening, *A Question which no one can Answer.*

The Rev. Mr. Draw will preach in the Tabernacle on Broad street, next Sunday evening. The Rev. Mr. Draw is a new pulpit light, and crowds are wishing to hear him. Come early.

The Rev. Dr. Antiquity will breach in the church of the Patriarchs next Sunday morning and evening. Subject in the morning, *Job's Oxen*; in the evening, *Job's War Horse.*

The Rev. Mr. Plain-Spoken will preach in the Progressive church, corner of Independent and Jolly streets, Sunday morning and evening. Subject in the morning, *The Devil's Funeral Sermon;* in the evening, *Where Cain got his Wife.*

The Rev. Mr. Great will preach in the church of St. Crispin next Sunday morning and evening. Subject in the morning *Shoemakers;* in the evening, *Strikes among Laborers.* After the sermon, the ordinance of baptism will be administered in the marble baptistery, which is well worth seeing. The Lord's supper will be administered. A new silver communion service has been provided by a wealthy parishioner, and will be used for the first time.

It is expected that two advantages will arise from the above notices. 1. Some men will be brought into public notice who were long unappreciated. 2. Some people will go to meeting next Sunday, who otherwise would stay at home.

It is also quite certain that they will be productive of serious disadvantages. 1. The people who are drawn to church by the above notices must be drawn, if at all, by a repetition of similar notices.

2. The public impression is that they are pressed hard for hearers, and seek a crowd, even at the expense of selling off at cost.—*Examiner.*

The Human Ear.

Professor Tyndall concluded one of his recent lectures by giving a minute description of the human ear. He explained how the external orifice is closed at the bottom by a circular tympanic membrane, behind which is a cavity known as the 'drum;' the drum is separated from the brain by two orifices, the one round and the other oval. These orifices are closed by fine membranes. Across the cavity of the drum stretches a series of four little bones, one end of which acts as a hammer and another is an anvil. Behind the bony partition, which is pierced by the two orifices already mentioned, is the extraordinaty organ called the labyrinth, filled with water; this organ is between the partition and the brain, and over its lining membrane the terminal fibers of the auditory nerve are distributed. There is an apparatus inside the labyrinth admirably adapted to respond to these vibrations of the water which correspond to the rates of vibration of certain 'bristles,' of which the said apparatus consists. Finally, there is in the labyrinth a wonderful organ, discovered by the Marchese Corti, which is, to all appearance, a musical instrument, with its chords so stretched as to accept vibrations of different periods, and transmit them to nerve filaments which traverse the organ. Within the ears of men, and without their knowledge or contrivance, this lute of three thousand strings has existed for ages, accepting the music of the outer world and rendering it fit for reception by the brain. Each musical tremor which falls upon this organ selects from its tensioned fibers the one appropriate to its own pitch, and throws that fiber into unisonant vibration. And thus, no matter how complicated the motion of the external air may be, these microscopic strings can analyze it and reveal the constituents of which it is composed; at least such are the present views of those authorities who best understand the apparatus which transmits sonorous vibrations to the auditory nerve.—*London Paper.*

I never knew a good horse which had not some odd habit or other, and I never yet saw a minister worth his salt who had not some crotchet or oddity. Now, these are the bits of cheese that cavillers smell out and nibble at: this man is too slow, and another too fast; the first is too flowery, and the second is too dull. Dear me, if all God's creatures were judged in this way, we should wring the dove's neck for being too tame, shoot the robins for eating spiders, kill the cows for swinging their tails, and the hens for not giving us milk. When a man wants to beat a dog he can soon find a stick, and at this rate any fool may have something to say against the best minister in England.—*John Ploughman.*

The pious Herrington used to say that he never composed himself to sleep, except in the consciousness that every sin he had ever committed was forever put away; "for I believe God's Word," he said, "and that assures me that if we confess our sins He is faithful and just to forgive us our sins. I *do* confess my sins, and can I presume to doubt that through Christ they are forever forgiven?"

Our Young Folks.

First Things.

Some questions about *first things*, the answers to which are found in the first book of the Bible:

1. What is the name of the first book of the Bible?
2. Who was the first cause and Creator of all things?
3. What did God make in the first day of Creation?
4. Who was the first man?
5. Who was the first woman?
6. Who solemnized the first marriage?
7. What was the first lie told on earth?
8. Who told the first lie?
9. What was man's first sin against God?
10. When was the first promise made about the coming of Christ?
11. What was the name of the first child born in the world?
12. Who was the first murderer?
13. What man was first translated?
14. What was the name of the first city?
15. Who built the first city?
16. Who first married two wives?
17. Who first dwelt in tents and kept cattle?
18. Who was the first musician?
19. Who was the first worker in iron and brass?
20. Who was the first great hunter.
21. What did Noah first send forth out of the ark?
22. What is the first kingdom mentioned in the Bible?
23. What was its monarch's name?
24. What chapter tells of the first battle of Kings?
25. Who was the first Priest mentioned in holy writ?
26. In whose family did God introduce circumcision?
27. Who is first spoken of as buying land?
28. For what use did he buy this ground?
29. What is the name of the first burial place mentioned.—*True Presbyterian.*

Don't, Boys.

Don't be impatient, no matter if things do sometimes go wrong.

Don't give the ball a kick and send it into the nearest mud-puddle, because it won't go straight when you throw it. Don't send the marbles against the fence and break your best glass alley, because your clumsy fingers could not hit the center. Don't break your kite string all to pieces because it will not bring your kite down from the tree with the first jerk; it will take you full three times as long to get it down afterwards. Don't give your little brother an angry push and a sharp word if he can not see into the mysteries of marble-playing or hoop-rolling with the first lesson. You were once just as stupid as he, though you have soon forgotten it.

What in the world would become of you if your mother had no more patience than you; if, every time you came to her when busy, thrust you off with a cross word?—dear loving mother, who never ceases to think of you, to watch over you, to care for you, who keeps you so nicely clothed, and makes such nice things for you to eat. What if she were to be so impatient that you would be half the time afraid to speak to her, to tell her about your troubles in school and at play. Ah, how you grieve that mother by your impatience and crossness!

An Irishman applying for a licence to sell whiskey, was asked if he possessed a good moral character. "Faith yer honor," replied Pat, "I don't see the necessity of a good moral character to sell whiskey."

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7

Advent Christian Times.

CHICAGO, ILLINOIS

TUESDAY AFTERNOON, July 2, 1872.

A FRIEND called our attention to the article, given in another place, entitled *A Post Mortem Gospel*, which appeared in a late issue of the *Christian Standard*. We reproduce it withoutcomment. When Br. Braden's own brethren are after him with such sharp sticks it would be cruel for us to goad him by allusions to his "foreign missions."

ONE kind of repentance is well illustrated in the story of 'the young woman who, on joining the Church, said that she found that wearing jewelry and feathers was dragging her to destruction, and so she took them off and *gave them to her sister*.' We confess to a weakness for the kind of repentance that was exhibited in Paul's day at the notable bonfire of Spiritist publications. (Acts 19: 18, 19.)

In another place we give an interesting—perhaps severe—letter from Dr. J. F. Lee of North Carolina, formerly a Baptist minister in that State. He was converted by Eld. Storrs' *Six Sermons*, and received letters as an Adventist minister. He has never attempted to organize churches, but has spread much light through North Carolina, and within the last year aided Br. Bowman in several meetings. Dr. Lee is now over seventy years, in fine health, and stands at the head of his profession in his country—a strong-minded, bold, brave man.

THE DISCUSSION.

Last week after the first articles upon the second proposition were in type, and three letters of each disputant in manuscript, we received notice that the columns of the *Standard* were closed to the debate. We give elsewhere Eld. Errett's letter announcing this determination. It is but just to say that throughout this debate, Br. Errett has treated both Eld. Braden and myself with the most scrupulous impartiality, and I have nothing to complain of except that this final decision was not rendered at an earlier date.

Although deprived of the privilege of presenting an affirmative argument to the readers of the discussion, we feel that our labor has been, by no means, lost. Seed has been sown that will one day bear fruit. Choking public discussion will not smother private judgment, nor prevent the germination of seed-truths we have been able to develop in our negative arguments. Real thinkers, whose attention has been aroused, will not rest contented until they have sifted the subject thoroughly. We have already heard from some of these and shall hear from more by and by.

"THE BIBLE TRIUMPHANT."

SOME years ago we remarked of Mrs. Reed's able effort: "We have been interested in an examination of this work. The so-called 'self-contradictions of the Bible' are so readily explained and harmonized as to make one wonder that men will allow themselves to be deceived by the unscrupulous statements of infidels. The apparently real difficulties are fairly met and disposed of." To-day we re-affirm this judgment, and do it emphatically. It is a book every Christian should read. Many who are confident that the Bible does not contradict itself are still unable to *prove* that it does not. This handy book of reference contains the arguments in lucid, condensed form that show the celebrated "144 contradictions" to be no contradictions but perfect harmony.

As before remarked, we have secured the last hundred copies of the edition for the benefit of our readers. And although it is a *fifty cent book*, we will send a copy free to any new subscriber, or the person procuring a new subscriber to THE TIMES for one year. The work will soon be out of print, and then be exceedingly valuable. Do not neglect this opportunity to procure it on such easy terms.

EDITOR'S JOURNAL.

THURSDAY. June 7. Came to Buchanan, where I found Mrs. Himes improved in health, and she will soon be able to make her proposed journey East, to visit her old friends after an absence of about ten years. Her work, like mine for the Advent cause is about done. And we wait for the promise made to the fathers, of the resurrection to the endless life.

FRIDAY, June 7. Calls for help all over the land were never more numerous or urgent than now. And while my heart burns with zeal to spread the truth far and wide, I can only do a small part of what is required. And my fellow-laborers find themselves in the same condition. The Lord help us to "do what we can."

I have received a note from South Pendleton, Cincinnati, where I gave lectures a short time since, informing me that the Baptist and Congregational pastors had replied to me. The Baptist minister took the ground that nearly all the heathen, together, with most of Christendom, believed in the immortality of the soul. And besides, he himself felt *conscious* that he had an immortal soul; and as the Bible taught it, he said, therefore, the soul was immortal! But the heathen believe in idols and idol worship also, therefore idol worship is true. And most of the Christian world believe in infant sprinkling; therefore by the above reasoning, the immersion of believers is unscriptural and false, and sprinkling is true! But the Bible teaches the of idolatry, and sprinkling is a fruit of the apostasy. And yet those wedded to their sects will swallow these fables as a legitimate reply to clear Bible arguments. There is no help for such. They have stopped their ears against the truth.

The Congregational pastor replied on Scriptural grounds. Of *hades* and *sheol*, he said in public, they did not mean the *grave*, but the place of departed spirits! When questioned in private, he said the terms meant the grave in some places. He also said the parable of the Rich Man and Lazarus, was a literal narrative, and the rich man was now in the flames, suffering and crying for a drop of water to cool his tongue; while Lazarus was in the bosom of Abraham, happy. But he did not tell his hearers of the locality of the place. This is assumed as he says like the existence of God, and the immortality of the soul. And after he had argued that the words destroy, consume, devour, etc. did not mean annihilation, one of the brethren, in prayer besought God that he would save immortal souls from the death that never *dies!* And so they settle back on heathen philosophy and the "doctrines and commandments of men, making the word of God of none effect. But not all: a goodly number cling to the truth, and all the more for these replies. *Some*, not all, will receive the truth in every place. This has been the case always.

This p. m. I attended with Dr. Berrick, the funeral of a very interesting grandchild of Br. S. C. Raymond, of Chicago. These beautiful children, so dear to the hearts of parents, are often rent from them by the cruel hand of death. But the promise is, "they will come again to their own border," in the resurrection. God says they shall come again from the dead. Blessed hope. May it be the comfort of Br. and Sr. Hammond.

SABBATH, June 9. I spoke in the p. m. at the School House at Norwood Park to a good audience of candid hearers, on the kingdom. (Mat. 25: 34.) "Come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world." The earth in its Eden state was the first kingdom at the beginning, and the earth in its restored state will be the final home of the saints.

Everything is new here and somewhat unsettled, if not confused, at present. And we are not doing a great deal as to meetings. But our number is increasing, and prospects growing better.

TUESDAY, June 10. A day of care and duty. Oh how much grace we need to help us in our work. And this is promised. "My grace shall be sufficient for you." And the Lord invites us, to "come boldly to the throne of grace, and find mercy and grace to help us in every time of need." It is of no use to sit down and repine, and be discouraged, when God opens a wide door for help. And such help. Ah, when God helps, we have help indeed. Yes, "What a friend we have in Jesus," to help in *every time*. Every time. Does it read so? Well, no. How then? "In time of need." This is all we can ask. *In* "time of need," God says he will help. Let us trust him. I have done so and have found him true, and faithful. He gives sometimes more than we ask or think.

WEDNESDAY, June 11. We are favored with a visit from Elder Darius Mathewson, of Union Mills, Ind, and Elder L. C. Collins, Monticello, Minn. These dear and tried brethren are true reliable friends of the cause in the West. And their presence and counsels have given us good cheer in our work.

SATURDAY, June 15. Have visited many of the church in Buchanan, to-day. They are holding fast to the faithful word. I dined with Br. Richards. He is something of a fruit-raiser. He showed me one of the finest strawberry patches that I ever saw. The yield will be very large, and the fruit is of the best quality, I also went into the country with Mrs. H. to visit among the friends. Brn. Harding, Mead, and Hudson, are among our best farmers. They know how to till the soil, and are among the industrious and economical ones who in the sense of modern theology "inherit the earth," that is, they *enjoy* it. But they expect to really *inherit it*, in its restored state when Jesus comes. Our farmers are the most independent people, and at some seasons have more time for reading and reflection than our city people; and they should be the most happy.

At night I returned to town, passing the white fields of wheat. New buildings, and manufactories are being put up and are prospering in temporal matters. In religious things there is less prosperity.

SABBATH, June 16. I spoke at the Advent chapel this a. m. from Rom. 8: 28–39. Fore-knowledge and predestination in reference to the salvation of believers. To such as *love* God, all things shall work together for good. And nothing shall separate them from the love of God. The Lord give us a blessing. At night I spoke on patience (Heb. 10: 36.) I spoke of the grace and offices of patience. (Jas. 1: 3; Col. 1: 10, 11.) Also that it inspires the Christian with confidence and calmness, in affliction. (Job. 2: 9, 10.) It helps in time of provocation. (2 Sam. 16: 5–12.) It will help the church just before the Lord's coming. (Jas. 5: 1, 11.) "Be patient brethren for the coming of the Lord draweth nigh." We had a good day with this people. I was greeted warmly and trust that my visit will be a blessing to them.

Close of the Discussion.

EDITOR ADVENT CHRISTIAN TIMES.
Chicago, Ill.

My Dear Sir: As I suppose your tenth reply closes the discussion with Eld Braden on the first proposition, I write to say that I have concluded to close with this number the publication of the discussion in the STANDARD. My reason is, that the discussion of the first proposition has been extended so far, and time and space have been occupied so much beyond the limits originally agreed upon, that it will altogether derange my plans to continue such a discussion and give up my columns for several months to come. You are aware that, originally, it was understood that the entire discussion would take about six months; nearly that time has been given to the first proposition. Two columns were to be given to each disputant, and a letter from each was to appear in every number. Instead of this the letters were three and four columns long, and so far from appearing regularly, two every week, it has been impossible to obtain one every week. The letters have been ten instead of six. In all respects the original agreement, on which I consented to to the publication of the discussion, have been so far departed from, that I find all my plans interfered with, and feel under no moral obligation to continue to publish. I do not raise the question as to who is to blame, or whether blame justly attaches to ony one. I simply give the facts. As the first proposition is that in which our readers have most interest, and as it seemed impossible to secure a conformity to the original argument, I concluded to let the disputants have their own way; but this being at an end, I have now to say that I cannot consent to load my columns in this way any longer. I have no assurance that the irregularities and procrastinations will not be as great in the future, as in the past; but even were the future discussion to come within the prescribed limits, it would have to run at least three months longer;—and this, had I known it at the start, would have prevented me from admitting the discussion at all, and requires me to put a stop to its publication now.

I regret this necessity. I was anxious that the entire discussion, as proposed, should be laid before our readers. But it is no fault of mine that it has not been done, and I am not responsible for the failure. I have sought to be just and impartial in my dealings with the disputants and with my readers, and have already given up the time to the discussion of the first proposition that was allotted to the entire series of propositions, I am constrained to dismiss the controversy at this point from my columns.

With best wishes, Truly Yours,
ISAAC ERRETT.
Cincinnati, June 25.

From Indiana.

Our tent meeting at this place was excellent. Our tent, though a large one, was filled to its utmost capacity, with three or four hundred standing without.

Br. Mansfield spake the word with great clearness, and many became interested in the things set forth.

Several calls have already been sent in from other places for such meetings, but we now lack the force to keep the tent in the field. *One* man cannot conduct it alone. Who will lend a helping hand? E. C. ANDRUS.

Big Indian, Ind.

"Personal Pre-Existence."

Relative to the 'personal pre-existence" of Christ, I find the following statments:

1. "It is a *fact* that the Son had 'glory with the father before the world was.' "

2. "It is a *fact* that 'though he was rich, yet for our sakes he became poor.' "

3. "It is a *fact* that 'God was manifested in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, pelieved on in the world, recieved up into glory.' The *philosophy* of these wonderful facts we do not attempt to explain. To do so, would be 'to become wise above what is written.' '*Great is the mystery of godliness.*' "

Please allow a further suggestion of facts which, by the same exegesis, seem to prove your *conclusions* wrong —*reductio ad absurdum.*

1. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath *chosen* us, in him, *before the foundation of the world*, that we should be holy and without blame before him in love." (Eph. 1: 3, 4.)

(2). "Who hath saved us, and called us with a holy calling, not according to our works, but according to his *own purpose* and *grace* which was given us in Christ Jesus, *before the world began, but* IS NOW MADE MANIFEST *by the appearing* of our Savior Jesus Christ. (2 Tim. 1: 9, 10.)

(3). "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been *hid in* God, who created all things [by Jesus Christ][1]; to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the *eternal purpose* which HE PURPOSED in Christ Jesus our Lord," (Eph. 3: 9, 11.)

(4). "For it became him [God] for whom all things, and by whom are all things, in bringing *many sons* unto glory, to make the *captain* of their salvation perfect through sufferings. .FOR both he that sanctifieth and they that are sanctified ARE ALL OF ONE: for which cause he is not ashamed to call them brethren. (Heb. 2: 10, 11.)

1. In some *qualified* sense the pre-existence of not only Christ, but Christians, is taught by these scripture quotations, with equal clearness. But we may not therefore rush to unwarrantable conclusions. Let us rather show ourselves workmen, "rightly dividing the word of truth," allowing the general tenor of Scripture to decide just the degree of qualification necessary to give us the exact truth on the subject.

This style of language is prophetical in itself, or relates to prophetical subjects. And prophecy is history written before-hand. A fine illustration of the former remark is found in connection with the last clause of the last quotation; "For which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." These *appear* to be the words of the then existing Christ, put are really the prophetical sayings of David, personifying Christ, as found in the twenty-second Psalm.

Personal pre-existence is an outright contradiction of terms: and is to me, and I would think to all but Papists and Trinitarians, as nonsensical as the popular phrase "The death that never dies." Prophetical pre-existence is paradoxical; but the other is simply irrational. The mere quotation of the above scriptures seem sufficient to prove the pre-existence of all the faithful in Christ in *exactly* the same sense that your first quotation proves the pre-existence of Jesus, viz: in the plan, or purpose, for ages hid "in God." All Christendom, at least, reject any other than this one, which is also a divine interpretation of those texts which make this direct reference to *us*; *why* should we resort to a more literal interpretation of those that refer to Christ in precisely the same manner? the principal involved is plainly stated by the apostle: "As it is written," 'I have made thee a father of many nations,' [that is] "before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." (Rom. 4: 17.) Or, *in the presence* of that God whom he believed, who makes alive the dead, and calls things not in being as though existing." (*Diaglott.*) And, by the way, this very promise relates to Jesus as the *one seed*, the germination of which is to fulfill the same And if so, how could the phrase, "calleth things which be not as though they were" be true, and Jesus *then exist* in any sense other than in the promise? No one has any difficulty with the passage: "For unto us a child *is* born, unto us a son *is* given,"—statements made by the sublime prophet more than seven hundred years before Gabriel hailed the "highly favored" virgin of Nazareth, saying, "Blessed art thou among women."

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[1] The phrase—by Jesus Christ—is not found in either of the three best critical editions of the Greek Testament, viz.: Griesbach, Lachmann, or Tischendorf, nor yet in the Sinaitic manuscript.

It is commonly supposed that because Jesus *came* into the world, because he *partook* (*Diaglott*) of flesh and blood, therefore he must have had an intelligent active or personal existence in some mysterious way, in order to be thus spoken of. But this does by no means follow. There is no form of language by which we can avoid similar expressions, in which we *appear* to make a *passive agent a sentient actor.* For example: The grass grew; the sun shone; the fire burned. We do not thus express action in a proper sense, but states or conditions of these inanimate objects. I may say the stone did not itself fall, but yielded to natural laws which drew it to the earth; only condition is expressed, not volition, in either case. Adam died. Did he will to die, or simply yield to death. And in yielding did Death receive any more help from him in the *execution of the work*, than did Gravity, to which the stone yielded, from it? As it regards Heb. 2, 14: "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same" &c., it does not appear that he acted in the matter more than the children: for, (1) he was *made* flesh: (John 1: 14): (2) "Which he had promised afore in the holy scriptures, concerning his Son Jesus Christ our Lord, *which was made* of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness by the resurrection of the dead." (3) "When the fullness of time was come, God sent forth his Son, *made* of a woman, *made* under the law." (Gal 4: 4.) Besides the passage is made clear by other renderings: I will give two; (1) "Since then, the children have one common nature of blood and flesh, he also *in like manner* partook of these." (*Diaglott*) (2) Since then, as the children partake of flesh and blood he also himself shared in it." (Whiting)

But more directly to your first quotation. Says Jesus, "Father the hour is come, glorify thy Son." (John 17: 1.) We are told (Heb. 12: 2) that he "endured the cross despising the shame for the joy that was *set before him*;" and having finished the work given him to do, he says, "O Father glorify thou me with thine own self with the glory which I had with thee before the world was." In order to identify the Son—the "I" and the "me"—we have only to continue our quotation. Says John, "he that sent me to baptize with water' said unto me, " Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the Holy Ghost. And I saw and bare record that *this* is the Son of God." (Jno. 1: 33, 34.) "And Jesus, when he was paptised, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, *this* is my beloved Son in whom I am well pleased." (Matt. 3: 16, 17.) So it is Jesus *of Nazareth*—"that holy thing" born of a woman, made under the law, that 'grew and waxed strong in spirit,' increased in wisdom and stature, [Margin age.] and in favor with God and man," *he* it is that had the "glory." But how? there is no law of language by which we can possibly separate the "I" and the "me" from Jesus himself, the son of Mary by the "power" of God. And certainly by no law of figuration could *he* be said to have had glory before the world was in any sense of *enjoyment*. It is, and can be, only in that qualified sense which abounds in the Scriptures. The glory was foreseen for him by God,—"with whom there is no future but one eternal now." And Jesus was *participator* in the same sense that "Levi also who receiveth tithes, paid tithes in Abraham, *for he was in the loins of his father when Melchisidec met him.*"

We may as consistently claim personal pre-existence for John the Baptist, in the form of the translated prophet Elijah on the same principle. For said God, through the Prophet Malachi "Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Jesus himself applies the prophecy:" Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist.... And if ye will receive it, *this* is Elias [Elijah] which was for to come." (Matt. 8: 24.) And again, "Elias truly shall first come and restore all things; but I say unto you that Elias is come already and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of man suffer of them. Then the disciples understood that he spake of John the Baptist." Some might be satisfied with " great is the mystery" here too, but the angel's explanation (Luke. 1: 17) relieves us of any such necessity. "In the *spirit* and *power* of Elijah," is the revelation of the mystery. But if we persist in the senseless literalism of the Jews (of which I will speak presently) we have at least in our own minds to settle the query what became of the *bodies* of Elijah and of the pre-existent Jesus, when John the Baptist and Jesus of Nazareth were born of Elizabeth and the Virgin Mary? Did any one ever understand the Jews to teach or claim pre-existence from John 8: 39, 41? "We be not born of fornication; we have one Father even God." But why not as well as from the answer of Jesus? "If God were your Father, ye would love me; for I proceeded forth and came from God; *neither came* I *as* MYSELF, *but he sent me.*" This same language "he sent me," is applied to John, in the passage above—and as much proves the pre-existence of "me" in John as in Jesus. Why not?—W. E. BROWN. (*To be concluded,*)

The Famine in Persia.

The following communication from Rev. J. H. Shedd, now in this country for a short time, who has spent fourteen years in Persia, will be read with interest.

The latest intelilgence from the missionaries is to the first of March. Here is a sad story of misery, want, starvation, and death, as the following extracts will show:

Dr. Vanorden was in Hamadan, and says the famine is terrible." As you go to the market the streets present a sad spectacle of the dead and dying—men, women and children crying out for bread, and fighting with one another over the least morsel, or a few coppers. The price of grain was going up, and the prospect dismal before spring work, or summer harvest should come with relief.

" At Oroomiat the poor starving ones continue to come, and on Mondays and Fridays we give them bread and whatever else we can. There are long strings of them at the door on other days, and the Deacon, whose duty it is, inquires into particular cases, and affords relief the most distressed. We cannot do much for want of means. Your heart would ache, and you would not be able to sleep nights, were you here to listen to the dreadful tales of want and see the poor famishing creatures, and hear their clamors for bread.

"In the scrambles, the clothes of the Deaconwho carries the food are often torn. The terible fact is that the rich make gain out of the woes of the poor. The famine has served in many cases to make the rich man richer and the poor man poorer. The noblemen and men in authority, have licked up everything in the land. Multitudes have sold their wives and children for bread. I suppose that *more than an hundred thousand* have perished from famine in well known districts. The cholera has swept off an immense nnmber. Floods have destroyed many lives and much property. What the end is to be we know not. Yes we do. God is preparing the way for the glorious kingdom of His Son. This charity sent from christian lands, is opening the eyes of multitudes, to see the difference between Christianity and Mohammedanism."

The treasurer of the Mission says:—"We have received from New York, $4[illegible]; £170 from England, and by this mail $[illegible]50 from Germany. But all this is but a drop in the bucket."

The necessity still exists, and will continue for some months to come to aid the starving. If the famine were at our doors, instead of being far away, *the world would ring with the call for help*, and millions would be poured out in relief. There is greater distress than has recently occurred in any other land. Much as the people of France suffered by war, and the people of Chicago and the Northwest by fire, the unrecorded horrors of famine and pestilence in Persia far excel them. Our mission is the channel to save them. The few hundreds of dollars which have gone on are of inestimable value; but more is needed.

The distress is unabated. The sufferings of Persia are unparalleled in modern times. Funds sent to any of the Presbyterian ministers of this city will go at once to the missionaries, and be used immediately for the relief of the starving.

Serious Things To-Morrow.

Many ages ago, a Greek nobleman made a feast for his friends. In the midst of his mirth, a messenger entered in great haste, with a letter. It was from a distance, to tell him that a plot had been formed by his enemies to kill him that night. "My master desired me to say that you must read the letter without delay, for it is about serious things." "Serious things to-morrow," said the nobleman, as he threw the letter aside, and took up his cup of wine. The delay was fatal. Before the feast was at an end, his enemies rushed into the hall and slew him. "What folly," you say; "why did he not attend to the warning?" But are not you acting in the same manner? The world with all its pleasure and profits to-day; serious things to-morrow!

Give heed to this friendly warning. Forsake your evil ways. Believe on the Lord Jesus Christ, whose blood cleanseth from all sin, and without whom you must be forever lost. He invites you by His Holy Spirit in His word: "To-day if you will hear his voice, harden not your heart;" for "now is the day of salvation." Serious things to-day!

The Secret of Good Work.

Some years ago, I was brought in contact with a colored man. He was nothing but a cobbler—he said himself he was not a decent shoemaker, and I can testify to that from some experience of his work. But if not elegantly done, it was thoroughly done, and that was the point. He told me that when he became too old and crippled to work in the field and house, he took to cobbling. I said to him: "My friend, after this cobbling on earth has done, how about that other world? Have you any hope for a better world?" "Ah, master," said he, " I am nothing, as I told you, but a poor cobbler, but I feel when I sit here and work at my stool, that the good Master is looking at me, and when I take a stitch, it is a stitch, and when I put on a heel-tap, it is not paper, but good leather."

It is not the work we do upon earth that makes the whole of life, but it is the way in which we do that work—it is the motive. "Thou, God, sees me."—*Exchange.*

(*Continued from page* 370)

Hebrew *nephesh* as "breath," "life, the vital principle in animal bodies." Furst, as we have already seen, gives a similar definition. These are the highest authorities on the Hebrew language. The usage of our own translation of the Authorized Version, confirms this very strongly. Let us remember they all held the Platonic notion of the soul as a sort of second, inner, etherial, immortal man, dwelling in a house or tabernacle called the body. Hence, they most frequently translate the Hebrew *nephesh* by *soul*, meaning mostly thereby, their philosophical fancy. But in spite of their bias, they are constantly obliged to translate the word by *life, i. e.*, animal life, because the word soul, understood as they understood it, would be wholly unsuitable. We, who understand by soul, animal life, do not care much or at all, by which term it is translated. But it is quite a different matter with those who suppose the soul to be an immortal entity or person. Hence, our Platonic translators of the Scriptures are constantly obliged *to vary their translation:* they are constantly compelled to use the equivalent of life, because soul, in their sense was inadmissable. We will give an example of this. In Proverbs 12: 10, we read, " A righteous man regardeth the life of his beast." The word here translated "life," is that which is ordinarily translated "soul." According to our views, it is perfectly immaterial, whether it is here translated by "soul," or by "life," seeing both mean one thing. But not so with our Platonic translators. According to them, the soul was an immortal person, and beasts had no soul; and so, they must needs here use the term "life." What they have done here they have been obliged to do in numberless instances of which we give some below.[1] Despite their Platonic views, they are compelled to give animal life, as a true and proper sense for that word which they generally translate by a term which they suppose to mean something infinitely higher in meaning than "animal life." Just as if a word can be said to have for its primary sense two meanings different from each other. But this violates the laws of language. The secondary senses of words often depart widely from the primary: the primary sense is almost invariably one, and certainly never allows of two contradictory meanings. (*To be continued.*)

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[1] 2 Cor. 1:11; Prov. 1:19; 6:26; 1 Kings 1:12; Lam. 2:19; Jonah 1:14; 1 Sam. 22:23; 26:21; Esth. 7:3.

The Times.

AT HOME.

" " " At a late meeting of the American Tract Society, Mr. Abbott, editor of the *Illustrated Christian Weekly*, made some startling statements. Last fall a young man of the Young Men's Christian Association of New York, commenced, single-handed, a crusade against the dealers in obscene literature. The police winked at the traffic, and shielded the offenders. An appeal to the press at length called their attention to his demands, and the District Attorney lent his co-operation As the result six rascals were sent to State's prison, and others are awaiting trial; half a million publications have been destroyed—in a single seizure nine tons were captured. The offenders were chased to Philadelphia and other cities. It was brought to light that these vile creatures not only have headquarters in the large cities, but also emissaries in every town, and canvassers in many public schools, both male and female.

The American Tract Society is entitled to the commendation and support of the entire community in its endeavor to arouse public sentiment on this subject, and in its effort, by establishing cheap and pure illustrated literature, to supplant the vicious and obscene.

ABROAD.

" " " The net profits (cash) of Prussia in the late war with France, figure up considerably over $800,000,000. Whether it *paid* is another question.

" " " Women in Austria perform the duties of bricklayers' laborers, and may be seen carrying hods of mortar and baskets of bricks up high ladders. More than this, they dig and wheel barrels of "ballast" almost as nimbly as men. They chop wood, they carry water, they offer to black your boots in the street, and perform many other little offices, which, according to our notions, do not, and should not come under the denomination of "women's work."

" " " France, during the five centuries preceding the present—that is from 1300 to the year 1800, was engaged in 326 years of war, of which eighty years were spent in civil war, and 246 years in foreign war. During that period 164 great battles were fought.

" " " The tide of emigration from Germany to this country is assuming such proportions as to cause alarm for the welfare of the Fatherland; and unless the current is checked by other influences, the government is expected to take direct action on the subject.

" " " Improving upon an excellent though very recent innovation, the Sublime Porte publishes this year to the world a full official report on the situation of the Ottoman Empire, and—most startling novelty of all—a speech from the Sultan himself, the text of which we published. This production, with the report of the Grand Vizier that accompanied, is interesting, and both suggest odd reflections. The Sultan's speech contains some animadversions on his last Ministers, which, considering that the discarded statesmen are absolutely debarred from having a word in their own vindication, seems scarcely fair. The late Administration he declares did not satisfy the wants of the country except in military matters; and for that improvement it is entitled to no thanks, the sole credit being due to his own exertions. Nor did His Majesty think much of the financial reforms; they were "insignificant, and inspired no confidence among the public," Poor Ali Pacha—now beyond the reach of either praise or blame—surely deserved better treatment. Unless all cotemporaneous authorities were utterly wrong, the best efforts of that able statesman and his colleagues were frustrated by the Sultan himself, whose mania for expenditure on the civil list and the army made economy impossible. It remains to be seen whether the new Ministers will be more successful, or whether they will retain their Sovereign's favor, notwithstanding their success. So far, according to the Sultan, everything goes on well. The finances are better; internal communications are being improved; the Empire's resources are being developed; the relations with foreign powers are most satisfactory. When from His Majesty we turn to his Prime Minister, the reports seem even more roseate in character. The Grand Vizier asserts that the administration of justice is reformed, that education is being extended, that a stimulus has been given to agriculture, and that railways with other means of communication, are in rapid progress.

As for military and naval resources, if we are to take the report as free from exaggeration, Turkey is now a military and naval power of the first class. The army is 800,000 strong, with a due proportion of artillery; the machinery in the arsenal for the manufacture of war material will compete with any European manufactories; an establishment for turning out 300 rifled cannon a year is almost ready; another for making improved rifles has been commenced; while the iron clad fleet consists of seventeen large frigates, monitors and gun-boats. Next, the frontiers are to be fortified. If all this be true, Turkey is well able, not only to hold her own in the Lavant and the Red Sea, but to retaliate.

The sick man is on his legs again, self-reliant and even aggressive. Unfortunately, we have learned the necessity of making large deductions from such statements. Every new ministry at Constantinople sweeps cleaner than its predecessors, and generally the first result of its improvements is a new loan. It is true that, from indepednent sources, we have learned the fact of a slight change for the better in the Ottoman exchequer. It is not now so avowedly hard up; its shifts for temporary accommodation are less desperate. But we have yet to see that this promising commencement will not issue in ignominious failure, thanks mainly to the Sultan's liking for palace and military expenditure; and we certainly should have had greater hopes of Turkey's immediate future if His Majesty and the Prime Minister had said less about armies and iron-clads and more about taxation, revenue, the state of the provincial population, and the chances that the Finance Minister would make both ends meet in his financial budget.

" " " The work of reorganization of the Russian armies is at last complete. Peace footing 810,000 men. War footing 1,700,000. "Let us have peace."

" " " The African traveler, Livingston, found again by Stanley, the N. Y. *Herald* correspondent. He refuses to return home, and will push on his explorations, and probably get lost again.

" " " Prince Bismarck must just now be in his element. He has first the Pope to look after, then the Jesuits, whom he has made war upon, in the Prussian Parliament. After declaring that "the sovereignty of the law" must be absolute in Germany, and that it is a "*constitutional* not a *confessional* government" which cuts off the infallible power of the Pope, he conciliates the German Catholics by selecting for appointment, Cardinal Hohenlohe, to represent the empire at the Papal See. This representative the Pope refuses to receive, as he thinks it impossible for a Cardinal to receive a charge of so much "delicacy and responsibility." And so these opposing powers stand. With the Prince in Protestant Germany and the sympathy of Italy, there is little doubt that he will, in the end, come out triumphant.

" " " A writer in the Sheffield (England) *Telegraph* describes in glowing colors a visit to the Albion iron works near that city. At these works there is an order now in course of execution for over 70,000 miles of telegraph wire, which could be wound round the earth as a bobbin nearly three times over. He who would see wire-making in its most picturesque aspect should visit the wire mills by night. It is the hatching of enormous whip-snakes—fiery serpents of enormous length out of Bessemer ingots. First the egg or ingot is heated, then reheated and elongated, then reheated and hatched between the rollers, from which it leaps out a hissing, winding, writhing and very vivacious snake of fire, extremely thin and long, and decidedly savage. The mechanical arrangements are such as to turn out 280 tons of finished wire per week.

" " " Europe is nominally quiet, but a look beneath the political surface reveals the fact, that each nation is vigorously engaged in strengthening its war powers and in making ready for troubles that are sure to come.—*Watchman.*

" " " The Government of Great Britian has been making an emmense number of torpedoes, to be used for the protection of the coast and harbors of that country. No fewer than 1,500 large canisters are now in store at Woolwich dock-yard, ready to be filled with gun-cotton or dynamite, and an immense number of galvanic batteries, galvanometers, and telegraph instruments have already been prepared. The torpedoes will be arranged in rows or groups in the channel or along the coast, the canister containing the charge being joined to a floating or semi-floating apparatus, termed a circuit-closer or circuit-breaker, and the whole connected with the shore by means of an electric cable. The circuit-closer when struck by a vessel may either be made to send a signal to shore, or to explode the machine to which it is tethered.

" " " To maintain the peace of Europe by keeping in check Germany, Russia, Austria, and France, requires armies which amount to 3,000,000 of men. If each man cost only one dollar a day, the yearly expense of this enormous armament would be $1,095,000,000. Besides this cost these men produce nothing, which is an item of great loss.

RELIGIOUS ITEMS.

" " " The late Protestant Synod, at Paris, passed through an unusually animated discussion, which resulted in a schism of the church. M. Guizot, leader of the orthodox party, maintained the authority of the Scriptures, while Rev. Mr. Coquerel, who is at the head of the liberal party, justified certain divergencies relative to the divinity and resurrection of Christ. The liberals demurring at the action of the Orthodox majority, withdrew.

" " " Miss Finley, the Quaker preacher, was immersed in a Brooklyn Baptist church not long since. *Now* the Presbyterians will be sure she ought not to preach, while the Baptists will find fault that Mr. Pentecost baptized her without adding her to the church.

The Joyful Message.

THE MEANING OF THE WORD.

The God of heaven has made a communication to men on earth. That communication is in the form of a message; and consequently requires, in the first place, to be faithfully delivered to those whom it concerns; in the next place, to be faithfully considered by those who receive it; and finally, to be answered in a manner suited to the nature of the message and the infinite majesty of him who has sent it. Delightful to tell, the message of God is altogether a thing of grace and gladness. Though making constant reference to human sin and shame, and to consequent sorrow and death, the word sent by God is meant to condemn no one; it does not chide; it does not threaten; it offers no discouragement to the most guilty, and hints no doubt as to the chances of the most unpromising. It is wholly a message of love. It has sprung from God's infinite pity; it discovers the unimaginable resources of his holy mercy; it announces accomplished facts, brought to pass by his wisdom and power, altogether in advance of man's highest hopes and in excess of all his own promises; and finally it opens up to us a future of eternal and unspeakable blessedness. This divine message reveals, in their most affecting outgoings, the love, and joy, and hope, of the inmost heart of the sender, who has made himself known as the happy God. In every sense, therefore, God's message to us is a joyful one; it is good-news, with the advantage of being stamped with authority; and the further advantage of being directed to a definite destination, to which it is sent on the most benevolent errand. All this is hinted to us in the very *word* chosen of God to characterize the tidings of his mercy to men.

The gospel is God's Evangel. This is the inspired word itself, in English form. It deserves a place in our vocabulary for several reasons. By its relation to angel, messenger, it reminds us that it is a message, and as the word angel in Scripture usage is generally appropriated to denote a divine, a heavenly messenger, so is the word Evangel generally taken to represent the divine message from heaven, of which, by anticipation, no human mind could have conceived. Moreover, he who gives himself to the work by proclaiming this Evangel, is an Evangelist, while they to whom it is adequately made known are Evangelized, and all that relates to the Evangel is truly Evangelical. Our more common English equivalents are Gospel, Good-News, Glad-Tidings. But if we have supreme regard to the full meaning of the original Greek word, Glad or Joyful Message is perhaps the most adequate designation, that our language will afford. The gospel is not a piece of undirected intelligence, set to float upon the idle breeze, a convenient clipping of unknown paternity to be left to the chances of catching the eyes of some, being overlooked by others, deemed of no particular consequence by any, but only to be taken for what it is worth. No, it has the authority of an urgent, public, governmental message from God, challenging universal attention, and requiring immediate action. Being this, and being withal, a Proclamation of Good Things, past, present, and to come, it is pre-eminently and distinctively the Joyful Message of God. May these pages succeed in faithfully delivering it, and be a means of conveying the holy joy of the divine sender into the hearts of many a dutiful and grateful receiver!

THE CONTENTS OF THE MESSAGE.

As our sin works out its mischievous results in many directions, and as God's wisdom and mercy are manifold in their provisions for accomplishing a full redemption from our sin, so the Joyful Message which has reached us is abundantly ample enough in its declarations to meet the whole case which has called it forth. The gospel, while reasonably brief and simple, is by no means the meager thing which some seem to imagine it to be. The writings of the New Covenant set the gospel in various aspects before us, which, for convenience, we may resolve into three, and speak of the gospel of Christ's person; the gospel of his death, burial and resurrection; and the gospel of his kingdom.

THE GOSPEL OF CHRIST'S KINGDOM.

To us, in this age of the world, looking back, as we do, on the first advent of our Redeemer and his manifestation among men as accomplished facts, this view of the gospel naturally and logically comes first before us.

No Christ, no gospel. The person of Jesus our Savior is "the A and the Z" of the Good-news to us as sinners. He himself is the center as well as the circumference, of the charming story. Around him—subordinated to him—everything else in the Good-Tidings falls into its right place.

The gospel of Christ's person is of supreme importance and interest. It tells out the blessed truth that Jesus of Nazareth is the image of God. As the truthfulness, tenderness, purity, unselfishness of Mary's Son are unfolded to our eye in his wonderful life and still more wonderful sufferings and death—this is the joyful note that is sounded forth: SUCH IS GOD! The truthfulness of Jesus is entire; his tenderness is unaffected and unfathomed; his purity is all-consuming; his unselfishness has no haze on its transparency, and his compassion leads him to sacrifice himself in order to save those on whom it rests. Reader, you believe this! As you read of Jesus, simply and candidly, and permit his whole portrait to come before you, this is the irresistible and ineffaceable conviction impressed upon your conscience and upon your heart. You know that you yourself are not for a moment to be compared with him. You know that you never saw his equal—that the best men and women you are acquainted with are but distant, very distant approaches to him. Did you ever fully take home to your heart the assurance that, just what the visible Jesus is, *that* the invisible God is too? Such is truly the case.

We have the very best authority for saying it. "He that hath seen me hath seen the Father." (John 14: 9.) These are the words of Jesus himself. "We gazed upon his glory," says the apostle who was wont to recline in his bosom. (John 1: 14.) Beloved disciple! we would ask thee: "Of what sort was the glory of the incarnate word, on which thou didst gaze?" "A glory as of an only begotten from a Father." This is the apostle's reply. He seems to say, "Conceive of the Infinite One as a Father; conceive of such a Father having only one Son, just like himself; conceive of the Only-Begotten as here with us, a partner in our blood and flesh, pitching his tent beside ours in the noon-tide of his life's journey, coming into our tents with unembarrassed freedom and humility as one of ourselves, but ere long disclosing such favor and truth in speech and action, that we see through the veil, and are entranced, and mentally exclaim, 'Lo! all heaven is before our eyes; this is the only-begotten Son of God.' *Such* is the glory on which we gazed. There is no other glory like it. It simply becomes the high relationship. Now have we seen God. Ah! God is a glorious Being.

In like manner the apostle Paul speaks. "But if our glad-message *has ever become veiled—in those who are perishing* has it become veiled; in whom the god of this age blinded the conceptions of the unbelieving, that the illuminations of the glad-message of Christ, who is God's image, should not shine forth. For not ourselves are we proclaiming, but Christ Jesus as Lord; and ourselves as your servants for Jesus' sake. Because the God that said, *out of darkness* shall light shine, is he who shone in our hearts, with a view to an illumination of the knowledge of the glory of God in Christ's face." (2 Cor. 4: 3–6.) Twice in this quotation, have we the truth affirmed that Christ is the "image of God,"—the first time, in express terms; the second, by necessary implication. Christ "is God's image:" that is express. God gives the knowledge of his glory "in Christ's face;" therefore, Christ's face, his person, his manifestation among men, reflects the glory of God; and thus are we, less explicitly, but no less surely, conducted a second time to the same conclusion. Around the sweet truth thus repeated, this charming quotation sets several thoughts well worthy of our consideration. The glad-message of salvation in Christ, as God's image, is luminous and illuminating. It is not native to it to be obscure. It may, however, "*even become veiled:*" still, even then, it is only "in those who are," *at the very time,* "perishing," or "destroying themselves," that it is so veiled. Nay! even in their case, the veiling is the result of Satanic intervention. The tendency of the glad-message is actually to illumine those to whom it is sent. So direct and powerful is this tendency, that Satan must be on the alert to obscure its beams. Even then, he can only succeed with the unbelieving who persist in perishing. With them he may succeed. Their conceptions he may succeed in blinding. But the gospel remains as bright as ever with the revelation of God's glory in Christ's face. Good reader, do you believe that Jesus the Christ is God's image? Satan will do all he can, will as the god of this age—which is an evil one—muster all his forces to hinder your so believing. He knows the saving power of this truth. And so do we. Be entreated, then, to gaze steadfastly upon it. Look narrowly into it; test it as severely as you will; but do not let the Evil One blind your minds to the truth.

As we are simply assuring ourselves that this truth is plainly taught in the New Testament, one quotation more will suffice. A moment's glance at Heb. 1: 1–4 will show that the well-known words, "Who being the brightness of his glory and the express image of his person," teach that Christ is the image of God. The more literal the rendering, the more pointed, and to our present purpose. Christ is "an eradiated brightness of God's glory." "An eradiated brightness;" that is "a brightness beamed out and away," as the original word suggests. Connecting word and fact together, we may say: "a brightness beamed down into the atmosphere of our human life." Or, more simply still, we may say: "Just as the sun comes into a room through a transparent window, so God comes into our heart through Jesus—brightening, warming, and making glad our souls." But the Son of God is further described as "the express image" of the Father's "person;" an effective popular rendering no doubt. Still, the more literal is the more incisive: "an exact expression of his essence." The very "essence" of God is "expressed" in Christ; and it is "exactly expressed." It leaves nothing to be desired. He that knows Christ knows God. Thus are we sent back to the word of Jesus with which we began this induction: "He that hath seen me hath seen the Father."

What clouds of misconception are thus dispelled! What piles of theological and preaching rant are thus consumed! Reader, hearken unto no man who would have you believe in a God of one kind and a Christ of another. Christ is God's image, his very image, his most exact and perfect impression. You see that the New Testament plainly and repeatedly teaches this. Then, I pray you, grasp this teaching, and never let it go. Grasp it and make it your own. Think it out into all your thoughts of God. Admit it into the inmost chamber of your religious feeling. Let your judgment weigh it well. Let your troubled conscience hearken to its mighty voice.

No! it is not true that the Father is principally characterized by severity and the Son by gentleness. The Son, I know, is gentle, very gentle; the Father is equally gentle. God can be severe—that is true; but so can Christ: "the anger of the Lamb" is greatly to be dreaded. It was absolutely necessary that Christ should die for our sins; but he himself understood that,—reciprocating the divine demand, appreciating the imperious necessity. While his Beloved One was suffering on the cross, God concealed his face behind midnight darkness. Impious the hand that would tear aside that veil: and demoniac the voice that would proclaim an unconcerned, or a reluctantly appeased God. We are accustomed to speak strongly of the holiness of the Father's demand: let us speak as strongly of the holiness of the Son's compliance. We are wont to speak much and well of the love of the Filial Sacrifice: let us speak as much and as well of the love of the Paternal Surrender.

This alone being the right course, one thing becomes plain: he that cannot be reconciled to God, cannot be reconciled to Christ; just as, on the other hand, he that cannot be reconciled to Christ, cannot be reconciled to God. Dear reader, this the very question that I want to put to you, if you are still in an unreconciled condition. Can you be reconciled to Christ? If you cannot, you are indeed, in a dreadful state. I cannot be absolutely certain that you are not in that state. It is possible to be in it. Sin and Satan combined may bring a man into it—that is, into such a state that he is afraid of Jesus, dares not look him in the face, hates the mention of his name, and is instantly moved to flight or resistance when the Good Shepherd is drawing near. But still, dear reader, I am not ready to believe that this is your case. I know Christ can read your heart. I know that he is terrible to hypocrites. But you know that no contrite sinner will he repel, far less reject. Nay, more:—

> "A bruised reed will he not break,
> And a smoking wick will he not quench."
> —Mat. 12: 20.

Did he ever refuse *bodily* healing to any suppliant that asked it? Did he scorn the poor woman in the Pharisee's house? Had he no ear to hear the dying robber's cry? Did he not grant restoration to Peter? I ask you then, is it so that you cannot be reconciled to Jesus—the same yesterday, to-day, and forever? Could you not be reconciled to him if he were here now, as in Palestine of old? Could you not trust his invitation, "Come unto me?" Could you not credit his promise "I will give you rest?" You admit, on reflection, that you could; is that your answer? Then let me tell you; you you can be reconciled to God; for God's brightest glory is seen in Jesus' face. You *can; will* you? What is your answer to the Glad-Message of God?

THE GOSPEL OF CHRIST'S DEATH, BURIAL AND RESURRECTION.

That we may for convenience speak of these three facts as exhibiting one aspect, and a very important aspect, of the Good-Message of God, is evident from the following quotation: "But I make known to you brethren, the glad-message which I myself announced to you, which also ye received, in which also ye are standing, through which ye are also being saved, if ye are holding fast with what discourse I announced the glad-message unto you,—unless, indeed, in vain ye believed. For I delivered over to you, among first [matters], what I also received,—that Christ died over our sins, according to the Scriptures; and that he was buried; and that he has been raised, on the third day, according to the Scriptures; and that he appeared unto Cephas; afterwards, to the twelve; after that he appeared to above five hundred brethren, once for all, of whom the majority are abiding until even now, but some fell asleep. After that he appeared unto James; afterwards unto all the apostles; last of all—just as if unto the untimely birth—he appeared unto me. For I am the least of the apostles, who am not sufficient to be called an apostle, because I persecuted the called-out assembly of God. But by the favor of God, I am what I am; and his favor that was unto me was not made void, but much more abundantly than they all did I toil; howbeit, not I, but the favor of God with me. Whether, therefore, I, or they—thus are we proclaiming, and thus did ye believe." We quote so much of the context, not only because of the value and interest of the whole passage, but because we shall have occasion to refer to it again and again; and it is now within easy reach. Our immediate object in laying this paragraph before the reader is to point out the force of the allusion made, in verses third and fourth, to the death, burial, and resurrection of Christ. The obvious force of that allusion is to give prominence to these great facts, as the essentiail elements in the good tidings of salvation. They had been "delivered over" by the apostle to the Corinthians (among other primary matters) as memorable counts in a solemn trust which might not, on any account, be tampered with. The communication of these facts was characteristic of Paul's evangelistic service; nor of his alone,—all the apostles were one with him in continually pushing them to the front of their aggressive toil; "Whether I, or they,—thus and not otherwise, are we all with unwearied persistence, with common and characteristic consent, making proclamation, wherever we go." We cannot err then, if we too give prominence to these same events. We cannot be following a mistaken clue, if we look to these great events for the purpose of seeing in them glory to God, and peace and salvation to men.

"That Christ died over our sins, according to the Scriptures."

"Christ died over our sins." "Over" is the literal meaning of the word in the original, which here marks the relation of the death of Christ to our sins. He died "over" our sins. Our sins were there under the divine view, as a terrible reality requiring to be dealt with. Christ's death was permitted—was planned to be permitted—in direct and full reference to our sins. Our sins were the occasion—the ground—of his death. His death sprang from our sins. Perhaps this is all that we are warranted to infer from the word "over," considered in itself.

It is indeed, barely possible that the word "over" in this passage, is to be understood as a breviloquent sign of the famous old Hebrew conception of the sacrifice enshrined in the beautiful Hebrew word *Kaphar,* "to cover." "To make atonement" is, in the Mosaic writings, "to throw a sacrificial covering over sin." So understood, the term "over," in this passage in Corinthians would suggest, as an appropriate paraphrase, the fuller expression: "Christ died that he might throw a sacrificial covering over our sins." And to this broad result we must certainly come, if we would interpret the significance of Christ's death in the manner which this very passage suggests; namely, "according to the Scriptures."

But there is yet another thing to be said about this preposition "over," before we pass on; and that is, that it occurs in other passages in the New Testament in such a connection as to afford us the fullest assurance as to the course which true exposition must take. We meet with it in the following passages:

Heb. 5: 1. "For every high-priest from among men being taken, in behalf of men is appointed, for the things pertaining to God; that he may be offering both gifts and sacrifices over (*huper*) sins."

8: 27. "Who (Christ) has not a day-by-day necessity, just as the high-priest,—beforehand over (*huper*) his own sins to be offering sacrifices: after that (over) those of the people. For this," offering sacrifice over the sins of the people, "this he did, once for all, when himself he offered."

10: 11–12. "And every priest, indeed, is standing, day-by-day publicly ministering; and the same sacrifices many times offering; such as at no time are able to clear away sins; but this one, having offered one sacrifice over (*huper*) sins, for the uninterrupted continuance, sat down on God's right hand."

Whatever else these quotations show, one thing they render very plain, which is, that the New Testament writers did, in fact, explain the meaning of the death of Christ "according to the Scriptures" of the Old Testament. Of course the phrase, "according to the Scriptures," from the pen of the apostle, in the year A. D. 59, can refer to no other than the Old Testament Scriptures.

Let us, then, follow their example, and examine the Old Testament Scriptures. Remembering, however, the surpassing advantages enjoyed by the apostles themselves—to whom the Second Advocate was promised, to guide them into all the truth,—let us supplement the teaching of Moses and the prophets, by that of the ambassadors of the Risen Redeemer. Instead of collecting a large number of quotations, let us rather consult two or three decisive testimonies.

Christ died according to the types of the Old Testament, the prophecies of the Old Testament, and the teaching of the New Testament.

"Christ died over our sins according to the" Types of the Old Testament "Scriptures." The type of types is to be seen in the two goats which were offered for the sins of the people on the great day of annual atonement. (Lev. 16.) That day was a Day of days. On that day alone, of all the days in the Levitical year, did the High Priest pass through the second veil which separated the holy place from the Most Holy. He alone entered, none of his brethren being permitted to enter with him. Then only was blood sprinkled on and before the Capporeth, the Propitiatory, the Mercy-seat,—on the very throne, and under the very eye of him who dwelt between the cherubim. The surpassing importance of such an act is evident. That blood represented all the blood that had been flowing on Hebrew altars all the year round. We may leave aside the bullock which the Hebrew high priest offered for himself, since our high priest had no need, for Himself, to offer.

And we may pass without comment the people's burnt-offering presented on that day. It is with the sin-offering of the congregation that we have to do; "Christ died over our sins according to the Scriptures." Observe then, first, that the two goats constituted one offering. The priest, "shall take of the congregation of the children of Israel, two kids of the goats for a sin offering." (v. 5.) These two goats, in conjunction, are the type of Christ. "Christ died over our sins," with a comprehensiveness of meaning and design which required all the significance of both goats to shadow forth. Observe, second, why the living goat was conjoined with its dying companion. It was to secure a complete and impressive symbolization of reason and end of the death of the dying goat. The reason was, substitution—imputation—vicarious suffering; and the end was the complete and manifest removal of sin from the consciences of those for whom the sin-offering died. The former of these—the symbolizing of substitutionary suffering for sin—was provided for in the following unequivocal terms: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by a fit man into the wilderness." (v. 21.) As certainly then as "Christ died over our sins, according to the Scriptures," he died as our substitute, bearing our sins. It was by dying under our sins that he succeeded in throwing an expiatory covering "over" our sins; and he could die under our sins—only if, and as, and because our sins were laid upon him. He was accounted the sinner, and was dealt with accordingly. God did not think that his Beloved had committed the sin, any more than Aaron thought that the goat had committed the trespass of Israel; but just as Aaron, while knowing full well which was the guilty (the morally blameworthy) party, accepted the innocent instead of the guilty, and constituted the innocent legally answerable for the sins of the guilty, and then devoted the substitute to the death due to sin; so God, without any confusion in the thought of his infinite mind—in which is no darkness at all—accepted the righteous one for the unrighteous ones; constituted him legally answerable for our offences; and then, as moral Governor, delivered him to death for us all. This is what this great type of the Old Testament Scriptures teaches us as to the reason of Christ's death, the principle upon which he died over our sins. He died upon the principle of substitution. As regards the end for which he died, this same type has something to say; "And the goat shall bear upon him all their iniquities unto a land not inhabited (a land 'of separation'), and he shall let go the goat into the wilderness." (v. 21.)

This again, appeals to the eye; and through the eye proclaims the complete removal of sin from the responsibility of the worshippers. What has the dying goat done by dying? The living goat remains to tell. Bearing the sins of the people, he is led away and away, and still farther away, into a land of separation. He is gone—and his burden too.

"Where now are our sins? They have been removed, they have been separated from us who deserved to bear them to the bitter end,—they have disappeared." The type could not effectually do this, but it could effectively teach it. What has Christ done by dying? He has taken our sins away. Believing this, beholding it, our consciences are effectually cleared from the burden of sin. This follows from the blessed truth that "Christ died over our sins, according to the Scripture"—the types of the Old Testament Scriptures. Of course we must see this to enjoy it; and we must be in a position in order to see it. We must become a party to this momentous transaction. Do we consent to have our sins thus disposed of? What is our answer to this joyful message? —*Joseph B. Rotherham, in Rainbow.*

Hades.

THE SOUL OF MAN; OR THE "NEPHESH" OF THE HEBREWS.

In discussing the question of the soul, we come to a question of great importance, and one which has engaged the attention of mankind at every period. The most opposite theories, it is well known, have been held upon it in the schools of philosophy and theology. By some it has been supposed identical with the spirit; by others to be distinct from it. By some it has been supposed to be the peculiar attribute of man; by others to be shared with him by every animal. By some it has been thought to be in its own nature immortal, and so incapable of death from any source whatever; by others it has been supposed to have been created by God with an inalienable immortality, so that, without denying the power of God to destroy it, it is yet certain that he never will, and that no other power can. By others it is thought in death to pass into the same lifeless condition as the body; while others have thought that it survived the death of the body for some time longer or shorter, and at length ceased to exist. By some it is thought to have had an existence before the body; by others to have come into existence simultaneously with it. By some it has been thought to be an entity or person by itself, so that on the dissolution of the body it was still a true person, capable of all the thoughts and feelings of a living and reasonable being; by others it has been thought to be rather a quality of a person, so that on the dissolution of that person it of necessity ceased to be. By some it has been thought to be the true and proper man, of whom the body was an attribute or circumstance without which it could subsist for a time or forever; while others have supposed the body rather to be the man of whom the soul was the attribute, in possession of which the man was alive, and deprived of which he was dead. Amid all this variety and contradiction of thought, the one source to which we look with perfect confidence is the Bible, in which he speaks of the soul who is its Maker. In the Old Testament Scriptures we have the nature of the soul referred to in numberless passages. From that book alone, therefore, we might expect clear and sufficient evidence upon this question. As it appears to us, all that can be said upon it has been said over and over in the Old Testament. There are points on which the Old Testament is confessedly obscure; but this is not one of them. In clear decided terms, not darkly or with stammering [illegible], it speaks of the soul of man from its earliest to its latest page. But at the same time that we are of this opinion we will not refrain in a succeeding chapter from drawing attention to what is said on this subject in the New Testament, where the soul or *psyche* of the Greeks is equivalent to the soul or *nephesh* of the Hebrews. From these two sources together as much information as God is pleased to give us upon this subject will be derived, nor do we believe that a single particle of light can be thrown upon it other than that derivable from Scripture. Divines and philosophers we believe have succeeded in investing the whole subject with obscurity, and in connecting it with a vast amount of falsehood: we do not think that we have ever spoken a single truth about it which may not be found in the word of God. What is more: we believe that if we would attain to so much of truth as is attainable upon this question, we must discard from our minds the theories of men; whether those men who have been called heathen philosophers, or Christian theologians, and sit down as little children to learn from God what he is pleased to tell us of ourselves, and what he can only with infallibility speak of.

We will commence our chapter upon the nature of the soul as we commenced that upon the nature of the spirit, by showing from Scripture that whatever soul be, or whatever its nature and attributes, the Scriptures attribute the possession of soul just as much to all the lower creatures as they attribute its possession to man. Man's proud boast that he alone has soul, and that its possession by him is his essential difference, or one of his essential differences from all those living creatures which are unquestionably below him in the scale of creation, fades away and disappears utterly when we come to consult upon this point the oracles of God.

We must say that in an inquiry of this kind, an English reader meets with great difficulties in consequence of grave faults of translation, of which the translators of our authorized version have been guilty; not through any wilful fault, but in consequence of their coming to the translation of the Bible thoroughly imbued with Platonic views of human nature in general, and of the soul in particular. They all believed that the soul was a person dwelling within the human body, wholly unaffected save in its connection with the body by death, possessed of an inalienable immortality. Adopting widely different ideas of the nature of the lower animals, supposing them in their nature capable of death and dying, they were of necessity obliged to deny to them the possession of such a soul as they supposed man to be possessed of; or, rather, to speak with more propriety, to consist of. Hence, when they found the Hebrew term *nephesh*, generally by them translated soul when spoken of man, applied to the lower creatures, they could not give it a similar translation, but translated it by some other term. A notable instance of this occurs in the translation of the first and second chapters of Genesis. The Hebrew scholar knows that when Moses, in Gen. 1: 20–1, speaks of the nature of the lower order of animals, and when in Gen. 2: 7, he speaks of the nature of man, *the inspired writer used the very same Hebrew terms of both the one and the other.* Each fish, fowl, and creeping thing and beast, is called in the Hebrew, a *nephesh chajah*, as much as man who was given to rule over them. But this was in its apparent bearing wholly inconsistent with the philosophical ideas of the translators. They considered it dangerous that the similarity of description should appear in the English version which Moses did not consider it dangerous to exhibit in the Hebrew original. Hence, [illegible] must guard God's word [illegible] posed dangerous language [illegible]ing *nephesh chajah* very differently in the first chapter of Genesis, where it is applied to the lower creatures, from what they translated it in the second chapter, where it is applied to man. Hence the Hebrew words which they translate by "creature that hath life," and "living creature," in Gen. 1: 20–1, they translate by "living soul" in Gen. 2: 7. The striking difference of expression which appears in the English version is utterly absent from the Hebrew original. A gross, though unintentional fraud has been committed against the English reader. He is misled in his searching of the Scriptures. He is put on a false scent. The Greek translation of the Septuagint and the Latin Vulgate, true to the duties of the translator, have given the very same Greek and Latin words in their translation of the Hebrew terms whether applied to the lower animals or to man. Our English translators have supplied us with a commentary of their own, instead of a translation, a comment we will here add utterly alien to truth.

But the result of this mistranslation is to lead astray the English reader who trusts it. This is not the only instance which occurs of the thing in reference to this question. The same Hebrew word is throughout the Old Testament translated according as the Platonic notions of the translator led him to think it ought to be translated. Plato had a considerable hand in the translation of King James' Bible. The Hebrew word *nephesh* is translated creature, soul, life, etc., just as squared with the notions of men who carried Plato's philosophy into their noble work of the translation of Scripture. We affirm that a grave injury has been done to the English reader, and a gross wrong to God's word, by such conduct as this,—an injury and a wrong which we trust will not be repeated in that new version of Scripture into English which we are promised. And while upon this subject, we would just say that a grave duty rests upon those who have the management of this much required work of revision that there should be among the revisers one or more men who do not accept Plato as an infallible authority upon the question of human nature, or rather one phase of Plato's doctrine; for that great philosopher was by no means consistent with himself in all his statements. With these observations we turn to our subject, merely informing our English readers that in our statements of the soul in this chapter we invariably speak of the Hebrew word *nephesh*, though the variety of its translation in the various passages to which we refer in the authorized version might lead them to suppose a very different thing.

We begin then, by saying that so far from the popular idea of soul as the peculiar possession of man, Scripture teaches us that it is just as much the possession of all the lower creatures. The Hebrew Scriptures tell us that all these possess that *nephesh* which is usually translated by the English word soul. First, perhaps the highest existing authority on the Hebrew language, in his Concordance defines *nephesh* as "the soul, by which an animal lives, both of man and brute." (*anima, qua animal vivit, tum hominis tum bruti.*) No one, indeed having the smallest acquaintance with the Hebrew Scriptures could say anything else. In no less than five verses in the first and second chapters of Genesis are all the living creatures of God said to be "living souls," the expression in the Hebrew being the very same which, when spoken of man is thus translated in Gen. 2: 7. Again, in the book of Leviticus, all the fishes of the sea are said to be living creatures, or living souls. Again, in a passage in the book of Numbers, even our Platonic translators could not avoid using the English word soul of the beasts as much as of men, where the Lord's tribute is reckoned as "one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep." Birds and beasts are both said in the book of Proverbs to be possessed of soul, and to be capable of losing it; though here our translators have given to the Hebrew term the translation into "life."[1] Here is a very considerable array of texts, considering how little of Scripture is occupied with the lower creatures, which prove that whatever is meant by that Hebrew word which is commonly translated soul, is possessed by the lower creatures as much as by man.

We will draw a few inferences which occur to us from this important fact. All the lower animals so long as they continue in existence, are said to be possessed of a soul, or to be living souls. Yet, they are none of them immortal. They all at one period or other cease to exist. In ceasing to exist they lose their soul, they cease to be living souls. It is never supposed that their soul is a second internal animal which, when the outward gross frame becomes lifeless, flits away somewhere else, and enjoys life in some other scene. Thoughts such as these are entertained by the poor Indian who fain would know that

> "transported to yon equal sky,
> His faithful dog will bear him company."

But the fancy of the Indian has not yet possessed the theological brain of Christendom. It is still commonly held that the lower creatures really die when they seem to us to die. There is for no part of them survival. It may be found difficult to define what is the life or soul which they possess, but it is all but universally conceded that in their death this life or soul departs, ceases to be, perishes. They have souls and they are living souls; yet they, whatever be their organization and nature, do, in their entirety, cease to be or exist. The possession of a soul does not imply immortality on its own part or on that of the creature who possesses it.

And now we come to man and his soul. Man, in life, has a soul. Man, in life, is a living soul. We need not quote Scripture for this, as it is affirmed in a thousand places, and our translators have not been at any pains to hide it. All we want to know is what is intended by having a soul, or being a living soul, in the case of man. We have no hesitation in saying that *the very same thing is meant in man's case that is meant in the case of the lower creatures.* We may have difficulties of definition in one case, but not more or different from what we have in the other. Physiologists, and naturalists, and medical men, and divines, may be perplexed in their accounts of the soul or life; but we have no hesitation in saying that what it is in the case of the lower creatures, that very same thing it is in the case of man.

Any other idea would be to do a violence to the language of Scripture, which would thoroughly shake our confidence in it. Thus, in the first two chapters of Genesis, Moses, in his account of of the creation of the lower creatures and of man, uses one of the most important terms no less than six times. The very same Hebrew phrase, *nephesh chajah*, which is translated variously as living creature, or living soul, is used by Moses in his account of man and beast. Of the latter it is affirmed five times, of the former once. He uses it of the lower creatures before he applies it to man; he uses it again of them immediately after he has applied it to man. He never gives the smallest hint that he uses it of one in any different sense from what he uses it of the other. If, then, we are to interpret the language of Scripture in the same way that we interpret the language of any other book, we can only arrive at the conclusion that men are living souls, in the very same sense that the lower creatures are. We do not say that there is no difference between men and beasts; we know there is much. But what we here say is, that this difference is not brought out by saying that man has a soul, or that man is a living soul; for the very same phrase is used of every animal below him as of him. The distinction between man and beast must be ascertained from other sources than this.

Now this facilitates our inquiry very much. At its very outset it enables us to dispose of the entire Platonic theory about souls and their nature. The soul of man is not the man himself, any more than the soul of the beast is the beast. The soul of man is not itself essentially or inalienably immortal, nor does it confer immort[illegible] in man's case more than in that of [illegible] beast. All these ideas are seen to be but human fancies painfully wrought out of the crucible of the human brain, but having no real foundation, the moment we learn from Scripture that beasts have souls, and are living souls, as much as men. If we would be consistent and affirm all this of man and of his soul, we must adopt more than we have hitherto adopted, and become Pythagorean philosophers, and suppose that the lower creatures are what the Platonist makes man. If we refuse to lower our idea of the human soul from its Platonic level, we must raise the bestial soul to a level with it. But we will now show from Scripture that the lowering process is that which we must adopt.

The simple and proper meaning of the Hebrew word *nephesh*, when applied to the lower creatures, is life, animal life. The soul of the beast is nothing more or less than the life of the beast. We affirm that the soul of man is nothing more or less than that animal life which he shares in common with the beasts. We consider that we have already proved this in paragraphs 8 and 9, but we will proceed to give further proof.

Gesenius, in his Hebrew Dictionary, gives the primary meanings of the

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[1] Gen. 1: 20, 21, 24, 30; 2: 19; Lev. 11: 10; Num. 31: 28; Prov. 1: 19; 12: 10.

Advent Christian Times.

CHICAGO, ... ILLINOIS.

TUESDAY AFTERNOON, July 2, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

Is published weekly by the Western Advent Christian Publishing Association, at Chicago, Illinois.

TERMS: { Two Dollars a Year. One Dollar for Six Months.

☞ THE TIMES maintains the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the atonement; the unconscious state of the dead, their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

The officers of the Association are a Board of Trustees, as follows:

JOSHUA V. HIMES, President,
D. R. MANSFIELD, Vice President,
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A. S. CALKINS, L. H. DAVIS, D. MATHEWSON, } Pub. Committee.
N. FIELD, H. G. McCULLOCH, L. C. COLLINS. } Editorial Com.

Address all communications to JOSHUA V. HIMES, 23 West Lake St., Chicago, Ill.

We have none of Whitmore on Immortality, in paper covers; but a new edition is nearly ready.

WE would be obliged for a copy of D. P. Hall's *Man Not Immortal*, or for information as to where a copy can be obtained.

JAMES McDONAL moved from Iowa to Minnesota in the fall of 1865. Any one knowing his P. O. Address will confer a favor by sending it to F. H. Kenny, Manchester, Iowa.

Our P. O. Address.

All letters for this office should be directed to 23 West Lake St, Chicago, Ill.

Don't send them to Norwood Park. Send to Chicago, as directed above.

Besides the Melodeon referred to in the Advertisement, another of the $180 style has been placed in our hands for sale for the benefit of the office. It can be had at a bargain if taken soon.

WE will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.25, post-paid. The Jubilee HYMNS, full gilt, stamped, post-paid, $1.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 20 copies for $1. Don't fail to read and lend it.

"Good Tidings."

This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 80c. in paper.

The American Institute announces its Forty-first annual Exhibition, to be opened in the city of New York, on the fourth of September next. Applications, for space to exhibit the best Agricultural Productions, Mechanichal Inventions, Artistic devices, and valuable articles of American manufacture, are now in order. It is intended to make this the most extensive, useful and meritorious exhibition ever held in America.

WE would call the especial attention of business men to Emerson's patent clip and file. It is an arrangement for binding in durable form at an expense of one cent for 800 pages, bills, invoices, receipts, letters, &c., etc.

Prices: Letter size, $1.50; Foolscap size, $2. Fasteners or binders, 50c. a box of 100. No man of business will do without it, after once using.

For sale at this office.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, Prof. Ives' tersely written tract—*Scripture versus Popular Misconceptions*.

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 25 sheets, 30c.

To Correspondents.

SAN ANTONIO, Cal. A brother wants his TIMES changed to this P. O. but neither gives his name nor his former P. O. Address ....E. CHAPMAN. Would like more of these....P. W. HOUGH. If you feel it a privilege you can do so. We feel satisfied as it is.... D. O. HINK. Package by express by mistake. We will pay charges....M. A. TIBBETTS. Sent to Ky, and elsewhere....H. H. JANES. Will send to all May use the article in the Pulpit. Will let you know

Communications.

ACCEPTED: Is it this world; A. J. S., A Nameless Nature, God is Love, C. E., C. H. S., M. A. T.,

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

F G Bowman
M W Webber
W Kay
A C Dunham
S M Holcomb
W S Brown
S C Ketchum
P C Unadenia
A C Manning
C E Barnes
G Hill
M Osborn
S Baldwin
W L Griffin
M G Lansing
J Towsley
C H Hamer
J K Junk
H W Burton
E A Howe
S B Mabey
O C Barker
L F Cole
G T Adams
J Reese
H Willett
M A Newcomb
W Weeks
P W Hough
A J Stone
M E Case
M M White
A Edwards
D O Hink
J D Olney
G Storrs
M E Boylan
S E Lanphere
S Rockwell
H H Bissell
L Record
T Russell
C W Batchelder
P Lorenson
T Louch
S S Levi
F H Kenny
E L Mosher
J R Harris
A McKenzie
D Young
W J Cummins
J Housh
P O Wilson
E C Andrus
C H Williams
W Valentine
V Hunt
A Hale
W J Griffin
O N Whitford
E V Phillip
H R Williams
H H Janes
M E Bell
A B Cushing
F E Davis
D Boone
M A Tibbetts
G Howard
O C Denslow
S Cain
T K Allen
W McCulloch
C H Leverton
E C Andrus
E Chapman
J A Smith
J C Essex
L E Kenny

Books and Tracts by Mail.

J F Huber
L Record
H H Bissell
S Rockwell
C W Batchelder
A McKinzie
P Sorenson
J R Harris
W L Griffing
E A Bowe
C H Hamer
J Towsley
J H Gallup
W J Bursell
M A Newcomb
S E Lanpher
J H Paton (2)
J H Nafe
M Osborn
M E Case
E M Rowell
J R Preston
H H Janes
M A Tibbetts
H R Williams
P C Craft
E V Philip
A B Cushing
J P Essex
F E Davis (2)
H H Brown

EXPRESS.

W E Brown
B G Mathewson
H Hewitt jr
D Patten
D O Hink
J Barnhart
E C Andrus (to Royal Center)
R J Arnot
J A Smith

For Expenses of Removal.

T. Louch 2,00; R. Tuttle 60c; M. G. Lansing 3,00; W. Weeks 1,00.

To Send TIMES To Poor.

M. G. Lansing 2,00; Gertie B. 50c; E. Chapman 1,50.

Marriages.

BATES—PYE. By T. K. Allen, June 11, 1872, Wilbert K. Bates and Mary E. Pye, all of Winona Co., Minn.

Obituary.

SHEETS. Died at Welton Junction, Iowa, May 22, Carrie, wife of Leavitt sheets and daughter of George and Esther Covel: aged 20 years.

Carrie was converted under my labors several years ago; was buried with Christ in the liquid tomb and was raised to walk a new life, and that walk and life was maintained with Christian integrity until death paralyzed the being and nature yielded to the fell tyrant. For the past year she has suffered with lung disease, slowly and surely it did its work, and she knowing the progress of the disease and the certainty of the end, yet was always cheerful and happy. No repining or complaining. Beautiful and lovely, just in the bloom of womanhood, known only to be loved, while she loved her Savior and the blessed hope of life through Christ the great life-giver.

Her peace and joy were above this vain world. She looked beyond to the resurrection-life when earth shall be renewed, and the voice of the arch-angel shall pierce the charnel house, and the sleeper come forth clad in the likeness of him who died to save by an eternal redemption from the power of sin and the grave. Her hope was truly a blessed hope, for it was founded only upon the gospel of the blessed Son of God. She was buried in the likeness of his death that she might be in the likeness of his resurrection.

By her death a husband has lost a devoted companion. Parents have lost an obedient and dutiful daughter. Brother and sisters have lost a lovely and affectionate sister. S. K. GIBSON.

ARNOLD. Fell on sleep, May 4, 1872, at his residence in Brown Co. Ill., our brother, John Arnold: Aged 53 years, and 6 months.

Br. Arnold has been connected with the church for about twelve years, and was one of the oldest veterans of our faith in that region. He was always ready and willing to give the inquirer a reason for the hope he fondly cherished.

He leaves a wife and family, and a large circle of friends to sincerely mourn his loss. We tried to comfort the bereaved ones, with the language of Jesus: "Thy brother shall rise again." (John 11: 23.)

GEO. W. HURD.

LANSING. In Joliet, Ill., June 19, 1872, Mary Lansing; aged 66 years.

Sr. Lansing was the daughter of Leonard and Lucia da Catlin, of West Troy, N. Y. Her parents may be remembered as able supporters of the Advent cause in 1843-4. She was converted at the age of 15 years, and joined the Baptist Church; but when she heard of the coming of the Bridegroom she immediately began to search to see if these things were so, and consequently her name was soon enrolled amongst the waiting ones.

Through long years of mingled joy and sorrow she has kept her eye fixed on "that day." Her last sickness was of nearly six months duration: and during the last part of it, especially, her sufferings were intense. Consumption, heart diseased and finally dropsy were the weapons of the enemy. She prayed much for her release from her anguish, but longed more for the coming of the Prince of Life. She fell asleep in the faith that soon she would be called to awake to immortality in a clime where pain and sorrow can never come.

Appropriate funeral services by the Episcopal minister. WM. I. MANN.

Crisis please copy.

Notices, Etc.

The Kansas Mission Tent.

We the undersigned, desiring as soon as possible to raise means to procure a tent for the Kansas Advent Christian Association, pledge ourselves to pay into the treasury for such purpose the several sums set opposite our names, as soon as the amount of the three hundred dollars shall be pledged.

Previously acknowledged	$ 1 17
M H McCulloch	1 00
J M Barber	1 00
Henry Haines	5 00
G Harwood	25 00
J C Smith	1 00
L Smith	1 00
M M Smith	1 00
J C Smith	1 00

PLEDGES.

W. F. Hunt, $1 00; M. L. Hunt, $2 00; Virgil Hunt $1 00;

PAYMENTS.

G S Harwood, $25. T. BOMLEY, Sec'y.

Crisis please copy.

The total acknowledgments in a late number should have been $117, instead of $1.17.

Direct all pledges to E. J. Munson, Girard, Crawford Co. Kas.

All money should be sent to the Treasurer, Warfer Dunbar, Sera, Cherokee Co, Kas

Dear Brothers and Sisters, at home and abroad, we need help. May the Lord move upon the hearts of his dear children that they contribute to this good cause, remembering it is good to lend to the Lord.

Your brother in Christ, E. J. MUNSON.

Book Notices, Etc.

THE BEE KEEPER'S MAGAZINE. This is an Illustrated Monthly, devoted exclusively to Bee Culture, and published by H. A. King & Co., 23 West Lake St., Chicago. There are two editions of this Magazine—the plain and the chromo-lithograph. The initial and specimen number seems filled with choice and valuable matter and gives promise of success by deserving to succeed. Indeed, H. A. King & Co, always succeed.

Specimen numbers 25 and 30 cents, to be credited on subscription if the party becomes a permanent subscriber.

ADDRESS H. A. King & Co., 23 West Lake St., Chicago, Ill.

SCRIBNER'S FOR JULY. The West Point Military Academy and its surroundings are profusely and beautifully illustrated in Scribner's for July, the historical and descriptive text being supplied by Benson J. Lossing. This article appears just at the time that public attention is attracted to the Academy. Another timely paper is that on Woman as a Smuggler, and Woman as a Detective, in which one of the most curious and suggestive branches of the Custom House system is fully exposed. Mr. Warner's Back-Log Studies (by the way, one of the best series of magazine articles ever published in America,) are, if anything, more delightful than their predecessors. Draxy Miller's Dowry, a very fresh and strong piece of characterization, by that mysterious author Saxe Holm, is concluded in this number. Mr. Wilkinson's searching but courteous criticism of Mr. Lowell's Prose is concluded. Then we have an interesting little article on spiders ("Will you walk into my Parlor?"); an illustrated paper, As Others See Us, by Prof. Wilder, of Cornell; a brief essay on The Law of the Heart and the Law of the Street, by Mr. Hodgkins; and poems by Mrs. Whitney and Miss Osgood. The Editorial Departments are, as usual, quite full. Dr. Holland, in Topics of the Time, talks about The Christian Sabbath in Great Cities, The Literary Bureaus Again, Our President, and Indirec. Damages. The Old Cabinet has something concerning Old Probabilities, My Famous Friend, Poor Pillicoddy, and Mrs. Whitney's Pansies. Nature and Science, Home and Society Culture and Progress, and etchings, are full of practical information and entertainment.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.

2. Write *names of places* and *dates* VERY *plainly*.

3. Write your appointment in the following order.

(1) Name of the place. (2) The time of sevice. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MABEY.

arrange.

Afton, July 7, 11 a. m., and 4 p. m.

Squaw Grove, 10½ a. m., July 14.

C. W. SMITH.

Rochell, Advent Hall, eve July 2.

Ackerson's, July 3. Subject: Spiritualism.

Elida, Special meeting beginning in the Grove at 3 p. m. July 4, and continuing each eve, over Sabbath July 7, and longer if the interest demands.

Amboy, July 14, Communion in the eve.

Harmon, Lee Co., 3 p. m. July 14. Subject: The devil—his origin, mission and destiny.

Previous appointments withdrawn.

C. C. MARSTON.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

There will be a Basket Meeting held in the Advent Christian Chapel at Genoa, DeKalb Co., July 4. Hours of service, 10: 30 a. m. and 2 p. m. Eld. J. V. Himes of Chicago, and others will be present to preach the word. Brethren and sisters in Christ, and friends in all this region are invited to come up to this meeting. Come one, come all! It will continue over the Sabbath, the Lord willing. In behalf of the Church.

E. H. BURLINGTON.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and ample provisions for all who desire to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a general rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the tented grove for the Lord and his glorious cause. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. B. Mabey, L. H. Davis, W. McCullock, F. Burr, D. S. Clark.

FOURTH OF JULY.

Brethren, friends, and all interested in the cause of Christ, in Neponset District, Northern Illinois Conference, are urgently invited to meet with the church in Oneida, on Thursday, July 4, and reorganize the Quarterly Meeting in this District.

The church has proposed the following services: Wednesday, 7½ p. m., prayer-meeting. Thursday, 9½ a. m., love feast; preaching 10½ a. m; after this service the reorganization to be attended to, arranging for afternoon and evening service in the morning.

If there is not room enough in the house in which we worship to accommodate all who come, the Lord has furnished a good big "out doors," and will doubtless give us the use of it. Come, then, with hearts on fire; be in earnest in the matter, and the Lord will bless.

Can you spend the Fourth to better advantage?

All will be welcome.

In behalf of the church, L. F. COLE.

IOWA.

There will be a Basket Meeting on the Fourth of July, in a grove near Young's Mills, where we held one last year, five miles east of Corydon, Wayne Co. It is expected that a number will be baptised at this meeting. Friends of truth, let us have a grand rally on that day arround the banner of the Lord.

Corydon, last Sunday in June,

S. K. GIBSON.

There will be a Basket Grove Meeting held in Pilot Grove, five miles south-east of Dexter, and five miles south-west of Earlham. Preaching by D. S. Clark of Amboy, Ill.

M. B. HUBBELL.

P. S.—The meeting to commence on July 6, at 11 a. m., and 3 p. m.; and on Sunday at 11 a. m., and at 3 p. m.

Cascade, eve., July 6, and over Sunday.

From thence to Iron Hill, and so on to Clinton Co. Brethren there can write to meet Cascade, care of D. A. Dickinson. I will visit churches through the Conference before commencing the campaign with the tent. I. ADRIAN.

By D. A. Dickinson.

WISCONSIN.

Cross Plains, 11 a. m. Sunday June 16. Sabbath School at 10 a. m.

Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.

Wingville, 3 p. m. June 23.

will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brs. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Dalton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

White S. H. in Burnham Valley, LaCrosse Co., Saturday evening, June 29, at which time the Lord's Supper will be administered. Let there be a grand rally of the brethren and sisters in W. Salem, Burns, LaCrosse, and the region around. If Eld. Hough could arrange to be with us at this meeting it would gladden our hearts very much.

June 30, at 10 1-2 a. m. at the Methodist Church in Burns and so on every two weeks.

June 30, in the evening at Music Hall, W. Salem, and so on every two weeks.

RUTH M. ROWELL

There will be a Tent Meeting at Mifflin, Iowa Co., Wis. commencing Friday evening, June 28, holding as long as interest may demand. Eld. Wm. Sheldon will be present to preach the word. As this is a new field let there be a general rally of the friends of the truth from the different churches around. Come from Fenimore, Wingville, Arena, Helena and elsewhere. Come to work for God and the perishing.

PHILO HITCHCOCK.

MICHIGAN.

Peacock S. H. Sabbath July 7, at 11 a. m. and 7 1-2 p. m. and each alternate Sabbath thereafter.

Sprague S. H. Sabbath July 14, at 11 a. m. and 7 1-2 p. m. and each alternate Sabbath following.

WM BRANCH.

Almer S. H. July 7.

Williamson S. H. July 14.

Lambkin S. H. July 21.

Laingsburg, as Brn. may direct. Wednesday July 24, and through the week.

E. H. DURAND.

INDIANA.

The Indiana A. C. Conference will assemble Aug. 9, and continue over two Sundays, at Colfax, Clinton Co., on the Indianapolis and La Fayette R. R. at the crossing of the Logansport Crawfordsville and South Western R. R. All should come prepared to stay on the ground, and as far as possible provide themselves with a family Tent. Br. Andru's big tent, "Indiana Tabernacle" will be pitched on the ground for use in bad weather, and as a sleeping place for those not otherwise provided. All who come should have at least a straw tick and blankets for every two persons.

All who are seeking for the blessed hope and the coming of the King are invited. Come up friends of Jesus to this first Conference and reunion of the Lord's sheep since grievious wolves entered in and scattered the flock. And may the "Jehovah of armies" come with you, that God may be honored and sinners eternally saved in our Father's kingdom. Brethren every where cordially invited. C. H. CASE, Sec'y.

MINNESOTA.

Freedom, Waseca Co., Converse S. H. 3 p. m. July 6, 10½ a. m. July 7.—Meet me at Jaynesville Station, July 6, at 2 p. m.

Medo, Blue Earth Co., Goodwin S. H., 2¼ and 7½ p. m. July 7.

Shelbyville, Grove Meeting near Brown S. H., Wednesday 10 1-2 a. m., and 2 1-2 p. m., July 10.

Kasota S. H., 3 p. m. Friday, July 12.

Owatonna, Fitzsimmons S. H., Sat. eve., and Sunday, July 13-14.

—Meet me at Owatonna Station 10 1-2 a. m. July 13. S. C. WELLCOME.

July 7, at the Baptist Church, Money Creek Valley, Winona Co.

RUTH M. ROWELL.

In accordance with a vote of our State Conference a State Campmeeting will be held in the beautiful grove called "Cheatham's Grove," in Utica, Winona Co., commencing Thursday, June 27, and holding over the ensuing Sunday, and as much longer as deemed practicable. The ground is well fitted up for meetings, with permanent stands and seats; also a good well of water and other conveniences for those wishing to camp on the ground.

Brethren and sisters of the Advent faith throughout Minnesota, to you a special appeal is made to come out to this feast of tabernacles and work for God. Come from every quarter; come with hearts burning with the love of God, to work for the salvation of perishing souls. The signs portend the speedy coming of the Master. Shall we not improve these general gatherings, as God requires us to do, to his glory, to our own growth in grace, and for the salvation of others?

Come Christians of every name, and unite with us in the worship of God for a few days in the tented grove.

Brethren and sisters in the ministry, all who can come, at home or abroad, you are invited to come and help sound the glorious message of a soon-coming King. Come endued with power from on high, with an unction from the holy One; with words that burn, that will reach the hearts of the perishing.

☞ Those coming to tarry on the ground will please come prepared with bedding and provisions (and tents if they have them.) We expect to procure a large building erected by the Methodists, on the ground, and also have the Bethel tent if possible, so that all can be accommodated if they have their bedding and provisions.

Arrangements will be made with the R. R. companies for half-fare tickets from all points where the friends notify ME THIS MONTH that they will attend our meeting. S. C. WELLCOME, Sec'y.

NEW YORK.

The A. C. Church of Honeoye, Ontario Co., N. Y., will hold its third Q. M. Saturday and Sunday, July 13, and 14. Sr. E. S. Jennings and others are expected to be present. Brethren and sisters in the region are cordially invited.

For the Church,

H. H. BROWN, O. B. BROWN.

The undersigned committee appointed at the recent Annual Conference in Springwater, have decided upon the ground, near Fairport for the State Campmeeting. But on account of other meetings to be held there, were obliged to appoint it one week earlier than was decided by the Conferance. It will therefore commence Aug. 10 and hold to the 19th. Let all bear this date in mind and so arrange business as to be able to take a respite at this time, and come out to the feast of tabernacles. We may well hope for the best general meeting ever held in that State. To this end let us have the united prayers of the church.

The grove is a beautiful one, 1 1-2 miles north from Fairport station. Fairport is on the N. Y. Central (Direct) R. R. ten miles east of Rochester. The brethren and citizens offer to run free trains for passengers and baggage the first two days (9th and 10th), and the last day of the meeting. At other times ten cents will be charged. Cooking stoves for general use will be on the ground.

Further particulars soon. WM. E. BROWN.

SAM'L. H. WITHINGTON.

PERRY M. GRINNELL.

CANADA.

The N. Y. State Mission Tent, the Lord willing, will be pitched in Oshawa, Ontario, for a series of meetings, June 20, 1872. Brn. B. F. Stevens, Wm. A. Fenn, and perhaps others will be present to preach "this gospel of the kingdom" to the people. We hope all the brethren and friends of truth in that region will rally, and by united prayer and effort make the meeting tell for God and truth. WM E. BROWN, Director.

Advertisements.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 9, Range 3, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $600, or more.

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

The Record. A first class, illustrated, practical magazine. Unique and desirable. Volume 1 will commence in June. $2 a year. THE TIMES and *Record* one year for $3 50.

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A strong, common-sense, and hence valuable work. Sent by mail, post paid, $1. For sale at this office.

Favorable terms to agents by the Publishers, A. W. Penny & Co. 66 South Ca . . St. Chicago, Ill.

Woman and Her Work. A monthly paper 16 large quarto pages. Established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well—Christian charity.

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Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, and A. A. Phelps. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE TIMES and *Banner*, one year, if paid in advance, $2.75. To new subscribers to both journals, $2.50 a year.

The Bee-Keepers' Journal and National Agriculturist, on trial, three months, for ten cents, or 15 months and best Bee book, German or English, for $1. Splendid premiums for 1872. Movable Comb-Hives, Italian Bees, &c., for sale. Fifty per cent. and great inducements to agents. Sample of Journal, "Hints to Bee-Keepers," (a 38 page pamphlet) Price List, &c., sent free, or for stamp. Write now, and don't forget it. Address H. A. KING & CO., 14 Murray St., New York city.

Advent Christian Times.

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"Many shall run to and fro, and knowledge shall be increased."

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Advent Christian Times.

JOSHUA V. HIMES, - - - - - EDITOR

TUESDAY AFTERNOON, July 9, 1872.

The Restitution of All Things.

(Continued.)

A little industry could multiply examples of this kind a hundredfold. They show us unquestionably that the illustrations of Scripture are by themselves sufficient to overthrow the false systems both of Agustine and Origen. They all teach, as the universal usage of human language proves, that the end of the wicked, after they have been raised to judgement, and to stripes few or many according to desert, is to vanish into that nothingness which the Epicurean falsely taught would be the end of all men upon death. Every one of them point, not to the preservation of life in any condition, but to the loss of life, the utter blotting out of existence.

We now approach a very solemn question—the question of Divine justice. We approach it with the deep reverence that becomes a creature when he scans and judges the conduct of his Maker, but also with the confidence which becomes one who is invited by his Maker to this inquiry. It is indeed said that we are not able to judge of God's ways, and this, no doubt, is often true. It is true, however, only of those dealings of his with us with which we are imperfectly acquainted, or which from their nature, are wholly above our comprehension. The present subject belongs to neither of these categories. Future punishment is a matter fully placed before us. We are told its cause and its nature—told to ponder on and study it. We are not treated as children incapable of forming an opinion as to what is just or unjust in God. Called upon to love, reespect, and confide in him, *and having his conduct towards us brought to our view in order to produce these feelings in us*, we are thus allowed by God to be capable of judging of his character, of his love, his mercy, his wisdom, his justice. He was himself appealed to us to do so, admitted his creature's scrutiny as the exercise of a right, and this not merely in the case of his faithful people, but even of those who were alienated from him. (Ezek. 18. 29; Gen. 18. 23—25; Luke 12. 57.) In the human breast there is a true sense of what is just, and God not only allows it, but insists upon its exercise towards himself. He has told man his character and his conduct towards man from first to last. He challenges us to bring any line of conduct attributed to him to this test. In our question of future punishment we have the highest case on which any tribunal shall have ever sat; and we may be certain that the Judge of all the earth will do right, not merely in his own eyes, but in those of all his intelligent creation; of the angels, who stand around his throne, of the redeemed, who rejoice in their acceptance, of the very damned, who listen to their sentence. Judged by human judgment, and that the judgment of believers and unbelievers alike, the punishment which the theory of Augustine supposes that God will inflict is infinitely too great, and we are therefore to reject it as untrue because unworthy, not merely of a merciful Father, but of a just God.

Before we put our question of just or unjust, we must first refer plainly to the punishment itself. We will not attempt to describe it in our own words. We will merely give a few passages descriptive of it from writers who hold the view.

Here is an extract from a little book entitled, "The Child's Path to Glory," and which has passed through at least seven editions: "There is nothing but misery in hell. You would never more have one moment's ease, for there is nothing but pain and torment there. Put together all you can think of that is miserible, and painful, and terrible, and it is all nothing to what is prepared for those who go there, and that not for an hour, or a year, but for *all eternity*. The lost souls who live in that horrible pit *wish to die*, but they are not able, for God says 'Their worm dieth not.' The frightful and cruel devil may torment them as much as he pleases—they are made strong to bear it." Here is the description of hell by the Christian Father Hippolytus: "The fire which is unquenchable and without end awaits the unrighteous, and a certain fiery worm which dieth not, and which does not waste the body, but continues bursting forth from the body with unending pain. No sleep will give them rest; no night will soothe them; no death will deliver them from punishment." Here is the celebrated Jeremy Taylor's account:—"We are amazed to think of the brutality of Phalaris, who roasted men alive in his brazen bull. That was a joy in respect of that fire of hell. What comparison will there be between burning for an hundred years' space and to be burning without interruption as long as God is God!" Here is the account given by the famous Jonathan Edwards of America:—"The woes of sinners in hell will not be a cause of grief to the saints in heaven, but of rejoicing. When they hear you groan, and sigh, and gnash your teeth, these things will not move them at all to pity you. They will praise God that his justice appears in the eternity of your misery. The torments in hell will be immeasurably greater than being in a glowing oven, a brick-kiln, or fiery furnace. Here is the way in which the Roman Church describe hell. It is taken from a book writen by the Rev. J. Furniss, and published with the approval of the authorities of his Church:—"The fifth dungeon is the red-hot oven. The little child is in the red-hot oven. Hear how it screams to come out; see how it turns and twists itself about in the fire. It beats its head against the roof of the oven. It stamps its little feet on the floor. God was very good to this child. Very likely God saw that it would get worse and worse, and would never repent, and so it would have to be punished more severely in hell. So God in His mercy called it out of the world in early childhood." Here is the description of hell by the celebrated Mr. Spurgeon:—"Only conceive that poor wretch in the flames, who is saying, 'Oh, for one drop of water to cool my parched tongue!' See how his tongue hangs from between his blistered lips! How it excoriates and burns the roof of his mouth, as if it were a firebrand! Behold him crying for a drop of water! I will not picture the scene! Suffice it for me to close up by saying that the hell of hells will be to thee, poor sinner, the thought that it is to be for ever. Thou wilt look up there on the throne of God, and it shall be written 'For ever!' When the damned jingle the burning irons of their torment, they shall say, 'For ever!' When they howl echo cries 'For ever!'

> "'For ever' is written on their racks,
> 'For ever' on their chains;
> 'For ever' burneth in the fire,
> 'For ever' ever reigns."

We will close our series of "Horrible Extracts" with a quotation from Pollok. He thus pictures one of the damned—

> "Like
> A cinder that had life and feeling seemed
> His face, with inward pining to be what
> He could not be. As being that had burned
> Half an eternity, and was to burn
> For evermore, he looked. Oh! sight to be
> Forgotten, thought too horrible to think."

The poet's picture of the damned would not be complete if we did not add his picture of God throughout all eternity looking on it as one who

> "Hears unmoved the endless groan
> Of those wasting within, and sees unmoved
> The endless tear of vain repentance fall."

These are very horrifying descriptions. *If the Augustinian theory is correct they are true. They are true of every being placed in hell.* They picture the eternity not only of fallen angels and men who rejected the Gospel, but of the myriads who never heard the name of the Father and the Son. If the "second death," and "everlasting destruction," and "perishing", of the wicked be what the theory of Augustine teaches, the ignorant heathen endure it as well as the rejecter of the Gospel, for they who "have sinned without law shall perish" as they who have sinned in the law (Rom. 2: 12). These eternal agonies are the *"few stripes"* which Augustine's theory has provided for the most ignorant offender!

But we will leave the heathen out of account. We will take the very strongest case. We will ask if punishment such as the above is *a just punishment for any conceivable amount of sin committed by the worst of men.* Man did not ask for life; it was given him without his knowledge or consent. Can any abuse of this unasked-for gift justify the recompense of an existence spent in unending agony?

We must put the question on its proper grounds. The ablest modern defenders of endless misery have put it on a false issue. They have done so in two main respects, urged on by their inability to justify their theory in its naked light. The first of these we will give in the words of William Archer Butler, whose view is adopted by Professor Mansel, Dr. Salmon, Dr. Angus, President Edwards, and others. "*The punishments of hell*," says Butler, "are but the perpetual vengeance that accompanies *the sins of hell*. An eternity of wickedness brings with it an eternity of woe. The sinner is to suffer for everlasting, *but it is because the sin itself is as everlasting as the suffering.*"

It may be fairly questioned whether, according to any principles of Divine or human law, the lost in hell are *capable of sinning*. We do not believe they are. Out of and beyond all law they are incapable of transgressing the law. (1 John 3. 4.) But independently of this it is sufficient to say of the above fearful view that it contradicts the Scripture. Not once or twice, but over and over again, it [illegible] the pun*ishment of the future is for the sins of the present time* ([illegible] 41, 46; Rom. 2. 6; 2 Cor. 5. 10). If we think it too great we are not at liberty to throw in the sins of the future, real or imaginary, to justify the punishment of the future. If we cannot defend man's future treatment as a just award for his present conduct, we cannot justify it at all.

Nor does it relieve God in the smallest measure from the charge of injustice to say that future punishment will but follow that natural law which inextricably links together sin and misery. We will not allow the believer to shield himself under the cant of modern infidelity. The laws of nature are the laws of God. For all their consequences, after they have worked their uniform work for ages, he is just as responsible as when he first ordained them, or as when he departs from them by an alteration of law or a miraculous interference. If the laws of nature were to bring on the sinner a punishment greater than his sin deserved, it is God himself who would be doing so.

The simple question then is, Could man by any conduct here deserve to suffer pain throughout eternity? The verdict of the human heart, in its fierce denial, in its secret recoil, answers No. "Eternal pain," says Augustine, "seems harsh and unjust to human sense." "With the majority of men of the world," says Butler, "this doctrine seems, when they think at all about it, monstrous, disproportioned, impossible." It seems so, in the same writer's mind, to others beside men of the world—to men who do not fear this doom for themselves—"It would blanch the intellect, reduce the mind of the Christian to a state of idiotcy, deprive him of life, were he but adequately to conceive it." If God were now to ask man whether his conduct on this hypothesis were just, man with one voice would reply that it was not.

The history of human religious thought shows man's ineradicable sense of the burning wrong of this fearful theory. If Plato, deriving his inspiration from Egypt, taught a Tartarus with its fiery streams, whence none could issue forth, he taught it for an infinitesimally small portion of men. For most—even for the homicide, the parricide, and the matricide—he had his Acherusian lake, whence, after a purgative process, they issued forth again to the upper air. If Augustine adopted his great master's abode of unending pain, he adopted also his Purgatory, whence there was a way to heaven. If the church of Rome has sanctioned the theory of Augustine, she practically holds out its terrors only to those without her pale of safety; for her own millions she has, at the worst, the fires of a finite period. The assertion of Augustine's hell did but drive the gentler mind of Origen to the notion of a wider purgatory than Rome's or Augustine's, where even devils should be prepared to resume their place in heaven. The churches of the reformation have generally followed Augustine in his hell and denied his purgatory, but at all times within their bosom has been a struggle against the dominant doctrine, and even from those who maintained it it has only commanded a sullen, uncheerful assent. Such men as Burnet, Whitby, Hammond, Law, Sir Isaak and Bp. Newton, Locke, Bengel, Foster, Birks, have rejected it with abhorrence. Such men as Tillotson, Robert Hall, Dr. Watts, Isaak Taylor, William Butler, Albert Barnes, while they accepted the theory, loved it not. Let them reason as they would, the black look of injustice lurked about the ugly thing. Let them only allow their minds to dwell upon the reality of what eternal evil and eternal misery meant, and their hearts would grieve that man had been made at all, that the feelings of pity were implanted in the human breast. Darkness and anguish settled down and brooded over their spirit—yea, the very light of reason would almost abandon them for madness—when they conceived even in the far-off future the horrible hell of Augustine. We constantly find them, even when they are struggling hard to defend the monstrous thought, candidly confessing that with all their hearts they would wish that it was a monstrous lie. The modern mind, shaken in religious conviction, denies the inspiration of a book which is supposed to teach this creed of cruelty. With those who will not throw away their faith in man's future, the theory of Origen, with all its consequences, bids fair, if only confronted with the fearful nightmare of Augustine, to take the place which the authority of the latter Father has so long imposed upon the Church. The ablest modern defenders of the theory are shrinking back from putting forward a vindication of it in its plain and hideous aspect. Man, with one voice, pronounces the Augustinian punishment unjust, and therefore it is untrue.

Our view needs no vindication, does not compel us to keep it discreetly in the background, reduces us to no subterfuges to escape its consequences. It does not force us to advance arguments which we feel to be unworthy of a child, or faintly to defend the justice of a procedure which our heart whispers to us is only worthy of hell. By it the next life's dealings with the sinner will but follow the analogy of this. He who scans the course of nature may from it anticipate that future course which revelation opens to our view. According to it God's ways with the sinner are equal. They are severe, but they are just. They are full of awe, but they can be contemplated with calmness. They show the award of a justice in whose consequences we can rejoice. Its issue in eternal death, if it brings the sigh of sadness, brings also the deep, full breathing of infinite relief. We require neither the "purgatory" of Augustine, nor the "universal restoration" of Origen. Looking on the calmed face of death we will say, "It is well." The woes, the agony, the despair of life, are passed away from its features with the sin that produced them.

In the predicted extinction of evil we have another proof of the truth of our theory. Evil is not to be eternal. God has pledged his word that it shall be abolished and destroyed. He has promised a "restitution of all things" by the mouth of all his holy prophets since the world began (Acts 3: 21). A time shall come when the wicked shall not be, when his place shall nowhere in God's world be found. A time shall come when all things shall once more be "very good," when iniquity shall have an end, when the pure eyes of God shall no more be offended by its sight. A time shall come when they who would not glorify God shall be silent in darkness, and when everything that has breath shall praise the Lord. Here the theory of Augustine is at direct issue with God's word. It teaches the eternity of evil, and is therefore to be rejected as untrue. (*To be continued.*)

THE SOUL OF MAN; OR THE "NEPHESH" OF THE HEBREWS.

[Concluded.]

We will now give some instances from Scripture, in order to show that the primary and proper meaning of the Hebrew *nephesh*, usually translated "soul," is animal life. We have an instance of this in 1 Kings 1: 12, when Nathan gives Bathsheba counsel how she "may *save her own life* [*nephesh*], *and the life of her son Solomon*." This might just as well have been translated, "save her own soul," and shows us the simple sense of what is meant throughout Scripture by the phrase "*to save the soul*." Again, in the book of Job, we read of men, beasts, and fishes, that "the soul of every living thing is in the hand of the Lord." It is quite plain that here "animal life" is meant by "the soul," for beasts and fishes have no other soul but animal life. In the same way the heathen sailors, when about to throw out Jonah into the sea, use the word *nephesh* as simply expressive of animal life, when they pray to God that they may not "perish for *this man's life*." Further instances of this kind are needless. The usage of Scripture shows beyond a question, that its primary sense for soul is animal life. Having for its primary sense the meaning of "life," the Hebrew *nephesh*, or soul, comes naturally to signify the person who is possessed of this life so long as he possesses it. No one, we believe, doubts this sense, and we therefore content ourselves with giving below references to some Scripture in which it is so used.[1] From this usage of the word it sometimes comes to signify *a dead person*; but this, we contend, is only done when the adjective, "dead," is joind to it.[2] Even in face of such authorities as Furst and Gesenius, we more than doubt that the Hebrew *nephesh*, or soul, *by itself and unaccompanied by a qualifying adjective*, ever means a dead body or corpse. Num. 5. 2, and Lev. 22: 4, are appealed to as instances when it does, but we do not see our way to accept the interpretation. As this, however, does not bear upon our present question, we will not occupy our reader's time with its discussion. The view that *nephesh*, or soul does sometimes by itself mean a corpse is against, not in favor of, the theory we here contend against. We only mention it to express our opinion, which is that the Hebrew *nephesh* primarily signifies "animal life," that readily comes to signify "a living person," and finally comes, when accompanied by the adjective "dead," to signify that person when dead.

We now pass on to consider the important question of the mortality or immortality of the soul. Certainly this question, which now agitates the mind of the Church, could never have arisen if men had only learned their philosophy of human nature from the Bible. Our theological and philosophical books are replete with arguments for the immortality of the soul, but when we come to Scripture, we fail to find a single passage which states it. Some may suppose it to be inferred from certain passages, but no man, of all the men who have read the Bible from beginning to end, can say that he has ever seen it stated in Scripture that the soul is immortal. But this is not all. The very opposite is asserted in Scripture of the souls of specified classes of mankind. This we will now proceed to show.

We will only draw particular attention to a *few* passages on this subject. If we were to draw attention to all the passages of Scripture which tell us that the soul of man is mortal and dies, we would swell a moderate volume such as we propose to publish, into a folio. We will then draw our readers' attention first to a passage in Leviticus in which the [illegible] and beast is spoken of in the very same terms, and in which the death of both is said to be produced by the smiting or killing of their soul. As is too usual, our translators have disguised the original Hebrew from their Platonic predilections. The passage in our Authorized Version runs thus: "He that killeth any man shall surely be put to death; and he that killeth the soul of a beast shall make it good." (Lev. 24: 17, 18; Prov. 7: 23.) The English reader might pass over this as unimportant in the present question, but a glance at the Hebrew shows it to be of great consequence. The Hebrew is thus literally translated: "He that killeth the soul of a man shall surely be put to death, and he that killeth the soul of a beast shall make it good." Here the nature of death is described. It is said, as in Eccl. 3: 19, to be the very same in man as in beast; and it is also said to consist in killing the soul (*nephesh*) of each. The mortality of the human soul is here taught, beyond any question, by God himself, for the words are spoken by him. In Deut. 19: 6 we have a similar expression, so far as relates to the death of man. The Hebrew words, which are in our version translated "slay him," are literally "kill a soul." (Deut. 19: 6.) Phrases of this kind abound in the Hebrew Scriptures, but our translation hides the expression from the English reader. (Num. 31: 19; Deut. 22: 26; 27: 25.) The Greek of the Septuagint version will generally be found to carry out faithfully the expression of the Hebrew, as does also, though not so commonly, the Vulgate version. Sometimes the translators allow the literal force of the Hebrew to appear in their translation. Thus we read that Joshua "utterly destroyed all the souls" that were, in the various cities of Canaan, taken by him. (Josh. 10: 28, 30, 32.) And in Leviticus God himself uses the same language: "Whatsoever soul it be that doeth any work in that same day the same soul will I destroy from among his people." (Lev. 23: 30.) We may not, in the face of such Scriptures, deny the fact that in death the soul is really and truly destroyed. Abraham's expression to Sarah, that his "soul should live" if she pretended to be his sister, implies his belief that if she did not, his soul would die. (Gen. 12: 13; Jer. 38: 17-20.) And the same truth is fully brought out in the well known wish of Balaam, when literally translated, "let my soul die the death of the righteous." (Num. 23: 10.) In his time of anguish Job tells us that "his soul chose death rather than life" (Job. 7: 15), meaning plainly that the condition of unconsciousness in which his soul then would be, was preferable to living wo. The description given by David of the condition of the soul when separate from the body is a description which is utterly inconsistent with its possession of any conscious life more than the body is possessed of in the grave. His prayer to God is, "Deliver my soul: oh, save me for thy mercy's sake. For in death there is no remembrance of thee; in *hades* who shall give thee thanks?" (Ps. 6: 4, 5.) Here he describes the state of his soul in *hades* as far from being in any glorious or happy state, absolutely as incapable of thanking God for anything, as it is for the dead body in the grave to remember former things. That the soul dies is intimated in Proverbs and elsewhere, where it said, wisdom and discretion are the preservation of its life. (Prov. 3: 22; Is. 55: 3.) Job tells us that in death the soul goes to the grave (Job 33: 22), an expression wholly inconsistent with its continuing to live! In the thirty-third Psalm we are expressly told that the souls even of God's people are exposed to death; and in another psalm, that the soul "is not spared from death" (Ps. 33: 19; 78: 50.); while the final end of the wicked is [illegible] we know from the [illegible] evidence of Scripture to be the utter extinction of their entire being, is described as the death of the sinful soul. (Ezk. 18: 27.)

Now what is to be said of passages such as we have referred to, and which could be readily multiplied ten times over? What do they teach us as to the immortality of the soul? Do they not with all authority teach us that any such doctrine is a mere human conceit, to be rejected, no matter what array of great names are paraded for it? Let us remember that we have in the Hebrew language no other word but *nephesh* for that conception which we speak of as the soul. And of this soul, this *nephesh*, Scripture tells us, in passages of every variety of expression, that when man dies this soul of his dies with him. Let us then suppose it to be what we will, yet this we must accept, if we accept God's word, which Plato tells us is immortal in the case of every man, God tells us dies in the case of every man. It does not survive the body; both together cease to exist, to live together again when the spirit of life re-enters the body and reproduces the soul within it.

And here we would particularly warn the upholders of the Scriptural truth of life and immortality only in Christ, to beware how, in explaining away the natural force of the many Scriptures which teach that the soul dies in the first death, they greatly weaken their own argument when they come to insist that the second death means the true and real extinction of the entire man. Scripture speaks of it simply as death. (Rom. 6: 23; 8: 13.) If the first death is consistent with man's in fact not dying, but continuing to live in regard of his most important part, whose survival may again be supposed to imply the restoration of the body to life, it seems plain that the common idea of the first death militates gravely against our view of what is intended by the second.

A very important feature of our inquiry, and one which it will not take us long to determine, is the locality of the soul during the period of death, *i. e.* during that period of whatever length, which intervenes between the time a man dies and the time he rises from the dead. With one unbroken voice, from beginning to end, the Old Testament declares that the souls of all men, good and evil, are in a place called *sheol*, and which the Septuagint and New Testament translate into the Greek equivalent of *hades*. What *hades* is we will not now inquire, farther than to say, that beyond any doubt it is some place within this earth. In another chapter we will inquire whether it is distinct from, or equivalent to, the grave. Such an inquiry is as yet unnecessary. Here it is enough to say that the Old Testament teaches us that all souls go on death to *hades*, and that this *hades* is within this earth. We do not consider that it will be necessary in proof to do more than refer to some places of Scripture which affirm it. (Deut. 32: 22; Job 7: 9; Ps. 89: 48; 6: 5; 16: 10; Eccl. 9: 10; Acts 2: 31; 1 Cor. 15: 55.)

We would merely warn the English reader that, when he turns to these passages, he will find a great variety of renderings which would greatly perplex him if he was not informed that they are one and all translations of the same Hebrew word *sheol*, or of its synonym in Greek, *hades*. The truth is, that no reader of the Authorized Version can be more perplexed at this than were the translators themselves. In their utter confusion of mind as to the nature of *hades*, they alternately translate it by death, or the grave, or hell, as the supposed exigences of each case required it. The result is, that the English reader is utterly unable to judge for himself in this important question. We earnestly hope that the revisers of our translation will attend to [illegible]. As the [illegible] of the Hebrew *sheol* in the Old Testament, we would recommend its Greek equivalent *hades*. If this is not approved of, we would suggest that word *sheol* be left untranslated. It will soon become a familiar word, and the English reader will be able to judge from its use in Scripture what Scripture really intended him to learn about it. But we would prefer the rendering of *hades*, which the New Testament authorises (Acts 2: 31), and which is its invariable rendering in the Septuagint version.

There is undoubtedly a very intimate connection between the soul of man and the spirit. We have already seen this from our examination of the creation of the living man by God in Gen. 2: 7. It was the inbreathing of the breath of life, *i. e.*, of the spirit, which produced within man his soul, or made him become a living soul. Soul had no existence until the spirit entered into him. Then it was produced. While the spirit remains in man it is evident that the soul continues and equally evident it is that when the spirit departs, the soul returns to its original non-entity. The existence of the soul as it was produced by the presence of the spirit, so must always depend upon that presence. With the spirit it comes, remains and vanishes. With the departure of the soul man ceases to be a sentient being. He becomes like the clods of the valley. And this vanishing of the soul, and departure of all sense and thought from man, is consequent essentially on God's taking back the spirit which he gave. "Man's breath or spirit," says the Psalmist, "goeth forth; in that very day his thoughts perish." (Ps. 146: 4.)

But while the close connection of the soul and spirit is a certain thing in the constitution of man, as it is in that of the lower creatures of God, it is equally certain, and an important point to insist upon, that soul and spirit are two perfectly distinct and distinguishable things. Between the cause and its effect, while there is the closest connections, there is also a perfect distinctness. The heat which sets fire to a barrel of gunpowder is distinct from the explosion which it produces. There lay hid in the gunpowder, from the nature of its composition by the manufacturer, a certain power or quality which would forever lie dormant unless a certain power, that of heat, stimulated and brought out its latent quality. Just so with man. God so made his bodily organization of heart, and brain, and members, that all possessed within them a latent capacity of certain action on the application of a certain power, viz., the spirit. The application of this produces this in man, *i. e.*, calls forth within him his soul, or makes him a living soul, capable of certain thoughts, feelings and actions. Hence the moral responsibilities lie, not with the spirit, but with the soul, *i. e.*, with the living man.

But close as is the connection between spirit and soul, they are two distinct things. This will readily appear from the few considerations following. When we were comparing the breath of life with the spirit with a view to their identification, we saw how the manner in which they were spoken of in the parallel clauses of Scripture poetry completely identified them, although the breath of life is spoken of in comparatively few places of Scripture. Now, while both spirit and soul are mentioned in a very great number of places, they are not once, that we are aware of, and we have, we believe, examined every passage in which they occur, mentioned in such a way. Again, throughout the entire of the Old Testament the Hebrew word *nephesh*, or soul, is never translated by *pneuma*, or spirit, by the Septuagint translators, but always by the word [illegible], they [illegible] that, in the judgment of the Septuagint translators, *nephesh* and *pneuma*, or soul and spirit, were two completely distinct things. But this appears more strongly from the different things that are spoken of them. The soul is very often identified in Scripture with the blood (Gen. 9: 5; Lev. 17: 11, 14; Ps. 94: 21; Prov. 28: 17; Ps. 72: 14), language which is never used of the spirit. The soul, as we have seen in this chapter, is said to be capable of death, and actually dies, whereas nothing of the kind is ever said of the spirit; and we saw reason in our chapters on the spirit, to conclude that the spirit, being the emanation from God, is as immortal as God himself. Again, we have seen that in death the spirit goes to *hades*, while the spirit goes back to God, from whom it originally came. Again, we are frequently told that the soul sins; but this is language never used of the spirit.

For these reasons, to which others could be added if they were at all required, we hold it is an indubitable truth of Scripture that the soul of man and his spirit are two essentially different things. In ordinary theology they are perpetually confounded, but never in the theology of the Bible. Divines and philosophers constantly speak of their soul and their spirit as one and the same thing, but this confusion is never seen in scriptural language. The Old Testament, as we have seen, keeps them perfectly distinct, and we will in our next chapter, see that the New Testament observes a like distinction. In human life they are intimately connected as cause and effect. In man's death they are completely severed. It requires a resurrection to another life, to renew the dissevered connection.

Before we leave this chapter, we will say a few words on a scriptural phrase which is readily suggested to us throughout our inquiry, viz., what is it that the Scripture means by *saving a soul?* The ordinary explanation, we believe, is that it means restoring it to the holiness which it has lost since the fall of man, and, as a consequence, preserving it from a misery which, it is believed, will be eternal. Now, while we hold that the restoration of the soul of man to holiness is an incalculable blessing, and absolutely essential to the saving of the soul, we do not hold that it is what is meant by saving the soul. The phrase has another and simpler meaning. To save a soul is simply to save what is the equivalent of soul—*a life*. Man was made to have an eternal life. He lost it by sin. His soul would have lived for ever if he had not sinned. It dies because he has sinned. But it may be saved out of and from this death; and this is, we believe, what Scripture means when it speaks of saving a soul from death, or saving a soul alive. The Christian's repentance and faith are not the life of the soul, but the way to that life. This life eternal is promised as God's great reward to faith and obedience. These fit a man for life, and its true objects, as sin unfits him. When the man is fit for life eternal, God bestows it upon him. The way the believer walks before God is not his life, but the way to his life; as Christ said, "Strait is the gate and narrow is the way that leadeth unto life." To save a soul is to procure for it the eternal existence which God placed within man's power when he made him, and once more places within his power through the gospel of Christ. "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"—*Henry Constable, in Rainbow.*

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[1] Gen. 46: 18; Ex. 12: 16; Lev. 4: 2; 5: 15; 7: 21; Num. 9: 21; Is. 47: 14.

[2] Num. 6; Lev. 21: 11.

It is a soothing thought that although with atheists and extreme rationalists Christianity is always about to fall, it hasn't given way yet.—*Liberal Christian.*

e Christian Life,

h may often be learned by close
ion to the literal meaning of a
on word. Such a word is "con-
n." "Literally and simply it
the turning straight round fro
rection to another. If a littl
e following a path which is lea
n into a tangled and dangero
and, in alarm and desire for
, turns directly back and retrac-
steps homewards, this is conver-
And if a man, who has been fol-
the path of sin, turns decisively
opposite direction, saying, "I
to my Father, and will say
im, I have sinned against heaven
fore thee," such a man is con-
He was going to hell—he is
oing to heaven.

Self-Denial.

ou know what self-denial means?
ps this story will help you to un-
nd it.
morning, as Harry and his pa-
vere sitting at the breakfast-ta-
arry seemed for a while engaged
wn study. Presently he exclaim-
'Father, I have made up my
not to eat any more salt mack-

! what has brought you to that
sion?" asked his father, with a
f earnest inquiry.
cause," continued Harry, "our
th-school teacher said we ought
e up something, so that we might
money to put in the missionary

ell, but what has induced my
chose salt mackerel as the thing
ll give up?" again asked his

hy," answerd Harry, "because
rel don't come very often; and
t like them very much, anyhow."
, do my young readers think
any self-denial in that? I will
n what self-denial is.
le Jenny, who dearly loved
, received one just ever so rich
beautiful golden color and plump
ts delicious juice. Instead of eat-
she ran around the corner and
t to little Emma, who was sick,
hose mother was too poor to buy
r such luxuries. That was self-

en you give away something
ou really want, that by so doing
ay make another happy; or when
ive up something that you are
fond of, that you may have
y for missionary or other good
es, that is self-denial.
us said, "If any man will be my
le, let him deny himself."—*Car-
lone.*

Benevolence

evolence consists in the wish or
tion to do good. It indicates a
al good-will to all mankind. No
n or position in life monopolizes
r is it limited to any particular
t You may be rich or poor, and
her case, if you have the disposi-
you will find opportunity for its
ise. It is not to the rich that
t said, "the poor ye have always
you," and when you will you
do them good.
you improve every occasion of
king a kind word of encouragement,
expressing your sympathy to
who need it? Kindness, human-
nd tenderness are made of benev-
e. In its fullest sense it is
um of moral excellence. Its high-
manifestation is found in God
"so loved the world that he gave
nly begotten Son, that whosoever
veth on him should not perish,
have everlasting life."
truly benevolent heart is the
of divine grace; and as grace
phs in your affections, you will
e by the exhibition of this virtue,
you are a partaker of the divine
re.
e philanthropy of Howard clear-
monstrated that he possessed a
t in no ordinary degree in sympa-
with Christ, so that it may in a
fied sense be said of the disciple,
t the master, "he went about doing
t said, "The names of Wilberforce
Clarkson will be had in everlast-
remembrance for their unwearied
tions in behalf of suffering human-

arey, Coke, Judson, and a host of
rs, whose hearts of benevolence
prompted to the consecration of
for the benefit of the degraded and
ghted, will not be forgotten while
part of our earth is unchristianized.
rs. Fry, Harriet Newell, Mrs. Jud-
and many more truly "sisters of
rity," show that woman's sympa-
ing heart when sanctified by grace

shrinks from no danger, or hardship, or suffering, in efforts to do good.

It has been well said, "there are no circumstances or situations in life which preclude the exercise of benevolence." A little maid in the family of the Syrian general was instrumental in the removal of his leprosy, and of acquaintance with the prophet and worship of Jehovah. If you have the heart to do, opportunities will not be wanting.

No truly benevolent effort was ever put forth in vain, and none ever will be. You may not live to see the good results of your endeavor, you may not see immediate effects, but as the sunshine and frequent showers cover the earth with beauty, and render it fruitful, so your sympathy and kindness will bless many hearts; and eternity alone will measure the influence of your labor of love.—*Zion's Herald.*

Christians might avoid much trouble and inconvenience, if they would only believe what they profess, that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were removed, they would be miserable; whereas God can make them a thousand times happier without them. To mention my own case. God has been depriving me of one mercy after another, but as one is removed, he has come in and filled up its place. Now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have beeen spared much anxiety. If God had told me some time ago, that he was about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is his wisdom manifest even in this!—*Dr. Payson.*

Conference Minutes

Wisconsin.

ANNUAL MEETING.

We find the following report of the late session of the Wisconsin conference in the *Crisis*:

The annual meeting was blended with the State campmeeting, held at Prairie du Sac, and held its first business session June 5th, Bro. O. S. Knapp was re-elected as President; P. W. Hough, G. Thomson, and N. A. Hitchcock were appointed as business committee. Also the following committee on ordination was chosen:—W. S. Shears, Wm. Sheldon, G. Thomson, P. W. Hough, and N. A. Hitchcock. Conference doors were opened for the reception of new ministers and churches. The Helena church was added; also the following ministers: Abraham Slocum, Ansen Brown Fletcher Ghormley. Reports were heard from the various churches and ministers, partly in person or by delegates, and partly by letter, setting forth a degree of prosperity, interspersed with sectional adversity. The experiment of districting the State for quarterly meetings was satisfactory, and continued. The following brethren were appointed to take supervision of this work for the coming year:—Eastern District, G. Thomson. Western district, P. W. Hough. Southern District, Geo. Howard. The following ministers were ordained:—G. Howard and Philo Hitchcock. Other items of business of a local nature were attended to; but our sessions were short to give time to attend to devotional meetings. The following campmeeting committee was elected for the coming year:—Wm. Sheldon, O. S. Knapp, E. P. Graves, P. W. Hough, T. Barker. The meeting with which this conference was connected was one of special interest—a rich feast.

Wm. Sheldon, Sec'y.

Iowa.

MANCHESTER DISTRICT Q. M.

The third Q. M. in this District met at the Odell S. H. June 14. A good representation of brethren and friends from Center Point, Troy, York, Greely, Yankee Settlement, Elk Creek, Elkport, Manchester, Spring Branch, Strawberry Point, and vicinity, Wolf Creek, Cascade, &c. Neither were the people of the place slow to hear; on the contrary they gave the listening ear, and opened their hearts to receive the truth, and their houses to entertain its advocates and friends. And though we were among strangers, we lacked no good thing. And when opportunity was offered they helped us on our way after a godly sort. We feel assured that the good seed sown will yet bear much fruit to the glory of God. The interest which was good at the beginning increased till the last. One brother said, "It was the most glorious meeting I have ever attended." It was indeed good to be there. Praise God for his goodness!

Br. Isaac Adrian, from Wisconsin, was with us, which added greatly to the interest, and much to our joy; and having ascertained that he would tarry and preach the word in this State, we resolved to send him forth in the name of the Lord with our tent this summer. And right here let me say to the churches and brethren scattered abroad, Br. Adrian is a workman that has handled the sword many years. He knows how to wield it successfully. If you want a meeting of days, write me at once. Direct to Strawberry Point, Iowa, and I will forward your request to him, which will be promptly attended to. Don't delay in this matter. What is done must be done now. Soon it will be said, The summer is ended, the harvest is past, and souls are not saved.

In view of the wants of the cause and the nearness of the judgment, the following resolutions were unanimously passed.

Resolved, That it is the wish of this Q. M. that the tent be put in the field at the earliest possible moment, and we pledge ourselves to bear our part in sustaining meetings and defraying the expenses of said tent.

Resolved, That Br. Adrian be invited to travel with the tent this summer, and have control of the same while under his supervision.

Resolved, That this Conference invite Br. Thurber, of Wisconsin, to be with us at our Annual Meeting in September.

Resolved, That we tender a vote of thanks to the people of this vicinity for their kindness, liberality and good will.

Adjourned to the Annual Conference to be held Sept. 6, and over two Sabbaths. Place will be duly given—probably in the vicinity of Manchester. Meanwhile let every lover of Jesus in the State prepare to be there.

Martha J. James, Sec'y.

Missouri.

THIRD DISTRICT Q. M.

The third Q. M. of this Conference met on Friday eve. June 14, in the Presbyterian church, Clinton Co. Mo. Preaching by G. L. McClure, from Gal. 6:9.

Saturday, Conference was opened by President Billmire; the following preaching brethren were present: A. F. Dugger, H. Billmire, J. Scarce, G. L. McClure and E. A. Marsh.

E. D. White was elected Secretary, *pro tem.*

Visiting brethren were invited to take a seat with us. Br. and Sr. John Hughes, of Davis Co. Mo., and Br. and Sr. Atwood, of Wis., were present, and gave words of cheer.

G. L. McClure reported Ailanthus and Ringold churches to be in a favorable condition. Empire church was reported by H. Billmire to be in a favorable condition. The Philadelphia church was presented by A. F. Dugger for admission, and was received.

The following report was sent to the Secretary: To the brethren assembled in conference in the third district of the A. C. Conference of N. W. Missouri and S. W. Iowa, greeting: Eld. A. F. Dugger has succeeded in raising the banner of the speedy coming of our Savior, in Saline Co., against a strong current of opposition and much prejudice. A live church of twenty-five members, mostly heads of families, of whom thirteen were received by immersion, has been organized. Nearly all of our meetings have been blessed with some additions. By the Spirit of Christ and Bible in hand we have been able to withstand the persecution. The Lord has given us an open door, and there is a growing interest. The people are anxious to hear the doctrines presented by us as a people. The harvest is truly great, but the laborers are few. We therefore raise the Macedonian cry for help. We are able and willing to support any good man who will come among us and locate here, and spend his time in preaching the word. By the help of God we hope to have a house of worship completed by the fourth Sunday in September. We ask for the prayers of the children of God in our behalf. Our officers are, M. F. Cook and Cornelius Marshall, Elders; Felix Cook and Wm. R. Augur, Deacons.

M. F. Cook, Clerk.

Report of the Greenland church: Beloved brethren, it is a matter of gratitude to God that he has in his great goodness preserved our lives, and permitted us to meet under such favorable circumstances to confer with each other on those subjects that interest us so much, and to welcome our ministering brethren among us. As regards the interest and general state of the church, we can truthfully say that it is encouraging. On account of not having a suitable house to worship in, and the state of the weather, we have not progressed as fast as we could wish. But are endeavoring to live by the day, and keep up the interest by meeting together often to hear the word, and social meetings, prayer and confessing Christ must not be neglected; we therefore hope to advance in this respect, and have a permanent prayer-meeting established. Br. Marsh, with the assistance of the brethren, organized a Sunday-school, which is in a prosperous condition. Since its organization, May 19, it has been increasing in numbers and interest, and numbers from forty-five to fifty scholars. Br. Marsh supplies us with preaching monthly, and as he has opportunity. Br. Dugger also preaches for us occasionally, and his labors are appreciated. We have a prospect of a number of additions during Conference, and desire the prayers of Christians in our behalf, that God may add to our numbers such as shall be saved.

J. Arnold, Clerk.

Saturday, 4 p. m.

Voted, that the written reports be read by E. A. Marsh.

Voted, that the Philadelphia church be admitted into conference.

After motion by Eld. J. F. Nicholson, of the Greenland church, that Br. E. A. Marsh be ordained to the work of the gospel ministry, his letters of recommendation were read to the satisfaction of all present, after which the Conference voted unanimously for his ordination. He was then set apart to the work of the gospel ministry by the imposition of hands. Prayer by Eld. H. Billmire; charge by A. F. Dugger.

The Ringold Co. church desired the ordination of Br. John Scarce, and sent a letter of recommendation to that effect. Br. G. L. McClure, with whom he has been laboring for some time past, also recommended him for this great work. He was then set apart by Brn. Dugger and Billmire to the work of the ministry.

Voted, that we hold our next Q. M. with the Philadelphia church, in Saline Co. Mo., commencing Friday eve. before the fourth Sunday in September.

The preaching was of an interesting character, and it is hoped will result in much good. Br. J. Scarce spoke to us in the a. m. from Jno. 10:1, and in the p. m. G. L. McClure discoursed from Acts 26:26.

Sunday morning we enjoyed a blessed meeting of prayer and praising God, after which we listened to an interesting discourse from Eld. A. F. Dugger, based on Mat. 25:31. There was a large and interested audience present, and the truth was presented in a most effective manner. Br. E. A. Marsh followed and showed the object of Christ's second coming is to raise the dead and reward the righteous, and judge the world.

We then repaired to the water and three believing souls were buried with Christ by baptism. Two brethren received the right hand of fellowship from the Greenland church.

P. M. services, preaching by Br. Harrison Billmire, from 2 Thes. 1:8. The subject of the destiny of the wicked was presented in his usual effective style, and it is hoped the discourse will do good.

E. D. White, Sec'y.

Crisis please copy.

New York.

ANNUAL MEETING.

This Conference held its seventh annual meeting with the church at Springwater, June 13–17, 1872. There was a large gathering of brethren and sisters, ministers and delegates, from various sections of the State, Pennsylvania and Canada; probably two hundred from outside the Valley were present.

RELIGIOUS EXERCISES.

In some respects we thought this the best meeting we ever attended. The incense of prayer and of rapturous song uprose for three days continuously from that romantic valley in mingled melody of praise. It electrified all hearts, distanced the surrounding hills, scaled the over-lying clouds, and reached the awful presence of him whose eyes are over the righteous, and whose ears are ever open to their cry. And copious showers of grace divine were returned refreshing and watering well the place. We heard the "golden bells," we ate of the parti-colored "pomegranates," and had, indeed, the blest assurance that our High Priest, once dead, is alive, and liveth forever more.

There were four prayer and social meetings during the session, in all of which the time was well improved, chiefly with short and earnest exhortations. The soon coming of Christ, although constantly recognized, was not made the burden of any exhortation, nor yet, (and this is recorded with regret) was it made the subject of a special discourse. There were 175 testimonies given during the morning and evening meetings, Sunday, and frequent songs that made the very valley ring. The preaching, mostly, was was excellent and well timed, had the time of the Advent received its due share of attention. There were eight sermons in all, respectively by Brn. Cogswell, Smith, Low, Miles, Taylor, Sr. Stoddard, and Brn. Whitmore and Fenn.

Business meetings: Friday, 10 a. m. The President in the chair. The Secretary's report read and approved. The Treasurer handed in the following:

March 14, 1872.	On hand	$19.47	
" 18, "	Rec'd of Sec'y	55.18	—74.65
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June 14.	On hand		$44.65

R. C. Brown, Treas.

Committees: Devotional Exercises. Aldrich Willey, John S. Beeman, and N. McCulloch.

Business: R. C. Brown, A. C. Newell, B. P. Stevens.

Campmeeting: Wm. E. Brown, P. M. Grinnell and S. H. Withington.

Ordination: A. C. Newell, C. W. Low and A. P. Moore.

Br. Newell reported the new church at Le Roy, thirteen members, for admission. Their delegate was received. The election of officers was made the special order for nine, and the essays on the ordination of women, arranged for last session, for eleven o'clock tomorrow.

Reports: Delegates. The following delegates reported and presented the annexed quarterly collections for the Mission Fund: J. Phelan, D. T. Cooper and Samuel Wilson, Rochester, $8. C. Pennoyer, Lockport, $7. Benj. Keith, Dansville, $10. P. M. Grinnel and Henry Hey, East Shelby, $15. O. H. Brown, Honeoye, $4.25. A. Willey, Springwater, $3.80. C. Andrus, Wolcott, $6. R. C. Simonds, Darien, $5. Sr. St. Clair, Knowlesville, $1.50. R. W. Beardsley, Le Roy, $2. Geo. H. Shaver, Alton, $2.62. Geo. Resterdon, So. Dansville, $4. F. C. Armstrong and A. S. Brown, Lone Lake and Wayland, $4. Conquest, $2.50. Edwin Treat, Naples, and Mrs. Sarah Rogers, Syracuse, $2.

Preachers. The following preachers reported their labors for the last quarter:

Brn. Brown (H. H.), Greenman, Miles, Fenn, Vreeland and Low. Adjourned.

Four p. m. Reports continued by Brn. Hobbs, Newell, Moore, Smith, Gove, Sr. Stoddard, Allen, Cogswell and Stevens.

The Secretary presented 200 copies of the "Manual" ordered to be published last session; the expense, $20. Accepted, and the Treasurer directed to pay the bill.

Letters were read from Br. J. H. Luttenton, Carlton, and Mrs. Sarah Rogers, Syracuse. Also communications were received from the Hoosic Valley, and S. New York, and N. Pennsylvania Conferences, declining to assist in a general Campmeeting this season. Wm. E. Brown reported for the Campmeeting committee, recommending a meeting, and the Oak's Corners Camp-ground. Adjourned.

Saturday, Nine a. m. The election of officers being the special order, each successive ballot was voted unanimously as follows:

President—Milton R. Miles, Wolcott.

Vice President—Wm. A. Fenn, Rochester.

Secretary—Wm. E. Brown, S. Butler.

Treasurer—Robert C. Brown, S. Butler.

The old Board of Trustees—D. Cogswell, Dansville; Aaron Biggs, Lockport; John F. Westcott, S. Butler; John S. Beeman, Honeoye; N. T. Withington Springwater; R. C. Simonds, Darien; and N. McCulloch, were unanimously re-elected.

Br. Cogswell, on account of his poor health offered his resignation as director of the New York State Mission Tent, which was accepted. It was then voted that Wm. E. Brown take the position, with full charge the present season. All communications relating to meetings should therefore be addressed to him at S. Butler, Wayne Co., N. Y.

Spirit of Business Meetings. There came with the delegation over the Livingston hills "a little cloud like a man's hand," or, with varying proportions as viewed through varied lenses of individual hopes and fears. It was not a cloud "without water," but the rain fell gently, if it wet, and was unaccompanied by any of the characteristic phenomena of storms. Not an incautious word, not a rancorous sentence escaped the lips (we know not the hearts, nor interpret the thoughts—God is judge) of those who felt, some more, and some less keenly, the issues of the session. Perhaps no deliberative body ever met and handled so delicate and important a question of differences, with less manifest feeling on the part of the whole, and with calmer countenances and surer signs of purity of purpose in rendering judgment, than was indicated by this assembly in handling the hydra-headed question called popularly "woman's rights." Under discussion for two previous sessions, it had been referred to this meeting for final action.

At eleven o'clock the essays above mentioned being the special order, Sr. E. S. Jennings was introduced and announced her intention to support the affirmative of the following question: "Do the Scriptures recognize woman as eligible to all the positions in the church that they accord to man?" The essay was well written and occupied three-quarters of an hour in the reading.

Br. Whitmore followed in an exhaustive argument upon the negative. His essay was very elaborately prepared, and showed that much time and ability had been taxed in its production. The reading occupied an hour and some minutes. An intelligent audience of nearly 800 people listened with intense interest and almost breathless attention to both papers. It had been arranged between the essayists that the affirmative should reply in a speech of ten minutes, but this was wholly unknown to the President and others, and no reply being offered, the vote was immediately taken—according to the understanding that there should be no general debate—squarely upon the issue,—"Is the question sustained, yea or nay?" The vote was unanimously nay.

[It is quite improbable in the agitation of such a subject, involving the interest of personal ambition and aspiration, that human judgment will not err in one way or the other, or both, and thus grievances arise. But it is now earnestly hoped that should there exist, as the result of this action of Conference, one single unkind feeling on the part of any single individual, in the Conference or in Church, that it will be banished immediately and forever; that the position taken by Conference, and its right to take such position will be recognized and respected; and that we will continue to prosecute the work in which we have thus far so signally enjoyed the blessings of God, with a closer union, and with renewed zeal and love].

Five p. m. Another session was held at this hour. There was some discussion on the question of Campmeeting which resulted in a resolution to have none this year. The vote standing 16 to 13. A vote of thanks was tendered the good citizens of Springwater for their generous entertainment.

The hour for religious services having arrived, we were obliged to adjourn. But the president called another session at six o'clock Sunday p. m. After some discussion relative to districting the Conference, for want of time to perfect the arrangement, it was voted to remain together another quarter; and finally the reason for districting (viz. the large attendance at our quarterly meetings, making it inconvenient for the churches to entertain them), was urged in support of a general campmeeting in connection with our next quarterly. Br. Low, having voted in the majority before, now moved a reconsideration, which resulted in a strong vote *for* a campmeeting, and the appointment of an executive committee (before mentioned). Br. Gove recommended to the committee the Fairport Campground.

Br. Vreeland was appointed to deliver the next quarterly address; Br. J. E. Wells his alternate.

Ministers.—The following ministers were present during this Conference, and had their certificates renewed (no charges being preferred against any in the examination of standing) viz. J. H. Whitmore, J. E. Wells, E. F. Sergisson, S. C. Gove, B. P. Stevens, M. R. Miles, W. A. Fenn, W. Vreeland, C. W. Low, A. C. Newell, J. W. Hobbs, P. A. Smith, D. Cogswell, C. P. Greenman, A. P. Moore, H. H. Brown, Ira Allen and J. W. Taylor.

The following, viz. J. H. Luttenton, C. H. Williams, Wm. Ingmire, C. F. Sweet, Wm. Morrell and J. T. Ongley, were absent, and neither, except the first, reported by letter, as required. They, however, were voted renewed certificates (which are prepared, and may be had by applying to the Secretary.)

Sr. L. M. Stoddard and Sr. E. S. Jennings were present, and were also presented with certificates.

Below is a copy, in which it will be noticed that it differs from the certificate of "a regularly ordained minister," only in the omission of those terms, and those qualifying "to administer the ordinances of the house of God, and solemnize marriages, according to the laws of the State," etc.

To all whom it may concern: This is to certify that Sr. ——, is a licensed preacher in good standing in the A. C. Conference of New York, and she is hereby recommended to the church and to the world, as a teacher of the word worthy of their confidence and sympathy.

Done by order of Conference ——.

The celebration of the Lord's Supper, Sunday afternoon, was a very impressive occasion. It was good to be there. A large company united in commemorating the death upon Calvary, and anticipating the future glorious coming of the crucified but risen Jesus. After the social meeting, Sunday evening, nine or ten rose in the congregation to confess Christ, and as a first step in his service. The meeting had developed such an interest that the pastor of the church, Br. Hobbs, engaged Sr. Stoddard and Br. Smith to remain a few evenings and carry on the meeting. Good results are very promising. Few of us will soon forget the annual meeting at Springwater. Our prayers were answered. To God be all the glory!

Wm. E. Brown, Sec'y.

WELLCOME'S WORKS.

We have a supply of Br. Wellcome's publications, and will promptly fill orders.

e Christian Life,

h may often be learned by close ion to the literal meaning of a on word. Such a word is "con- n." Literally and simply it the turning straight round fro rection to another. If a littl s following a path which is lea n into a tangled and dangero and, in alarm and desire for , turns directly back and retra- steps homewards, this is conver- And if a man, who has been fol- the path of sin, turns decisively opposite direction, saying, "I to my Father, and will say im, I have sinned against heaven fore thee," such a man is con- He was going to hell—he is oing to heaven.

Self-Denial.

ou know what self-denial means? ps this story will help you to un- d it.

morning, as Harry and his pa- ere sitting at the breakfast-ta- arry seemed for a while engaged wn study. Presently he exclaim- 'Father, I have made up my not to eat any more salt mack-

! what has brought you to that sion?" asked his father, with a f earnest inquiry.

cause," continued Harry, "our th-school teacher said we ought e up something, so that we might money to put in the missionary

ell, but what has induced my chose salt mackerel as the thing ll give up?" again asked his

by," answered Harry, "because rel don't come very often; and t like them very much, anyhow."

, do my young readers think s any self-denial in that? I will u what self-denial is.

le Jenny, who dearly loved , received one just ever so rich beautiful golden color and plump s delicious juice. Instead of eat- , she ran around the corner and t to little Emma, who was sick, hose mother was too poor to buy such luxuries. That was self-

en you give away something ou really want, that by so doing ay make another happy; or when ive up something that you are fond of, that you may have y for missionary or other good es, that is self-denial.

us said, "If any man will be my le, let him deny himself."—*Car- lone.*

Benevolence

evolence consists in the wish or tion to do good. It indicates a al good-will to all mankind. No n or position in life monopolizes r is it limited to any particular t You may be rich or poor, and her case, if you have the disposi- you will find opportunity for its ise. It is not to the rich that t said, "the poor ye have always you," and when you will you do them good.

you improve every occasion of ing a kind word of encouragement, expressing your sympathy to who need it? Kindness, human- nd tenderness are made of benev- e. In its fullest sense it is um of moral excellence. Its high- manifestation is found in God "so loved the world that he gave nly begotten Son, that whosoever veth on him should not perish, have everlasting life."

truly benevolent heart is the of divine grace; and as grace phs in your affections, you will e by the exhibition of this virtue, you are a partaker of the divine re.

e philanthropy of Howard clear- monstrated that he possessed a t in no ordinary degree in sympa- with Christ, so that it may in a fied sense be said of the disciple, the master, "he went about doing l." The names of Wilberforce Clarkson will be had in everlast- remembrance for their unwearied tions in behalf of suffering human-

arey, Coke, Judson, and a host of rs, whose hearts of benevolence prompted to the consecration of for the benefit of the degraded and ghted, will not be forgotten while part of our earth is unchristianized. rs. Fry, Harriet Newell, Mrs. Jud- , and many more truly "sisters of rity," show that woman's sympa- ing heart when sanctified by grace shrinks from no danger, or hardship, or suffering, in efforts to do good.

It has been well said, "there are no circumstances or situations in life which preclude the exercise of benevolence." A little maid in the family of the Syrian general was instrumental in the removal of his leprosy, and of acquaintance with the prophet and worship of Jehovah. If you have the will to do, opportunities will not be wanting.

No truly benevolent effort was ever put forth in vain, and none ever will be. You may not live to see the good results of your endeavor, you may not see immediate effects, but as the sunshine and frequent showers cover the earth with beauty, and render it fruitful, so your sympathy and kindness will bless many hearts; and eternity alone will measure the influence of your labor of love.—*Zion's Herald.*

Christians might avoid much trouble and inconvenience, if they would only believe what they profess, that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were removed, they would be miserable; whereas God can make them a thousand times happier without them. To mention my own case. God has been depriving me of one mercy after another, but as one is removed, he has come in and filled up its place. Now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have beeen spared much anxiety. If God had told me some time ago, that he was about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is his wisdom manifest even in this!—*Dr. Payson.*

Conference Minutes

Wisconsin.

ANNUAL MEETING.

We find the following report of the late session of the Wisconsin conference in the *Crisis:*

The annual meeting was blended with the State campmeeting, held at Prairie du Sac, and held its first business session June 5th, Bro. O. S. Knapp was re-elected as President; P. W. Hough, G. Thomson, and N. A. Hitchcock were appointed as business committee. Also the following committee on ordination was chosen:—W. S. Shears, Wm. Sheldon, G. Thomson, P. W. Hough, and N. A. Hitchcock. Conference doors were opened for the reception of new ministers and churches. The Helena church was added; also the following ministers: Abraham Slocum, Anson Brown Fletcher Ghormley. Reports were heard from the various churches and ministers, partly in person or by delegates, and partly by letter, setting forth a degree of prosperity, interspersed with sectional adversity. The experiment of districting the State for quarterly meetings was satisfactory, and continued. The following brethren were appointed to take supervision of this work for the coming year:—Eastern District, G. Thomson. Western district, P. W. Hough. Southern District, Geo. Howard. The following ministers were ordained:—G. Howard and Philo Hitchcock. Other items of business of a local nature were attended to; but our sessions were short to give time to attend to devotional meetings. The following campmeeting committee was elected for the coming year:—Wm. Sheldon, O. S. Knapp, E. P. Graves, P. W. Hough, T. Barker. The meeting with which this conference was connected was one of special interest—a rich feast.

WM. SHELDON, Sec'y.

Iowa.

MANCHESTER DISTRICT Q. M.

The third Q. M. in this District met at the Odell S. H. June 14. A good representation of brethren and friends from Center Point, Troy, York, Greely, Yankee Settlement, Elk Creek, Elkport, Manchester, Spring Branch, Strawberry Point, and vicinity, Wolf Creek, Cascade, &c. Neither were the people of the place slow to hear; on the contrary they gave the listening ear, and opened their hearts to receive the truth, and their houses to entertain its advocates and friends. And though we were among strangers, we lacked no good thing. And when opportunity was offered they helped us on our way after a godly sort.

We feel assured that the good seed sown will yet bear much fruit to the glory of God. The interest which was good at the beginning increased till the last. One brother said, "It was the most glorious meeting I have ever attended." It was indeed good to be there. Praise God for his goodness!

Br. Isaac Adrian, from Wisconsin, was with us, which added greatly to the interest, and much to our joy; and having ascertained that he would tarry and preach the word in this State, we resolved to send him forth in the name of the Lord with our tent this summer. And right here let me say to the churches and brethren scattered abroad, Br. Adrian is a workman that has handled the sword many years. He knows how to wield it successfully. If you want a meeting of days, write me at once. Direct to Strawberry Point, Iowa, and I will forward your request to him, which will be promptly attended to. Don't delay in this matter. What is done must be done now. Soon it will be said, The summer is ended, the harvest is past, and souls are not saved.

In view of the wants of the cause and the nearness of the judgment, the following resolutions were unanimously passed.

Resolved, That it is the wish of this Q. M. that the tent be put in the field at the earliest possible moment, and we pledge ourselves to bear our part in sustaining meetings and defraying the expenses of said tent.

Resolved, That Br. Adrian be invited to travel with the tent this summer, and have control of the same while under his supervision.

Resolved, That this Conference invite Br. Thurber, of Wisconsin, to be with us at our Annual Meeting in September.

Resolved, That we tender a vote of thanks to the people of this vicinity for their kindness, liberality and good will.

Adjourned to the Annual Conference to be held Sept. 6, and over two Sabbaths. Place will be duly given—probably in the vicinity of Manchester. Meanwhile let every lover of Jesus in the State prepare to be there.

MARTHA J. JAMES, Sec'y.

Missouri.

THIRD DISTRICT Q. M.

The third Q. M. of this Conference met on Friday eve. June 14, in the Presbyterian church, Clinton Co. Mo. Preaching by G. L. McClure, from Gal. 6:9.

Saturday, Conference was opened by President Billmire; the following preaching brethren were present: A. F. Dugger, H. Billmire, J. Scarce, G. L. McClure and E. A. Marsh.

E. D. White was elected Secretary, *pro tem.*

Visiting brethren were invited to take a seat with us. Br. and Sr. John Hughes, of Davis Co. Mo., and Br. and Sr. Atwood, of Wis., were present, and gave words of cheer.

G. L. McClure reported Ailanthus and Ringold churches to be in a favorable condition. Empire church was reported by H. Billmire to be in a favorable condition. The Philadelphia church was presented by A. F. Dugger for admission, and was received.

The following report was sent to the Secretary: To the brethren assembled in conference in the third district of the A. C. Conference of N. W. Missouri and S. W. Iowa, greeting: Eld. A. F. Dugger has succeeded in raising the banner of the speedy coming of our Savior, in Saline Co., against a strong current of opposition and much prejudice. A live church of twenty-five members, mostly heads of families, of whom thirteen were received by immersion, has been organized. Nearly all of our meetings have been blessed with some additions. By the Spirit of Christ and Bible in hand we have been able to withstand the persecution. The Lord has given us an open door, and there is a growing interest. The people are anxious to hear the doctrines presented by us as a people. The harvest is truly great, but the laborers are few. We therefore raise the Macedonian cry for help. We are able and willing to support any good man who will come among us and locate here, and spend his time in preaching the word. By the help of God we hope to have a house of worship completed by the fourth Sunday in September. We ask for the prayers of the children of God in our behalf. Our officers are, M. F. Cook and Cornelius Marshall, Elders; Felix Cook and Wm. R. Aulgur, Deacons. M. F. COOK, Clerk.

Report of the Greenland church: Beloved brethren, it is a matter of gratitude to God that he has in his great goodness preserved our lives, and permitted us to meet under such favorable circumstances to confer with each other on those subjects that interest us so much, and to welcome our ministering brethren among us. As regards the interest and general state of the church, we can truthfully say that it is encouraging. On account of not having a suitable house to worship in, and the state of the weather, we have not progressed as fast as we could wish. But are endeavoring to live by the day, and keep up the interest by meeting together often to hear the word, and social meetings, prayer and confessing Christ must not be neglected; we therefore hope to advance in this respect, and have a permanent prayer-meeting established. Br. Marsh, with the assistance of the brethren, organized a Sunday-school, which is in a prosperous condition. Since its organization, May 19, it has been increasing in numbers and interest, and numbers from forty-five to fifty scholars. Br. Marsh supplies us with preaching monthly, and as he has opportunity. Br. Dugger also preaches for us occasionally, and his labors are appreciated. We have a prospect of a number of additions during Conference, and desire the prayers of Christians in our behalf, that God may add to our numbers such as shall be saved.

J. ARNOLD, Clerk.

Saturday, 4 p. m.

Voted, that the written reports be read by E. A. Marsh.

Voted, that the Philadelphia church be admitted into conference.

After motion by Eld. J. F. Nicholson, of the Greenland church, that Br. E. A. Marsh be ordained to the work of the gospel ministry, his letters of recommendation were read to the satisfaction of all present, after which the Conference voted unanimously for his ordination. He was then set apart to the work of the gospel ministry by the imposition of hands. Prayer by Eld. H. Billmire; charge by A. F. Dugger.

The Ringold Co. church desired the ordination of Br. John Scarce, and sent a letter of recommendation to that effect. Br. G. L. McClure, with whom he has been laboring for some time past, also recommended him for this great work. He was then set apart by Brn. Dugger and Billmire to the work of the ministry.

Voted, that we hold our next Q. M. with the Philadelphia church, in Saline Co. Mo., commencing Friday eve. before the fourth Sunday in September.

The preaching was of an interesting character, and it is hoped will result in much good. Br. J. Scarce spoke to us in the a. m. from Jno. 10:1, and in the p. m. G. L. McClure discoursed from Acts 20:30.

Sunday morning we enjoyed a blessed meeting of prayer and praising God, after which we listened to an interesting discourse from Eld. A. F. Dugger, based on Mat. 25:31. There was a large and interested audience present, and the truth was presented in a most effective manner. Br. E. A. Marsh followed and showed the object of Christ's second coming is to raise the dead and reward the righteous, and judge the world.

We then repaired to the water and three believing souls were buried with Christ by baptism. Two brethren received the right hand of fellowship from the Greenland church.

P. M. services, preaching by Br. Harrison Billmire, from 2 Thes. 1:8. The subject of the destiny of the wicked was presented in his usual effective style, and it is hoped the discourse will do good.

E. D. WHITE, Sec'y.

Crisis please copy.

New York.

ANNUAL MEETING.

This Conference held its seventh annual meeting with the church at Springwater, June 13-17, 1872. There was a large gathering of brethren and sisters, ministers and delegates, from various sections of the State, Pennsylvania and Canada; probably two hundred from outside the Valley were present.

RELIGIOUS EXERCISES.

In some respects we thought this the best meeting we ever attended. The incense of prayer and of rapturous song uprose for three days continuously from that romantic valley in mingled melody of praise. It electrified all hearts, distanced the surrounding hills, scaled the over-lying clouds, and reached the awful presence of him whose eyes are over the righteous, and whose ears are ever open to their cry. And copious showers of grace divine were returned refreshing and watering well the place. We heard the "golden bells," we ate of the parti-colored "pomegranates," and had, indeed, the blest assurance that our High Priest, once dead, is alive, and liveth forever more.

There were four prayer and social meetings during the session, in all of which the time was well improved, chiefly with short and earnest exhortations. The soon coming of Christ, although constantly recognized, was not made the burden of any exhortation, nor yet, (and this is recorded with regret) was it made the subject of a special discourse. There were 175 testimonies given during the morning and evening meetings, Sunday, and frequent songs that made the very valley ring. The preaching, mostly, was was excellent and well timed, had the time of the Advent received its due share of attention. There were eight sermons in all, respectively by Brn. Cogswell, Smith, Low, Miles, Taylor, Sr. Stoddard, and Brn. Whitmore and Fenn.

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" 18, "	Rec'd of Sec'y	55.18	—74.65
" " "	Paid C. M. Booth		30 00
June 14.	On hand		$44.65

R. C. BROWN, Treas.

Committees: Devotional Exercises. Aldrich Wiley, John S. Beeman, and N. McCulloch.

Business: R. C. Brown, A. C. Newell, B. P. Stevens.

Campmeeting: Wm. E. Brown, P. M. Grinnell and S. H. Withington.

Ordination: A. C. Newell, C. W. Low and A. P. Moore.

Br. Newell reported the new church at Le Roy, thirteen members, for admission. Their delegate was received. The election of officers was made the special order for nine, and the essays on the ordination of women, arranged for last session, for eleven o'clock to-morrow.

Reports: Delegates. The following delegates reported and presented the annexed quarterly collections for the Mission Fund: J. Phelan, D. T. Conger and Samuel Wilson, Rochester, $8. C. Pennover, Lockport, $7. Benj. Keith, Dansville, $10. P. M. Grinnel and Henry Hey, East Shelby, $15. O. H. Brown, Honeoye, $4.25. A. Wiley, Springwater, $2.50. C. Andrus, Wolcott, $6. B. C. Simonds, Darien, $5. Sr. St. Clair, Knowlesville, $1.50. R. W. Beardsley, Le Roy, $3. Geo. H. Shaver, Alton, $2.00. Geo. Resterdon, So. Dansville, $4. F. C. Armstrong and A. S. Brown, Loon Lake and Wayland, $4. Conquest, $2.50. Edwin Treat, Naples, and Mrs. Sarah Rogers, Syracuse, $2.

Preachers. The following preachers reported their labors for the last quarter: Brn. Brown (H. H.), Greenman, Miles, Fenn, Vreeland and Low. Adjourned.

Four p. m. Reports continued by Brn. Hobbs, Newell, Moore, Smith, Gove, Sr. Stoddard, Allen, Cogswell and Stevens.

The Secretary presented 200 copies of the "Manual" ordered to be published last session; the expense $80. Accepted, and the Treasurer directed to pay the bill.

Letters were read from Br. J. H. Luttenton, Carlton, and Mrs. Sarah Rogers, Syracuse. Also communications were received from the Hoosic Valley, and E. New York, and N. Pennsylvania Conferences, declining to assist in a general Campmeeting this season. Wm. E. Brown reported for the Campmeeting committee, recommending a meeting, and the Oak's Corners Camp-ground. Adjourned.

Saturday, Nine a. m. The election of officers being the special order, each successive ballot was voted unanimously as follows:

President—Milton R. Miles, Wolcott.

Vice President—Wm. A. Fenn, Rochester.

Secretary—Wm. E. Brown, S. Butler.

Treasurer—Robert C. Brown, S. Butler.

The old Board of Trustees—D. Cogswell, Dansville; Aaron Riggs, Lockport; John F. Westcott, S. Butler; John S. Beeman, Honeoye; N. T. Withington Springwater; B. C. Simonds, Darien; and N. McCulloch, were unanimously re-elected.

Br. Cogswell, on account of his poor health offered his resignation as director of the New York State Mission Tent, which was accepted. It was then voted that Wm. E. Brown take the position, with full charge the present season. All communications relating to meetings should therefore be addressed to him at S. Butler, Wayne Co., N. Y.

Spirit of Business Meetings. There came with the delegation over the Livingston hills "a little cloud like a man's hand," or, with varying proportions as viewed through varied lenses of individual hopes and fears. It was was a cloud "without water," but the rain fell gently, as it was, and was unaccompanied by any of the characteristic phenomena of storms. Not an incendious word, not a rancorous sentence escaped the lips (we know not the hearts, nor interpret the thoughts—God is judge) of those who felt, some more, and some less keenly, the issues of the question. Perhaps no deliberative body ever met and handled so delicate and important a question of difference, with less manifest feeling on the part of the whole, and with calmer countenances and surer signs of purity of purpose in rendering judgment, than was indicated by this assembly in handling the hydra-headed question called popularly "woman's rights." Under discussion for two previous sessions, it had been referred to this meeting for final action.

At eleven o'clock the essays above mentioned being the special order, Sr. E. S. Jennings was introduced and announced her intention to support the affirmative of the following question: "Do the Scriptures recognize woman as eligible to all the positions in the church that they accord to man?" The essay was well written and occupied three-quarters of an hour in the reading.

Br. Whitmore followed in an exhaustive argument upon the negative. His essay was very elaborately prepared, and showed that much time and ability had been taxed in its production. The reading occupied an hour and some minutes. An intelligent audience of nearly 300 people listened with intense interest and almost breathless attention to both papers. It had been arranged between the essayists that the affirmative should reply in a speech of ten minutes, but this was wholly unknown to the President and others, and no reply being offered, the vote was immediately taken—according to the understanding that there should be no general debate—squarely upon the issue,—"Is the question sustained, yea or nay?" The vote was unanimously nay.

[It is quite improbable in the agitation of such a subject, involving the interest of personal ambition and aspiration, that human judgment will not err in one way or the other, or both, and thus grievances arise. But it is now earnestly hoped that should there exist, as the result of this action of Conference, one single unkind feeling on the part of any single individual, in the Conference or in Church, that it will be banished immediately and forever; that the position taken by Conference, and its right to take such position will be recognized and respected; and that we will continue to prosecute the work in which we have thus far so signally enjoyed the blessings of God, with a closer union, and with renewed zeal and love].

Five p. m. Another session was held at this hour. There was some discussion on the question of Campmeeting which resulted in a resolution to have none this year. The vote standing 16 to 18. A vote of thanks was tendered the good citizens of Springwater for their generous entertainment.

The hour for religious services having arrived, we were obliged to adjourn. But the president called another session at six o'clock Sunday p. m. After some discussion relative to districting the Conference, for want of time to perfect the arrangement, it was voted to remain together another quarter; and finally the reason for districting (viz. the large attendance at our quarterly meetings, making it inconvenient for the churches to entertain them), was urged in support of a general campmeeting in connection with our next quarterly. Br. Low, having voted in the majority before, now moved a reconsideration, which resulted in a strong vote *for* a campmeeting, and the appointment of an executive committee (before mentioned). Br. Gove recommended to the committee the Fairport Campground.

Br. Vreeland was appointed to deliver the next quarterly address; Br. J. E. Wells his alternate.

Ministers.—The following ministers were present during this Conference, and had their certificates renewed (no charges being preferred against any in the examination of standing) viz. J. H. Whitmore, J. E. Wells, E. F. Sergisson, S. C. Gove, B. P. Stevens, M. R. Miles, W. A. Fenn, W. Vreeland, C. W. Low, A. C. Newell, J. W. Hobbs, P. A. Smith, D. Cogswell, C. P. Greenman, A. P. Moore, H. H. Brown, Ira Allen and J. W. Taylor.

The following, viz. J. H. Luttenton, C. H. Williams, Wm. Inguire, C. F. Sweet, Wm. Morrell and J. T. Ongley, were absent, and neither, except the first, reported by letter, as required. They, however, were voted renewed certificates (which are prepared, and may be had by applying to the Secretary.)

Sr. L. M. Stoddard and Sr. E. S. Jennings were present, and were also presented with certificates.

Below is a copy, in which it will be noticed that it differs from the certificate of "a regularly ordained minister," only in the omission of those terms, and those qualifying "to administer the ordinances of the house of God, and solemnize marriages, according to the laws of the State," etc.

To all whom it may concern: This is to certify that Sr.——, is a licensed preacher in good standing in the A. C. Conference of New York, and she is hereby recommended to the church and to the world, as a teacher of the word worthy of their confidence and sympathy.

Done by order of Conference ——.

The celebration of the Lord's Supper, Sunday afternoon, was a very impressive occasion. It was good to be there. A large company united in commemorating the death upon Calvary, and anticipating the future glorious coming of the crucified but risen Jesus. After the social meeting, Sunday evening, nine or ten rose in the congregation to confess Christ, and as a first step in his service. The meeting had developed such an interest that the pastor of the church, Br. Hobbs, engaged Sr. Stoddard and Br. Smith to remain a few evenings and carry on the meeting. Good results are very promising. Few of us will soon forget the annual meeting at Springwater. Our prayers were answered. To God be all the glory.

WM. E. BROWN, Sec'y.

WELLCOME'S WORKS.

We have a supply of Br. Wellcome's publications, and will promptly fill orders.

Advent Christian Times.

CHICAGO, · · · · · · ILLINOIS

TUESDAY AFTERNOON, July 9, 1872.

A WORD of advice to beginners, either preachers or writers—Don't pick too big a subject!

THE pressure of other matter upon our columns has delayed the publication of "Conference Minutes," and some other matter which we shall soon give our readers.

IT is worth your while to secure a new subscriber for THE TIMES in order to secure for yourself a copy of *The Bible Triumphant.* And if you have one already, you should remind your friends that they can get THE TIMES for a year, and a half-dollar book for two dollars.

WE are pained to announce the death of Br. David Shankland, of the Indiana Conference, which we learn from the following item in a Chicago paper:

Elder David Shankland, who is well known throughout the Wabash country for his peculiar religious sentiments, and his consistent, godly life, was killed by a runaway last week. He was 80 years old.

—His life was indeed "godly and consistent," and his death will carry a pang of sorrow to many a heart.

ROBERT GRIFFIN Esq., A. B., one of the most distinguished barristers of Dublin, Ireland, has written a work entitled *Eternal Agony, A dogma dishonoring to God, Inconsistent with reason, and contrary to revelation.* It is printed and published by Hodges, Foster & Co. 104, Grafton St. Dublin, and is priced for mailing to the U. S. at three shillings. It is a book of 128 pages, with sixteen pages of appendix. Both on account of its theological argument, and its introductory autobiographical matter—giving a glance at the intolerance of certain classes of modern dissent—it is well worth attention. The *Rainbow* for June says of it: "Mr. Griffin's work on Eternal Agony, is a masterly production, written with the precision, lucidity and force which become counsel pleading at the bar." The typography of Mr. Griffin's book is elegant, a matter deserving of note and commendation, even in the midst, or at the conclusion of favorable words for the much more important text.

CONSCIOUSNESS.

It is said that consciousness proves man's spirit and entity. The argument from consciousness is not worth the paper it takes to write it out. If good for anything its operation must be universal. But we am bold to say that no man ever had the consciousness that he was composed of two or more distinct entities. We are conscious that our hands are not our feet; that our thoughts are not our fingers; that our eyes are not our ears. But when one says he is conscious that his mind is a separate entity within himself, and he has a clear sense that he is a dichotomy, he will not be sustained by the popular experience. The notion of the soul as a separate entity is purely the product of a course of reasoning, and not a fact of consciousness.

Moreover, we are told that the *spirit* is the "conscious part of man." Now are there two conscious parts of man? If not, what is it that is conscious of this "independent self, or spirit?" "*We* are conscious that its attributes are moral, responsible attributes *and consciousness.*" Was ever such a confusion of thought? "*We*" are conscious that our *spirit* is conscious. How can one entity be conscious that another entity is conscious?

If anything is to be proved by consciousness, it must be to prove that the spirit itself is conscious that it is "an existing, independent, abiding, potential self or spirit, different from the organization in which it resides." And whatever hallucinations may have occurred in some minds, we have no hesitation in affirming that no sane human being ever was conscious of being a separate spirit enclosed in a body. When enclosed in a house, room, or box, we are conscious that that which encloses us is no part of us. But the spirit is not conscious of being thus enclosed in the body. We appeal to the consciousness of our readers.

SANCTIFICATION.

All things of great value are a standing temptation to the counterfeiter: it is not strange therefore, that there should be a spurious sanctification passing current and deceiving those who are careless about consulting the great Detector. We believe fully in the genuine article. It is essential to salvation. We have no faith, however, in a sanctification that presses us to sacrifice his holiest convictions as an essential preparation for its reception. Such sanctification is a base counterfeit.

The leaders of the unscriptural sanctification movement now in progress, at one of their campmeetings in California, last season, while inviting people forward to be sanctified, especially rerequested Adventists to keep back seats, unless they left their Adventism behind them at the same moment classing them with Mormons and the like sects. Advertists cannot go forward under such an invitation, or even with a tacit understanding to the same effect without denying the faith. They are invited to smother their persuasions of truth, and repress convictions that ought to be like "fire shut up in their bones" when unseasonably restrained. And sanctification obtained in this way is a spurious kind, and the holder of it would be better off without it.

Attend such "sanctification meetings" if you will; gather some grains of precious truth from among the chaff if you can; add new spirit and strength if any is to be obtained; but do not deny your faith by covert act there, any more than you would by word of mouth elsewhere. And take care too, that your influence does not go to give character to a counterfeit grace.

Sanctification is not a mystificatiion. It is not a grace belonging to a spiritual aristocracy. Every true child of God must be sanctified. There are no exceptions. Any thing less than sanctification implies a divided heart, which God cannot accept. A belief of the truth in the love of it leads to sanctification, and the Bible knows no other way of obtaining the grace. "Sanctify them through their ignoring the truth!" is an extra-Scriptural precept, and is no improvement upon the original: "Sanctify them through the truth!" The former are the words of men floating on a popular current, thrusting reproach upon a despised few; the latter are the words of the Lord of light, life, and glory.

Reader, which will you have: sanctification by ignoring the truth, or by believing, receiving and loving it? A pleasing counterfeit, or a grace that has the ring of the King's genuine coin?

OBITUARIES.

Of notices of deaths, the *Crisis* remarks:

We must ask those who write obituaries to avoid sending *long* ones. We should be pleased to publish all that the friends of the deceased desire, but should we do so, there would be much complaint among our readers, excepting when the notice was of one quite widely known. It grieves us to grieve the friends we love by cutting short the obituaries of their friends; but we see no way to avoid this painful part of our work. Sometimes a long piece of poetry accompanies the obituary prepared by some friend, as a tribute to the memory of the deceased; of previous value to the mourning circle, as are all the last sayings of the departed one; but it should be remembered that these are read with interest only by the friends of the one sleeping in death. Then please send us short obituaries, and, as a general rule, omit the poetry. The best sentence to be spoken of the dead, is to be able to say: ——"sleeps in Jesus."

—We heartily second this suggestion: Except in the case of public characters, a page of note paper wil be, usually, sufficient space to devote to an obituary notice.

EDITOR'S JOURNAL.

MONDAY, June 17. After a busy day in Chicago, I took the cars for the camp-ground, at Jackson, Mich. I arrived at 4 a. m. finding the camp prepared and all right under the excellent arrangements of Br. Snook, aided by Br. Babcock and others. The Fair Ground was offered for our meetings; but the Horse Fair to be held next week interfered, and we were compelled to remove to a new place in the east part of the city. Meetings commenced last Sabbath, and were full and interesting. This evening Sr. Tuttle spoke to a full audience, and so things go on well, in the name and by the blessing of the Lord.

TUESDAY, June 18. At 8 a. m. met in the big Tent on the camp-ground. The conference was called to order, and such committees were appointed as necessary to conduct the meeting in order.

The morning service was a kind of love feast. It was good to be there. Quite a number spoke who had but lately come to the light. One intelligent and talented brother from Assyria, who had been a Spiritist for many years. How bold, how humble and how happy he is. Praise God for victory over error and sin. The Lord keep Br. Quimby in his love.

In the p. m. Eld. Barnhart of Dowagiac spoke on Mat. 19: 27, "We have forsaken all and followed thee. What shall we have?" It was an edifying discourse. Many followed in living testimonies for the truth. At night Br. Bower spoke from Gen. 3: 15. "The seed of the woman shall bruise the serpent's head." He gave a clear Bible argument to show that Christ would make a conquest of Satan, in the sense of the rescue of God's people, and their inheritance, from his power, and destroy him, with all evil, and from off the universe. I think this is good and wholesome doctrine. It cannot be that Satan and sin, are to be immortalized. And that the innumerable host of the lost are to suffer the misery of an endless life in the flames of Hell! This is not the doctrine of the Jehovah of the Bible.

We have a fair representation of our ministers already here, and the interest is good. Two souls started for the kingdom to-night. The spirit of the Lord is with us.

WEDNESDAY, June 19. The devotional meetings continue good. Br. A. Mackie spoke in the a. m. from Heb. 4: 1. "Take heed lest a promise being left us, any of you sould seem to come short of it." It was a clear logical sermon. "Meat in due season."

In the p. m. Eld. Paton, of Almont, spoke from Rom. 1: 15. "I am not ashamed of the gospel of Christ." It was his first sermon before the Conference and replete with interest. He has united with the Conference, and will be a true yoke-fellow.

Many new ones came in to-day, to give interest to our feast. Br. Babcock spoke at night, from 1 Pet. 4: 7—"The end of all things is at hand." There was deep interest to hear the faithful testimony upon the near coming of the Lord. Br. Ferris followed in fitting words of warning and invitation. The day closed in good cheer among the waiting ones.

THURSDAY, June 20. Br. Ferris preached upon the general and special salvation. Br. Hicks followed in a touching appeal to the impenitent.

At night Br. Geo. Wright spoke from Is. 61: 1–3. This was the first time I had heard George preach *a sermon.* And I do not wonder at his success. He made his subject plain, and interesting to his hearers. Attention is fixed from the beginning to the end. And the sermon is not dragged till the people are weary. Those who hear want to hear again. Would that all speakers could imitate his example.

I made an appeal at the close, to the unconverted, but none came out on the Lord's side, though there was much and deep conviction.

FRIDAY, June 21. The Conference occupied the entire morning. Among other matters, one of much importance came up, on the subject of education. A favorable door seemed to be opened for the establishment of a Seminary of learning in the West. And so the Conference seized upon the idea, and advantage offered them, and arranged to secure the advantage. The unanimity with which this matter was disposed of somewhat supprised me. The ministers and delegates were united in the matter.

At the close of the morning session, Br. Whitmore and many others arrived, giving good cheer. Salutations and hand shaking were hearty. We were more than glad to see each other. Br. Whitmore brought us good news from the New York Conference. He gave us a good discourse in the p. m. from Lk. 20: "They that are accounted worthy to obtain that world, and the resurrection from the dead, shall die no more." He gave us a rich treat. It was a keen, cutting argument against the Sadducees, and Pharisees. The keenest points were made against the immaterialists who contend the shades of Abraham, Isaac and Jacob are now existing in a ghostly condition in some unseen state, showing the unscriptural character of this position. He laid before us the plan of redemption through Christ in the resurrection to eternal life. At the close an host testified for the truth.

I spoke in the evening from Acts 26: 27–29. "Almost thou persuadest me to be a Christian." Deep interest, and one came out for God and truth. Our meeting is progressing finely.

SATURDAY, June 22. Br. L. C. Collins, and Wm. L. Himes arrived, cheering all hearts. They had been detained a day or two. But all were glad to see them, though late.

At 6 a. m. we had our ministerial Conference. In this meeting we deal kindly and faithfully with each other so as to inspire the greater confidence. Our purpose is, to act together as faithful watchmen, and pastors in all good fidelity and union, and so operate and build up the cause in unity and health.

At 11 a. m. Sr. Robey Tuttle, of Charlotte, Mich., spoke to us, and spoke well. I had never heard her until today. I am glad that I have heard her, that I say a good word in her behalf, I commend her to the churches. She will do them good.

Br. Preston, followed in interesting remarks, closing the morning service.

In the p. m. Br. Collins spoke on the Parable of the Nobleman. (Lk. 19.) As Adventists, he said we are to occupy till the Nobleman shall return. He gave us sound instruction. The sermon made a deep impression on all. This visit of Br. C. has been like the coming of Titus, reviving and cheering us all. In the course of his sermon he mentioned his gratitude that he had been thrown out from the M. E. Church into the great mission field to proclaim the coming of Christ, and help prepare a people for this glorious event. He is with us, and deeply interested in all that pertains to the best interests of the Adventist cause. Thank God for such men.

At night Br. Preston spoke from 2 Pet. 3: 11—"Seeing you look for such things, what manner of persons ought ye to be." At the close Br. Wright and seven or eight of our young ministers sang very sweetly—"There is rest over there," and so closed the week of religious service. It has been indeed a blessed week. We have had sweet toil, sweet cares, and sweet trials! All have been blessed to us, alike. Joy and sorrow, have been made to work for good. God doeth all things well.

SUNDAY, June 23. Our first service was a love-feast. It was one of the best of such meetings. Hence the heart gives vent to its deep feeling of joy, and love. One hundred and eleven gave their testimony in the hour. And a number of unconverted gave themselves to God. Father Harding, of the Buchanan church, now the oldest member, upwards of eighty years old, was first in the work. In all human probability he may not meet with us again. But he is all ready for any change.

At half past ten, Br. Collins spoke from John 17: 17—"Sanctify them through thy truth: thy word is truth." He showed that the views of Bible truth held by the Adventists were sanctifying in their tendency, and, held consistently, must lead to a holy life. In all the great doctrines of grace he said we argue with the orthodox. We differ on the personal coming of Christ, the sleep of the dead, the resurrection, and the new earth, and reign of the saints. But these neglected doctrines are apostolic, and orthodox is the true and best sense, and have the best tendencies toward piety and purity.

In the p. m. Br. J. H. Whitmore, spoke from Lk. 9: 23–25—"What shall it profit a man if he gain the whole world and lose himself, and be a castaway." He gave the subject a thorough examination. He showed clearly that the sinner loses *himself.* The penalty of sin is not eternal life in suffering, but eternal loss of existence, of self. He "*loses himself!*" He showed the terrible result of a sinful life, The loss of life, the loss of being, the loss of eternal blessedness in the kingdom of God. This discourse made a deep impression.

At 5 p. m. we held a session of conference and received a new loborer, Br. Darrow, who had been baptised at noon, with others, by Br. Babcock. In the course of the meeting, kindly feelings were expressed towards Br. A. N. Seymour, who on account of his views and feelings in which he differed widely from the Conference, had withdrawn. The best feelings towards him were manifested.

There is no need of strife, or division among Christian men. When we have honest differences, or when we have aught against another, if we go to him, or them, and settle it between ourselves "alone," in accordance with the Savior's rule, in Mat. 18: 11, all may be, and generally is made right.

At 4 p. m. Br. Hicks gave some account of his conversion from the life of a gambler and showman, to Christ. The tent was crowded, and at times while he was speaking there was hardly a dry eye in the audience. Br. Hicks is now a successful preacher of the gospel.

At half past seven Wm L. Himes gave a sermon on the personal coming of Christ, giving a pointed, clear and sharp defense of our hope, with some keen thrusts at opposing views, interspersed with earnest practical appeals.

MONDAY, June 24. Our Campmeeting is over, and its work is done. We took leave of Br. Snook and family, and Br. Blodgett, with whom we had put up. They showed us, and all that came to their hospitable home (near the camp), "no little kindness." And during the meeting both of them gave their hearts to God. May they be greatly blessed in the Lord.

In the p. m. took the cars for Lockport, N. Y. Here we visited relatives, and Br. and Sr. Stoddard, who have the care of the church here. The Lord is with them, and their labors are blessed to this dear people. We enjoyed pleasant interviews with Brn. Mormon, Reed and others of our cherished friends of years standing. How sweet and precious these old friendships.

My call on Br. Riggs was a sad one. He had just laid away his estimable wife, Frances, who died June 6, 1872, aged 54 years. She was taken away suddenly, but was ready, full of faith and hope. She spoke to all of the importance of living near to God, and of being ready for the kingdom. She embraced the faith in 1842, at our first tent meeting in Rochester, and has been faithful to the last hour of life. Br. R. and family are deeply afflicted; yet the blessed hope of seeing the loved one in the resurrection is a solace in this hour.

I had seasons of song and prayer at night with afflicted ones and others. This being one of my old fields of labor, I find many old and dear friends who have words of cheer for me. This is comforting, amid the trials incident to public life, in which the best men have enemies, who are often sharp and bitter. I mean always, also, to have a word of cheer for all within my reach. No heart is made glad without increasing my joy, or sad without giving me sadness. It is an apostolic injunction "to weep with those that weep, and to rejoice with those that rejoice." And I thank God that I find it in my heart to obey.

WEDNESDAY, June 26. Took leave of dear ones in Lockport, and came to Titusville, Penn., *via* Buffalo. We had only an hour in Buffalo. Once we had a flourishing church here, but it has been scattered. Only a small remnant remain. At noon we came into the celebrated "oil region," and at Corry took the Oil Creek R. R. and came winding through valley and over hill in a fashion which seemed almost marvellous, it being a very rough country. But this being the only outlet for the treasures found in the depths of the earth (the rivers of oil), a railway became a necessity, and hence it was constructed at great expense. Previously all the oil had to be transport- by teams at great expense. But now the railway has become a monopoly, that has been, and still is very displeasing to the people who are unable to help themselves. The tariff on the twenty-eight miles of this road has been as high as all the rest of the way to New York. Such is the selfishness of man.

On arrival at Titusville I went directly to the residence of Mr. A. E. Dodge, late of St. Paul. We were very warmly greeted, and cared for, though Sr. D. was absent. We found Br. Dodge in health and prospering. He with his family are quite alone in the town as to their faith. They feel quite lonely in this respect, and long for religious privileges. They are Adventists. Since he has been here he has had a call from Br. Ougily, who resides in this region; but except this he has had no one to speak a word of cheer. Our call was to him "like the coming of Titus."

Titusville has now become a city of several thousand inhabitants, and has all the different sects, enjoying their usual prosperity; but complaints of the want of religious power prevail. Show and fashion are prevalent, but the humble religion of Jesus does not prevail. The world is first and last with most. All are grasping for wealth, and the "oil wells" are the principal subjects of interest.

In 1849 gold was discovered in Coloma, Cal., which moved the continent. In 1859 oil was discovered in this town which has moved the world. The elements of enterprise and power have been called into action, and since the discovery of the first well here in 1859, [illegible]s than ten thousand have been [illegible]onsuming millions of capital, fro[illegible] wh[illegible] ome have made fortunes, and others have lost all and become poor. This entire wild region, or Oil Creek, has been dotted with wells, and has been covered with towns, cities and railroads.

Some of these wells have poured out as many as 3,000 barrels of oil in a day, making their owners immensely rich. Others have yielded from five hundred down to fifty, and many little or nothing. It has been much like a lottery, or prospecting for gold. Many fail.

Many of these wells, failing to flow, operators have lately gone to Clarion, Venango, and Butler counties, in the vicinity of Parker's landing. The excitement in an oil region continues from one to two years. In this county and on the Creek, operations to some extent have been suspended for a time. But there is a backward movement. And the old wells are being opened, and new ones sunk, some of which are yielding handsome returns. And so the oil men are looking for better times again. Some of these wells, in times past, have poured forth an incredible amount of gas. Mr. Windsor, an old settler here, told m[illegible] one which took fire, and sent [illegible] to the hight of fifty feet [illegible] six months. At night the wh[illegible] region was light as day, and the atmosphere was kept so warm that the trees budded and leaved out in the winter, in the vicinity of the well. Any attempt to close it for a time failed. The force of the gas and flame was irresistible.

Within a few days a well six miles from Titusville, on the Nelson Farm, has poured forth such a volume of gas that it has been impossible to work the well. The edition of the Titusville *Courier* says of this well:

The tubing was pulled Wednesday and was cased in order to let the gas blow off, so that it might be pumped. After the casing was put in, the sand pump was put in for the purpose of agitating the well, and the gas raised a column of water, throwing a solid stream into the air a hundred feet. The noise was terrific and could be heard a distance of more than two miles. The noise was something like the loud roar of thunder, and when the column burst at the top it threw the water each way for fifteen rods from the well. The water was exhausted in about twenty-five minutes, and then a column of gas followed, rising with tremendous force fifty feet above the derrick. The outpouring of the gas makes a roaring noise that can be distinctly heard two miles from the well. The noise sounds like the rushing of a whirlwind. The column can be seen a mile from the well. No tools can be put into the well. As soon as the attempt is made, with such force does the gas come out, that the tools are carried into the air. From descriptions of eye witnesses this is probably the greatest well ever struck in the oil region. Up to last evening the gas showed no signs of being exhausted. The people in that vicinity are very much alarmed, and the cattle run about the field perfectly wild with fright. Great care should be taken that fire is not communicated to this column of gas, for if any number of people should happen to be in the immediate vicinity, a repetition of the celebrated Rouseville disaster might take place.

THURSDAY, June 26. We took leave of Br. Dodge this a. m., and came by rail down Oil Creek to Rynd Farm, some twelve miles. We had a good view of the immense oil tanks, and derricks, old and new wells, all the way. They could be numbered by the thousand. I was not prepared to see such a number of wells or immense iron tanks for the oil. The hills and the valleys were literally covered. On the way Mr. Windsor showed us the old flowing well, that years ago yielded 3,000 barrels a day. It is now quiet. In those days, a well that did not flow from twenty to fifty barrels a day, was thought nothing of; but now, if they can pump from five to ten barrels they think it pays, although the crude oil only brings about $4.00 a barrel.

These wells are from six to twelve hundred feet deep. They have to penetrate the third Sand Rock, which is said to contain the oil. The hard rock contains none. A well costs from five to eight thousand dollars. As the first gold in California was in the mill race of Col. Sutter, so the first oil on Oil Creek was found in what is now Titusville. The oil first appeared on the surface, and from this a well was sunk that poured forth abundance. Then thousands of wells were sunk, not only here, but Canada, and in many parts of the world. And now, petroleum is the principal light for domestic and other purposes, the best and the cheapest light, except day light, for man.

On our arrival at the Rynd Farm, Mr. Patten took us to Capt. I. Hardy's residence, *via* Rave City, some three miles up the mountain, where I found him living on a beautiful farm, for so wild a region, and with every comfort. We had been separated some ten years. Age has made its mark upon us all. Our meeting was an affecting and a joyful one. Mrs. Himes is the youngest sister in the family. The oldest brother, Walter, is dead, and the older sister, Mrs. Borden, is living still in Buchanan. Mrs. Himes meets here her only two brothers. And I, for a wonder, have a few days that I can spend with relations, though in the time I hope to have some direct work for the Master.

A Queer Little Fellow.

Isn't it a queer little fellow who knows every thing as soon as he's born, and builds a house for himself before he's one day old?

Every thing about him is curious. To begin with he lives at the bottom of a pond or river. At first he was nothing but a tiny atom of green egg, stuck to the stem of some weeds under the water. After a while the egg burst open, out crawled Mr. Worm, and proceeded at once to look for building materials.

You see, except his head and neck, which are protected by a hard covering, he is a soft little worm, and he wouldn't live long in the same pond with fish, and bugs, and spiders, who have nothing to do but to eat, and are always hungry, unless he had a safe home.

So, of course, he goes the first thing to building.

There are several branches of the family, and they all build droll little houses, though they're not all alike. One of them hunts up two dead leaves and glues them together in such a way as to leave a nice cozy home between them. It's perfectly safe; for who would suspect an old dead leaf as being anybody's house?

Another of the family builds of stems of grass, cut off and fastened together side by side, till they look like a bundle of straw.

A third member of this interesting family wants a more elegant house, so he takes tiny atoms of shells, often with the owner inside, glues them together, and lives in a shell house.

Others use grains of sand, and tiny stones. In fact there seems no end to the different things these industrious little fellows find to build of.

No sooner is the house done than Mr. Worm moves in. He don't have to wait for painters and furniture men—happy fellow! He just goes in and fastens himself there by means of a pair of hooks he has at the end of his tail, and then he's ready to live.

The next thing is something to eat. So he starts off, taking his house with him, to hunt up some bits of green stuff, or some atom of a worm smaller than he is.

But strange things happen to this bit of a worm at the bottom of the pond. His life is full of wonderful adventures. If he was bigger, he'd be the wonder of the world.

After eating as much as he can, —stuffing himself, in fact,—Mr. Worm thinks it's time to retire from the gay world; so he finishes his house, by hanging before it a silk door,—no loose curtain, but a tightly-woven net-work which he spins and fastens carefully on every side.

Now, whether he goes to sleep in his comical little house, or what he does, nobody knows, because nobody can peep in, you know. But something goes on there in the dark; for after awhile the little prisoner opens the door, comes out of his house, crawls up the stem of some weeds till he is out of water, and then—you'd never guess what happens!

Why, his old skin splits open, and he pulls himself out,—no longer a miserable little worm, but a gorgeous four-winged Caddice-fly, dressed in a neat suit of brown. And he cares no more for the bottom of the pond, and his old straw or shell house. He sails off in the air, a gay, dancing fly.

You know, I told you he was rather greedy when he lived in the little house down under the water. Well, I think he was not so much to blame for eating as much as he could, after all; for what he had then was the last mouthful he ever ate.

You can hardly believe it, but you would in a minute if you could see him with the help of a microscope. For, with all his four gauzy wings, and splendid great eyes, he has no mouth.

Of course, he has'nt the least desire to eat. He just flies over the water, or runs about on it, as, no doubt, you've often seen him, for a few hours, and then dies—of old age.

Before the Mamma Caddice-fly dies, however, she is careful to go down under, and glue her odd little green eggs to some water plant, so that they will be sure to hatch out into soft little worms, such as she was herself before she got her wings.

And these little creatures, who have such wonderful lives, are not an inch long.—*Chris. Union.*

A Good Word for Church Papers.

The New York *Times* says you might nearly as well forget your churches, academies and schoolhouses, as to forget your church paper. It speaks to ten times the audience that your local minister does, and if it has any ability at all, it is read eagerly each week from beginning to end. It reaches you all, and if it has a lower spirit and less wisdom than a sermon, it has a thousand times better chance at you. Lying as it does, open on every table, in almost every house, you owe it to yourselves to rally liberally to its support and exact from it as able, high-toned a character as you do from any educator in your midst. It is in no sense beneath notice and care—unless yourselves are beneath notice and care—for it is your representative. Indeed, in its character it is the summation of the importance, interest and welfare of you all. It is the aggregate of your consequence, and you cannot ignore it without miserably depreciating yourselves.

Theory Versus Practice.

In a certain College in which the Rev. Dr.———' a Presbyterian minister, was the Professor of Greek, there was a quizzical genius of a student, whose name we will call Newlet. Now, it happened that the reverend Doctor became seriously exercised in his mind by the thought that most of the people in the community entirely misunderstood the meaning and the use of, that much persecuted Greek work, *baptizo*, and he accordingly undertook to enlighten the natives by preaching a series of sermons on baptism. Newlet attended regularly on the ministration of his learned Professor, and in the course of two or three Sundays was pretty well dosed with the statement that *baptizo* really meant to sprinkle or to pour and not to plunge. But in the course of the regular lessons in the classroom of the College, Newlet was one day called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became so enraged at another, that he seized a red-hot poker and *ebaptize eis ophthalmon.* Newlet, with a mischievous twinkle of the eye, but with a grave manner, translated it thus: He seized a red-hot poker and *sprinkled* it in his eye." "How is that?" said the reverend Professor. "He sprinkled it in his eye," repeated Newlet. "But," said the Doctor, "that word does not mean to sprinkle." "Well, sir, it did mean sprinkle on last Sunday night," replied the mischievous fellow amid suppressed laughter from the class, who keenly relished the joke. The Professor looked grave, was silent a moment, and then remarked, "You may translate it plunge here, sir."—*Evangel.*

"Five Pizen Pints."

An elder in the church, now dead and sleeping in Jesus, had come in the process of his investigation of Bible truth to consider some of the things popularly held as truth to be exactly the opposite, and only false. Having become settled, rooted and grounded in the belief, he boldly proclaimed his faith. The friends of other days forsook him. The church excommunicated him, and the people, to whom he preached, except a few, who would not go with him—but he still proclaimed his faith like an honest, God-fearing man. One of his old friends, a staid deacon, met a nephew of the elder, a while after he died, when the following conversation occurred:—

Bro. Q. "Your uncle used to be a good man. He was converted to God and ran well for a while; but he got hold of them five *pizen* pints and they ruined him." One would think that "five pizen pints" would be enough to [illegible] any man so fearfully ruinous, that it might be desirable to know what they were, and so we will state them. They were:—

1st. Man is unconscious in death.
2d. The wicked will be destroyed.
3d. The advent of Jesus near at hand.
4th. The kingdom of Christ to be a literal kingdom on the earth.
5th. Jesus Christ "the Son of the living God."

Perhaps the reader may fail to discover anything very "pizen" about them, being able to find abundant Scripture proof to sustain the elder; but that would not satisfy the deacon, as encompassing a doctrine about with Scripture is exceedingly meagre evidence for some people, who would give more for a cherished opinion, than they would for all the Bible in the world, uninterpreted by their philosophy. We can say for ourself, personally, however, that we heartily endorse "them five pizen pints."—*L. C. McKinstry, in Crisis.*

New Postal Regulations.

James H. Marr, Acting First Assistant Postmaster General, has published the following concerning the rates to be charged on third class printed matter:

On all pamphlets, occasional publications, transient newspapers, magazines, hand-bills, posters, unsealed circulars, prospectuses, book-manuscripts, proof-sheets, corrected proof-sheets (passing between author and publisher), flexible patterns, sample cards, phonographic paper, letter envelopes, postal envelopes and wrappers, cards (plain and ornamental), paper, photographic representations of different types, seeds, cuttings, bulbs, roots and scions. a postage of one cent for each two ounces or fraction thereof, on packages to one address, to be prepaid by postage stamp affixed. On all books (other than those printed by order of Congress) postage at 2 cents for each two ounces or fractions thereof—limited to four pounds in weight. On samples of merchandise, metals, ores and mineralogical specimens, two cents for each two ounces or fractions thereof—packages limited to twelve ounces in weight; see sections 133 and 113 in the enclosed printed slip. The rates of postage to foreign countries with which postal conventions have not been concluded are as follows: When the matter is forwarded by vessels regularly employed in transporting the mails—For letters, 10 cents per single rate of one-half ounce or under; newspapers, 2 cents each; pamphlets, periodicals, books, and other printed matter, 2 cents per each two ounces or fraction thereof. The single rate on the last-mentioned class of postal matter has been heretofore four ounces, but is now reduced to two ounces.

FRUIT FARM
FOR SALE!

Consisting of *ONE HUNDRED and TEN ACRES,* divided into twelve fields. Large and commodious farm house, with good cisterns; barn and cistern, good out buildings, large three-story shop and tool-house—first story for making cider and vinegar, second story tool-room, third story [illegible].

[illegible] Tenant Houses. Three Running Soft Water Springs. Eighty Acres in Fruit, and Mostly in Bearing.

Thirty-three Hundred Apple Trees; Thirty-six Hundred Peach Trees; Three Hundred Pear Trees. A lot of Cherries, Apricots, Nectarines, Mulberries, &c., &c.

Five Acres Strawberries; Three Acres Raspberries, Peach Nursery of 25,000 Stocks. Thirty Acres in Corn.

House [illegible] Near two Railroads [illegible] and the Cairo and St. Louis Railroad on the West side.

30 ACRES of the Best of TIMBER.

Will sell for one hundred dollars per acre—part cash, part time; or exchange for other real estate in suitable [illegible]. I will also sell or trade teams, wagons, stock and tools, if parties want them.

Refer to [illegible]

Address: [illegible] HIMES, [illegible] West Lake St., Chicago, Ill., or [illegible], Cobden, Union Co. Ill.

WANTED,
AGENTS TO SELL OUR NEW WINDOW LOCKS, THE NEATEST, BEST, AND MOST DURABLE MADE.

ITS ADVANTAGES:

(1) It is perfectly self-adjusting; any child can use it. (2) It holds the window at any [illegible] without cutting or notching the casing in the least and holds the window firmly down by a single notch in the casing. (3) It neither wears or [illegible] the casing, whether painted or varnished. (4) No cutting, mortising or boring required to adjust [illegible] to the sash by one screw.

Those wishing a good and very profitable business will do well to write us, enclosing [illegible] for sample and postage on the same. Address:

NOVELTY SASH LOCK CO.,
(36tf) Box 18, LAINGSBURG, Mich.

The Estey Organ.—Any person wishing to procure a splendid, new, Estey Organ or *Melodeon,* of the [illegible] pattern, at a great bargain, can learn particulars by addressing this office.

Poetry.

Till He Come.

"Till he come."—Oh! let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that "Till he come."

When the weary ones we love
Enter to their rest above,
Seems the earth so poor and vast,
All our life-joy overcast?
Hush! be every murmur dumb;
It is only—till he come.

Clouds and conflicts 'round us press,
Would we have our sorrow less?
All the sharpness of the cross,
All that tells the world is lost,
Death and darkness and the tomb
Only whisper, "Till he come."

See, the feast of love is spread!
Drink the wine, and break the bread;
Sweet memorials—till the Lord
Call us around his heavenly board;
Some from earth, from glory some,
Severed only—till he come.

—*Bickersteth.*

Little Things.

Little bees with nimble wing
Sweetness from the flowers bring,
And with patient toil and skill,
They the hive with honey fill.

Little ants with frugal care
For their future wants prepare;
Day by day they lay in store,
Till their rooms will hold no more.

Little worms by instinct led,
Finely spin a silken thread,
Which the merchant sells with pride
To adorn some lovely bride.

Little hands can something do
Other's paths with flowers to strew,
And sweet comfort may impart
To some lonely widowed heart.

Little tongues may speak a word
For the honour of the Lord,
And with cheerful hearts may sing
Praises to our heavenly king.

—*Dalrymple.*

Communications.

Grace Given.

"The Lord will give grace and glory." (Ps. 84; 11.)

Oh! happy day, when this toilsome warfare will all be ended, and the rough waters of Jordan's bleak, cold stream shall be entered, Canaan just before us, the legion enemies of the wilderness no longer feared, sorrow and pain no longer felt or dreaded!

> "There we shall see his face and never, never sin.
> There from the rivers of his grace, drink endless pleasures in."

There, my dear pilgrim, is one more heavenly gain—rest, rest forever!

> "On the other side of Jordan,
> In the sweet fields of Eden,
> Where the tree of life is blooming,
> There is *rest* for you."

It is well that he *gives* it to us: We have no purchase price to pay; and could not pay if we would. "The Lord will *give* us grace." So, we can approach that source of supply, which is neither exhausted nor diminished by bestowing, repeating these words:"

> "In my hands no price I bring,
> Simply to thy cross I cling."

Far better than if we were to come as did one, "I thank thee, that I am not as other men are!" No place for the bigot. He will give strength for the race, and a crown at the end of it; everything needed for life and death; and then a crown *of fadeless* glory in the world of light—in the kingdom and city of God!

We, like rills, running to the river, and on to the ocean, rush down the declivity, sometimes leaping from the high crag, to the deep chasm, then murmuring along the solitary channel of life, until we make one final leap, and that is in the dark chasm, from which we find no respite or escape until, "A voice from heaven shall pierce the tomb," awakening all who slumber there. "He will give *grace!*" What we can do we *will!* That which we cannot, by his grace he does for us. It is sufficient for us to know that he has *promised!* "*The Lord will give us grace!*" That principle so much needed to meet the actualities of Christian life with patience, perseverance, and courage.

Now he will give you grace, and a *crown* at his coming and kingdom.

J. A. Newton.

Is it this World?

Is it proper or strictly scriptural to claim this *kosmos*, is given to the saints? Perhaps not. Why? Reason first;—The word *kosmos* primarily means *order, regularity*; and is synonymous with the Latin *mundus*, and then it used in a transferred sense to denote the "world or universe from its perfect arrangement." It includes *ges*, earth, *thalassa*, sea, and *ouranos* heaven, and whatever is included in either of these, if we mistake not, it is thus used 185 times out of 186 times found in our New Testament, and in 1 Cor. 7: 31 it is said its "fashion form, outward appearance, condition—passeth away." We do not strive for a world that will pass away.

Secondly. There is no promise in the N. T. of the saints ever obtaining *this* world as an inheritance. Rom. 4: 13 comes the nearest to an argument in favor of it, but recollecting that the article "*the*" is not in the original, and reading it "*a*" world we shall perhaps more readily get the scriptural idea: it is a future world, *kosmos*.

Thirdly. The promises are mainly in reference to *ges*: "the meek shall inherit *ges*: land, soil—Latin *terra*: this *ges*—earth, land, is to be melted and purified made new, as well as the heaven, the sea *thalassa* is to be no more; then will begin a new *kosmos* or order which will be unchangeable, *ges*, earth, not being destroyed, but abiding the fires and still abiding in a purified condition the resting place of God's people.

I want to stand on earth made new, when God shall in very deed dwell with men on the earth. "Oh! the depth of the riches both of the wisdom and knowledge of God." "For of him and through him, and to him are all things: to whom be glory forever. Amen."

L. F. Cole.

"Personal Pre-Existence."

(Second Article.)

Jesus seems often to tantalize the Jews intentionally, on account of their obstinacy and hypocrisy, with expressions which must be qualified or explained to be understood, but which they took literally. For instance, he said, "If he a man keep my saying, he shall *never see death*." They answered, "Now we know thou hast a devil. Abraham and the prophets are dead; art thou greater than they?" Jesus replied, "Abraham rejoiced to see *my day*; AND HE SAW IT [of course prophetically] and *was glad*." But they answered, "thou art not yet fifty years old, and hast *thou seen Abraham?*" Jesus did not *say that*, neither could he, truthfully, but only replied, "Before Abraham was I am;" and had they understood the prophets relative to the promised seed they would not have misunderstood him. Again, after he had driven them out of their beautiful temple with a scourge, overthrown the tables of the money-changers, &c., when they asked *of* him a sign as legalizing his suddenly assumed authority, he answered them: "Destroy this temple and in three days I will raise it up?" And this was one of their railing accusations which they quoted, deriding him, while he hung upon the cross. And then his sayings—"Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you;" "What if ye shall see the Son of man ascend up where he was before?" "He that hath seen me hath seen the," &c., as also his parables, the Jews from pride and prejudice, and from a rigid literality which they applied to all his sayings, failed entirely to comprehend.

3. How your second fact, that "though he was rich yet for our sakes became poor," *of itself* warrants your conclusion, I cannot conceive. For certainly the statement is most beautifully illustrated in the life-history of Jesus of Nazareth.

While *it* is emphatically true that in *voluntarily accepting* our position of poverty and suffering, *for our sakes*, he had not where to lay his head, but was a man of sorrow and acquainted with grief, was wounded for our transgressions and bruised for our iniquities, bore our sorrows and carried our griefs: at the same time, paradoxical as it may seem, he was *rich*: (1) In *Knowledge*: knowing the secret thoughts of man and also the mind and will of God. (2) In *Wisdom*: perceiving the craftiness of Satan and comprehending the righteousness of God, he put to silence the ignorance of foolish men and confounded the learned doctors and lawyers with his questions and answers.

(3) In *Grace*: not receiving the spirit of God by measure or limitation; (4) In *power*: not for *himself*, but for others, and to prove his Sonship, he turned water into wine, fed the thousands with a few loaves and fishes, healed the lame, cured the sick, raised the dead. He commanded the fish and they brought him tribute money; he rebuked the winds, walked upon the waters, and cast out devils; he scourged the money-changers, and overturned their tables; he rode the untamed colt; and the stones would immediately have cried out had not the people sung—"Hosanna in the highest;" and had he asked his Father more than twelve legions of angels would have come to his aid in his sorrows. (5) In that he was the acknowledged Son of God and the "appointed heir" *of all things*. All these, which are the *true* riches of knowledge, wisdom, grace, power, and divine dignity of parentage, character, and heirship, JESUS OF NAZARETH offered in royal humility at the altar of humanity, while for thirty years he abode in the gloom-shadowed vale of sacrifice;—sorrowed with the sorrowing, having no self-cause for sorrow; wept with the weeping, having no self-cause for tears; wearied by the way, hungered in the desert, tempted by Satan, when he might have commanded chariots and bread from either Jerusalem, and sent the devils into lakes either of water or flame. And besides, in all this he is but the pattern of all the "ministers of God, in much patience, in affliction, in necessities, in distress"...."as sorrowful, yet always rejoicing. as *poor*, yet *making many rich*, as *having nothing*, *yet possessing all things*.

2. In regard to your third fact—"God[?] was manifested in the flesh"—th evidence is against it, as being of Trinitarian origin purely. The same spirit that coined that noted interpolation, 1. John 5: 8; added "by Jesus Christ" to Eph. 3: 9; "of Christ" to 1 Pet. 1: 11; (as I have not the least doubt, even in the last, and several other passages I do not mention,) and so rendered, Heb. 1: 2—

[[illegible] on account of whom also the ages [illegible] he made.—*Emph. Dia.*]

as to convey the idea of Christ's assistance, as an *intelligence*, in the creation of the worlds; was either censurably ignorant *of*, or wickedly indifferent to *these facts*: (1.) In the beginning was the Word, and the Word was with God and the word was [from] God... And the word *was made flesh* and dwelt among us. (John 1: 1, 14.) (2) "Whose goings forth [a phrase not applicable to an intelligence, but to the word] have been *from* of old, from everlasting." (Mic. 5: 2.) The margin gives "*days of eternity*," which certainly is prior to the Sonship." (3) Through faith we understand that the worlds were *framed* by the *word* of God." (Heb. 11: 3.) And, "by the word *of* the Lord were the heavens made, and all the hosts of them by the *breath* [word] *of his mouth*.... for he *spake* and it was done; he commanded and it stood fast." (Ps. 33: 6-9.)

But whether, ignorant, indifferent, or *interested*, I can hardly conceive how even such a spirit could so mutilate 1 Tim. 3: 16, as to put God, the Eternal, the "invisible" into visibility! clothed with flesh! no wonder the "mystery of the fifteenth verse is transferred to the sixteenth. It is noticeable even from the common version that the "mystery of godliness" has reference to the statement of the previous verse. "Godliness" is one of the Christian graces, and the "great" importance of it is the occasion of Paul's anxious solicitude for Timothy, that he might learn this "secret of piety;" (*Diaglott*) or in his own words "know how to behave himself in the house of God." Nearly all the ancient Mss., and all the versions have 'he who' instead of 'God' in this passage."—*Emph. Dia.* And it is abundantly evident that each distinct specification of this verse pertains only to Jesus of Nazareth, the *real* and acknowledged Son, and appointed heir of God. Notice: "What was it that was justified in spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory?" That only that "*was manifested* in the flesh;" and is there a Sunday school scholar in the land that would not say that it was Jesus? And Jesus was 'very' son of God and 'very' Son of Mary, and twelve years old when he went up to Jerusalem.

I submit the above thoughts to your candid consideration. I do not understand they detract *in the least* from the true dignity of Jesus as the Savior of the world, scripturally considered. At the same time, *the force of education* makes it almost sacrilegious to think of him in this way to some, very much as it does to the poor Catholic to speak of the Virgin Mary in any other way than as "Mother of God!" And yet to me every text of Scripture on this point harmonizes with this view.

Correspondence.

From J. S. Lawver.

A word through the TIMES for the encouragement of the brethren and sisters with regard to the glorious work in this part of God's moral vineyard. Br. Childs and myself are preaching in the surrounding country, and we find that the TIMES, with the tracts that come from the same office are entirely revolutionizing public opinion. Br. Childs is doing a noble work in Johnson Co. He is in earnest, and is heart and hand in the work. I depend principally on scattering the TIMES and tracts—*the seed* every where I go;—and the Bible is gaining many friends through their blessed instrumentality. I am afraid that we idle many hours away, and many dollars are wasted for "gift enterprises" "jewelry," "switches," fine apparel, etc., that ought to go for the TIMES and tracts to herald abroad the true nature of man and the speedy coming of the blessed Master. This life is not the life to spend in luxury and idleness. What would you think if your hands were to put on the finest apparel to *work in?* So the Master wants us to *work* while it is called today, clothed in modest apparel, with shame-facedness and sobriety, with meekness and longsuffering.

Pray for us.

From S. C. Wellcome.

During my tour in the Western part of this State I baptized seven persons, and organized one church at Lemont, near Owatonna, Br. E. K. Smith, of Owatonna, is Deacon, and Br. Chas. Fitzsimmons, Clerk. The prospect is good for a glorious work in that vicinity. Many are stirred up to search for truth; and the *few* brethren that have come out, are *of* the right stamp to succeed, with God's help, and will let their light shine. I buried three with Christ in the Strait River.

I also met with the church at Medo, who are still striving to live for the kingdom. At Freedom, near Medo, I preached six times. The Lord blessed the word, and I buried four with Christ in baptism, and seven will be added to the Medo church from that place, and perhaps more. At other points we had seasons of interest and the people are hungry for the word of life. At Kasota the church is prospering, and five souls have been added since their organization. At Shelbyville we have no organization, although there are a number of believers who rejoice in the truth, and I am in hopes they will come out in duty to unite in church capacity.

God bless all these little bands, and give us more shepherds to feed them, is my prayer. I never saw such a need of help as at the present time.

From J. L. Glick, Sheffield, Ill.

I came to Bureau Co. in April to keep school and try to preach. I am privileged each Sabbath with meeting Advent brethren, most of whom are poor in this world's goods, but, I have reason to believe, heirs of that kingdom whose king shall wipe away all tears from his subject's eyes, and give them eternal life. There are several persons here who have embraced the truth and would unite with us, but they are forbidden to do so under pain of being driven from their paternal roof. The threat is made by parents professing to be Christians. The church here want help of Br. Clark. I hope they may succeed in obtaining his services. I preach twice each Sunday, and the Lord graciously blesses me. I feel that I never before enjoyed such a clear conscience and so much religion as now. I never felt more that all things work together for my good.

Dear brethren and sisters, wherever or whoever you are, that do not enjoy entire peace through Jesus Christ our Lord, let me say you are not justified in your idleness. Therefore I beseech you to do your duty and the good Lord will abundantly bless you. Should you be ignorant of your duty go to God for wisdom, who giveth liberty and finds no fault because you thus come.

From A. E. Babcock.

How often I have thought of the sayings of the wise man when he said, "Let another man praise thee, not thine own mouth; a stranger and not thine own lips." If this were done more, I think there would be less egotism than now, and not as many big I's. God's cause would be more advanced, and his true ministers far better appreciated and wider known. There are many of our small ministers (so-called) yet powerful for good, who would be called into more active service than now, and finally be able to fill the places of those we look upon as having greater gifts. If by the blessing of God a work, though small, be done by some of those "gifted," how soon it is made known through the land, making the weaker ones feel weaker still. I rejoice to know that the time is coming when all "shall know as they are known."

Last Lord's day I had the privilege of meeting with Br. and Sr. P. Holler, at Nashville. I found them truly alive to the great truths that interest us so much. I found him devoting his time and energies for the good of others, hoping for no reward until Jesus comes; and I should fail to fulfill the text at the head of this letter, if I had not a word for him.

By his invitation I accompanied him to his place of meeting, some twelve miles, in the town of Assyria, where I found he, as an instrument in the hands of God, had raised up an interest that is a marvel to all around. It was said that there never had been such a turn out to a religious meeting in that place as on Sunday last. Such interest and attention I seldom witness. Br. Holler began here last winter, amid many discouragements, the people having become sick and tired of the continual drumming for money on the part of ministers that had been sent to labor with them. After our public services were over, we repaired to a beautiful lake, some two miles away, where Br. H. buried five souls in the liquid grave, and raised them to walk in a new life. Two of them (husband and wife) had long been members of the M. E. church. They rejoice now in the blessed hope so beautifully illustrated in the ordinance of baptism. This makes this teen baptized, and all among the most influential portion of the community. Others have agreed to go and do likewise in four weeks from that day. There has been no organization as yet, but I trust there will be at an early day. I think they have the right kind of material for a strong church. May God continue to bless the labors of our dear brother, that he may have abundant praise of our heavenly Father and his Son Jesus Christ, and have many stars in the crown of his rejoicing.

Br. Howell writes from San Francisco.

I find great pleasure in laboring with Br. and Sr. Fassett. They are doing a good work on this coast. We preach not ourselves, but Christ Jesus the Lord. And as we have received him, we walk in him. We received Christ by faith, and walk in him by faith. Our whole life is a life of faith in the Son of God, who loved us and gave himself for us. And we, according to his promise, look for new heaven and a new earth, wherein the righteous shall dwell. I feel that in myself I am nothing. But in Christ I am complete. Glory be to his name!

From C. H. Sweet, Hollis Center, Me.

I am happy to be able to report an increasing interest in my field of labor. At Steep Falls all classes are becoming thoroughly aroused. The Baptist church there are very much alarmed, and are doing everything within their power to drive us out of the village and prevent the spread of our faith and hope. Thus far they have greatly injured themselves, and really assisted us. One of the most influential men in the place, and the principal supporter of the church has withdrawn from them and thrown his influence on the side of truth, as we preach it. He has fitted up a large hall owned by himself and urgently requested us to occupy it. It is superior in every respect to our former place of worship. Feeling the need of ministerial assistance, I sent for Br. Wm. H. Mitchell, and we dedicated the Hall, Sunday, June 16. Between the services two happy souls put on Christ by baptism.

We commenced with good congregations, and they have increased every Sunday. Without entering more fully into details, I would say that there is every indication of a thorough reformation. Do pray for us. I have seen much to encourage me in several other fields that I have visited recently.

From C. C. Marston.

The truth of the gospel is spreading and taking deep hold in all this region (Ogle and Winnebago counties, Ill.) God is graciously watering the seed that has been sown from time to time during the years that are past, and giving the "increase" to that which has more recently been scattered. At seven places I have arranged to labor statedly in this region during half of my time for the year beginning May 1. In looking over the field after having canvassed it somewhat in detail, I feel like the great Gentile Apostle, to thank God and take courage. The little church at Rochelle after passing over many dark and forbidding waters begins to rise. A new afflatus seems to be breathed into her vitals. There is an increasing interest among the people to hear; the brethren are dwelling together in unity: and the set time to favor Zion seems to be near. We have exclusive control of a very commodious hall for our meetings. This adds interest to the cause. Any traveling preacher in good standing among our people would find a welcome with this church and can have an appointment on short notice.

At Foreston the cause is young, but blessed be the Lord it is growing little by little, the mists of theology are clearing away and God's precious truth is beginning to shine.

At Elida, in Winnebago Co. there is a large and blessed interest. God is doing a great work at this place. The people are interested: they inquire about our meetings and come for miles around to listen with eagerness to the truth of God. At the baptismal occasion June 9, *thirty-three* teams were counted going in one direction from the waters side. It was a glorious scene—such a procession returning from this mystical burial. In the evening, after the organization of the church, in the presence of a large and most respectful audience, we sat around the Lord's table and partook of the emblems of his suffering and death. God was with us—it was blessed to be there. Our "hearts burned within us" while we feasted on the spiritual manna. This was one of the sweetest days of my life. Praise God for these light spots in the dark path of our mortal pilgrimage. The church here have recently organized a Sabbath School which is being attended with much interest and will be an efficient auxiliary in spreading the truth through the neighborhood.

In the other places are all characterized by a good interest. Brethren, by holy living, unity of action, earnest zeal and perfect trust in the Lord, we are fully able to go up and possess the land. Oh! may the truth triumph and God's name be glorified forever!

Our Young Folks.

Remember Thy Mother.

Lead thy mother tenderly
  Down life's steep decline;
Once her arm was thy support,
  Now she leans on thine.
See upon her loving face
  Those deep lines of care:
Think—it was her toil for thee
  Left that record there.

Ne'er forget her tireless watch
  Kept by day and night,
Taking from her step the grace,
  From her eye the light.
Cherish well her faithful heart
  Which, through weary years,
Echoed with its sympathy
  All thy smiles and tears.

Thank God for thy mother's love,
  Guard the priceless boon;
For the bitter parting hour
  Cometh all too soon.
When thy grateful tenderness
  Loses power to save,
Earth will hold no dearer spot
  Than thy mother's grave!

The Honest Stable-boy.

John——went to live at Colonel Mansfield's. The colonle had a ward, a young lad, who came home to spend his vacation. He very soon tried to make friends with John. But John did not like the "cut of his jib," he told his mother.

One night he came into the stable where John was currying the horse. "John," said he, in a confidential undertone, "will you let me take the colonel's horse to-night? You won't *lose* any thing by it."

"It is not *my* horse to let," replied John.

"O hang it," cried Ashby, laughing, "you know what I mean. If you come in and find him *gone, keep dark*, that's all. You'll be the richer for it."

"The shortest way to settle this bargain is to ask the colonel, and if he says 'yes,' take the horse and welcome," said John.

"Why, don't you know he won't let me?" cried Ashby, angrily; "but I'll have the horse in spite of him—that is," said Ashby coaxingly, "if you John, will keep dark."

"James Ashby," replied John sturdily, "that is a kind o' thing I don't keep. My business is to take care of Colonel Mansfield's horse, and he'll never go out of this stable without the colonel's leave, with my consent."

"Then I'll *black* you to the colonel," cried Ashby, fiercely.

"That you can do, if you will," replied John calmly, "but you don't have this horse out of the stable to-night without the colonel's leave, while I am stable-boy."

"Blast you!" cried Ashby, turning on his heel, to confront Colonel Mansfield himself, who, going to the stable to give an errand to John, became the willing and yet unwilling hearer of the talk.

"Young man," said he, in one of his most searching tones' "always act and speak in such a manner that you won't be afraid to have daylight let in suddenly on you."

Which boy wasn't afraid?

Cuffee and the Alligator.

Cuffee was walking along by Orange Lake, not far from a fence, when he saw a great big wicked-looking alligator on land, standing near the fence. Cuffee stopped and gazed at the huge, ugly creature, which was about ten feet long. The alligator did not move, but eyed Cuffee most viciously, as the negro cautiously walked around him, keeping at a respectful distance. The animal appeared so harmless and helpless that Cuffee came to the conclusion that he had nothing to fear. So, picking up a piece of fence-rail, he prepared to do battle, and this is the way he told me the story.

"I thort de poor, innocent-looking, creetur had no danger in him—he was standin' so still, with his long ugly tail stretched out. So I say to myself, I hab you out of de water now sir, I pay you for eatin' de pigs! De alligator he nebber say nothin', but keep on looking mighty sharp an' winked out'n de corners ob his eyes. I say to him, take dat, you hog thief! an' I bring de piece ob fence-rail down on his back whack, splittin' de wood all to flinters; an' de fust think I know'd dat creetar's tail flew 'round like light'in', an' I foun' myself lyin' sprawlin' on de ground; an' his big mouf snap, savage as a meat-ax, mighty close to my legs."

"What did you do then, Cuff?" I asked.

"Lor', massa, I let you know I got ober dat fence quick," he replied. "I left dem diggins', an' I nebber did know what became ob my hat! I 'spect dat alligator eat him up."

Cuffee has yet to learn how to manage alligators.

"Now I know how to manage them! And I can manage the biggest and the fiercest one you ever saw, so that he could not hurt me in the least."

"Why, father!" said Fred, his eyes opening wide.

"Yes, my son, it is so. The real secret is in knowing how to do anything. I've seen many an alligator—and you know we have some terrible fellows about here—and yet I never saw one that I could not manage easily, so that he could not knock me down with his tail, or bite my leg off, or hurt me in the least!"

"Do, tell me how it is done, father; for I am terribly afraid of them."

"Why, by my way I could manage a dozen at a time and they could not hurt me."

"How Father? Tell me how!"

"And, in the same way, I could manage a fierce, blood-thirsty tiger, if I knew there was one out yonder in the hammock. And he would not hurt me at all."

"Well, but tell me how you do it, father. That's what I want to know."

"Even if a band of wild Indians was lurking around Orange Lake, headed by Billy Bowlegs himself, I could manage them so that they would not hurt me. And I would not ask for a weapon stronger than a slight walking cane or a riding-whip in my hand."

"Father, please tell me how. Don't keep me in suspense any longer."

"Well, my son, I will tell you. It is the easiest thing in the world. And it answers perfectly well in regard to sin or temptation. It is just this, and no more: keep out of the way. If Cuff had kept away from the alligator, he would not have got hurt. If you want to be safe from alligators, snakes, and tigers, keep out of their way, and if you want to be safe from sin and temptation, the rule is just the same, and it is a sure one—keep out of the way!"

"Oh, I see now!" said Freddie, his eyes glistening with happy surprise.
—*Kind Words.*

That Old Pump

How well I remember it—that old pine log pump, standing beneath the shadow of a great elm at the corner of the garden fence. It was an old pump when my boyish hands first essayed to move its clumsy oaken handle, and my thirsty lips first pressed its cool moss-trimmed spout. What a refreshing draft it was, though! There has been nothing like it since in life. No Hyperion spring with its limpid sparkle and cool refreshment along the highway of later years could efface its remembrance.

A wonderful well that must have been, I've often thought since, in its cool depths and long dangling green moss, dimly seen clinging to the damp, rude masonry of its sides, as I peered on a hot summer day through the gaping crevices of the rough plank platform down into mysteries below—with its rudely fashioned and sorely battered but picturesque old chestnut trough, a standing invitation for every thirsty beast that passed that way to try its sparkling hospitality, and nibble the fresh green sward in the inviting shade around it. What bright anticipations looked out of the expectant eyes of the tired team as they watched John Ploughman, with lusty stroke and cheerful whistle, work at the creaking beam! How John bowed to his task, and how slow the stream was in coming, and yet how the old pump seemed to start from its short nap and hasten to respond to the call, as it wheezed and croaked through its dry throat, faster and more distinctly at every stroke, "coming, coming!" till, at last, out leaped the comer with a rush and a bound to the struggling muzzles below. Now that old pump, with its rude appliances, and tedious, slow response, was indeed a blessed instrumentality in its day. But who would think of using it in these days of better invention?

And so, in later years, as I have journeyed along through life, and memory has recalled these early scenes, I have been reminded of another well of living water opened so long ago for the thirsty wayfarer, and have been led to think how the church, with its clumsy wooden formalities, like that old pump, has all these weary years been creaking its slow response to the ardent expectations of a waiting humanity. We have all watched the brawny John Ploughman as he toiled with lusty strength at the clumsy handle of theology to satisfy this waiting thirst; and, although thankful for the blessed influences even thus laboriously exerted, many of us have sighed at the wasted strength and hoped for the time when experience and broader thought should suggest better appliances, and a more generous distribution of the living water, when, everywhere, the church, instead of being a theological well, green in its mossy depths of obscurity, from which the truth must be laboriously pumped through the clumsy teaching of ignorance and conceit to a limited portion of the great humanity around it, should be a heavenly crystal fountain of ever replenished love high up on the mountain of God's holiness, sending down its spontaneous gushing stream of Christian charity and fraternal sympathy to the thirsting multitudes below; where nations should hasten from the hot turmoil of unhallowed strife to drink peace at its cooling waters, and a blessed contentment should again allay the fevered passions of mankind.—*The Record.*

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Advent Christian Times.

CHICAGO, ILLINOIS.

Tuesday Afternoon, July 9, 1872.

Business Agent's Department.

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TERMS: { Two Dollars a Year. One Dollar for Six Months.

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P. O. Address.

James Ferris, Buchanan, Mich.

We have none of Whitmore on Immortality, in paper covers: but a new edition is nearly ready.

We would be obliged for a copy of D. P. Hall's *Man Not Immortal*, or for information as to where a copy can be obtained.

James McDuval moved from Iowa to Minnesota in the fall of 1866. Any one knowing his P. O. Address will confer a favor by sending it to F. H. Kenny, Manchester, Iowa.

Our P. O. Address.

All letters for this office should be directed to 26 West Lake St, Chicago, Ill.

Don't send them to Norwood Park. Send to Chicago, as directed above.

Besides the Melodeon referred to in the Advertisement, another of the $180 style has been placed in our hands for sale for the benefit of the office. It can be had at a bargain if taken soon.

We will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.25, post-paid. The Jubilee Hymns, full gilt, stamped, post-paid, $1.

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☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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[illegible]

EXPRESS.

[illegible]

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Communications.

Accepted: M. M. M., S. B. M., Social Nature, C. E. in March, J. M. Snook.

Marriages.

McGURN—SALIN.—In Freedom, Minn., May 17, by Eld. S. C. Wellcome, William F. McGurn and Sr. Clarissa Salin.

FITZSIMMONS—CONDON.—In Owatonna, May 19 by Eld. S. C. Wellcome, Charles Fitzsimmons and Louisa Condon.

Obituary.

BACON.—Fell sweetly asleep in Jesus on July 2, 1872, in the town of Whetstone, Crawford Co., Ohio, Sr. Jane Bacon, aged 64 years.

Funeral services by the writer. H. M'Culloch.

Notices, Etc.

The Kansas Mission Tent.

We the undersigned, desiring as soon as possible to raise means to procure a tent for the Kansas Advent Christian Association, pledge ourselves to pay into the treasury for such purpose the several sums set opposite our names, as soon as the amount of the three hundred dollars shall be pledged.

Previously acknowledged	$ 1 17
E H McCulloch	1 00
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J C Smith	1 00

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Virgil Hunt $2 00;

PAYMENTS.

G S Harwood, $25. T. Bealey, Sec'y.

Crisis please copy.

The total acknowledgements in a late number should have been $117, instead of $1,17.

Direct all pledges to H. J. Munson, Girard, Crawford Co. Kan.

All money should be sent to the Treasurer, Warder Dunbar, Baxo, Cherokee Co. Kan.

Dear Brothers and Sisters, at home and abroad, we need help. May the Lord move upon the hearts of his dear children that they contribute to this good cause, remembering it is good to lend to the Lord.

Your brother in Christ, H. J. Munson.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

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4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

ILLINOIS.

Genoa, every Sabbath. E. H. Burrington.

The Lord willing, I will be in LaCrosse Sunday, July 21, to hold meetings on that day and the week following, and over the 28th. I expect Br. Rowell to assist, but we trust that the Lord will be the leader. Let all who can come and help in Jesus' name. Frank Burr.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. Cobb, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve. Traveling brethren invited to call. S. B. Mabey.

Squaw Grove, 10½ a. m., July 14. C. W. Smith.

Amboy, July 14, Communion in the eve. Harmon, Lee Co., 3 p. m. July 14. Subject: The devil—his origin, mission and destiny. Previous appointments withdrawn. C. C. Marston.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. Geo. W. Hurd.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and ample provisions for all who prefer to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a goodly rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the wooded grove for the Lord till the glorious come. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. B. Mabey, L. H. Davis, W. McCulloch, F. Burr, D. S. Clark.

IOWA.

The first Q. M. of the Iowa Christian Conference will be held at Clear Lake, Cero Gordo Co., July 13 and 14. N. F. Eggleston, Sec'y.

The third Campmeeting of the Iowa A. C. Conference will be held at Manchester, commencing Friday eve. Sept. 6, and continuing over the second Sunday. All are cordially invited from north, south, east and west. Come all who love the Lord's appearing. Come with hearts burning with the love of God and our fellowmen.

The camp-ground is located one mile and a quarter N. W. of the business part of the town. There will be teams at the depot on the arrival of the morning and evening trains, the 7th, 9th, 10th and 11th, to convey all who come to the meeting.

In behalf of the Committee. F. H. Kenny.

WISCONSIN.

Cross Plains, 11 a. m. Sunday June 16. Sabbath School at 10 a. m.

Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.

Wingville, 3 p. m. June 23.

will fill these appointments once in two weeks until further notice. Philo Hitchcock.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. Marsh, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. Houck.

MICHIGAN.

Sprague S. H. Sabbath July 14, at 11 a. m. and 7 1-2 p. m. and each alternate Sabbath following. Wm Branch.

Williamson S. H. July 14.
Lambkin S. H. July 21.
Laingsburg, as Brn. may direct. Wednesday July 26, and through the week.

E. H. Durand.

The Michigan Southern District Campmeeting will be held in the town of California, Branch Co. Aug. 22-26. The first Q. M. for this conference year will be held in connection with campmeeting. Particulars soon. Meanwhile let all the brethren in this district make preparations to attend. This is a new interest, auxiliary to the State meeting. Let the churches prepare tents and dedicate them to God at this meeting, and let them be kept for future meetings, then all will be in readiness for the next yearly meetings.

J. R. Preston.

INDIANA.

The Indiana A. C. Conference will assemble Aug. 9, and continue over two Sundays, at Colfax, Clinton Co., on the Indianapolis and La Fayette R. R. at the crossing of the Logansport Crawfordsville and South Western R. R. All should come prepared to stay on the ground, and as far as possible provide themselves with a family Tent. Br. Andra's big tent, "Indiana Tabernacle" will be pitched on the ground for use in bad weather, and as a sleeping place for those not otherwise provided. All who come should have at least a straw tick and blankets for every two persons.

All who are seeking for the blessed hope and the coming of the King are invited. Come up friends of Jesus to this first Conference and reunion of the Lord's sheep since grievous wolves entered in and scattered the flock. And may the "Jehovah of armies" come with you, that God may be honored and sinners eternally saved in our Father's kingdom. Brethren every where cordially invited. C. H. Cane, Sec'y.

MINNESOTA.

Kasota S. H., 3 p. m. Friday, July 12.

Owatonna, Fitzsimmons S. H., Sat. eve., and Sunday, July 13–14.

—Meet me at Owatonna Station 10 1-2 a. m. July 13. S. C. Wellcome.

Plainview, Beatty S. H. 3 p. m. July 20, and 10½ a. m. July 21. Will baptize those wishing to go forward.

Viola, Stone S. H. 2½ p. m. and 8 p. m. July 21.

Utica, in Cheatham's Grove, 10 a. m. and 1½ p. m. July 28. Will baptize.

Neoka, Page S. H. 3 p. m. July 28.

S. C. Wellcome.

NEW YORK.

The A. C. Church of Honeoye, Ontario Co., N. Y., will hold its third Q. M. Saturday and Sunday, July 13, and 14. Sr. E. S. Jennings and others are expected to be present. Brethren and sisters in the region are cordially invited.

For the Church,
H. H. Brown, O. B. Brown.

The undersigned committee appointed at the recent Annual Conference in Springwater, have decided upon the ground near Fairport for the State Campmeeting. But on account of other meetings to be held there, were obliged to appoint it one week earlier than was decided by the Conference. It will therefore commence Aug. 10 and hold to the 19th. Let all bear this date in mind and so arrange business as to be able to take a respite at this time, and come out to the feast of tabernacles. We may well hope for the best general meeting ever held in that State. To this end let us have the united prayers of the church.

The grove is a beautiful one, 1 1-2 miles north from Fairport station. Fairport is on the N. Y. Central (Direct) R. R. ten miles east of Rochester. The brethren and citizens offer to run free trains for passengers and baggage the first two days (9th and 10th), and the last day of the meeting. At other times ten cents will be charged. Cooking stoves for general use will be on the ground. Further particulars soon. Wm. E. Brown, Sam'l. H. Withington. Perry M. Grinnell.

Advertisements.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of forty acres of land in township 2, Range 5, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $[illegible] or more.

Parties wishing to make an investment can address me at the Advent Times office. Wm. L. Himes.

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This cut shows the thimble and lug for the tension rod across the bottom of the axle, from thimble to thimble, and the socket for the bolster, or the sand-board, as the case may be. I also use a sand guard to keep the dirt out of the shoulder of the hub; but it is not shown in this cut.

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Do not *urge* any one to accept, for we have not the means, at present, to send very many papers free, but trust the Lord will provide enough to send it where it should go to prepare the way for our weekly papers, and stir up the watchman to sound the alarm to a guilty world. A copy of the *Banner* from one with whom the minister is acquainted is worth a dozen sent by mail from the office of publication.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 49. CHICAGO, JULY 16, 1872. WHOLE NO. 429.

Advent Christian Times.

TUESDAY, July 16, 1872.

AT the late "Festival" or banquet, closing the Universalist's anniversary at Boston, Mass., the following was one of the most applauded toasts:

"Eternal punishment: the open question of the time, in England, Germany, Holland, and America, and no longer a test of orthodoxy nor of piety."

STEPHEN PEARL ANDREWS, an infidel philosopher, one of the class alluded to by Paul when he says "professing themselves wise they became—the opposite," prints such stuff as this: "the absolutoid and abstractoid Elementismus of Being echoes or re-appears by analogy within the relatoid and concretoid elaborismus."

HARPER'S Magazine for July contains a lengthy sentimental poem, of very considerable artistic merit, which puts forth the orthodox view of death, but also gives this correct rhyme as one contemplation:

"At last I see that death is but
A door in darkness swiftly shut,
A dropping out of warmth and light
A sense of unresisted blight,
A sinking into beamless night.
To life and soul and sight and sound
Death is indifference profound!"

'THE World's Peace Jubilee'—two great balls (no pun intended) and a lager beer saloon attached. Ten-thousand glasses of beer were swilled at one concert, and some of the performers were 'visibly drunk.' What kind of a millennium does this prefigure? Something of a carnal nature, one would judge. *Zion's Herald* feels a little bad—disappointed, and wants a 'lemonade and coffee' jubilee. Won't it open its eyes to the fact that such an one could not be made to pay?

JAMES GORDON BENNETT, the great and unprincipled editor of the New York *Herald*, was a Romanist of the weakest and most superstitious type. He wore a "scapula," a piece of particolored woolen stuff, over his heart, to develop "the spiritual life of the soul." The priests have earnestly desired the urgent prayers of the faithful that his stay in purgatory may be of the briefest possible character, and he be speedily ushered into the fullness of the repose of "the just made perfect."

A METHODIST minister writes to his paper about how he speaks to his audiences, especially new ones, upon the claims of the *paper*. The direct result last year was 125 new subscribers, and others no doubt who sent for themselves. He says '*It pays grandly to circulate our papers and books.*'

Brethren in the ministry will make their own application of our reference to the matter—we mean especially those who have not thus felt. Some feel so already and need no Methodist minister's example to stir them up. For others, however, we cannot say as much. Please wake up brethren.

A NOT very well informed writer says:

'The boldest infidels will allow that the word of God affirms the immortality of the soul, but they deny its authority, and view it as a mere human compilation.'

—The "boldest infidels" are of the sort who know little or nothing about the Bible or its contents. Candid and studious investigators of the Bible, of all complexions of theological opinion, admit that the Bible *nowhere* 'affirms' the immortality of the soul. To assert that it does so is but an evidence of ignorance of the Scriptures. Whether it implies it, is, perhaps, a question open to discussion, but to insist that the Bible 'affirms' any such doctrine, is the boldest kind of theological effrontery, or perhaps we should say pertness.

OBITUARIES must divide with epitaphs the *dis*honor of being epitomes of falsehood. Not only do they give false coloring to characters, but they more wofully mistake the doctrine of a future life and rewards. Hear this:

I hear his song! He has not died;
He lives to praise the GLORIFIED,
Whom he served here:
"Well done!" the servant shall abide
There, favored, near the Master's side—
The one most dear!

Is it not shameful to stand over a dead man and sing the blatant untruth that the *dead* man is *not* dead, but more alive than ever?

Another says of a death scene:

'It was a *victorious* transition into heaven.

Thanks be to God which giveth us the victory through our Lord Jesus Christ!'

Here not only is common sense outraged by styling a helpless victim of an unfeeling enemy *victorious*, but the sin (of ignorance no doubt) is added, of barefaced perversion of the Scriptures. A passage referring to the rising up from the dust of the dead is applied to the 'transition' to heaven of a disembodied spirit. The resurrection is robbed of its gems, to deck the brow of a counterfeit presentiment of the virgin truth.

THE *Star in the West* says:

'Tholuck, Muller and others of Germany, both radical and conservative, now hold that the sinner will be offered an opportunity to repent in the future world. Multitudes in our country hold this view. We rejoice at it. It removes one of the principal barriers that has divided Universalism and Orthodoxy and opens the way for the ultimate ingathering of all souls into the kingdom of God's love.'

—And the *Star* is very near the truth. Multitudes are verging toward Restorationism in the seeking for relief from the tendencies and implications of the hideous dogma of immortal sin and sinners.

The New York *Independent* is strongly suspected of 'leaning' that way—at the very least, its utterances 'aid and comfort' the Restorationist school. Eld. Braden is preparing the way for the theory among the Disciples: and the fact that some do not propose to engage in any such foreign mission will not prevent others from believing that if Christ preached to disembodied spirits, he offered them the gospel: and if *they* had place for repentance in hell, other spirits will have the like opportunity.

Restorationism is the more pleasing and hence may be the more popular theory. The annihilation theory, as it is called, is simply the naked truth and attracts not by harmony with natural desires, but by conviction of the understanding. In it justice and mercy meet on equal terms.

AN exchange furnishes some hints to correspondents, which we thus adapt:

Send every line on business—appointments, notices, marriages, obituaries, orders—on separate paper, or on paper written only upon one side, so that it may be easily separated.

The paper is for the benefit of readers, not writers.

Local interests must give place to what is general. In accordance with this principle the Editor must be privileged to select, revise, shorten and adapt all matter sent for publication.

Write carefully, take especial pains with names of persons and places, and be sure to give post office addresses in full. Send stamps when writing on your own business.

Commit these rules to memory.

THE contemplated debate between Prof. Underwood of Boston and Eld. C. C. Marston having created considerable interest in various parts of this State, it seems necessary that an explanation should be made why the debate does not take place. The Prof. has positively refused to meet him in debate, although his friends here were quite confident that he would come. His excuse is that Eld. Marston *is too young*. He cannot afford to debate with a man only twenty-three years of age. His challenge, given last winter, reads—"Any Christian minister sustaining a good moral character." But as soon as this challenge was accepted, then he begins to talk about *age*, etc., Possibly the Prof. thinks the young man's sling might prove as fatal to him as David's did to Goliah. The smooth stones of the Scriptural argument are better than all the armor of infidelity.

WORDS more true than these could scarce be spoken:

They who are eminently successful in business, who achieve greatness, notoriety, in any pursuit must expect to make enemies. So prone to petty jealousy and sordid envy is poor human nature, that whoever becomes distinguished is sure to become a mark for the malicious spite of those who, not deserving success themselves, are envious of the merited triumph of the more worthy. Moreover, the opposition which originates in such despicable motives is sure to be of the most unscrupulous character; hesitating at no iniquity, descending to the shabbiest littleness. Opposition, if it be honest and manly, is not in itself undesirable. The competitor in life's struggles, who is of true mettle, deprecates not opposition of an honorable character, but rather rejoices in it. It is only injustice or meanness which he deprecates; and it is this which the successful must meet, proportioned in bitterness often times, to the measure of success which excites it.

A CORRESPONDENT of the *Journal and Messenger*, writing from Vesuvius' heaving sides says:

Such is the aspect of affairs in this city doomed to destruction. Lovely for situation, and lively with all the gayety of frivolity and vice, the fate of Pompeii awaits it whenever the direction of the wind shall bring the cinders of a great eruption over it, as it now brings the ashes of this lesser outburst. As I write the mountain thunders again; the ground shakes; the windows tremble. But the day and the hour God only knows. And, therefore, men go on careless and forget God.

Yet these Neapolitans are not worse than the rest of mankind. Our whole earth awaits the last great volcanic eruption, which shall as effectually bury all our institutions and erections as Pompeii has been buried. Yet men go on and will go on till the day surprises them, eating, and drinking, and buying, and selling, and forgetting God.

Some feel that that last great eruption is not far off. Dr. Carpenter, an able minister of the San Francisco pulpit, says the *Post* of that city, in his late discourse on 'the still small voice' said, that soon "Oh how soon, this globe will be split in twain;" but the dead will then be raised and the righteous commended by the authority conveyed in a "still small voice."

And the London *Telegraph* remarks:

Something surely must be the matter with the internal and external health of the little planet upon which we live. The earth is apparently out of order, and her malady takes the form of volcanic eruptions, earthquakes, cyclones, and hurricanes in the warmer latitudes and of damp, wretched weather, or ruinous floods in the colder regions.

THE INTER-LEAVED BIBLE

We have nearly ready a few copies of the Bible inter-leaved with ruled blank paper.

The Bible is Baxter's print, in Minion type, the 8vo of "the Fac-Simile edition."

The features added are: (1) blank leaves, from Genesis to Revelation, on fine, thin, ruled paper, for writing notes, translations, paraphases, comments, sketches, etc., etc. (2) A brief concordance of the principal terms involved in the controversy concerning the nature of man, his future destiny, the resurrection, etc.

This volume will not be so bulky as to be unwieldy. It will be much smaller than the Bagster 'Inter-leaved Bible,' and practically far more useful as well as more convenient.

For ministers and Bible students it will be invaluable.

Further particulars hereafter.

Board Meeting.

Minutes of a meeting of the Board of Trustees held at Chicago, June 14, 1872:

Br. Frank Burr offered his resignation as Auditor.

This was accepted, and Br. Sidney C. Raymond elected to fill the vacancy.

Br. N. W. Spencer was elected a member of the Editorial Committee, in place of L. C. Collins, resigned.

The President of the Association then presented the following letter:

CHICAGO, June 14, 1872.

To the Board of Trustees, etc.

Dear Brethren. At a recent meeting I resigned the office of Business Agent thinking even then to sooner or later resign other positions also.

Our work is increasing and we need more help. My labors in other departments require all my time, and often call me from home for months. For this reason I now offer my resignation as President of the Association. I trust you may in your wisdom elect some able business man to fill this position.

I need not assure you of my interest in the continued success of the Association. I shall relax no effort in its behalf. We have now fairly begun the great enterprise in the West; and we must throw into it our whole weight and strength. I not only hope but believe the friends of the Association will respond to any call for such co-operation as will give it continued success.

JOSHUA V. HIMES.

His resignation was accepted, and Br. D. Mathewson elected to take his place. On taking the chair, Br. Mathewson made the following remarks;

BRETHREN of the W. A. C. P. Association:

As your Board of Trustees have chosen me to fill the place made vacant by the resignation of Br. J. V. Himes as your President, I wish to say, that in accepting the position with its responsibilities, I do so expecting you will give me your prayers and cordial support while I try, by the help of the Lord, to discharge the duties of the office for the benefit of the Association and the cause of God's truth.

We need harmonious action in every department. This we shall have if we keep a single eye to the object of our Association. I assure you that I shall use my best endeavors to promote harmony in the Association, and maintain its principles and objects firmly against all opposition.

For many years I have been identified with the Advent cause, East and West. That cause is dear to me; and as it has had my best energies in the past, so it shall have in the future: and no vital principles shall be sacrificed in order to gain the applause of men, or a position for myself.

God and the cause demand of us entire consecration to the great work in which we are engaged. And if we have a mind to work, trusting in God for grace and strength, we shall succeed.

The earnest efforts of the Association in the past have been crowned with success far beyond the most sanguine hopes of its friends. The future is open to greater achievements in our great and glorious work, provided we who occupy this field stand firm and united.

Let us put on the armor, be strong, and quit ourselves like men of God, and soon the victory will be won, and we shall hear the Master say, "Enter into the rest prepared for my faithful ones."

Br. L. C. Collins was then elected to fill the place on the Publishing Committee made vacant by the election of Br. D. Mathewson as President.

At a subsequent meeting, Br. J. M. Snook sent word that owing to his business relations it would be impossible for him to remove to Norwood Park, as he expected to do when he accepted the office of Business Agent.

The Board then voted that Br. J. M. Snook act as Secretary, and Br. Wm. L. Himes as Treasurer until the next Annual Meeting of the Association.

WM. L. HIMES, Sec'y.

EDITORIAL GLEANINGS.

The work in Arkansas is onward. The church at Pleasant Plains will soon have a sister organization at Philadelphia, near by—all good substantial Christians as well as Adventists. Br. Crosby is busy in the cause.——Br. S. K. Gibson is enjoying better health, and is again in the field.——The Ionia (Ill.) church is prospering with Br. McCulloch's labors. One baptism of late.——The church at Philadelphia (Pa.) is in a flourishing condition.——Br. D. S. Clark has been again to Western Iowa, moving the people to the depths of their souls by his earnest work and talk.——The New York tent is at Oshawa. Out with Brs. Fenn, Brown and others as workers.——Br. E. K. Hill, late of Michigan, has accepted the Presidency of the University of Washington Territory. He is a full and accurate scholar, has fine natural abilities, and is fast ripening into manly maturity and strength. Though yet young, he has already had a good deal of experience, and we predict for him ample success.——Brethren traveling in Franklin Co. Mo., will be cordially greeted by Br. W. H. Lawrance, at St. Clair. There is a school-house, and an interest to hear.——Subscribers to the Kansas tent are notified of the success of the enterprise, and should respond at once. See notice.——The tent meeting at Oshawa, Ont. is making favorable progress. We understand that some were baptised last Sunday.

Communications.

Brethren Indeed.

A WORD DIRECT FROM THE BOSOM OF THE ANGLICAN CHURCH.

The following interesting letter i placed before our readers through the kindness of our California correspondent, by whom it was received at late date.

My Dear Sir: I thank you m for all the kind communications y have made to me, and you should have heard from me before now but that, in addition to parish duties, I have been so incessantly occupied either in lecturing or large correspondence, or writing papers on the subject of the extinction of evil. This truth is fast spreading in this county, both in the church of England and out of it. It turns out that the dogma of endless torments has always been doubted in the hearts of tens of thousands; but each has not known the doubt of the others, and was afraid to broach what was so uncommon. The public advocacy of *extinction* is bringing out the hidden, timid ones, and what was at our time only a thought, is now a belief, founded solely upon the Holy Scriptures. They now see that endless torment took its rise in heathen philosophy, was unnaturally grafted upon Christianity, favored by the so-called "Christian schools of philosophy," stereotyped in the dark ages, and now supported only by tradition and rationalism.

The only weapon with which I attack this monstrous evil, now grown to such amazing proportions, is the word of God, taken literally, lexically and grammatically: and this is enough, for it is the sword of the Spirit, the edge of which cannot be blunted or turned. People begin to see that they have been blind sheep, led by blind shepherds, and very extensively are they in England searching the Scriptures to see whether these things are so, and seeking for light from heaven.

You will not think it unnatural in me, as a clergyman of the church of England, to be most anxious that my brethren of the clergy should see this truth, and take a lead in propagating it; and, also, that they should see how untenable their position is as ministers in the church of England, as long as they preach endless torments. I cannot but see that there must be a breaking up among us before long, both in our church and out of it; and that we shall require something besides what we have yet had to unite the scattered fragments. It appears to me that the extinction of the wicked by the righteous judgment of God in connection with the evangelical doctrines of our prayer book will be that something. It is the truth of the Bible, and of the primitive Christian church, and, therefore, such as our God can give his blessing to. Many are beginning to see this, and he is preparing the way.

One of the worst features is, that our dignified clergy are timid, time-serving, and rather seek the honor of men than the glory of their Master; and what is respectable in the world, and in their own class, than the plain truth of the gospel.

I have just put forth a tract called—*Hear the Church of England!* It contains the proof of that feature of our church which you have laid hold of in the extracts which you have made from my *Demonstration*. I send you another pamphlet of mine. Please look at pp. 31, 32 and you will see, I think, we are brethren indeed. I shall be glad to hear from you from time to time, and if you do not at once hear from me, remember that my time is more than occupied, and that the pressure comes from the many calls in support of the word of God.

Believe me, very truly yours in the Lord, H. S. WARLEIGH.

Ash church Rectory, Eng.

A Thought.

he Scriptures very plainly teach t the throne of David belongs to s Christ by right of inheritance, and yet the angel when announcing rth of christ declares, "And the God shall *give* unto him the of his father, David." Now stion arises, How shall God im the throne which is his own ght of inheritance? I answer all any person inherits by birth, they lose by death. Jesus died. Had he have remained dead another would have succeeded to the throne, but as Peter affirmed on the day of pentecost, God "raised up" Jesus from the dead, and by thus resurrecting him he gave him the throne to which he was born heir. Praise God! Jesus is now alive and while he continues to live no other person can claim that throne. May he soon take possession of it and "reign over the house of Jacob forever."

C. H. SWEET.

Social Nature.

A commonplace maxim says, "Birds of a feather flock together." This tendency is the natural instinct of all living beings, and constitutes the basis of their social nature. Man is preeminently a social being. Possessing remarkable inteligence, and the power of speech, he, above all other beings, ardently desires the associations of his fellows. This desire, being natural, demands its legitimate gratification. But what is its legitimate gratification? and what means conduce to this result? In answering these questions I shall probably decide somewhat contrary to the prevailing idea."

In our associations with others we naturaly desire to please them; and it is a pleasure to us when we do so. All this is right. In fact, the natural law which relates to our duty to society, makes it obligatory upon us. This law is recognized and enforced in the New Testament. But when we seek to meet the demand of this law by means which are forbidden, we do wrong and ought to yield to the higher authority, while society does demand our aid, and sympathy and intercourse, it has no right to expect these favors through wrong channels.

We need cultivation and refinement. It is right that we acquire an ease and grace of manners that shall win the confidence and good will of others, and be indeed an adornment of character. The only way to do this effectually is by association, by familiar personal intercourse. This fact is recognized by Christians and the world at large; but so long and frequently has this end been sought by improper and sinful means, that man's social nature has become sadly corrupted. This evil has not only been propagated by the world, but at this day we find it sustained by a majority of the professed church. We find all over the land worldly professed Christians including ministers of the same stamp, who patronize public gatherings of amusement. And not only do they swell the company of rioters at shows, theaters, "nigger plays, &c, but original and sustain within the pale of church organization public sociables and festivals. Of course thoose gatherings have some worthy (?) end which takes away the curse, and serves to ease the consciences of those who are not already conscience seared. When no other object can be thought of, the cultivation of the "social element" is given. Of course, the object given is a proper one; but we are confident in saying that in a majority of cases, this is not even thought of, much less had in view as the end of the gathering. The truth is, the public mind is siezed with a thirst for pleasure. Eating and drinking with the drunken is the order of popular religion. But even supposing social cultivation were the sole object, does it justify the course taken to attain it? Does the end sanctify the means? The Romish church says so, and carries out the principle to the letter. But for this very thing the awful denunciations of prophecy are against her. And it is to be feared that her daughters are polluted with her sin.

The effect of worldly amusement upon the heart softened and made clean in the sight of God, should convince all of their baneful results. I think there are very few—I doubt there being any—who have been genuinely converted and have afterward attended public scenes of merriment, who have not felt a degree of condemnation. If they enjoyed a heavenly peace, then they have certainly lost it now. After having stifled honest conviction until conscience and the Spirit no longer reprove them, they may fancy they enjoy peace, but it is not the peace of Christ; it is a deception of Satan.

Then how is social culture to be effected? The question is easy. The Bible is the best book of etiquette extant. It possesses within itself the power to make one a Christian, and the Christian is a lovely being. O! what perfection adorns him. How kind, and gentle, and meek, and loving, and patient, What an agreeable companion. All due to the Bible and the grace of God. Yet there are some Christian people who are disagreeable sometime. The Bible has not made them so. They need to study it *more*. *Patience* must have her *perfect* work.

But we have said that association is necessary to social development. What is better than the society of Christians? What tends more effectually to cultivate ease, and grace, and refinement? We do think, however, that it would be a decided improvement in this direction, if social conference meetings were conducted with more freedom and familiarity. It would certainly be productive of more good if, instead of a few moral exhortations, all, young and old, were to engage in familiar talks about the kingdom and crown, the bright spots and rough places on the way. There is no reason why believers meeting in such capacity should not direct their remarks personally; yet, of course, in a gentle, loving spirit. Thus the weak would be strengthened, the downcast encouraged and the strong made happy.

In conclusion, permit a friendly reminder of your imminent peril. Satan is mustering all his force to drown men in perdition. He is seeking a union of the world and church in opposition to a pure Christianity. He is hard at work in trying to induce the followers of Christ to lower the standard of Bible holiness and separation from the world. Tee final conflict has begun. O Christian, beware! Young converts especially are in danger. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Remember the friendship of the world is enmity with God. Shun the very appearance of evil. The hour of temptation has come: there is no safety but in Jesus. *All for Christ*, should be the watchword.

A. N. HITCHCOCK.

The Fisherman Preacher on his Circuit.

Eighteen yeass ago was the first time I ever started out on a circuit mission, proposed by B[illegible] Merriam and Berrick, first editors of the *Crisis*. Never having preached any before, it was a great cross to call my labor "preaching," although I had been holding public meetings since 1845; and to stop is almost impossible, and to keep up the long trips is hard and trying at my advanced age. On looking over our old Revolutionaries, I find but two or three older, and only one that travels as extensively at my age, that is Br. Himes, who is a few months the oldest; while Brn. Brewer, Batchelor, Storrs, and Cook, are somewhat broken down from hard labor and sickness, and cannot travel these long trips and preach every day as formerly. But what shall we do without them? Their experience and counsel are needed, if not appreciated by the younger ones who have been born this side of the Red Sea, since we left Egypt in 1843. There is another class who are younger, who occupy a more prominent position now, as they are in the prime of life, whom we depend upon as the active managers for these times—Brn. Grant, Couch, Boutell, Ross, Sheldon, Mathewson, and others—who are the main men in our welfare; and if the older ones fall before the battle is ended, God will reward us all according to the work done.

An incident took place while fishing for trout with Br. Allen. A cross bull in a pasture where we were fishing came up bellowing and threatening to attack us. The boy present said he drove people out of the lot. When he got within two or three rods, I took my hat off, put it forward of my face, moving to the right then to the left once a second and going toward him. This being something new to him, he stopped pawing the dirt and bellowing. I still kept up the sudden movement of my hat, walking steadily towards him. When within thirty feet of him he turned to run, and I after him, keeping the same motion with the hat. I chased him till he showed signs of going over the fence. I then came back and went to fishing, and heard no more from Mr. Bull. He looked beaten. I mention this for the benefit of those who may need to know this fact. I learned it thirty years ago. You can drive any bull ever so cross, or a wild steer, by this simple process. Try it. A woman's bonnet, used in the same way forward of her face, will produce the same effect to protect them.

Next to Brunswick. There were but few out to meeting. The old eagle's nest is referred to again this year, making forty years on the same tree, watching the fishhawk's good luck, and taking their game as usual. Some of of the old hawks have learned better than to ascend into the air with their fish, but fly to the woods, and the eagle, like a disappointed pickpocket, went back to his nest empty. It is now fish time here, and I am helping draw a net. We got fifty-four. Last year Br. Storer caught a salmon that weighed twenty-seven pounds, and a sturgeon weighing four hundred pounds....Sunday, June 10th. To-day is the first fair day for two weeks in this section. The people are yet planting corn. The curse is heavy on the land and people here. I am told that it takes a day's work to raise one bushel of corn on an average, and wages are two dollars a day. A farm is not profitable at this rate; for one day's work will buy two bushels of corn ground into meal, delivered from the West to their doors. It is hard preaching a new truth to such people, and have it appreciated; yet we went, as the apointment was out for one evening in Gardiner, thirteen miles away. I started, almost sick, over a bad road, got shipwrecked, got another team, got there late, house full, good attention, and a good collection of sixty-two cents. Next day I went fifteen miles to Bowdoin, over four miles of the worst road I ever rode on. I caught a mess of fish for supper, and went to meeting suffering with toothache for the first time. I found the seats full, and the house full of mosquitoes. I preached on the curse.

On this trip, I saw an old Christian, one hundred and two years old, whose health, hearing and sight are good. His sight is good enough to read without glasses. He splits his own wood. He recollects the "dark day" of 1780, and bids fair to live some years longer. ....Went to Craig's Mills in the evening, and found a good company, loving the hope as first preached by Br. [illegible]. Here I noticed the great six-mile pond, made by a dam of inferior material and construction, liable to fail at any time, which would carry everything off below it, clear to Brunswick, a distance of twenty miles or more. The village of Mechanic Falls would all go off with a rush, and every village below. It so troubled me that I laid awake hours. I consider th people below in more danger than to be located over a volcano. It is strange that a community will sleep quietly below such danger, with the villages full of people ignorant of their danger. I felt so on the subject, I went and informed a prominent man, a representative, and he went to see about it with others; and probably a safer dam will soon be built....There are plenty of farms for sale in Maine for less than the cost of the building. It is a hard time for the farmers at the present prices. Some farms with from fifty to seventy-five acres, and good buildings and orchards, and all the wood they want to burn, can be rented for $75 a year. This is in South Casco, Me., on the stage rode to Portland; and other towns have farms to rent as cheap. These are deserted by the heirs after the old people have died off. The young ones go off to cities and villages to work. There must be a change soon, or farms will grow up to woods. Such places might be leased by city people for summer residences so cheap, it might be an object to some to know these facts, that have got tired of city life. A few months in the country would improve their health. They could get a living in the summer, and move back in the winter if they wished. There are farms to be sold for from one to two thousand dollars with the above advantages, and it seems to me that city life will not be so desirable in a short time, if wickedness increases, which I have no doubt it will until the Lord comes. One half of the common livers in cities spend more needlessly every summer than would hire one of these summer residences.

Next to East Rochester, after catchsome fifty pounds of pickerel for the neighborhood. This exercise keeps my mind in order to preach, and pays for my board in fish. I preached four times on the Sabbath—once in the street, on a shoe-box. Had a good time sowing the seed. Some took effect. Thank the Lord. I again have got where I can get a daily paper, to see what the world is doing. I see you are having in Boston a thundering of music from all nations to keep up the excitement of the times; while for three weeks I have had the music of owls, whippoorwills, and mosquitoes for evening; and the bull-frog, spinning wheels, and the gobble of turkeys, for the day-time.—*H. Munger, in Crisis.*

Strange Logic.

Says Mr. McDonald: "To prove that the soul existed after death was to silence their objections to the resurrection of the dead. It was necessary to prove the separate existence of spirits, in order to prove the resurrection of the dead." Strange, inconsiderate assertion this, in the face of glaring facts to the contrary! Does not the whole heathen world believe in "the separate existence of spirits"? and do they not discard the resurrection of the body? Did not Paul preach to the Athenians the resurrection of the dead? and did not these Platonists "mock" him? Acts 17. Are not all Spiritualists, the world over, believers "in the soul's existence after death"? and have they no "objections to the resurrection of the dead?" Had Christ proved to these Sadducees "the immortality of the soul," he would have then a more difficult task to prove to them that there would be a resurrection of the dead; for they would have then regarded the resurrection of the body as non-essential, and in fact a hindrance to spiritistic existence. Josephus, and the Hellenistic Jews, endeavored to preach to the Greeks the doctrine of the resurrection of the body, while they themselves had adopted the doctrine of Plato; but how much progress did they make? None at all.—*O. E. Fassett.*

Petty Persecution in England.

A late number of the Cheltenham (Eng.) *Examiner* has the following communication referring to the disorderly expulsion of Henry S. Warleigh from the "Clerical and Lay Association," because of his publicly expressed faith in the extinction of all evil. It must, certainly, be painful to Mr. Warleigh to have old ties and relations so summarily severed; yet we are in frankness compelled to say, we are glad this event has occurred. As always, so now, this will turn "for the furtherance of the gospel." We expect to hear of more such petty meanness and similar exhibitions of bigotry and theological bitterness, just in proportion as the truth grows in favor in those parts.

The *Examiner's* correspondent says:

THE CLERICAL AND LAY ASSOCIATION.—EXPULSION OF A MEMBER.

To the Editor of the Cheltenham Examiner—SIR: I trust with confidence to your love of fair play to allow me to make the following remarks, on a subject which, I venture to think, is of some public importance.

The members of the Church of England Clerical and Lay Evangelical Association held their sittings last week in Cheltenham. At their smallest meeting, on the second day, they expelled one of their members for publishing an opinion, that the Bible and the primitive Church taught that all evil persons and things would ultimately become extinct. The subject was introduced by the Chairman, who asked the meeting to support the Committee in a resolution to which they had come, that the doctrine was contradictory to evangelical opinion, and therefore inconsistent with membership of the Association, and that consequently the offending member should withdraw himself. It seems there was no rule making endless evil part of the conditions of membership, nor any rule giving the Committee power to decide what those conditions should be, nor to expel a member; and one of the secretaries told the meeting that they wished for a new rule to authorize the Committee to expel an offending member, whether from this or any other cause. This, he said was necessary in order that the Committee might act with promptitude and decision in any case which might arise. The offending member in the present instance had, it appeared, disobeyed the dictum of about one-third of the nominal committee, by appearing at the sittings; and hence it was that the Chairman appealed to the meeting to support the Committee and compel the member to withdraw. When the question was put, the Chairman neglected to count hands, and he was embarrassed whether the ayes or noes had it, and some cried one thing and some another, until they seemed too perplexed to know what to do. For a moment silence was given to a clerical member who rose to speak; but when it was seen to be in favor of the inimical member, he was clamored down by a good many of the clergy, as well as by the Chairman; and when others signified their disapproval of this want of fair play, the confusion was great. One cried out, "Be impartial; there are others of us who believe the same thing; turn them out too! You don't do this, but you let all your wrath come upon one who has the honesty to avow his opinions." While this was being said, another called out, "They keep it to themselves let him do the same!" A third exclaimed, "What! when he believes it to be true?" There was no lack of suggestions, but nothing seemed long to calm the troubled waters. At the last the now brow-beaten member himself asked if he might be allowed to speak in his own defense, and for a short space there was blank silence; but the Chairman soon said "No, no," several times, and was joined by others; and when this drew forth as many exclamations of "Yes, yes," the confusion was again great. A lay member, expressing his indignation, said "he never in his life had known a single instance where the death-warrant, as it were, of a man was to be signed without first hearing him in his own defense;" but nothing would satisfy the noisier part of the meeting, except the withdrawal of the member. The Chairman was evidently well pleased with this, and put it to the member, "Yes or No," saying that if he did not voluntarily withdraw, he (the Chairman) would get the meeting to expel him. Amidst some confusion, the member gave reasons for at all attending the present annual sittings, which appeared to be sufficiently cogent in themselves, though seemingly not satisfactory to the adverse parties; and he ended in a very short speech,—in which his voice was drowned with clamors if words of self-defense were used,—by saying "that it had been his intention to withdraw from the Association, for that he did not see what real or practical good it was doing." When, however, he sat down, the Chairman said "It must be *now;* will you withdraw *now?*" The answer was drowned, and the expelled member left the room amidst a storm of "Go go," "Withdraw; withdraw now," and as many counter-exclamations of "No, no!"

During the discussion exception was taken to the word "expel;" for that he had been "only requested to withdraw;" but inasmuch as he had been threatened with "expulsion" if he did not withdraw, and had been told during the confusion that he was "no Christian" and "no gentleman" if he did not obey, it would require some logic to explain the difference. It was pretty evident, too, that though the publication of an opinion was the ostensible ground of condemnation, yet there was something in the background which did not fully appear, for in the course of accusation, by the chairman, he said that the member "had signfied his intention to hold a public meeting in Cheltenham, without the consent of the clergy;" and when this was denied, the chairman said something about "the intervention of the Bishop." The public of Cheltenham have a right to know what all this means. Do the clergy of the place assume the right of denying the liberty of holding a public meeting? for if so this is a tyranny over the public at large, and it will not be borne.

Now, the circumstance here reported concerns not an individual, or even an association, only; but the whole Church of England. There is a party within her pale which are doing their utmost to narrow the basis of her communion to their own narrowness. The party is the same whether they do it by legal session, or by means of an association; and the instance we record shows that some limit should be put to their doings. The basis of the Articles and Prayer Book of the Church does not satisfy them. They must introduce another. It may not be known to these gentlemen, that during the Reformation, those Articles were expunged from the list which affirmed the doctrine of endless torments for the wicked; for it was seen to be contradictory to the Sixth Article. Possibly, they may not have observed that when, on two occasion, the doctrine was legally tried, the Supreme Court each time decreed that the dogma of endless sufferings for the wicked was not a doctrine of the Church of England. Now, fair play is a jewel. Here is a doctrine expunged from the Articles and condemned by the Supreme Court of the realm; and yet this party remain in the Church, eat her bread, and teach her members a contrary doctrine, and in addition expel one from their number who does teach her legally declared doctrine. And they do this, be it observed, at the very time when they taunt another party in the Church, who remain in her, and eat her bread while the Supreme Court have also condemned their doctrines. They who live in glass houses should not throw stones. In truth and justice let them turn their taunt against themselves and cast the beam out of their own eye. The expelled member alone is the consistent one, and him they persecute.

ASDIEL.

Men in the Church.

I have now spent nearly a half century of manhood, and been an observer of men and things to a considerable extent, and in my experience I have learned that I have a number of turns and twists in my ways and habits with which some people have found a great deal of fault, for which I am sorry—not more that they found fault, than for the cause given them to find fault—if there was really always a reason given. I have been now, after looking over my past years, led to look at the different characteristics of men in the Church of God.

MODEST MEN.

With these there is generally very little trouble other than to get them to act the parts for which nature and grace have fitted them. They are unassuming, and ever do they fear that they might tread on forbidden ground or be meddling in buisness that does not belong to them, and so doing more harm than good. If preachers, and they find their services ever so acceptable to the people and useful in the cause of God and the Church, still it takes a long time till they can acquire courage enough to enable them to assert their rights and take a bold position. Their conduct is so diffident at times that it is erroneously construed to be indifference to what should interest them so greatly. They generally prefer to hear others preach to preaching themselves; and their small degree of appreciation of themselves and talents ever deters them from preaching or talking in private about themselves. Visiting ministers hardly ever come to them amiss, if they have a word of exhortation for the breathern. If they are private members their conduct is the same in their particular cases. They are not often found meddling in with other people's religion, but when they can be induced to speak it is to applaud all that is good in others, and if they see errors and short-comings in them they, with great decorum, suggest what they themselves believe to be right, and seek to avoid offending any one needlessly. Such men in the Church must always be urged onward by clerical, Church and divine promptings.

FORWARD MEN.

This class of men is just the opposite to the modest character. If ministers, they scarcely ever learn how to be "instant in season" or to know when and how and where to act. They assume to know much, some of them more than their fellows in work, and rather always hear themselves preach than sit and learn wisdom at the "feet" of others, as Paul, "at the feet of Gamaliel." No matter how short-sighted they are in doctrine, they fancy they know it all, and constantly enter into contention with others, and are often worsted, not because their side might not be right, but because their forwardness prompted them to undertake a task for which they were not fitted; and so, and in many other ways, they do much harm to the cause and Church. If they are able men, then they are domineering and often tyrannical in their conduct toward those who are in any wise subject to them. No minister has any buisness to visit such a man's congregation with the hope of being received with ministerial courtesy. The same unfortunate developments are made in the conduct of laymen of this class, in their doings. Some ignoramuses in this class have done incalculable injury to the cause and churches by their everlasting babbling and cavilling at others, and so disgusting sensible people and prejudicing them against the brotherhood as egotists and cavilers.

INDOLENT MEN.

These have a sort of natural deformity of mental being and an unstrung and debilitated animal nature. It is with great trouble that such are brought to consider and act; and when they are converted they are apt to settle down upon the stool of do-nothing as if they had done all they could and had nothing more to do. If, however, such a man imagines himself called to preach—which I think is not often done by the Lord, who denounces laziness—then he calculates to take it easy, live well, and if the people do not choose to come to hear him, they may take their own way of it. He thinks if he preaches once or twice each Sunday he has earned his salary, and considers running about visiting the families to be too arduous for him. If such preachers have a daily paper, two or three lounging places, like stores or work shops, and tobacco enough, and then a sketch-book to steal several sermons from each week, and add to this a good deacon or two to be industrious in collecting the salary for them, they are made up. If this last item be neglected they threaten to go to work with their own hands to make a living. But there is never any danger of their carrying out this terrible threat as long as they can get along otherwise, even at a low ebb of living. The laymen of this class require a double force of all the moral and legal suasion of the Church to keep them in even a very limited discharge of their duties.—*J. F. W. in Church Advocate.*

Gen. 13:8.

Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

There is something peculiarly instructive and edifying in this part of the history of Abram and Lot; and it may profitably employ our reflections for a few moments: for it is an important feature in Scrpture biography that it develops the whole of their characters. There is no secret reserve,—nothing glossed over; but the imperfections and failings of good men are recorded for our correction and warning, as well as their gracious dispositions and holy actions for our imitation.

1. This history corrects a very common error: that an increase of wealth implies and involves an increase of happiness. Abram and Lot were both increasing in substance; but it was connected with an increase of dependants and servants, and with an enlarged establishment. Peace and repose are often interrupted; servants disagree, and make their unwelcome appeal to their employers. This frequently separates chief friends, and robs the elevated ranks of much tranquility. The history before us is not a solitary instance. "If riches increase, they are increased that eat them; and what good is there to the owner thereof, save the beholding of them with his eyes?"

2. We cannot withhold applause from the amiable character and condescension of Abram: he was the superior in age, wealth, relationship: yet he concedes his right, he stoops, he yields, and refers the choice to Lot. How forcibly did he exemplify the glowing description given of charity by the apostle? Did this disposition exist, although it were in an inferior degree, in the world, how speedily would it terminate feuds and broils! and strife and contention would soon cease. Let us seek an increase of this gracious temper, that we may thereby increasingly adorn the blessed gospel of Jesus our Lord, who was "meek and lowly in heart."

3. We observe the false estimate we are likely to make, and the erroneous and fatal choice we shall make, if we are regulated by outward appearances and carnal motives. Sodom was well watered,—the plains were verdant,—the prospects pleasing,—the land fertile: and, alas! Lot appears to have consulted nothing, save a suitable portion of provision for his flocks and herds! The character of the inhabitants of the cities of the plain could not be unknown to him, though disregarded. The consequent danger and exposure of his family, his immediate departure from the counsel and pious example of Abram, and from the divine worship in Abram's house, appear to have had but a small share in his consideration.

4. Behold a practical commet on the aphorism of our Lord—"Blessed are the meek, for they shall inhait the earth." The way to succeed in a wordly respect, is frequently to recede from claiming our full right—to be submissive, quiet, calm; and to refer all the appointment to infinite wisdom. Choose then my inheritance for me, O Lord; there is not anything I so much dread as having my request in temporal things, but leanness in my soul. Abram gave up his just right to chose; but his covenant God appointed him the best portion here which he could possess and enjoy with a calm and thankful mind, and the pleasing prospects of faith, into a more pleasant and enduring substance than the earthly Canaan.—*Sel. by M. M. Maxwell.*

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Advent Christian Times.

CHICAGO, TUESDAY, July 16, 1872.

JOSHUA V. HIMES,........EDITOR-IN-CHIEF.

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EDITOR'S JOURNAL.

FRIDAY, June 28. I have had a quiet day at the beautiful farm residence of Capt. I. Handy, which is located on the West side of the Allegheny Mountains. The land is high, the air is salubrious, pure and healthful, and the scenery is beautiful. It is about a mile from many of the oil wells. Wells have been sunk on and all about this farm, but to no purpose. And so the land is cultivated by the farmers, while on others in the vicinity they are pumping up the oil from beneath to give light in our dwellings.

The Captain got up his horses to-day, and we rode out among the oil wells, so that I have had a chance to inspect a goodly number of them. None of these wells *flow*. All the oil that is obtained now is pumped up from five to seven hundred feet, by steam power. The wells average from one to three barrels a day, which, they inform me, pays. I asked one gentleman how he could meet expenses with so small returns. He got on an average two barrels a day. This gave him between two and three hundred dollars a month, and was better than a $12,000 farm. "But how much are your expenses?" "Nothing but my own time." "But does your fuel cost you nothing?" "No. I use gas." "But where do you get it?" "Out of my well. See here." I looked into the boiler of his engine, and beheld a large steady flame that kept up the steam night and day, without care or interruption. "Well," said I, "that's cheap and convenient, sure. But how do you keep it from filling the air and producing explosion?" "We put a six inch casing into the well, which is designed to be air-tight. Then we put in a tube of three inches. The oil is pumped out of the tube, and the gas comes up between the case and the tube, and is let off in a pipe as we need it. All is kept under entire control for useful purposes. And so I have no expense except my time." "But how much did your well cost?" "Some $36,000 to those who sunk it; but I bought it for $1,800, as a second-hand or old well, and it pays well."

I looked at the oil in its crude state, as it came up. In color it was green, and as thin as spirits of turpentine, and more penetrating. I asked him where it was thought this oil came from. He said from the third sand rock. The oil seems to be located in the sandstone, and makes its way to the wells, and is pumped out as it flows in. Some wells yield more, and some less, according to the richness of the sandstone bed. This is the present theory of the source of the oil.

In the evening we sang for the first time here some of our Advent hymns, with the voice of prayer. The true gospel is not preached here. We find only occasionally one who looks for eternal life through Christ as the Life-Giver.

SATURDAY, June 29. In looking over the foreign news I see that there is much excitement among the Druses of Syria. They believe the Christians are to march against the Mohammedans before Mecca, and while both armies are preparing for a great conflict, an army of two million and a half from China will suddenly appear, commanded by five ministers of God—the Universal Mind, the Universal Soul, the Word, and the Succeeder—to whom the contending armies will submit. China is thought by the Druses to be inhabited by believers in their religion. They believe also that their best men, at death, re-appear in China. These things are to take place this year, and *El-Hakem* will appear in human form, as formerly in Egypt, and continue forever. He will overthrow Islamism and Christianity, and all infidelity, and reduce the earth to his sway. Believers will then be rewarded according to their rank as to character, and will hold the government of the world while the unbelievers will be reduced to poverty and servitude.

They say if these things do not come this year, then the Druses' religion will be proved false. It will soon be tested.

SABBATH, June 30. I spoke this a. m. in the United Presbyterian chapel, at Oakland. It was the first time they had heard Advent preaching. I spoke on the two advents, showing the first was literal, and the second will be also. The truth was well received. Capt. Handy had not heard an Advent sermon since he left Fairhaven, Mass., some seven years ago. After so long a fast, an Advent meeting becomes a feast indeed.

I find an open door in all this region to publish the glad tidings of the kingdom at hand. Br. Ongley is the only laborer I hear of. He has done what he could.

In the p. m. I spoke at Kane City, amid the oil wells. The people turned out in good numbers. I spoke on the inheritance of the saints, and the preparation for it. Some questions were asked at the close about the destiny of the wicked, and much interest manifested. A desire was expressed by prominent citizens to have the lectures continued the coming week, but my engagements would not allow me to remain.

TUESDAY, July 2. Spent part of the day in Detroit. Consulted with Brn. Cheney and Armstrong on the subject of an effort to scatter the light in this city. They are agreed with the ministering brethren in this vicinity, who took the subject up at the late Conference in Jackson, that when we make the effort it should be a united one, in which all who can help in the vicinity, should take hold together, and so have a united cause. What few Adventists there are now in the city are mostly poor, but noble-hearted, and will do all they can.

While in Detroit I called on Dr. Carr, on State St. He has the finest arrangements for giving *Electric Baths*, and has a good business. For paralysis, rheumatism, weakness, etc., these baths are among the best helps or remedies. The Doctor attends to his patients personally, and gives the best satisfaction.

WEDNESDAY, July 3. Coming to Sycamore, Ill., Eld. E. H. Burington, pastor of the Genoa Advent church, met and took me eight miles to his residence. We arrived just in season for prayer-meeting, which, though weary, I enjoyed very much. The "sweet hour of prayer," is indeed an hour of sweetness and blessedness to the weary pilgrim. I find they have some excellent gifts, which make their meetings edifying. And I learn that they keep up the prayer-meeting regularly. This is the life of the church. Where there is no prayer-meeting there is no life—indeed no real church.

I put up with Br. Burington at the parsonage, and I find our brother and family are in the enjoyment of health and good cheer. He is esteemed highly, and liberally provided for by the church, and is to them a faithful shepherd, building up the flock. We need more such men, who have a natural care for the cause. It is much easier to raise a church, than to preserve and build it up afterwards.

Br. M. M'Culloch labored here about three years before Br. Burington came, of whom I hear words of kindness. He has now removed to Ionia, Ill., and taken charge of the Advent church there.

THURSDAY, July 4. This is the nation's birthday, a day of festivity and general rejoicing; but it is connected with feasting, drinking and excess on the part of the masses of the people. Few only spend the day religiously. I have been pleased with the course that some of our churches have taken of late years respecting this day. They have appointed religious meetings, and gathered their families and children at the chapel, or the grove, and spent the day in a religious or social way, for the improvement of the manners and morals of the people. I have been invited here to assist in such a meeting to-day. Seats are prepared in the grove, near the chapel, and a table is prepared for refreshments, each family bringing provisions, and setting a common table for all. We had a fine gathering, some coming in all the way from ten to thirty miles. I spoke in the morning and afternoon of the day, first on the bright prospect—the whole earth to be filled with the glory of God. (Ps. 72: 19.) Second, on the time of the ushering in of the glory and kingdom of God. I gave proof from fulfilled prophecy and the "signs of the times," of its nearness.

At the close of each discourse there were many free testimonies given on the things of the kingdom, and the shout of a king, or, rather, the shout of some of the king's subjects was in the camp. It was good to be there. We had a shower between the services, but all passed off well.

While we love our nation and native land, as Adventists, we love the kingdom of God and the "heavenly land," for which the patriarchs looked (Heb. 11: 13–16) *more*. We are loyal to our country, but we are loyal also to the heavenly country for which we look. "Our citizenship is in heaven." We only journey through this earth as strangers, but the place to which we go, the new earth, will be our home.

Our brethren have put up a good chapel and parsonage here, and have everything very convenient and pleasant in this respect. The church is not wealthy, but they are liberal and have acted nobly in thus providing for themselves. And they are not neglectful of the wants of those who break to them the bread of life.

Br. S. Stevens, who was brought into the faith by the labors of Brn. Burington and H. G. McCulloch a few years ago, has been especially liberal in building up the interest here. But for him they would not have felt able to build or sustain themselves as they now do. The Lord raise up more such brethren to help the cause.

FRIDAY, July 5. Have visited with Br. B. many families to-day, and made some hearts rejoice. I find some very excellent people here, strong in faith and love; though others are weak and backslidden, and have need of help. A pastor always has enough to do. Every day brings new work.

I called on Br. Shurtleff and family, whom I had known East. He and his companion show their religion by their works. Would that all would do so. Our visit was a very precious one.

I spoke this evening on what constitutes a Christian. Many followed in remarks at the close, and some confessed their faults and resolved to live better in time to come. We had a heavenly spirit. The Lord was with us.

SATURDAY, July 6. Since I was last in this neighborhood Eld. Crocker has fallen asleep, in peace. I had a pleasant visit with his son to-day, who, with his family, is looking for the blessed hope. We called also upon three brothers, of English birth, Brn. Holroyd, all settled on the prairie, with prosperous homes, and the blessed hope of the kingdom, which is better than to have been pent up in Leeds, Eng., in poverty, and in the darkness of modern theology.

I spoke to-night on gospel *peace*. There was a large attendance and good interest to hear. Father Kingsley, now almost eighty, was present and spoke, giving support to my views of peace.

SABBATH, July 7. A beautiful day has dawned upon us. And a large number of people have gathered from all the region. They say it is the largest crowd they ever had in this place. There seemed to be an ear to hear the doctrine of the Adventists. Even those who had been prejudiced heretofore were now anxious to hear.

We met in a beautiful grove. And it looked pleasant to see a crowd of candid seekers after Bible truth. I spoke in the a. m. on the evidence that Christ is the Son of God, and the Savior of men. (Jno 5: 39.) At the close we went to the Kishwaukee, where Br. Burington immersed two earnest disciples. The scene at the water was a blessed one. Br. B. baptises with ease and grace.

At three p. m. we met again in the grove. I spoke from Mat. 25: 26–28, on the Lord's Supper. And the Lord made himself known to us in the breaking of bread. The Lord is with his people in this place.

Br. Burington has a good field, and does not work in vain. He has a commanding influence for good. My reception was hearty, and liberal, and we were mutually blessed. Two were added to the church and more coming. God bless Br. B. in his work of faith and labor of love.

MONDAY, July 8. Br. Stevens took me from Genoa to Sycamore, where we parted, he for home, and I for Chicago. He, and the brethren generally, take a deep interest in the removal of the office to Chicago.

The Restitution of All Things.

BY HENRY CONSTABLE.

[Continued.]

It will here be well to dwell particularly on some texts of Scripture which are most commonly brought forward in defence of the theory of endless misery. We will first consider Mark 9. 44. Speaking here of those who shall be consigned to hell, our Lord, with peculiar solemnity, declares "*Their worm dieth not, and the fire is not quenched.*" In order to understand this text we must go back to Is. 64: 24, from which it is quoted. Speaking of the redeemed of the earth, Isaiah there says, "They shall go forth and look upon *the carcases* of the men that have transgressed against me, for *their worm* shall not die, neither shall *their fire* be quenched, and they shall be an abhorring unto all flesh." *Here we see that it is not on the living but on the dead that the worm feeds and the fire preys.* Hell is here brought before us in a powerful image as the complete and final cleanser of God's world by the utter destruction for ever of the remains of the wicked. These words of Isaiah, adopted by Christ, only establish our view while they emphatically contradict those of Augustine and Origen.

Is. 33: 14. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" is sometimes advanced in proof of the eternity of future misery. If it refers at all to future punishment it affords us very valuable proof that the eternity which it affirms of that punishment does not refer to any eternity of life in misery but *to the eternal extinction of life*, to the *irrevocable loss* which the wicked will bring upon themselves. This is seen from the context of the passage. They who are spoken of in 14th verse are 'the people' of the 12th verse, who "*shall be as the burnings of lime, as thorns cut up shall they be burned in the fire.*" "The everlasting burnings," then, are burnings *whose effects are endured throughout eternity. They have cut off life which shall never be restored again.* They are God's solemn warning that Origen's theory of restoration in some far-off age is a delusive dream.

We now come to the stronghold of the Augustinian theorists, the passage relative to future punishment in the Revelation of St. John. Of the worshippers of the beast we are told in the former that they "shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night." In the latter passage we are told that "the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and *shall be tormented day and night for ever and ever.*"

We have to remark of this passage as of the entire book of Revelation, that it is *highly figurative and poetical*, and therefore *incapable* from its nature of that literal interpretation proper to ordinary writing. It is felt to be so mysterious a work that it is now an acknowledged principle with commentators not to accept *any doctrine* from it which may not also be established from other Scriptures. Talking all this into account we think that our interpretation of the above passage will be found suitable to their own language and exactly such as other Scriptures lead us to put upon them. Their sense we believe to be this—that the future punishment of all consigned to hell will be of an eternal nature, and that its fearful effect—the plunging of its subjects ing to death and destruction—will ever remain visible to the redeemed and angelic worlds.

Let us turn to a passage in Isaiah from which there can be little doubt that the imagery of Revelation is borrowed. Isaiah is describing the judgments brought by God upon the land of Idumea. He says, "The land thereof shall *become burning pitch. It shall not be quenched night nor day: the smoke thereof shall go up for ever.*" Here, as in Revelation, we have the smoke of God's judgment described as going up for ever. But will the advocates of Augustine's hell tell us that if we went to Idumea we should see people there who had been suffering pain from some period subsequent to Isaiah's prophecy to the present time? The poetical figure of a perpetual furnace of burning pitch and ever-ascending smoke merely conveys the idea of perpetual desolation, but by no means of endless life in pain. The present condition of Edom is the explanation of the poetic figure; its cities have fallen into ruin, the whole land is a desert. Here is Poole's comment on the text, "*It shall be irrecoverably ruined, and shall remain as a spectacle of God's vengeance to all succeeding ages.*" As Poole, the Augustinian, interprets Isaiah, so do we interpret those passages in Revelation borrowed from Isaiah. We interpret Scripture by its own analogy.

We next turn to Judge, v. 7—"*Even as Sodom and Gomorrah are set forth as an example, suffering the vengeance of eternal fire.*" Here is another passage of Scripture of equally strong language and similar terms to those found in Revelation. Yet what is their meaning? They point to that punishment, open to human sight, which began when the fire from heaven descended on the guilty cities, and has remained in force through all the succeeding generations down to our own time, and will continue while the earth remains. *It is their overthrow in the days of Lot, and their abiding condition ever since*, which are placed before the assembly as an *example* of what awaits them hereafter if they imitate Sodom. (Deut. 29: 23; Is. 1: 9; 13: 19; Jer. 49: 18; 1: 40; 2 Pet. 2: 6.) What has been and is this state of Sodom? In the days of Abraham four populous cities flourished in the plain of Jordan. On a sudden fire descended from heaven, and after a period of terror, regrets, and pain, the inhabitants

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ely, death—to arise from future
ment, we are also told in Scrip-
of varying circumstances atten-
n it which are necessary to be
lered in order to enable us to
a just conception of its na-

l is not at all a sudden cessation
tence. There is life in that fear-
ison, though it continues not
er. This is shown by the
ous texts which speak of weeping
ailing, of regrets and anguish on
rt of the damned. As here, life
efore death; and as here regrets
ins precede and produce death,
find it to be, on the part of many
, in the scene of future doom.
ildren of the kingdom, think of
who have come from East and
and enjoy what they have lost.
worthy guest at the marriage
f Christ is in despair that he is
fered to continue there. The
rs of the offers of redemption,
Jews or Gentiles, behold their
ling folly, and marvel at its
ss. The unfaithful servant has
e to bewail his want of fidelity,
hypocrite to see that the part
chosen is a bitter and a hard
e all—sooner or later—sink in-
state where wonder, and re-
and pain, and shame, are
the unconscious sleep of the
death.

here we must remark that all
nings of "weeping and gnash-
eeth" are addressed to the *re-*
of proffered grace. Not one
is addressed to such as the
Sodom and Gomorrha, Nineveh
bylon were in old times; to such
men of Cabul and Bokhara, Te-
nd Timbuctoo are at the pres-
y. The same holds good of all
cial warnings of Scripture. In
arying circumstances we find
r that great distinction in guilt
sequent punishment which
re insists on. Its cities of
Chorazin and Bethsaida, its children of the kingdom, its refusers of an apostle's message, its hypocrites trading on a false profession, its men aware of their master's will, are held up as exceeding in guilt the ignorant offender, the undesigning sinner, the reflector of an unauthenticated messenger, the uncovenanted transgressor, the men of Tyre and Sidon. For the former are many stripes; for the latter the few. Our theory finds ample room for that great distinction in punishment which God will hereafter make.

The circumstances of the first death show us plainly how this can be. This world is a world of death. All here are doomed to die, and all suffer death. In this there is no distinction. But in the circumstances of dying there is infinite variety. One man lives close upon a thousand years ere he yields to death; to another the first breath he breathes is his last. Between Methusaleh and the infant of a moment's life lies every variety of *duration.* Again: one dies as though he were going to rest in sleep; another is racked with pains, year after year, by day and by night, which makes him curse the weary life that is so hardly parted from. Between these deaths lies every variety of comparative unconsciousness, inconvenience, uneasiness, weariness, and anguish. A like distinction, we are positively told, will exist in the "second death," and our theory affords for it perfect scope. To some this death may be an instantaneous process, a momentary transition from one state to another, like the infant who opens his eyes on this world and then closes them for ever. Here may be the amount of conscious pain for the myriads upon myriads of young and old who, in heathen and even in Christian countries, from the inevitable moral darkness with which their circumstances had surrounded them, scarce knew wrong from right. To others the process of the second death may be more or less lengthened, until we arrive at the case of the greatest human offenders, or that more aggravated one of the spirits who fell from heaven and drew weaker man after them in their fall. In our theory we see how it may be, as it certainly will be, more tolerable for some than for others in the day of judgment; how, while stripes many and sore fall on some, on others they may fall so few and light as scarcely to be felt at all.

The view here advocated derives powerful confirmation from its being in complete analogy with nature, *i. e.*, with God's ordinary working. While those who seek God find him, and, in finding him, find life, and through his gracious plan of redemption are advanced in place and glory, we also find, with regard to others, lives innumerable lost, and in the case of angels an entire race blotted out of being. God and nature are not here in strife. We find in nature that death and destruction are God's usual agents in removing from their place animate and inanimate as soon as they cease to be fit for the part for which they were intended. Throughout the wide domain of nature the law of death is in ceaseless operation. Of fifty seeds but one may bear fruit. Of the lower animals death after life is the usual law. Whole races of living things have long ceased to exist.

"From scarped cliff and quarried stone,
She cries, a thousand types are gone."

In our view God does but apply to higher races for their sin that which he has applied to lower races who knew no sin. The grand distinction between these and us is that we may see and know God, who is Life and the source of all lower life. If we turn from him we turn from life. We deny and renounce our real distinction, and are treated as that which we have made ourselves to become. *Mere life is not precious in God's sight.* If he scatters it with a prodigal hand, he withdraws it with a hand that is just as free. In the myriads of human beings reduced in hell to death, in the extinction of the fallen angels, we do but find a particular application of a great general law. Lower creatures know not God, and fade away out of life. Higher intelligences knew him, turned from him, made themselves like beasts, and like beasts are treated. Hell will add its fossil remains to those of the quarries of the earth.

The opinion of the early Church on this question is of great importance, but in a brief work we can only allude to it. Those who wish to find an account of it will do so in Chapters 9 and 10 of our book on "The Duration of Future Punishment." We will here merely state that the view of the Christian Church for more than a century and a half completely agreed with that which we here maintain. (*To be continued.*)

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Sound the battle cry!
See! the foe is nigh;
Raise the standard high
For the Lord;
Gird your armor on,
Stand firm every one;
Rest your cause upon
His holy word.

Chorus—Rouse then, soldiers!
Rally round the banner!
Ready, steady,
Pass the word along;
Onward, forward,
Shout aloud Hosannah!
Christ is captain
Of the mighty throng.

Strong to meet the foe,
Marching on we go,
While our cause we know
Must prevail;
Shield and banner bright
Gleaming in the light;
Battling for the right
We ne'er can fail.

Oh! thou God of all,
Hear us when we call,
Help us one and all
By thy grace;
When the battle's done,
And the vict'ry won,
May we wear the crown
Before thy face.

The Christian Life.

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THOUGHTS ON PRAYER.

We should pray no less when we find difficulty in it, than when we enjoy it. When we have a sweet facility in prayer, it is God who gives us proofs of his kindness and his love; but when in spite of weariness and dryness, we nevertheless continue to pray, we give him proofs of ours. Pray, then, always, without regarding your feelings; he who approaches the fire, though he see it not, is nevertheless warmed. It is impossible, in times of dryness, to prevent the imagination from wandering. The best you can do is to call in your thoughts as vigorously as you can, resigning yourself to God to remain in that state as long as he pleases.

I could never comprehend how one could be truly spiritual and neglect prayer. I have always strongly opposed the opinion that when one is advanced in piety, he has no longer need of appropriating particular seasons to prayer. Who can be compared to Jesus Christ, who passed whole nights in this holy exercise? I know that on some occasions, which take us by surprise, we should make no scruple of leaving it to fulfill other duties to which Providence calls us—but this is for once, and we should resume it as soon as possible.

It is also an abuse to imagine that because one has the presence of God during the day, it is not necessary to take regular times for prayer. The presence of God is the fruit of prayer, and he who ceases to offer it, will not long preserve this presence in the doings of the day. It is not always necessary to do it at a certain fixed hour, but we should give ourselves a holy leisure for practicing it daily. We give nourishment to our bodies; let us give it also to our souls. We spend much time unprofitably; let us give part of it to our souls. We spend much time unprofitably; let us give part of it to God; that surely will not be lost time.

We converse often with our friends if we would maintain a familiar friendship. It is the same with God; the more we converse with him, the more he becomes familiar to us, and the more we love him.

The want of interior nourishment and of prayer causes a withering and a sadness in the whole soul. Though you should do no other thing in prayer than present yourself before God, without any other movement on your part, you would find that insensibly the condition of your soul would be changed and its strength renewed. You will advance in prayer only as you shall be more given up to God, that he may cause you to do it not in your way, but in his.

Remain simply exposed to his divine rays, as one exposes himself to the rays of the sun and the fire to get warmed; and there may appear in you no action on your part but the simple placing yourself before God, yet the divine warmth of his love will imperceptibly penetrate you, as the fire insensibly penetrates bodies at a distance. I pray you to try this way; though you may have less satisfaction, it will, nevertheless, advance your soul much more; at least you will have this advantage, of being in the hands of God, that he may do with you whatever he pleases, and become the sole principle of your prayer.

SELF-RENUNCIATION.

We pass long years without becoming better, because we are not willing to forsake self. Let us not measure our love to God by our feelings, but by our self-renunciation. How are we weaned from self, *we* who wish to be flattered, whom the truth wounds, who seek that which accommodates us, who wish to rest on feathers and down; who say to the cross, "Withdraw from us, you are too hard!" we who desire to be thought highly of, who have vain joy when we are esteemed, and grief when we imagine we have lost that esteem; who renounce ourselves in nothing, who call ourselves children of the divine Master without following him; who desire what we choose, and desire it strongly; who affect to be simple, and wish to appear so, though there is nothing of which we have less than simplicity; we who take every form to make ourselves esteemed, who are idolaters of ourselves and of all that we do, who elevate ourselves above others; we who withdraw our heart from God to give it to creatures, whose souls are adulterous and divided, who say to God by our works, "Depart from us, thou art a jealous God; we wish to live as we please, and thou canst not suffer it;" yet we flatter ourselves that we are the children of the divine and lowly Jesus.

We have none of his features; we shall not then have his inheritance. He recognizes not those illegitimate children, who spring from the alliance of the flesh with the Spirit. Where is that mutual love which he so strongly recommended to us? If you were united to him, you would be so to your brethren. But I recognize not in you the lowly Master.

Let us not flatter ourselves, but be renewed in the spirit of our mind; let us quit the old man, to be clothed with the new. Where is our faith and our love? I discover it not. We are naked, and think ourselves well clothed. I weep over the daughter of my people.

O the laxity, the laxity of Christians! Would to God they were either cold or hot! But because they are lukewarm, God rejects them. If they were wholly cold, their coldness would trouble them, and they would be likely to seek warmth from God; if they were hot, they would fulfill their duty, and attaching themselves to the one object of their love, they would not continually vacillate. If God is loved, why not serve him as he deserves to be served? If one prefers the world, why not give himself up to it boldly? Why waver thus, sometimes on the side of God, sometimes on that of the world? O my God, how afflicting is the state of Christianity! None has the heart to declare himself entirely for God. They wish to appear good with the good, and are really wicked with the wicked. I say this in the bitterness of my heart.

O be courageous, and fight the battles of the Lord.—*Trans. for the* A. C. TIMES *by E. C.*

Correspondence.

More Good News.

It will doubtless be cheering to those "of like precious faith" to hear of the joyous greeting of brethren and sisters during our late ministerial Conference held at Jeffersonville. We had a most interesting and profitable meeting. Our ministering brethren preached with force and telling effect, and as a happy result there were eight added to the church during the week. It was indeed solemnly impressive, as night after night at the close of the sermon so ably delivered, we visited the baptismal waters of the beautiful Ohio, and here by the light of the moon, buried beneath the yielding waves the loved ones who had so nobly professed their faith in Christ. And I am happy here to record that among the number thus obedient to their absent Lord was the grand daughter of our venerable brother and indefatigable laborer, Dr. N. Field. It was indeed a time of rejoicing, not only to the household of our brother, to receive this lamb into the fold, but to us all that God had given this token of approbation upon the labors put forth at this time in his cause. The church was greatly refreshed and many spiritual and cheerful testimonies were daily given in by brethren and sisters whose hearts overflowed with love and gratitude to God for the manifestation of his mercy in our midst. Dr. Cass, in his usual forcible manner, made our hearts glad with the gospel message that fell from his lips, while Br. G. W. Green in masterly style introduced his hearers into the glories of the coming kingdom in such a delightful manner as made them long to be there. He is a young man of talent and great promise, and I trust the church will so fully care for his family as to keep him most of the time in the field now so white for the harvest. His musical talent and beautiful singing is a most welcome accompaniment to his able preaching.

I was again permitted to make my annual visit to the prison and speak to those erring ones of God's great love and mercy to fallen man. I closed up in my own humble way with the saint's inheritance, the glorious restitution and time of reward at the coming of our blessed Lord, with more Scriptural proofs than they are accustomed to hear. They seemed greatly interested, and by their marked attention took in the truths of the Bible so new to their ears and yet made so plain to their understanding. They were much pleased and comforted in their sorrows with some of our beautiful hymns, such as, "Take it to the Lord in prayer," "The happy time is coming." It cheered my own heart that I could even for a little while make those erring ones, shut out from the passing world, seemingly forget their present affliction in hope of the glorious immortality brought to light through the gospel. I gave them a bundle of tracts, which I trust will do them good.

I cannot close this brief notice of my visit there without some allusion to Col. L. S. Shuller, their excellent and estimable Warden. He is not only a gentleman, but a Christian, and every way worthy of the responsible position he so nobly fills. In our struggle here to build a house for the Lord, unexpectedly he sent to us $——, and gave me something more for the distribution of tracts. May God restore to him four fold for his generous and unlooked for gift, and bring him more fully unto the truth concerning our coming Lord, that he with us may love and long for his appearing.

But the time came to part with all those loved ones at Jeffersonville, with the blessed hope, however, of soon meeting at our Father's banquet and marriage supper of the Lamb. I came home by the way of the river, where I had opportunity for a few hours to engage willing and candid listeners in an animated conversation upon the great truths of our Savior's coming and kindred subjects of vital interest. I distributed tracts, obtained one subscriber and left behind me as I left the boat, in some minds at least, a greater desire to know more what the Bible teaches and less of human opinion and the traditions that have so long obscured to our understanding the teachings of Jesus and his apostles. I visited other dear friends on my journey home, promulgating the gospel message so necessary to be made known in the close of the present dispensation of mercy to our fallen race.

The moments are so precious that I cannot let them pass without trying to do something for the perishing all around me. Let us all wake up to the present duties of the passing hour, while the multitude seem to be heedless, and the "peace and safety time" has apparently reached the masses. Let us warn them of the predicted "destruction" that waits all such, hoping that with much prayer and a godly life we may influence some to turn away from the follies and fashions of the present day to seek refuge in Christ, and with us look for the glory to be revealed at the coming of our blessed Lord and Savior.

MARY A. TIBBETS.

From W. A. Fenn.

I had the honor of preaching the dedicatory sermon of the new union house at East Randolph, N. Y., June 6. A Baptist, and three Methodist clergymen were present and assisted in the services. We had a large audience and a pleasant time. We raised $250 on the occasion, which left the house clear of debt, before we dedicated it. The house is a neat and comfortable structure, free to all sects and persuasions.

Br. C. N. Hovey has had the burden of rebuilding this house, and it reflects much credit to his taste, as well as his noble spirit of sacrifice. This field is much in need of a good and strong man to cultivate it and develop the seed already sown. I pray God such a man may be provided.

From Maggie Alexander, Adair Co. Iowa.

I am so rejoiced over my having found the truth that I am constrained to tell it to the world. I was raised in the Methodist church, and, like many others, I believed just what the preacher told me, without asking questions; but my eyes have been opened, and I have learned that I can read my Bible for myself, and I can believe just as it reads. It tells me that "the wages of sin is death;" that the wicked shall be blotted out, and be as though they had not been; that the soul that sinneth it shall die. Thus saith the Scripture, and I believe the record.

And I believe, too, that Jesus is soon coming. I am looking and waiting for him. I have learned from my Bible that our only hope is in the resurrection. (Acts 22: 6; 24: 15; 1 Cor. 1: 7, 8; 2 Cor. 1: 9; 4: 10, 14.) These are a few among the many passages that prove what is the object of our faith, hope and comfort.

Br. D. S. Clark came to this place a few months ago and preached the word, and a number of us received the truth, the way is opened, and I pray God to carry on his work against every opposition.

From Isaac Adrian.

My visit to Iowa has been a blessing to me. I can think of no illustration more appropriate than to say it has been like the cooling breeze to the weary traveler on the parched desert. Here I met old friends with whom I took sweet counsel in the first years of this theological reform. They gave me welcome to their homes and hearts. How refreshing in the midst of the increasing conflict, and unavoidable trials of the time of the end, it is to meet those who have stood the storm of battle from the first.

Br. Janes and Kenny were my old helpers twenty-nine years ago, when I raised the cry in the northern part of New England and in Canada. When I remember these by-gone years and their unchanging records, there is a bitter regret mixed with my cup of joy. Oh that I had been more faithful to the Master who I know honored me with a commission.

I experienced increasing pleasure in meeting one another, and still another, and they come to the desk saying—"You preached in my mother's house in Massachusetts." "I heard you preach the Advent eighteen years ago in an orchard on the hills of Conway, Mass." Another says "I saw you baptise a man ninety-three years old, in Montgomery Vt." I distinctly remember this interesting fact. This man was converted under John Wesley, when sixteen years of age. As I stood preaching the coming of Christ, the resurrection of the dead, and the redemption of the globe, the old veteran would respond, "*That's what Wesley preached!*" while the tears rolled down his withered cheeks.

The brethren expect to advance instead of retreat. They want help and must have it. I find no disturbing element in the Conference, no strife for leadership or ambition for personal rule. All was harmony of action. Sr. M. J. Janes has her gift, and manifests talents by no means inferior. She should be kept in the field.

Br. Dutton a few years ago was an infidel. He has good preaching talents, and will make his mark. Pray for him, and invite him out to visit you. He will do you good. The tent is ready to start to any part of Iowa, and I am ready to go with it. My address will be Manchester, Iowa, care of F. H. Kenny.

From Ruth M. Rowell.

Through the divine strength and guidance I am still holding up the banner of the cross and pointing sinners to the "Lamb of God that taketh away the sins of the world." Through the years that I have been called upon to stand upon the walls of Zion and proclaim the gospel of the kingdom, I have known something of the trials and persecutions, the cares and perplexities that appertain to this self-denying avocation. But out of them all the Lord has been pleased to deliver me, and through trial bring me nearer and nearer to his own dear self. Like Paul I can say I know how to be abased and how to abound; but through the darkest hours, when I passed "under the deep waters and the billows went over my head," I could say with the same apostle, "Cast down but not destroyed." And through the help of Christ, I have been enabled to rise from these stern conflicts and dark hours of trial to a closer walk with God, "a calm and heavenly frame;" for "I know that my Redeemer liveth and in the latter day he will stand upon the earth," and I am trying to live with reference to that glad and glorious event.

My life is one of arduous labor in the cause of Christ. The harvest is so great in this western country and laborers are so few we cannot find it in our hearts to dally with the pleasures of life or settle down in quiet rest while the masses in this Mississippi Valley are rushing on the broad road to death, and many of them can well say, "No man careth for my soul."

"Oh who will go and find them in the paths
of sin they roam?"

Never methinks since I entered the ministry have I been so pressed with calls for earnest, steady, continued labor at so many points as at the present; and while sometimes tired nature and pressing cares call loudly for cessation from this constant preaching, I look to my blessed Master and his cause, and a "world lying in the arms of the wicked one," and I cannot find it in my heart to "lay my armor down." While I cannot begin to supply the numerous and repeated calls, still by the grace of God I am determined to do what I can for my blessed Master, for I hope bye and bye to hear him say, "Well done!"

I am preaching half the time in West Salem and Burns, Wis., where there are some precious Advent brethren and sisters. The other half I have been preaching for the past year within a few miles of my home in Minn., where the Lord has blessed me greatly in my labors the past year, and to him I feel belongs all the glory. But I often get released from this near field to carry the news of the gospel of his kingdom to other points, thus in my weak way trying to scatter the seed far and near, at home and abroad, as God commissions me, trusting to him to give the increase.

I have long been struggling and hoping to get things so arranged that I might leave home for a few months at least and proclaim this gospel in dear old New England, to the friends of my youth, where my beloved parents, now sleeping in Jesus, preached for so many years a crucified but risen Savior.

But to the earnest calls coming to me from across the Alleghanies I can only respond that I see not how I can be spared from *this* field. Yet since the distressing news of the death of my own beloved sister, Mrs. Hobbs, so recently, I sometimes feel that I must leave all and go.

Truly this is a world of change and passing away, and when the person of mature years looks back upon the journey of life and calls to mind the friends of his youth, and the early ties and associations so rudely broken in the onward march of time, he realizes fully the words of the poet:

"Oft in the stilly night, ere slumber's chain
hath bound me,
Fond memory brings the light of other days
around me.
The smiles, the tears of other years, the
words of love then spoken;
The eyes that shone, now dimmed and gone,
the cheerful hearts now broken;
When I remember all the friends thus linked
together,
I've seen around me fall like leaves in wintry
weather,
I feel like one who treads alone some banquet
hall deserted,
Whose lights are fled, whose garlands dead,
And all but me departed."

But the blessed Jesus when he comes

will restore all these missing links that are good and true and worth preserving, and give all of his ransomed ones a precious and grand reunion, where the lights will never pale, the garlands never wither, the mansions of beauty never be deserted, and friends tried and true never be seperated, but "the Lamb that is in the midst of the throne shall lead them to living fountains of water." Hasten it, dear Master, in thine own sacred time. Meanwhile help us to watch and work, and wait and be ready.

Conference Minutes

Illinois.

DE KALB DISTRICT.

The storm and bad roads interfered greatly in the commencement of our meeting, so there was no assembly until Friday eve. But our meeting was good from this to the end. Preaching by Brn. Barington, Spencer, Crocker and McCullock. In the love-feast many testimonies were given by Adventists, Disciples and others.

At a session of the Conference it was voted to request the preachers within the bounds of the Conference to take up their appointments the Sabbath of the Conference and attend the same.

It was also voted that the officers of the Conference correspond with the preachers who are members and living within the bounds, for the purpose of knowing whether we can have their help and co-operation, and so know what course to take in regard to appointing future meetings.

Adjourned to the call of the officers. H. G. M'CULLOCK, Sec'y.

A FEW PLAIN WORDS:

Shall we sustain our quarterly meetings or not? If preaching brethren continue the course they have pursued, the question is already settled: we cannot, and the sooner we give them up the better. If the excuse is that it will injure a local interest to give up an appointment for one day, more than it will do the general cause good, then why have them at all? for we all have our local interests.

But we do not believe thus. An interest that can't live through one Sabbath without preaching must be built on a sandy foundation; and I would not preach to a church that depended entirely on my preaching *every* Sunday to keep them out of the slough of despondency. And a church that cannot meet and sing and pray while their pastor is off to a council of war, needs another baptism of the Holy Spirit.

Perhaps some of our preachers are so far advanced that they do not need to be edified by the preaching of others, or to take council with them for the good of the cause. God has his men of war, like Saul; his David's, the keepers of sheep: and it may be said of many in the judgment day—Saul hath slain his thousands, and David his tens of thousands.

But whatever may be our excuse, let us cease to make them: for by staying away we deprive the meeting of our presence and help and keep others away that ought to be there. Come, and we shall no longer hear the inquiry "Where is ——?"

Now Br. Editor, don't cut this down so much, for I want it to hit and I will be responsible. H. G. M.

Michigan.

NORTHERN DISTRICT Q. M.

The fourth Q. M. for the present year was held at the Lamson S. H., Ashland, May 23–26. *Voted*, That the Committees be appointed by the chair.

Business Committee: E. B. Scott, R. Burtenshaw, and Wm. Wheeler.

Devotional: A. W. Lamson, D. Weaver, Wm. Wheeler.

Report of churches: Millbrook, Hinton, Ashland, Dayton, Denver, Hesperia, Levaitt, and Wexford.

Reported: A flourishing Sunday School at Hesperia, and a Union S. S. at Dayton: good attendance.

Report of ministers: J. Bowen, E. B. Scott, R. Burtenshaw, Wm. Wheeler, D. Weaver, A. G. Hopkins, and Sr. L. W. King, were present and gave encouraging reports.

It was voted to appoint a Treasurer and raise a Missionary Fund, for the advancement of the cause of Christ in this District.

We recommend each church in this District to pay into the Treasury of the church monthly, what they can for this fund, and send it to the Treasurer of this Quarterly Conference at each Q. M. The fund to be appropriated as the Conference may direct. A. W. Lamson was appointed Treasurer.

Ajourned, to meet in Dayton about the middle of August.

The results of this meeting were of the most encouraging character. Prejudice broke down, and other good results followed. E. B. SCOTT, Sec'y.

Iowa.

DEEP CREEK DISTRICT.

The third Q. M. of the Deep Creek District convened at the Esgate S. H., Jackson Co. Iowa, Friday, June 14. Preaching Brn. present—Pitcher, Adair, Grover, and Woodard, who gave encouraging reports of their labors. Br. Jas. R. Carrol, of the Christian Church, was recommended by the same, and by vote was admitted to improve his talent in the ministry.

There was a good attendance and our meeting a complete success.

JOHN ROUSH, Sec'y.

Iowa Campmeeting.

Campmeeting Board convened at New Hartford, June 22, 1872. Alonzo Raymond in the chair. On motion, M. A. Newcomb was elected sec'y. *pro tem.*

Voted, That all brethren and members of the church belonging to the Christian Conference be invited to participate in the deliberations.

The following officers were elected for the year: P. S. W. Deyo, President; C. C. Ramsay, Vice President; M. A. Newcomb, Sec'y., and E. W. Burt, Treas. To complete the Board of Directors, Sanford Peck, Jasper Ingalls, and W. H. Peck were elected.

Voted, To invite the Conference to hold its next annual session in connection with our next campmeeting.

Voted, That this Board elect an Auditor. N. F. Eggleston was elected to that office, and meeting adjourned at call of the President.

Auditor reported condition of the treasury. Amount in the treasury, $26.

Voted, That the next campmeeting be held in June of next year, commencing on Thursday before the full of the moon.

Voted, That R. Stevens, James Griffith, John Refsnider, —. Cleaveland, L. G. Denton and H. M. Brwen be a committee to make arrangements to hold a campmeeting near Charles City, this summer or fall.

Voted, That there be a committee appointed to arrange the setting out of shade trees, and to see that the work is done. Jasper Ingalls, E. Dunham, and W. H. Peck were appointed said committee.

Adjourned, with bright prospects for the future. Brn. Wm. Sheldon, C. C. Ramsay, P. S. W. Deyo, and other ministers of Christ were present and administered the word; and we can truly say that we had a rich feast. May we all meet where the rich and blessed feasts shall never end.

M. A. NEWCOMB, Sec'y.

Quarterly Meeting in Iowa.

The quarterly meeting of the Iowa Christian Conference convened at Tama City, Iowa, May 25th, by appointing Br. M. A. Newcomb President *pro tem*, and Wm. H. Shafer clerk. The church of Christ at Ettie, Clark township, Tama Co., presented by P. S. Converse, their delegate, with twenty members in full connection, and were received. Adjurned *sine die.* WM. H. SHAFER, clerk *pro tem.*

NOTE. This meeting, so close to the annual meeting, was not very well attended, but was very good for those who were there. I had to do most of the preaching. Br. Talmadge spoke once, and four united with the church.

I called at Ettie on my way down and back. Men have been here preaching against the truth, and have managed to sow discord, so that some will be like good seed sown by the wayside. Four were baptised.

I am now at home, preparing for our annual campmeeting. Hope that there will be a good attendence. This closes my twelfth year for the conference as an Evangelist. A condensed report will be given hereafter of this year. We are nearing home and rest.

P. S. W. DEYO.

Central Illinois.

ANNUAL MEETING.

The A. C. Conference of Central Illinois met according to appointment at West Point, June 8. Organised and proceeded to elect officers, which resulted in the appointment of the following Board: A. S. Calkins, President: G. W. Hurd, Vice President: O. D. Gibson, Sec'y. The attendance from abroad of both ministers and delegates was very small. There is a great fault in this matter in this Conference. There should be greater effort to attend, and if this is not practicable, they should not fail by any means to report by letter. If it is of any importance at all to have a Conference, why not comply with its regulations? If we don't want one let us not kill it by *neglect*, but meet and and vote it ended, in good order.

There was a good report from some of the preachers and churches. Br. L. Scott's labors in Brown Co. had been blest: a few converted, and several baptised. Br. G. W. Hurd's and Sr. A. E. Rathbun's labors in Denver and West Point last winter resulted in good. 39 united with us, and others are coming. A good Sunday School there also.

Sr. Rathbun's labors in Livingston Co. were blest in three places. Several came out at each place, but are not organized. Br. O. D. Gibson had labored in 5 or 6 counties; had seen good results in several places. Baptised 10 in Palmer, Christian Co., and expect others yet to go forward.

The meeting was attended by the people around West Point, very largly both day and night. So good a state of feeling was manifested, the meetings were continued until Thursday following. Several were converted, and eleven were baptised into the name of Christ by Br. Scott.

O. D. GIBSON, Sec'y.

NOTICE TO ADVENTIST PREACHERS.

The A. C. Conference of Central Illinois voted at its late sitting to offer the Shiloh Tent to any Adventist preacher in good standing in the West who will repair it and put it into the field proclaiming the soon coming of Jesus. The cloth of the top is about all that will be necessary to get new. I think the ropes and curtains and guy poles will nearly all do to wear out another top.

The above offer is to hold good for two months from date, (June 18') after which, if not accepted the tent will be sold for the benefit of the Conference treasury. Here is a great chance for some field where they wish a tent. This offer is made to some preacher, but of course he may get any number to help him he pleases. All letters should be directed to O. D. GIBSON, Clayton Ill.

New York.

HOOSIC VALLEY, Q. M.

The second Q. M. convened at Sandy Hill, N. Y., Thursday, Apr. 18th. 1872, and closed the following Sabbath evening. Had four business sessions, A. W. Sibley in the chair.

The following brethren were present: Preachers—A. W. Sibley, Sandy Hill, N. Y.; H. K. Flagg, Savoy, Mass.; Richard Mosher, Sandy Hill, N. Y.; S. G. Mathewson, Castleton, Vt.; J. L. Knapp, Saratoga, N. Y.; Jacob Wilber, No. Easton, N. Y.; C. W. Baker, Pawling, N. Y.; J. L. Wood, New Millford, Ct.; and James Ferris, Buchanan, Mich.

Delegates: Jacob Pike, Nelson W. Wait and Dea. J. Pike, Sandy Hill; C. H. Johnson, Saratoga, Geo. E. Whipple, Ft. Edward, Wm O. Munson, and David W. Lincoln, Hebron; John B. White, Hoosic Falls; and Chas. A. Friar, No. Easton, N. Y.

Brn. Mathewson, Ferriss, Wood and Baker were invited to sit with us and participate in our deliberations.

The reports of preachers and delegates were of a cheering character, God having abundantly blessed the labors of his servants since our last quarterly session.

Voted, That Brn. Wood and Baker be received as members of this Conference.

Voted, That we do not think it advisable for this Conferecoe to hold a campmeeting this year.

The following resolution was unanimously passed.

Resolved, That we appreciate the courtesy extended by the N. Y. State A. C. Conference, with reference to uniting with them in a State campmeeting.

Voted, That this Conference procure a Tent, in which to hold meetings as the Lord may direct. Brn. A. W. Sibley, S G. Mathewson and H. K. Flagg were chosen a committee to procure the Tent and serve in the use of the same.

Receipts, in pledges and money, were more than one half the required amount, for the purchase of the tent. (All who feel it a privilege to contribute to this object are requested to do so as willing and obedient stewards.)

A vote of thanks was cordially extended to the brethren of Sandy Hill and vicinity, for their kind and courteous reception and hospitable care shown us while providentially we were permitted to be with them. May the blessing of God abide with them.

A. P. BUMP, Sec'y.

Northern Penn. and Southern N. Y.

The third quarterly session of this Conference was held at the Button S. H., in Middlebury, Tioga Co. Pa., June 8, 1872. Conference called to order by the President.

N. Rice and E. Potter delegates from the Troup's Creek church; E. H. Eggleston delegate from Turner Creek; S. Gardner from Westfield; O. Conley from Little Marsh. Preachers present: B. Butler, E. H. Eggleston, J. W. Taylor, A. H. Briggs. Preachers absent: Ira Slocum, D. B. Hunt, W. Mariatt.

Minutes of the last session read.

The Church of God at Woodhull, Steuben Co. N. Y., was received; also the church at Ripley, Chatauque Co. N. Y. Brn. O. Conley, A. Mallory, and E. Keeler were appointed committee on devotional exercises.

Voted, That the President of this Conference deliver an address at the opening of the Annual Session.

Adjourned to meet with the church at Fremont Center, Steuben Co. N. Y., Sept. 12, 1872.

During the Conference there was six sermons preached, two sessions of conference, and the ordinances of baptism and the Lord's Supper were celebrated. The meeting was good from the first to the close, and we feel like saying "it was good to be there," and we expect excellent results. May the blessing of God rest upon the labor.

A. H. BRIGGS, Sec'y.

Minnesota.

OTTAWA DISTRICT.

The second Q. M. for the Ottawa District was held at Scotch Lake, Le Seuer Co., commencing Friday eve. May 24. Our meetings were well attended considering the season and the weather which was rather threatening. Our Sunday morning meeting was full. Some thirty gave in their testimony on the side of the truth we love, and about twenty more arose who had not spoken, witnessing that they were interested in the blessed hope. Preaching brethren present—Scott, Bacon, Lombard and Miller. Engaged to meet at Lombard and Winegar's Mill, Sept. 12, when we shall expect a general rally of all those living in the Ottawa Dist. These seasons and opportunities are like Showers that ripen the grain for the harvest.

GEO. W. MILLER.

Our Young Folks.

That "Sum in Addition."

DEAR UNCLE: You are very kind to remember "Our Young Folks."

I have never studied mathematics, but I think your "Sum in Addition" is very easy, for there are only eight figures, and I find in the same "old book" that the sum total, when added up, makes: *The Fruit of the Spirit.* Proof: The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Now, dear Uncle, will you please do a little sum in subtraction? Give answer and proof: "Marvel not at this; for the hour is coming in the which *all* that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

How many, and of which class "shall" *not* "come forth?"

Worcester, Mass. GERTIE B.

ANSWER. If *all* the dead hear the voice of the Son of man and come forth, we really see no chance for subtraction in the case. ED.

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TREASURER AND BUSINESS AGENT,
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☞ Address all communications for the paper to Joshua V. Himes, 25 West Lake St., Chicago.

☞ Address all Business Letters to William L. Himes, 25 West Lake St., Chicago.

☞ Make Postal Orders and Drafts payable to Wm. L. Himes.

☞ Business and matter for the paper may be sent in the same envelope; but write all appointments, notices, letters and communications for publication, ☞ EACH ON A SEPARATE PIECE OF PAPER.

☞ Matter for publication should be written ON ONLY ONE SIDE.

☞ Do NOT FAIL to comply with these suggestions.

P. O. Address.

O. R. Fassett and L. E. Fassett, Santa Clara, Cal.

We have none of Whitmore on Immortality, in paper covers; but a new edition is nearly ready.

We would be oblig[illegible] a copy of D. P. Hall's *Man Not Immortal*, or for[illegible]mation as to where a copy can be obtained.

JAMES McDONAL moved from Iowa to Minnesota in the fall of 1868. Any one knowing his P. O. Address will confer a favor by sending it to F. H. Kenny, Manchester, Iowa.

Besides the Melodeon referred to in the Advertisement, another of the $120 style has been placed in our hands for sale for the benefit of the office. It can be had at a bargain if taken soon.

WE will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.35, post-paid. The Jubilee Hymns, full gilt, stamped, post-paid, $1.

Attention.

One Richard J. Turner, hailing from Rochester N. Y. is in the West. He is unreliable. Look out for him. He pretends to be an Adventist and tells a sympathetic story. Don't invest anything in him.

FRANK BURR.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

"Good Tidings."

This is a book prepared by Elds. Couch, Sheldon, Grant, and Himes. It covers a wide range of topics—Prophecy, Future Punishment, the Nature of Man, and the Saint's Inheritance. $1 in cloth; 50c. in paper.

WE would call the especial attention of business men to Emerson's patent clip and file. It is an arrangement for binding in durable form at an expense of one cent for 100 pages, bills, invoices, receipts, letters, &c., etc.

Prices: Letter size, $1.50; Foolscap size, $2. Fasteners or binders, 50c. a box of 100. No man of business will do without it, after once using.

For sale at this office.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 25 sheets, 30c.

To Correspondents.

A. B. FABRICK. Many thanks. We will not take it from you. We wish a copy for sale.....E. B. SCOTT. It will be all right. Do what you can.....I. C. WELLCOME. Letter was received.....E. A. LAKE. The $2.00 paid the bill.....C. PALMER. We will gladly comply with your wish.....H. RUST. We will wait .....W. ROYCE. All received. Will send something. .....P. S. BUCK. The statement was made out before that date.

Communications.

ACCEPTED. B., L. F. C., G. M. B., G. W. G.,

Tract Fund.

A. S. Kingsley 25c; J. L. Paine 3.00

Poor Fund.

M. Briggs 50c; M. P. Hinds 1.00

Norwegian Tract.

H. Halmboe $12.00 (pledge.)

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

A S Kingsley T G Bartlett T Barker S L Grandy I C Wellcome G S Vincent S Bentley S K Gibson J R Mitchell H J Sweetland L F Cole S W Rider J Raymond J W Stouffer P S Buck M Briggs E C Andrus H L Skeels E B Scott J G Junk O R Fassett E C Chadwick W F Barr W R Kendall L M Stoddard G T Adams E A Lake G W Hurd N Mason L F Cole D S Morris J Lewis R W Orton M B Hubbell (2) W M Rhoade A Wilbur T R Weaver C Palmer Mrs E Mann S M Lum J S Morrison L Z Lotspiech M A Tibbetts S Wing W J Lambert J R Sheef H H Davis Z D Baird H Rust G T Adams J L Paine C P Coleman C B Hall R W Wilson M P Hinds A S Corey H J Munson H Constable D Mathewson (2) W Royce A M Poole H Liederbach W Branch G W Green D D Reed O R Fassett M M'Culloch L F Cole W C Hicks (2) C R Leverton H Munger P Foster E Kelly P S Buck C W Turner W J Waterous A E Cole G Thomson J Stinson G W Miller L D Groom O C Denslow W E Hathaway A F Dugger D Cogswell P Allyn C B Coleman J Day H G Bean E Reed J S Chambers W L Dibble D Q Kent N O Moore G T Adams.

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Notices, Etc.

Kansas Tent.

Dear Brethren and friends who have subscribed for the 'Tent,' our Subscription Fund is nearly raised. We wish to get the Tent at work now in a very short time; so let all who have subscribed be preparing themselves for prompt response. And those who purpose helping do so at *once*, so there need be no delay. The Lord is blessing and *will bless* those that trust and obey him.

Send all money *by mail* to Warder Dunbar, Bero, Cherokee Co. Kan. Postal Orders, to H. J. Munson, Girard, Crawford Co. Kan.

The Kansas Mission Tent.

We the undersigned, desiring as soon as possible to raise means to procure a tent for the Kansas Advent Christian Association, pledge ourselves to pay into the treasury for such purpose the several sums set opposite our names, as soon as the amount of the three hundred dollars shall be pledged.

Previously acknowledged	$1 17
R H McCulloch	1 00
J M Barber	1 00
Henry Haines	5 00
G Harwood	25 00
J C Smith	1 00
H. Smith	1 00
N R Smith	1 00
J C Smith	1 00

PLEDGES.

W. F. Hunt, $2 50;
M. L. Hunt, $2 50;
Virgil Hunt $2 00;

PAYMENTS.

G S Harwood, $20. T. BOSLEY, Sec'y.

Crisis please copy.

The total acknowledgements in a late number should have been $117, instead of $1,17.

Direct all pledges to H. J. Munson, Girard, Crawford Co. Kan.

All money should be sent to the Treasurer, Warder Dunbar, Bero, Cherokee Co. Kan.

Dear Brothers and Sisters, at home and abroad, we need help. May the Lord move upon the hearts of his dear children that they contribute to this good cause, remembering it is good to lend to the Lord.

Your brother in Christ, H. J. MUNSON.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.

2. Write *names of places* and *dates* VERY *plainly*.

3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

ILLINOIS.

Genoa, every Sabbath. E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.
Traveling brethren invited to call.
S. B. MABEY.

Squaw Grove, 10½ a. m., July 14.
C. W. SMITH.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and ample provisions for all who desire to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a general rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the tented grove for the Lord and his glorious cause. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. B. Mabey, L. H. Davis, W. McCullock, F. Burr, D. S. Clark.

Beemerville, July 21.
Milroy, July 28. C. W. SMITH.

The first Annual Campmeeting of the Southern Illinois Conference will commence Aug. 17, and continue over the second Sabbath.

Friends of the cause are requested to meet with us on that occasion. Eld. Wm. McCullock will bring the Mission Tent with him. Place of meeting will be given next week: probably between Mt. Joy and Anna churches.

J. S. Lawrer, F. A. Childs, J. McCoy, Com.

Amboy, Lee Co. Preaching the second and fourth Sabbaths of each month, at 10½ a. m. and 7½ p. m., in the Lutheran chapel. Prayermeeting Wednesday eve. Also Sabbath afternoon when no preaching.

Traveling brethren will be welcomed at any of our meetings. C. C. MARSTON, Pastor.

The Advent Christian church of Elida, Winnebago Co., expect, the Lord willing, to hold a tent meeting at Elida, commencing Friday eve. Aug. 16, and continuing over Sabbath, the 25th.

Elida is eight miles S. W. of Rockford. Eld. Himes is expected to be present to preach the Word. Let all the friends in the region about come up to this meeting. Come with your hearts full of the Holy Spirit, to labor for God and his glorious cause.

For the church, C. C. MARSTON.

Rochelle, Advent Hall, 10:30 a. m., July 21.
Subject: Church Festival.
White Rock, Union chapel, 3 p. m. of same day.
Ackerson's S. H. eve., same day.

Hennepin, Putnam Co. Special meeting commencing Tuesday eve. July 30, to continue over the Sabbath, and through the following week, if the interest demands. The brethren and sisters scattered through the region about are earnestly requested to come to this meeting and lend a helping hand. C. C. MARSTON.

IOWA.

The third Campmeeting of the Iowa A. C. Conference will be held at Manchester, commencing Friday eve. Sept. 6, and continuing over the second Sunday. All are cordially invited from north, south, east and west. Come all who love the Lord's appearing. Come with hearts burning with the love of God and our fellowmen.

The camp-ground is located one mile and a quarter N. W. of the business part of the town. There will be teams at the depot on the arrival of the morning and evening trains, the 7th, 9th, 10th and 11th, to convey all who come to the meeting.

Hay, straw, and tent-poles will be furnished free on the ground. Grain for teams, at cost. There will be a stand for the sale of necessary provisions.

Those who attend had better come prepared to take care of themselves. Bring food and bedding. Remember that a few yards of sheeting will make you a tent, and will be just as good for family use afterwards. Bring your tent, and be ready to keep house at once. Let those who live near by, also arrange to stay on the ground during the meeting. Come early. Make a sacrifice if need be.

Brs. Isaac Adrian and S. W. Thurber are expected. Br. C. C. Marston has been invited.

The Annual Meeting of the Conference will be held in connection with the Campmeeting, commencing Thursday morning. Let each church be represented by delegates, early upon the ground. Read the Constitution, and be governed accordingly.

In behalf of the Committee. F. H. KENNY.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves.

Particulars hereafter.

Peter S. W. Deyo, C. C. Ramsey, Presidents.
F. Denton, J. Reffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, Committee.

WISCONSIN.

The Lord willing, I will be in LaCrosse Sunday, July 21, to hold meetings on that day and the week following, and over the 28th. I expect Br. Rowell to assist, but we trust that the Lord will be the leader. Let all who can come and help in Jesus' name. FRANK BURR.

Cross Plains, 11 a. m. Sunday June 16. Sabbath School at 10 a. m.
Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.
Wingville, 3 p. m. June 22.
Will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brs. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all wh[illegible] may concern: Whereas, Br. Adams, of [illegible]a, is traveling with my Tent this summer, al[illegible]o wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. F. W. HOUSE.

MICHIGAN.

Sprague S. H. Sabbath July 14, at 11 a. m. and 7 1-2 p. m. and each alternate Sabbath following.
WM BRANCH.

Algansee, July 21, as Br. Preston may arrange.
WM. BRANCH.

The Michigan Southern District Campmeeting will be held in the town of California, Branch Co. Aug. 20-26. The first Q. M. for this conference year will be held in connection with campmeeting. Particulars soon. Meanwhile let all the brethren in this district make preparations to attend. This is a new interest, auxiliary to the State meeting. Let the churches prepare tents and dedicate them to God at this meeting, and let them be kept for future meetings, then all will be in readiness for the next yearly meetings.

J. R. PRESTON.

Lambkin S. H. July 21.
Laingsburg, as Brn. may direct. Wednesday July 24, and through the week.
E. H. DURAND.

INDIANA.

The Indiana A. C. Conference will assemble Aug. 9, and continue over two Sundays, at Colfax, Clinton Co., on the Indianapolis and La Fayette R. R. at the crossing of the Logansport Crawfordsville and South Western R. R. All should come prepared to stay on the ground, and as far as possible provide themselves with a family Tent. Br. Andru's big tent, "Indiana Tabernacle" will be pitched on the ground for use in bad weather, and as a sleeping place for those not otherwise provided. All who come should have at least a straw tick and blankets for every two persons.

All who are seeking for the blessed hope and the coming of the King are invited. Come up friends of Jesus to this first Conference and reunion of the Lord's sheep since grievious wolves entered in and scattered the flock. And may the "Jehovah of armies" come with you, that God may be honored and sinners eternally saved in our Father's kingdom. Brethren every where cordially invited. C. H. CASS, Sec'y.

There will be a tent meeting at Kewanee, Fulton Co., commencing Friday July 19, and holding over two Sundays. Eld. D. Mathewson is expected to assist. E. C. ANDRUS.

MINNESOTA.

Plainview, Bently S. H. 8 p. m. July 20, and 10½ a. m. July 21. Will baptize those wishing to go forward.
Viola, Stone S. H. 2½ p. m. and 8 p. m. July 21.
Utica, in Cheatham's Grove, 10 a. m. and 1½ p. m. July 28. Will baptize.
Nooka, Page S. H. 8 p. m. July 28.
S. C. WELLCOME.

NEW YORK.

The undersigned committee appointed at the recent Annual Conference in Springwater, have decided upon the ground near Fairport for the State Campmeeting. But on account of other meetings to be held there, were obliged to appoint it one week earlier than was decided by the Conference. It will therefore commence Aug. 10 and hold to the 19th. Let all bear this date in mind and so arrange business as to be able to take a respite at this time, and come out to the feast of tabernacles. We may well hope for the best general meeting ever held in that State. To this end let us have the united prayers of the church.

The grove is a beautiful one, 1 1-2 miles north from Fairport station. Fairport is on the N. Y. Central (Direct) R. R. ten miles east of Rochester. The brethren and citizens offer to run free teams for passengers and baggage the first two days (9th and 10th), and the last day of the meeting. At other times ten cents will be charged. Cooking stoves for general use will be on the ground.

A boarding tent will be on the ground, furnishing potatoes, meat, bread, &c., to those who board themselves, and plain table board at 35c. a day, for those who do not. Let all come well prepared with overcoats, overshoes, shawls, coverlets, straw ticks, &c., &c. The large tent will furnish sleeping quarters for a few strangers, and those unable to procure berths in family tents.

Let all desiring tents correspond immediately (enclosing stamp for an answer) with Br. D. T. Cooper, 73 Mt. Hope Ave., Rochester, N. Y., who will see that their tents are on the ground in season. WM. E. BROWN, SAM'L. H. WITHINGTON, PERRY M. GRINNELL, Committee.

The next quarterly session of the N. Y. A. C. Conference will be held, the Lord willing, in the State Tent on the Fairport Campground during the coming Campmeeting. The first meeting will be called to order at 9 a. m., Wednesday Aug. 14, when Br. Warren Vreeland will give the opening address. After which the meetings will be held at such hours as will least interrupt the general course of the campmeeting, or disturb its devotional interests. Plans are being perfected and will be submitted for districting the Conference. Let every church be represented. Take the collections and appoint the delegates early. MILTON E. MILES, Pres't.
WM. E. BROWN, Sec'y.

MASSACHUSETTS.

Springfield American Life and Advent Campmeeting. Providence permitting, the second annual Campmeeting of the American Life and Advent Union will be held in Springfield, in Carew's Grove, commencing Aug. 4, and to continue to Aug. 15. Ample accommodations will be provided for all that come, with board and lodging on the ground. Board 80c. per day. Fare on the Boston and Albany Railroad, Conn. R. R. and Hartford and N. H. R. R. will be reduced the same as last year, from July 26 to Aug. 27, inclusive.

We cordially invite all to come who love the Lord and his coming, and desire a preparation for translation when Jesus comes.

THOS. E. WEAVER, Sec'y.

WELLCOME'S WORKS.

We have a supply of Br. Wellcome's publications, and will promptly fill orders.

Berean's Casket; cloth, $2. Leather, $2.50.

Plan of Redemption, $1.25.

Matthew 24, 25c.

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The Gospel H[illegible] Faithful Watchman. The two for 5c; 20c. a dozen, each.

The Inquirer. A Sketch of the Roman Apostasy, 10c.

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TAYLOR'S Science and the Resurrection. These articles, which were first published in THE TIMES, have now been issued in tract form. 2 for 10 cents. It silences objections.

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Tracts for distribution—by express, 1,000 pp. for $1; by mail, 1,000 pp. In small lots, one cent for every ten pages, post paid. Add 2c. for single tracts, for postage.

THE DOCTRINE OF IMMORTALITY; by James H. Whitmore. The best work devoted to this topic yet published. It is comprehensive, concise and convincing. We could fill our paper with testimonials of its great merits. 300 pp. Cloth, $1; paper, 50c.

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THE FIRST-DAY SABBATH; Clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation; with a convincing review of Andrews' pretended History of the Sabbath. In two parts. By T. M. Preble. 471 pp. $1.

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DICTIONARY OF THE HOLY BIBLE: For general use in the study of the Scriptures; with engravings, maps and tables. The best abridged dictionary. $1 50. By mail, $1 75.

LAST DAY TOKENS. An edition of those interesting (illustrated) pamphlets, by Eld. S. S. Brewer, including the three numbers in one volume of 218 pages. It contains a full and interesting record of the signs of the times of this age, with accounts of remarkable phenomena in the heavens, on earth, and in the moral, social, and religious worlds. A particular account of the darkening of the sun and moon, and the falling of the stars, is given. Former price of the three numbers [illegible]. The three in one volume are now offered [illegible].

EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament, with an interlineary word for word English translation; a new emphatic version, based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican manuscript (No. 1209, in the Vatican Library.) 884 pp. 18 mo. Cloth binding, $4; leather back, $5. Postage, 16c.

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BOOK MARK. A convenient little instrument to be put on the margin of your book, or letter, or newspaper, being careful to make it point to the sentence or line you wish to mark, and you may be sure you will find it. 25c. a dozen.

HYMNS OF THE HARP. Contains the hymns of *The Jubilee Harp*, without the music, in large, clear type. Cloth, 75c. single; $7 a dozen. Leather, $1 single; $9 60 a dozen.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

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Advent Christian Times.

THE "apele for are to the Sextant" is once more going the rounds of the papers. We quote a single paragraph:

" Are is for us to brethe.
What signifize who preeches if I can't brethe?
What's Pol? What's Pollus to sinners who are ded,
Ded for want of breth? Why, sextant, when we dye
It's only cos we can't brethe no more—that's all!"

—Very dangerous doctrine that; decidedly 'materialistic' in its tendencies.

THE *Advance* sensibly says:

> There is nothing more natural to a certain type of partisans, than when a periodical declines one of their contributions to hasten it off to some other journal, with an introductory paragraph stating that it was "refused a place" in the *So-and-So*, or was "suppressed" by the editor of the *This and That*. Now there may be any one of a hundred good reasons why an article is declined, outside of an unwillingness to give both sides a hearing. The same things may have been sufficiently said already, better articles on the same side may be in hand, the offered article may be too carelessly written and, so, unworthy of publication on its literary merits. A candid editor always desires that the views from which he differs shall be stated as strongly as they can be — difficult as it is for the aforesaid partisan mind to understand such a fact.

THE *Independent* is again under suspicion of heresy. Tilton and Johnson were cast out, and there was a general "clearing up time." But the heresy hunters are keen of scent, and the odor of Restorationism hanging about "the largest religious paper in the world" is too perceptible not to give rise to a new theological scandal.

Well, the Augustinian theory is doomed. There remains the theory of Origen and that of the Bible. The former is the more popular, more in accordance with the desires of the natural man, and hence the more likely to become the prevailing opinion. But while the *Independent* and other agencies are preparing the way for the wider dissemination of the Restorationist error, those who have the true light on the future destiny of man should 'let it shine.'

A SCIENTIFIC Journal in discussing 'Brain work, Heart work and food,' reaches the conclusion that three hours of hard study wear out the body more than a whole day of severe physical labor. Another evidence of the cost of brain work is obtained from the fact that though the brain is only one fortieth the weight of the body, it receives about one fifth of all the blood sent by the heart into the system. Brain workers, therefore, require a more liberal supply of food and richer food than manual laborers.

—The way thought and intellect are getting mixed up with brain, blood and food must be intensely disgusting to the immaterialists. The way the brain uses up vital supplies in mental labor, is thoroughly suggestive that without those supplies thought would cease. Give man as many immaterial entities as you will, the evidence that either or all of them possess consciousness or intellect apart from a material organism has yet to be adduced.

HERE is an incident, from an old-time Methodist minister's *Diary* that will touch a vibrating chord in the hearts of many an Adventist minister's family:

> I felt considerably affected by a little incident which occurred during our ride to that place. A lady in the stage asked one of our children, 'Where do you live, my little dear?' The poor little fellow, after being shifted about so often, was at a loss for an answer, but replied, "I don't know;" then with an artless simplicity looked up to me and asked, "Ma, where do I live?" I was as much puzzled as the child, but replied, "You live here in the stage to-day, my boy." Not feeling satisfied, he again queried, "Ma, where is our home, haven't we *any home?*" It is impossible for me to describe the strange sensation which came over me as I realized how homeless we were; but the thought that we might claim a heavenly home soothed and comforted me, and I mentally cast my burden upon the Lord.

THERE is a weekly journal published in West Virginia called the *Baptist Record*. Our attention has been called to a scurilous attack upon THE TIMES in its columns. The writer charges that we inundate the Post Offices in that section with papers that no one will take away. Now the facts are that our subscribers there have felt compelled to stop their papers, a dozen at a time, *because they could not get them*. We used every possible precaution on our part to ensure their safe arrival at their destination, and we have this writer's testimony that they do arrive safely at the Post Offices. Hence it follows that they are knowingly detained from our subscribers. We advise a little caution in this sort of warfare. Postmasters should not allow their theological prejudices to interfere with their legal duties. If they persist, we must 'appeal to Cæsar.'

WE once heard of man as "a good hater." We don't know that he was especially to be commended for possession of that quality, but we are often reminded of him when reading the allusions of "Evangelical" Adventists to their brethren of more Scriptural faith, whom they designate as Materialists—a good enough name, by the way, when properly understood. The *Advent Herald* gives its approval to a letter written by an orthodox pastor of California, in which we find this choice morsel: 'Many a bitter fling have I heard, with unfeigned sorrow, directed against 'Adventists' by brethren, both in the pulpit and out of it, which I am persuaded grew out of the heresy,' etc. Now we would just say to this brother that if his brethren are a kind of Christians who indulge '*many* bitter flings,' it is no credit to either their grace, their intellect, or the logic upon which their own system is based. They are simply 'good haters,' and that is all. Will the kingdom of heaven be composed of such?

IF SIN, which is productive of misery only to its victim, is temporary and destined to be done away, it is safe to tell the poor victim so, and the sooner he learns it the quicker will he flee from it and turn into the pathway of righteousness and peace. He is now serving that which is destined to come to an end. Convince him that righteousness is enduring, and he will be likely to accept it, and live it as his highest good, here and hereafter.—*Star in the West*

—Whether sin is ever to be done away we can only learn by revelation and revelation affirms that it will be done away in the destruction or doing away of the sinner. The agents being destroyed their work will necessarily come to an end. But neither Orthodoxy, or Restorationism affirm that only righteousness 'is enduring.' all human beings are equally enduring in nature; the difference in them consisting, we are told, wholly in the conditions of their consciousness. But the *Star* has told the truth. The sinner serves that which is destined to come to an end; and we add, unless he forsakes that service *he* will 'come to an end,' also.

THE new editor of the *Western Christian Advocate* has a word to encourage the unappreciated workers:

> It is the fate of faithfulness too often to receive censure instead of commendation. And we must adjust ourselves to this condition of the race, and toil on content that God is our observer, and will crown us in the end.
>
> Said a retiring to an incoming editor once: "Your great work will be with that which will never get into the paper, not with that which gets in."
>
> It is the evil that the Christian minister prevents, quite as much as the good that he performs, that exhausts his time and energies. And we all know that the result of an evil prevented, or a fire quenched, is not so apparent as the result of a good established or a church erected. Patience, then, fellow-toiler. Though all you do may be credited to some other hand or heart, or may never be seen or credited to any one at all, there is an Eye that sees all workers and understands all from the beginning to the end, and in the great day the plaudit shall ring in softest and sweetest music in your ear, "Welcome, ye blessed of my Father!"

WHEN the New York *Observer* becomes liberal we may well believe the backbone of religious fogyism is about broken. In a late passage in its columns Dr. Prime says he "would have every Christian congregation willing to receive into its fellowship and membership all who are *believed to be believers* in the Lord Jesus Christ." The *italics* are Dr. Prime's. And farther on he adds:

> "The first text from which I ever preached contained the basis of the Church, which I wish to see as broad as the earth and as multitudinous as its inhabitants. It was this: "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." That verse contains the entire creed that I would use if I were now laying the platform of a Church for a new country."

—The Doctor is gaining golden commendations for his new-fledged liberality. We would like some evidence that it is practical in application on his part as it is winsome in theory. Would an Adventist, *for instance* be allowed to be "a believer in Christ?" We doubt.

McCOSH says:

> The age of doubt and inactivity is fast passing away. With a large body of young people, it is the *age of materialism*. Satisfied with the comforts, elegances, and luxuries of the age, they do not seek anything higher. Materialism says: 'Show me how a thinking mind differs from the material things about us!' We cannot penetrate the essence of being, but we are certain there is in man that which is not in the material universe. They ask, what proof is there of a soul? I reply, I am conscious of it; I am equally sure of material things. There is something in me that hopes, fears, rejoices, and sorrows; but that table has no such feelings, no such qualities. Men try to resolve every thing into materialism. Under the circumference of the brain is a grayish matter consisting of cells that are intimately connected with thinking; if these cells are deranged the mind does not work in a healthy manner; these cells are the ministers of the mind: but a cell is one thing, and the sorrow I have is an entirely different thing.

—All this is assumed to show that man *proper* is immaterial. A dog "hopes, fears, rejoices, sorrows." Who dare deny it? "A *table* has no such feelings, no such qualities." Hence dogs *proper* are immaterial; and if immaterial, then immortal. If not, why not?

THE eighth of Romans has been up lately in the 'uniform' series of Sunday-school lessons. We have watched our orthodox exchanges to see what they would make out of it. Nearly all try to weave the doctrine of natural immortality into their exegesis, and of course they all fall into the most absurd self-contradictions. One sets out with a list of definitions, that we may have "the exact meaning of words and phrases." Here are two: '*Death*—separation from God.' '*Life*—existence with God.' Bear this in mind, and follow the lesson to v. 10. 'The body is dead, destined to die.' Let us see. What definition did our glossary give of '*death?*' Ans. 'Separation from God.' A correct definition of a word will always make sense when supplied for the term itself. We read then—'The body is *separated from God*, because of sin!' 'Oh! but *death* applied to the body is one thing, and to the soul is quite another.' Indeed! So when we read, 'The body is dead because of sin,' we are to understand a cessation of its vital existence, and a return to its native elements: but when we read, 'To be carnally minded is death,' it means *live right along*, separated from God. Won't some of the theologians give us a *rule* by which the common people may be able to discern when death means *end* of life, and when it means endless life.

IT is said that the late Norman McLeod, while visiting his parishioners, found that many made the excuse for not attending church, that they had 'no clothes.' He instituted evening services for such persons, and stationed a sexton at the door to keep out all who were well dressed. So faithful was this sexton, that on one occasion he kept out Dr. McLeod's wife, a joke which the minister enjoyed as much as any one.

Zion's Herald says:

> Not so much of a joke for the minister's wife, after all, but quite a significant lesson! Instead of an evening service for the poor—an offensive form of caste—why should not Christian women always dress, in the house of God, in a style, so simple and chaste that the poor need not be shocked and kept away by the ungrateful contrast? We greatly need a reformation here; not a costume, not an eccentric garb, but a plain, quiet, unostentatious habit that will attract, and not repel, the humble poor from our common worship.

—We remember a wealthy sister, now deceased, whose example was a model for Christian women in this as in many other respects. She *never* wore 'fine clothes' to church. She dressed always with taste; never appeared inelegant nor 'slouchy,' but dressed always so simply and plainly as to never invite a comparison between her own clothing and that of her neighbors, unless, indeed, as an example of Christian neatness and simplicity. How many women dare follow her example, and 'appear before God' in the house of worship attired according to the apostolic direction? When will the church cease to be a field for the display of feathers, trimmings, and the 'latest fashions?'

S. M. MERRILL, who lately descended from the post of editor to that of Bishop in the Methodist church, has a way of writing things worth reading. Here is a thought from a late leader in the *Western* involving more, we think, than he would himself be willing to allow. Its logical result is Adventism as surely as effect is related to cause. But it is one thing to enunciate a principle, and quite another to adhere to it. But here is what Dr. Merrill says:

> There is much to be learned by studying the words of the Bible. As the apostles declared the gospel in words, and in words which the Holy Ghost suggested, or approved, it is fair to infer that the words employed by them should be taken in their most obvious sense, as determined by the scope and design of the writers.
>
> Sometimes when we come back from the habits which have grown up around us, to the simplicity of inspiration, and see how the churches and the ministry have wandered from the original sense of those words, and how the simplest terms of the Bible have grown into mysterious technicalities, producing almost endless discussion, we are astonished that so much of the essence of Christianity has been preserved, and that the truth is still ours, substantially as it was first delivered to the church. The fact that the Word is written, and that it was first written, in a tongue which soon after the writing ceased to be liable to the changes incident to living language, is the only solution of the problem, and indicates Providential care in providing the truth for us, and in securing the sacred records.

—This is essentially the idea maintained by Alex. Campbell in his *Christian System*, but ignored by him when treating of the human spirit, just as it was tacitly repudiated by Eld. Braden in his late discussion with us.

The Restitution of All Things.

BY HENRY CONSTABLE.

[Concluded.]

The only plausible objection which, as it seems to us, can be brought against our theory is this—viz., why, if God intends to put an end to evil hereafter in hell, he should not have put an end to it at its very commencement, when it first broke out among angels and men. We are not called upon to clear up all difficulties, but we believe that a good answer may be made to this. It is that God will in all probability for ever put an end to evil by the only means possible—viz., *its permitted existence for a time.* Among free agents capable of good and evil—*i.e.*, among all beings higher than the brutes, *moral evil cannot be prevented from breaking out by an iron law of necessity, but can only be effected by moral means.* It is, therefore, that we suppose that the evil-doer is not destroyed the moment he has chosen evil. God will rather meet evil in its hour of victory, fight it on its battle-field, fight it with its own weapons here, and with these conquer it until it shall rise up no more. Such a battle has been waged and is not yet concluded. Angels fell. They are not at once destroyed. They select a further scene of strife against God. They are permitted to do so. They select this earth, where a new creature, in some respects like themselves, had just been called into being. They triumph. God does not destroy the fallen with the tempting race. He will let the race continue, spread, exhibit itself in every variety of condition under the secret guidance of the higher angelic race. *Here is God's chosen field to exhibit evil to the higher creation in all its phases.*

It is therefore, we believe, that he has allowed the world to proceed *exactly as it has proceeded*, interfering just as he has interfered. All the good which evil can bring he has allowed it to exhibit in Sodom, and Tyre, and Nineveh, and Athens, and Rome. The darkness into which it plunges he has allowed it to exhibit in Egypt and Greece as well as in the remote parts of continents and in sea-encircled isles. The cruelties it leads to he has suffered to be seen in places where children were burned in honor of Moloch, and captives were enclosed in fire-girt images, and life was crushed out to please the grim god that rolled over his victims. The difficulty of rescuing from it he has shown in the fruitless preaching of Noah, the vain pleading of the Jewish prophets, the rejection of the Son of man, recommended by his inimitable life, his unequalled words, his Divine works. The value of restoration he has exhibited in the lives of men who have at the call from heaven left country, and property, and life, led on by a lure that made illicit pleasure a loathing to youth, and power a disregarded thing to manhood, and life a spurned gift to the delicate woman and the feeble old man. The loss evil involves he will suffer to be read through all the ages in that hell which will have deprived of precious, priceless life those to whom grace was never offered or offered in vain. Here on this field of earth, through the dispensations, in lands where Satan held undisputed sway, in times when the powers of light and darkness sternly contended, in the murderer, the adulterer, the liar, as well as the saint, the confessor, and the martyr,—God displays to the outer worlds of the unfallen of these and coming times *the results of evil*, that thus appealing to the free agent he may for ever put an end to evil.

And now we bring our little work to its close. Its argument has led us to the most glorious hope and expectation which a being loving God can possibly entertain—the termination of moral evil. As it is a part of our Father's revelation that evil had a beginning, so we rejoice to [illegible] in another part of that revelation that it will have an end. It is not from eternity. And it will not be to eternity. It is a thing of time, and is not an essential part of the constitution of God's world. The ages to come will roll on ignorant of evil as were those former ages before the Archangel fell. Evil will be blotted out. All God's attributes, his mercy, his holiness, his justice, his power, are pledged to extirpate it. Hell is not the eternal abode of evil, concentrated in intensity, deepening and darkening in hue throughout eternity. It is not the everlasting exhibition of a scene with whose moral horrors all the sensuality, and deviltry, and hate, and despair, that have been exhibited in earth's foulest dens, could not compare. The phrenzies of Bedlam, were earth one Bedlam; the despair of suicide were each one of earth's sons and daughters to resolve on rushing from a hated life; the hatred of the heart, were each heart to hate as Cain when he stood by Abel in the old field of murder, or the Dominican as he glared with demoniac hatred on the martyr he was attending to the flames;—all these could not exhibit even a feeble resemblance to that which hell would present if Augustine's views were true. Thank God it is not true. God does not contemplate *this* hell. He will indeed gather into it all things that offend—all the foul rakings of hate, of pride, and falsehood, and selfishness, and lust. But it is with the ominous purpose of Jehu when he said, "Gather all the prophets of Baal, and all his priests; let none be wanting; and the house of Baal was full from one end to another." Even so will hell enlarge her borders, and the evil of the universe will descend into it and fill its wide domain—to be extirpated and blotted out for ever.

Such is the hell of Scripture, the very counterpart to that hideous scene which Augustine has depicted. The very "thought of it is too horrible to think." We reject it as a black lie, a foul slander on the character of our God. How ever ancient this hoary lie, it is no part of "the faith once delivered to the saints." We renounce it as a fable, a monstrosity worthy of the Koran where it takes its fitting place, unworthy of the gospel where it finds no place. We leave it to the disciple of Mohammed, lying on his couch of sensuality, to look down with cruel delight upon a scene of unutterable and endless misery. This is not the consummation which the disciples of Christ, or the worshippers of the Father of Mercies, are called on to rejoice in. They could not look on it and rejoice, they could not regard pain as endless without feeling that unalloyed joy could never be their own. They will contemplate the coming destruction with satisfaction because in it they see evil and misery for ever banished from God's world, and God reigning supreme in the affections and loyalty of all that breathe.

From this standpoint we view the final scene of retribution. There is heaven and there is hell. There is heaven, and there is hell; there is eternal life, and there is eternal death. The redeemed enjoy the one, the lost are subjects of the other. The book of revelation describes the latter: "Death and Hades were cast into the lake of fire. This is the second death." (Rev. 20:14.) All that has been and continued to be evil, the fallen angels who now move in earth and air, the spirits who are kept in chains of darkness, the multitudes who have died without God and without hope, the multitudes whom the last day will find impenitent and unholy, have all been consigned to one common scene of punishment. According to their deserving is their chastening. The time for each one's suffering over, he is wrapped in the slumber of eternal death. Gradually life dies out in that fearful prison until unbroken silence reigns throughout it. They who would not find life have found death. *But the scene remains for ever.* As Sodom and Gomorrah have exhibited to every succeeding generation of men the Divine vengeance upon fullblown iniquity, so will the charred and burnt-out furnace of hell afford its eternal lesson to the intelligences of the future. As angels wing their way from world to world, as the redeemed touch with fresh delight their harps of gold, as new orders of life are called into being, so the nature and end of evil are always remembered in that scene where so many of the inhabitants of heaven and earth had bid an eternal farewell to that life of God which is so full of joy. That lesson of awe is read and pondered on by all. But it will be a lesson read without the shudder of anguish. The dead have drunk the waters of Lethe, "the silent stream," and forgotten long ago their misery. There is no eternal antagonism of good and evil, no eternal jarring of the notes of praise and wailing. Evil has died out, and with it sorrow; throughout God's world of life all is joy, and peace, and love.

The Papal Tiara.

In a recent speech on the Papal question, BISMARCK created a great sensation in the German Reichstag and throughout Germany, by exclaiming: "Do not be uneasy; we will not go to Canossa, either bodily or mentally." The allusion was received with cries of "Bravo!" and its significance was at once understood. Canossa is celebrated as the castle in Modena where, in the eleventh century, the German Emperor Henry IV. submitted, by order of his enemy Pope HILDEBRAND, then residing there, to the humiliating penance of kneeling at the gates, in the winter snow, for several days, till it pleased His Holiness to admit him. It was not at all necessary for BISMARCK to give assurance that the present German Emperor would not "go" to Canossa," or abase himself before the Pope; but the illustration furnished a very striking contrast between the past and the present relation of the temporal and spiritual powers of Europe. Instead of going to Canossa in the garb of an abject penitent, it looks as though the Bismarckian Emperor meant to go to the Vatican in the attitude of a dictator.

BISMARCK evidently intends to take a hand in the election of of a successor to Pius the Ninth. The event may take place any day, and it would seem by the recent advices from Rome about the angry state of the malignant sore on the Pope's leg as though it might occur before BISMARCK was fully prepared for it. The election will be one of extraordinary interest to the whole Catholic world, and of profound importance to at least three or four of the leading Governments of Europe. It is a curious thing to think of the great Protestant State of Continental Europe interfering in the election of the head of the Catholic church, but circumstances have placed Bismarck in a position where his influence can be exercised in a very effective way.

The Pope is on ill terms with all the Catholic Governments, excepting France, and even with France, since it deserted his cause, he has been grievously dissatisfied. He positively refuses all terms of reconciliation or compromise with Italy. His feelings toward it are implacable, and he constantly assails it with maledictions. He must be reinstated in his ancient authority at Rome, or he will carry on the war ceaselessly and transmit it to his successors. With Austria, he has a quarrel of ten year's standing, relating to questions of ecclesiastical jurisdiction and civil authority, such as education, marriage, and the rights of bishops and priests. With Spain, he has been on bad terms ever since the overthrow of his special favorite, the wicked and tyrannical Queen Isabella the Second. He is highly incensed at Bavaria, for the way its Government favored the Doellingerite schism. With the new Emperor of Germany he has had nothing but trouble. He was troubled a few months ago, over the school question, and since then he has had trouble about the Bishop of Ermland, trouble about Bishop Namzanoski, trouble about the Jesuits, and trouble about the obnoxious Ambassador sent to him by Bismarck. In short, Pius the Ninth has succeeded in getting up all sorts of difficulties with nearly all the Governments of Europe, Catholic and Protestant. It is worthy of note that, in these disputes, they have always held their ground against him, and carried out their measures in spite of his opposition.

It is of the utmost importance that the successor of this Pope should be a man desirous of ending this distracting struggle, and disposed to settle the questions at issue in some practicable way. It is of especial and supreme importance to the Italian Government which can not perfect its civil administration or moral unity while the Vatican is in possession of an enemy who exercises divine authority over the consciences of the people. It is of hardly less importance to Austria, which, in carrying out the processes of political reconstruction, is embarrassed at every step by its relations with the church and the Papal power. It is of no little importance to the German Empire and its various States, for the spiritual authority which the Pope exercises over one-third of the population of the Empire is constantly endangering the unity and freedom represented by the civil Government.

It is, therefore, in the interest of Germany, as well as of Italy, which is the ally and friend of Germany, that Bismarck desires the election of a satisfactory pope, in place of the present intractable occupant of the Chair of St. Peter. He is doubtless also desirous of utterly destroying French influence in the papal election, and of showing the world that the moral power of France at Rome is annihilated as completely as her military domination there and elsewhere.

We do not know much about the recent diplomatic movements of Bismarck, in preparation for a Papal election; but we know from his special organs, the German *Correspondent* and the North-German *Gazette*, as well as from the *Allegemeine Zeitung*, *Cross Gazette* and other papers, that he has taken up the matter with the determination that it shall be satisfactorily arranged. There is some evidence that he has come to an understanding with Italy in reference to it, and we have the assurance that he is carrying on negotiations about it with Austria. The Italian Crown Prince has recently been on a visit to Berlin, and it is announced that the Austrian Emperor will visit the capital in the coming September; and it is not improbable there is truth in the assertion that these visits have something to do with the settlement of this overshadowing question. A recent Berlin dispatch, which, however, came from an unreliable source, alleged that Bismarck had addressed a note to the four Governments possessed of the power to veto a Papal election, asking them to make arrangements and conditions for the Conclave of Cardinals in Rome immediately after the Pope's death; and it was said that three of these powers at once responded to this note and assented to its terms. In a recent article we referred to the veto power as a historical fact, and its scope has since then been discussed by the *Allegemeine Zeitung*.

"Though," says the journal, "by the electoral law decreed by Gregory XV, on the 26th of November, 1621, which still regulates the procedure at papal elections are they to be independent, they have as a matter of fact always been influenced by outsiders. After Gregory VII, the only relic of lay influence which was left was the veto exercised, through a Cardinal specially designated for that purpose, by Austria, France, Spain, and Naples, whenever there was a probability of the election having a result which would be displeasing to any of these powers. Although, however, the right of interference is no longer recognized, a prominent part has been played at all the elections of the last two hundred years by the Governments at Vienna and Paris, and by the Roman nobility—to say nothing of the election at Venice in the year 1800 of Pope Pius VII, under the influence of Austria, and in direct opposition to that of France."

The North German *Gazette*, in discussing the same subject, doubtless under official inspiration, says:

"The position of the Pope is of such extraordinary importance that the choice of a successor *cannot be weighed with too much deliberation.*

"The choice for Pope can not be a matter of indifference to any government with Catholic subjects. Such governments are compelled to examine conscientiously if they can approve the choice which has been made, before they can in reality give full power to the new Pontiff, who is called to exercise most extensive rights upon their territories; rights which, in *certain points of view, approach sovereignty itself.*

"A Pope whom the totality or even the majority of European sovereigns should consider themselves bound not to recognize would be as impossible as a bishop who should attempt to exercise his functions in any country without being recognized by the Government. . . .

"Before yielding such a position to any future Pope, before permitting him to exercise any such rights over their subjects, the governments will be forced to consider if the personal character of the new Pontiff offers such guarantees as they have a right to demand, in order to prevent his abuse of so great a power."

It is quite evident that Bismarck is attempting to co-operate with, and exercise his influence over, the Governments possessed of the veto power in a Papal election—Austria, Italy, (which assumes the rights of Naples,) Spain and France; and perhaps he may claim the power for the Emperor of Germany, under a strict construction of its original significance. There is, of course, no probability that France will co-operate with the other Governments; but if Italy and Austria act together, receive the passive support of Spain, (through the influence of King Amadeus and his Ministers,) and are backed up by the German Empire, the alliance will be sufficiently formidable to work effectively.

It would seem that the Pope has been preparing for a contingency of this kind. It is reported in Rome that he has signed a bill dictating the measures to be adopted at the election of his successor, in the event of any interference with the Conclave of Cardinals by the European Governments.

If this be correct, there will be a mortal struggle between the parties concerned. If a Pope be elected, obnoxious to Italy and her allies, and against their protest, his authority will doubtless be rejected, and his jurisdiction over the Church in their despotic territories interfered with. The offended Governments could thus create disastrous confusion in the Church and the papacy, and before it was over we might see a repetition of the historical incident of two rival Popes. In such an event the obnoxious Pope would certainly not be permitted to occupy the Vatican, or reside in Rome.

Bismarck, in attempting to dictate the election of a Pope, has undertaken the greatest labor of his revolutionary life. Success in it will be the most astounding of all his triumphs. He has heretofore ridden on the whirlwind and directed the storm, but he is now mounting a whirlwind different from any he has yet directed.—*Cincinnati Commercial.*

And the terms change not. They cover the entire state from the last gasp of dying breath to the joyful awaking of the resurrection morning. "*The dead in Christ.*" The words form a kind of epitaph in brief for the tomb of all the faithful, an epitaph which, if it does not answer every question of a curious mind concerning the departed, tells us the one thing that we long to know, that they are safe and shall live again. And so we may tell the story of the Christian's burial no longer in that brief hollow phrase which to the ancients seemed the tenderest allusion that could be made to the deceased, "*Non est,*" he is not; but in words like those of Bunyan's, so fragrant of heart's-ease and immortelle,—"The pilgrim they laid in *a chamber whose window opened toward the sun-rising;* the name of that chamber was PEACE, *where he slept till the break of day.*"—*A. J. Gordon.*

Bible vs. Himes.

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The Profit and Loss of War.

It takes some time to post the books and balance the accounts of any unusually large enterprise. Certainly one of the biggest undertakings of the century was the Franco-German war, and it need hardly be wondered at, if the balance of that huge business has, on the German side, only just been struck. It may be necessary to recall the fact that the total number of the army of the German Empire which was called into the field amounted, from first to last, to one million and a quarter. This included the regiments of the landwehr who were employed in garrisoning fortresses, and who were never required for active service at all. The official statements, now completed, of the number of men killed, wounded and missing give the total for North and South Germany, of about 4,200 officers and 85,700 men. It has been estimated that the entire money cost of the war to Germany was two hundred and seventy-five millions of dollars. It is obvious, however, that this amount actually expended. will not cover the entire loss in Germany involved in the operations of the war. We must assume that, for the entire eight months of the struggle, Germany lost the productive labor of at least 600,000 men. The value of this to the country cannot be estimated at less than one hundred dollars per head *i. e.* sixty million of dollars. Then, the loss of about ninety thousand men was equivalent, on the lowest computation, to a national loss of $1000 per head, or ninety millions of dollars. We thus bring the actual cost of the war to Germany up to the sum of four hundred and twenty-five millions of dollars.

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The war, then, may be considered by people who think it possible to measure everything by dollars and cents, as a good enough speculation for Germany. To those who look upon the loss incurred by one nation as involving a loss to the world at large, it may be less encouraging to reflec that the money paid out and the lives lost by Germany must be added to the same item on the French side of the account before we can estimate the money loss to civilization of this disastrous struggle. We keep out of view altogether the amount of the indemnity as representing money which has merely changed hands. But taking what may be called the inevitable outlay on both sides, it is perfectly certain that in these fatal eight months, at least $1,200,000.000, or its equivalent, was absolutely and irretrievably wasted. This would have paid off half the national debt of the United States, might have accomplished no one can tell what good to the human race, and will have to be replaced in the capital fund of civilization by the accumulated surplus of labor all over the world. It is only by taking such broad views of the question that we come adequately to understand the profit and the loss of war.—*Scot. Am. Journal.*

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It is a beautiful and most Christian remark of Bengel upon the seventh verse of the first chapter of First Corinthians,—*waiting for the revelation of our Lord Jesus Christ*—"Leaving to others their Memento Mori (remember death), do thou earnestly cherish this joyous expectation of the Lord's coming." Scarcely does the New Testament warn us to watch against the day of death. Its almost invariable language with reference to the future is, wait for the Son of Man—be ready for his coming—hope for his appearing. That second advent is set before the Christian as the grand event whose importance and glory obscure every other. The New Testament is full of this precious and inspiring doctrine. The coming of Christ in person is constantly presented as the noblest and most stimulating motive to duty, the sweetest ground of encouragement and comfort. What are all other events compared to this—the actual appearing again in his humanity, now glorified, of the Head of the Church? The hope of this kept alive in the heart of the bride during her separation from her Lord, must be a powerful aid in resisting the temptations of the world, and maintaining a course of unfaltering and joyful loyalty. In writing to the Corinthian Christians the apostle, before censuring their sins and faults, presents this grand event as if to prepare them duly to consider and profit by what should follow.

But says one, after all our waiting and hoping, Christ may not come in our life time. Well if you die thus expecting and longing for his personal presence, will you be disappointed by your departure? Will you not go to be with Christ? And what can be a better preparation for your departure? Having been wont for years to look for Christ, your going to him will be the going to a long-loved friend.

The great motive to a Christian life is this beholding of Christ. That sight by faith allures the soul onward and upward to the glorious object of its gaze. And so, at death the heart, instinctively turns to Christ. Dying will not bring to your view another object. It was Christ on earth; it will be Christ in heaven.

Let this then be the constant attitude of the church—that of expectant waiting for the Lord. Instead of brooding over the grave, as did Dr. Judson once when in a state of morbid depression, her eye should be directed heavenward, whence her gracious Head shall be revealed, that he may fulfill to her his promises of blessing and glory. Christ wishes his people to be happy, what can fill them with joy so well as to be looking for and hastening unto his appearing?

The Keystone.

Christianity as a great truth comprises within it a number of minor and related truths, each one of which depends upon the fact of the resurrection of Christ. The doctrine of his divinity and of the genuineness of his mission rests upon it. For if he did not rise he was either mistaken or an impostor. And "if he be not risen; then the dead rise not." In like manner the whole fabric and superstructure of all the Christian doctrines rests upon the fundamental fact of Christ's resurrection. It is in truth the great keystone which holds up the mighty arch of Christianity. *Knock this out*, and the whole arch drops at once. Prove that Christ is not risen and we are left without hope and without a Savior in the world.

If Christ is not "the first-be-gotten from the dead," then he was not the "only be-gotten of the Father." If he left not the bosom of the sepulcher, then he never "left the bosom of the Father." *If he is not risen*, then he is not at the right hand of God. We've no intercessor there. No atonement has been made. We are yet in our sins, and those who have fallen asleep in Christ were deceived and are lost. And if he has not "gone hence," where is the promised Comforter! Where the glorious resurrection, the immortality brought to light in the gospel, and where the sheet-anchor of hope? If Christ has not risen, the New Testament is a fable, the Christian Church a band of deluded fanatics, and our missionaries are madmen, and the world is yet in darkness, or at best only in the twilight of the Old Dispensation." But we are persuaded better things, though we thus speak. "*He is risen*," and in that fact we find a glorious confirmation of all Christ did and spake. Let the skeptic deride his other miracles, if he will. Let him say as the water blushes into wine, "Trickery, legerdemain." As the life-restorer brings back to life the pale son of the weeping widow, let the unbelieving scoffer say, "He was not dead." Let him hear the Savior call Lazarus out of his grave, and if he will not believe, let him say, "Lazarus was in a swoon, or that his was a mock funeral, and he plotted a plan with the Son of God to hoax the unsuspecting crowd." But what will he do with that miracle of miracles—the self-resurrection of Christ? In all the semblance and reality of death, his body lay in the tomb—eyes closed, lips sealed, limbs stretched out in motionless inactivity. Suddenly a shining one, commissioned from above, comes down "swift as the lightning's glimpse" and rolls away the stone. The earth quakes, and the sleeper rises as if from a night's repose, "*bursting* the bands of death." And as he comes forth my faith meets him at the mouth of the sepulcher, clasps him in its arms and exclaims; "My Lord and my God! The resurrection and the life!" Even skepticism itself, like the Centurion at the cross, smiting on its breast, is compelled to exclaim, "Surely this was the Son of God!—*L. D. in Chris. Era.*

The Tendency to Shirk.

The fashion of trying to do everything by means of "movements" so general just now, does more harm than good. It has, in the case of multitudes of men and women, wholly displaced and abolished direct personal effort for the advancement of public morals and education, and for the spread of religion itself. Thousands of people in this country, who have power and opportunity for most blessed and fruitful work in quiet ways, are living in utter idleness, so far as any effort for the moral welfare of others is concerned, because they are waiting for some great "movement" to abolish the evils of the world and bring in "the good time coming." They will not teach a boy to read or a girl to sew. They have not even a good word for those who undertake such work. They believe vastly in culture, and morals, and religion; but these are all to be promoted and advanced by means of great movements by which everything is to be done without anybody really doing anything. This is the very essence of the popular idea of "movement." It is to dispense with all personal effort, all downright work; with everything, in short, that is toilsome and unpleasant. The world is to be reformed by machinery. Not only is the kingdom of God to come with observation; but the banners and bands of music, the speeches and the show, are to be the chief means used for bringing in the new order of things, as they are also to constitute a large part of the new order itself. The movement people abhor, above all things else, quiet work, work that is not seen of men, and, specially, the putting of their own hands to the business. Just as much of any good work as can be done by speech-making, by bill-sticking, by appointing presidents and vice-presidents and secretaries and executive committees, will be done readily every where now. Many things sadly needed, which require individual effort and devotion to accomplish them, must wait till this dress-parade, brass-band religion has run its course and got itself out of the way.—*Liberal Christian.*

Advertisements.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 9, Range 3, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $800, or more.

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N. B.—The Advent Times and *Banner*, one year for $2.50 if pre-paid. Address Wm. L. Himes, 36 W. Lake St., Chicago.

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The Keystone.

Christianity as a great truth comprises within it a number of minor and related truths, each one of which depends upon the fact of the resurrection of Christ. The doctrine of his divinity and of the genuineness of his mission rests upon it. For if he did not rise he was either mistaken or an impostor. And "if he be not risen; then the dead rise not." In like manner the whole fabric and superstructure of all the Christian doctrines rests upon the fundamental fact of Christ's resurrection. It is in truth the great keystone which holds up the mighty arch of Christianity. *Knock this out,* and the whole arch drops at once. Prove that Christ is not risen and we are left without hope and without a Savior in the world.

If Christ is not "the first-be-gotten from the dead," then he was not the "only be-gotton of the Father." If he left not the bosom of the sepulcher, then he never "left the bosom of the Father." If he is not risen, then he is not at the right hand of God. We've no intercessor there. No atonement has been made. We are yet in our sins, and those who have fallen asleep in Christ were deceived and are lost. And if he has not "gone hence," where is the promised Comforter! Where the glorious resurrection, the immortality brought to light in the gospel, and where the sheet-anchor of hope? If Christ has not risen, the New Testament is a fable, the Christian Church a band of deluded fanatics, and our missionaries are madmen, and the world is yet in darkness, or at best only in the twilight of the Old Dispensation." But we are persuaded better things, though we thus speak. "*He is risen,*" and in that fact we find a glorious confirmation of all Christ did and spake. Let the skeptic deride his other miracles, if he will. Let him say as the water blushes into wine, "Trickery, legerdemain." As the life-restorer brings back to life the pale son of the weeping widow, let the unbelieving scoffer say, "He was not dead." Let him hear the Savior call Lazarus out of his grave, and if he will not believe, let him say, "Lazarus was in a swoon, or that his was a mock funeral, and he plotted a plan with the Son of God to hoax the unsuspecting crowd." But what will he do with that miracle of miracles—the self-resurrection of Christ? In all the semblance and reality of death, his body lay in the tomb—eyes closed, lips sealed, limbs stretched out in motionless inactivity. Suddenly a shining one, commissioned from above, comes down "swift as the lightning's glimpse" and rolls away the stone. The earth quakes, and the sleeper rises as if from a night's repose, "*bursting* the bands of death." And as he comes forth my faith meets him at the mouth of the sepulcher, clasps him in its arms and exclaims; "My Lord and my God! The resurrection and the life!" Even skepticism itself, like the Centurion at the cross, smiting on its breast, is compelled to exclaim, "Surely this was the Son of God!—*L. D. in Chris. Era.*

The Tendency to Shirk.

The fashion of trying to do everything by means of "movements" so general just now, does more harm than good. It has, in the case of multitudes of men and women, wholly displaced and abolished direct personal effort for the advancement of public morals and education, and for the spread of religion itself. Thousands of people in this country, who have power and opportunity for most blessed and fruitful work in quiet ways, are living in utter idleness, so far as any effort for the moral welfare of others is concerned, because they are waiting for some great "movement" to abolish the evils of the world and bring in "the good time coming." They will not teach a boy to read or a girl to sew. They have not even a good word for those who undertake such work. They believe vastly in culture, and morals, and religion; but these are all to be promoted and advanced by means of great movements by which everything is to be done without anybody really doing anything. This is the very essence of the popular idea of "movement." It is to dispense with all personal effort, all downright work; with everything, in short, that is toilsome and unpleasant. The world is to be reformed by machinery. Not only is the kingdom of God to come with observation; but the banners and bands of music, the speeches and the show, are to be the chief means used for bringing in the new order of things, as they are also to constitute a large part of the new order itself. The movement people abhor, above all things else, quiet work, work that is not seen of men, and, specially, the putting of their own hands to the business. Just as much of any good work as can be done by speech-making, by bill-sticking, by appointing presidents and vice-presidents and secretaries and executive committees, will be done readily every where now. Many things sadly needed, which require individual effort and devotion to accomplish them, must wait till this dress-parade, brass-band religion has run its course and got itself out of the way.—*Liberal Christian.*

Advertisements.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 9, Range 3, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $600, or more.

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The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

Bible Banner.—A Monthly Illustrated Journal, edited by John Cook, Wm. Sheldon, and A. A. Phelps. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free.* $1 a year. Address: Bible Banner, 14 Murray St., New York city.

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N. B.—Single copy, 50c. a year. Ten copies, $4 Fifty copies, $25. tf

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Address: *W. L. HIMES,* 35 West Lake St., Chicago, Ill.; or J. S. LAWVER, Cobden, Union Co. Ill.

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Advertising alone does not produce success. The thing which is advertised must have *intrinsic merit,* or else large advertising will eventually do it more harm than good. If you have anything which you know to be good, *advertise it thoroughly,* and you will be sure to succeed; if it is poor, don't praise it, for people will soon discover you are lying.

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Advent Christian Times.

CHICAGO, TUESDAY, July [illegible], 1873.

JOSHUA V. HIMES,........EDITOR-IN-CHIEF.

☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the Divinity of Christ, as "the Son of God;" the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

As the Editor allows a reasonable latitude of discussion, he will not become responsible for the sentiments of correspondents in any case.

All communications must be accompanied by the writer's names, not necessarily for publication, but as a pledge of good faith.

AN OPPOSITION PAPER.

There seems to be good reason to believe that there is a scheme projected to establish in the West a new weekly journal in opposition to THE TIMES. There have been rumors of such an enterprise before; and since some of the late campmeetings they are thickening. A brother in Iowa, sending a new subscriber, inquires if it be true that THE TIMES is running down, and that it is soon to give way to another journal in other hands. Now while upon the last clause of this inquiry we have no very definite information, and are therefore not prepared to speak, it is quite different in regard to our own affairs; concerning them we are well informed. With those who set this rumor afloat the wish was no doubt father to the thought that THE TIMES is "running down." Those who have contributed, whether by action or inaction to such a result, can without question truly say that our Western paper is not in as flourishing condition as it might have been. The minds of some of its friends have been alienated. Mistrust has been sown where confidence had prevailed, and where, by the blessing of God it will again prevail. But for all this it is not true that THE TIMES is "running down." On the contrary, it is steadily gaining ground both as to influence and circulation. True, some have successfully urged not a few of our subscribers to drop THE TIMES and take another journal in its stead. But while this has been done, others have been at work adding to the list, so that all losses have been more than made up, and our list of regular subscribers was never larger than at the present moment.

Our list of trial subscribers fluctuates. Sometimes it has held as many as 400 names, then again there would be less than 100. But out of these there have been continual permanent accessions to our regular list, of those who after receiving our visits for three months have become desirous of a still better acquaintance.

In this connection a few words as to the real condition of our affairs will not fail to interest our friends. We are now passing through the period of the year during which our income is least, while the demands upon our resources are scarcely less than at any other season of the year. It is seldom that our income during either of the summer months is equal to our expenses. On the contrary, from October to March our receipts are in excess of our expenditures; and from this surplus something is set apart, at the time, to meet the mid-year deficit. The extraordinary expenses of our removal more than absorbed our surplus, designed to meet our summer bills. Hence we have been to some extent cramped for ready means. But help has been extended, both from expected and unexpected quarters, and our credit has not been impaired, nor have we failed to keep any of our financial engagements. A fast is not a mortal sickness, to either man or newspapers. As the harvests are gathered and the time for renewal of subscriptions comes on, means will again flow in, as usual, to enable us to pay our debts, and current expenses. We look to our subscribers and friends to answer the question, whether "THE TIMES is running down and destined to die."

Our readers will bear us witness that we have never been jealo[illegible] new efforts in the publishing [illegible] have always had a kind word f[illegible] *Crisis*; we welcomed the *Chri*[illegible] and published its prospectus [illegible] months. Since the *Banner* was projected, although it led directly to the suspension of one of our own publications, we can truly say we have done what we could in its behalf. The field is wide, and there is room for all the workers, and we are in favor of letting every one work with their own tools and in their own way, if only Christ and his truth be preached.

But we do object to any laborer pulling one down, or pushing another aside to make room for himself. The field is big enough for all; in fact there are not laborers enough for the work. The press must take the preacher's place in a thousand fields. And if THE TIMES, and the *Crisis* and the *Banner* will not suffice, then, by all means, let us have another sheet, such as may be needed. On the other hand, if either of these papers are not properly managed, there is a time and place for righting what is wrong and correcting and reforming any grievances that may exist. Let such matters be canvassed there, and then let the majority rule. If needed reforms are not effected at once, time will bring the desired result.

By all means, then, let us have new papers as fast as they can be supported, and all possible improvements in those already established, as fast as they can be introduced. THE TIMES, with the aid of many friends, has made itself a field, and has made itself a necessity in thousands of homes. Its position is secure in the affections of those families. They love the paper, and we love them. We toil for them, think for them, write for them, select, prune, polish, and often—most unpleasant of all—reject for them. We do not succeed in pleasing every body, and never expect to. But we believe we have succeeded in making THE TIMES very nearly such a paper as a majority of Adventists in the Interior have desired. If there are to be more Advent papers, let them not be "opposition" sheets, but let there be rather a generous rivalry as to which can do most for the truth, stand straightest and firmest for it, and best deserve the commendations of the great Master as well as his people.

CALIFORNIA.

All will be glad to learn that since his removal to the Southern part of the State, Br. R. W. Wilson's health is improving. We had heard that he was so poorly that he must die, but rejoice that he is to live and do more work for the Master.

Br. and Sr. Fassett have been visiting Santa Clara and vicinity, further south than they have been before. They found the climate so genial and favorable that they have determined to remain in the State some months longer at least. At San Francisco the sea-winds seemed to affect them unfavorably; and the fine-driving sand kept their eyes in a continual inflammation. We need Br. and Sr. F. in Minnesota, still we cannot help feeling that they are now in the right place. Any way they can hardly get away over the prayers and entreaties of those who cling to them in California.

Br. and Sr. Reed are indefatigable in their labors. Overwork, when one is in feeble health, does not tend to improve one's physical condition. But they seem, in spite of ill health, to get through a good deal of hard work.

There is no news as yet from our Oregon Missionary, we shall hear from him in good time, and good news too, no doubt.

Some *young* men are needed at the Pacific Coast. *Men* are wanted.

Those not afraid to grapple with highway and hedges work.

We have just received the following letter from Br. and Sr. Reed:

We have returned home again from a three month's tour, working in new fields. Had a hard battle all the way around in company with Brn Fassett and Wilson. Nearly all the ministers fought hard against us; but the Lord brought some out of their snare over on the side of truth, and were made happy in the love of God.

We are preaching the gospel of the kingdom of God, over this coast as fast as we can. We believe the King is soon coming and that the great work of saving souls is almost over.

As the professed church of God rejected the first advent, so will the Gentile church reject the second advent. As there were plenty of hypocrites and hirelings then, so will there be when Christ comes the second time; and they shall not escape. As it was in Lot's time, so shall it be in Christ's time, at his coming.

The ministers and people tell us, that they have nothing against us, but its the *doctrine*. The people of old had nothing against the Prophets, but the *doctrine*. *This* doctrine brings ministers and people straight out on God's great truth and the Bible. Then they see that some thing must be done. They must repent and put away their sins; and it will cost them a great sacrifice; and so they first draw back, and then commence to fight it down. We pity them, and are laboring to do all we can to get them ready to meet the Lord.

Sanctification.

[A friend has handed us the following communication which appears to be a letter written in apostolic times, as the heat of the first persecutions was subsiding. We publish it the more readily, that our own position upon the topic of sanctification is well understood. We have no faith in sanctification dogmas which are of human origin. *Bible* sanctification, with its accompaniments of growth in grace and knowledge we fully believe and endeavor to teach. But here is the document referred to. Our readers can take it for what ever they may consider it worth. ED.]

Didymus, to Aquila and Priscilla, beloved in the Lord, Greeting:

I cannot refrain from apprising you of the new reformation that has sprung up in India. I have just returned from one of the great national Feasts of Tabernacles held by certain of the Rabbies and Scribes for promoting sanctification. The places for the meetings are very wisely chosen. A beautiful grove near the sea-coast or some delightful lake is selected, and the grounds are fitted up regardless of expense. In some cases as much as twenty talents of gold have been expended for the purchase of the ground, and as much more in fitting up the grounds with cottages and other comforts and conveniences.

This is considered a vast improvement over the way that John Baptist managed; and I have sometimes thought that if the Savior had been a little more popular in some of his outward arrangements he might have succeeded in sanctifying more of the people. However I would not presume to criticise him: doubtless he had other objects in view than these present reformers.

Be that as it may, their grounds for these Feasts of Tabernacles are a perfectly delicious place for resort during the heats of summer. However all their exterior arangements are constructed with an eye single to the one object of the Feasts—the promotion of sanctification. And I must say, dear brother and sister, that if you would see a renewal of the orignal purity of Phariseeism—as it was long years agone, when Pharisee meant one separate—separate from sin, pure in heart and life, austere in manner and humble in spirit, you should attend one of these National Feasts of Tabernacles. The Rabbies and Scribes in charge are fully consecrated to God, and his Spirit is certainly with them. Although they do not see the truth in regard to Jesus of Nazareth, and still reject the truth of his resurrection, and have no faith in his promise that he will come again with every man's reward; although they still teach that the dead go to Paradise or Tartarus at death; and that the judgment is a long way off, and that the resurrection is not a very practical doctrine, and that man possesses *natural* immortality, thus scouting the claim of Jesus of Nazareth to be the *Life-giver*; I say though they hold all these and some other errors, yet they are a long ways ahead of us on this doctrine of sanctification. They take little interest in the prophecies of Daniel, or indeed in prophecy at all, except those fabulous interpretations about a season of temporal national glory for Israel; but they do so love to dwell upon all the passages that have the word 'sanctify' in them. Sanctification is the one and only object of the meeting. Every thing else is treated as a side issue. And it would do you good to see how harmonious everything is. Here are Pharisees of several schools, and Herodians and Essenes, and Nazarenes, and some of John Baptist's followers who refused to acknowledge Jesus as the Christ, and I even noticed a few Sadducees. But the most perfect union prevailed. I confess it jarred my nerves a little when I heard allusions to going into glory and receiving crowns and rewards at death; and I could see the Sadducees wince at a hint of resurrection glory; but these were only incidental allusions, and did not disturb the outward harmony in the least.

And things really look as though a great union of all the jarring sects was well begun. I think these lovers of sanctification will yet see the truth, and all be Christians. I know Jesus seemed to teach as though belief of the truth and repentance and faith must precede sanctification; but a glorious work is going on; and if we can have sanctification *first*, and belief of the truth *afterwards*, it will be just as well. It is the *results* we are after; the *means* are not of so much account. Any way, the end will justify the means.

Beloved brother and sister, I hope you will take hold of this doctrine of sanctification. I know you have always taught and still believe that believers must be sanctified soul, body, and spirit; but there seems to be a something in this movement in which these Pharisees are ahead of us, a long way. They are prepared to help us into a fitter condition to meet our returning Lord. Preach less doctrine and more sanctification. Don't mind that report about what the Rabbi said at the Tabernacle meeting by the way of the Sea, beyond Jordan.

In giving the invitation for seekers of perfect peace to come forward for a season of prayer, he said—"We want you Nazarenes, and Gnostics, and Sadducees, to leave your peculiar notions behind you, when you come to the altar for prayers." I expect they were a little stirred up at the pertinacity and effect, probably, with which some of our not very judicious brethren had been preaching our *doctrine*, and he was afraid some of them might make the truth prominent where *Sanctification only* should be the theme. Its a pity he said it; for the Scriptures assure us that the abundance of the heart dictates the words of the mouth; which makes it look as though they had not much *love* for us as Christians, except as we deny our faith. But let this pass. They are ahead of us in sanctification, and I am determined to have the blessed union with them in the future I have in the past in this sanctification movement. And I feel really sorry for these reforming Scribes and Pharisees.

Their more popular brethren deride them, and they are called fools, not exactly for Christ's sake, but for the sake of the doctrine of sanctification.

If by chance you meet with Paul, tell him in all his epistles to say less about Jesus and the resurrection, and the immortal kingdom, and the second coming of Jesus, and the renewal of the earth and prophecy in general, and especially be careful in speaking of the nature of man, and say more about sanctification. It is the doctrine for the times, and must prove a success in uniting the warring sects.

Greet the household of the sanctified.

DIDYMUS.

Dated at Jerusalem, in the sixth month and fifteenth day of the month.

A Talk with the "Mailing Machine."

Most readers of THE TIMES are aware that the directions and names upon their papers are affixed by a little instrument called a mailing machine. Its operation cannot very well be described without an illustration. Suffice it to say, that the names and postoffices are all printed upon narrow slips of paper, and these pasted in one long ribbon, containing toward 5,000 addresses. This ribbon runs from a roller upon a little endless band, which, in turn, runs through *paste* held in a little chamber of the machine. The machine hangs upon the operator's left arm, and the rubber band is turned by the thumb of the left hand. The paper ribbon does not follow the band around into the paste, but is led off under a knife operated by the right hand, which slices off the name and address, to which sufficient paste adheres, gathered from the pasted rubber band, to secure its adhesion to the paper or wrapper. It is the most rapid system of mailing papers now in use, and is quite as accurate as any. Last week we received our first papers from the press at about half past ten a. m., and by four o'clock p. m., they were all folded, wrapped and directed, and ready for "mailing." We only wish every reader of THE TIMES could visit our office on a mailing day—the busiest day of the week, with the hardest work. They would never again feel that we spared any effort to send their papers regularly and in time. When for any reason they are delayed, we feel as though it were a personal matter to ourselves as well as our readers.

It was mailing day, or rather the evening after. All hands but myself were abed, and asleep, I hope, when I thought I heard a voice saying—

"*I* can talk too, sometimes!"

I looked around to see who or what spoke—whether the Dry Press, or the Stabber, or the Cutting Machine, all useful servants, when the voice continued—

"It's *me*, the Mailing Machine."

I was not surprised at all: indeed I had rather been expecting something of the kind.

M. It seems some like old times, lately, don't it, when you used to 'run' me every mailing day?

W. Yes, indeed; but I can't really say I am glad to renew the acquaintance. My *arm* aches yet from the run of to-day.

M. Oh! yes, of course. But then, you don't bear *me* any ill will. I make it easier for you in some other directions. And I heard you say to-day you wished there were *twice* as many subscribers; so I guess you ain't so much afraid of the *aching* part after all.

W. Certainly not. I am not *afraid* of work, but it has been a good while since I have been in the habit of working with you, and the list is nearly twice as large as it was then, and I have not got fairly used to the work. I'd be willing to have *both* arms ache every night if the circulation and usefulness of the paper could only be doubled.

M. No doubt. I've watched you, and knew you didn't slight me, but had plenty of work in other directions. But I have been in good hands. You'll have to practice some to work me as Elijah used to do. No offense, I hope.

W. Not a bit. It don't make me feel bad to know that others can do better than I can. I'll try and do the best I can, and if others can do better, why, so much the better.

M. All right then. I thought *you* wouldn't take offense; and I hope nobody else will, either: for I want to talk pretty plainly with a good many people, if you will let me. I saw your *Talks with the Press*, and I want to have some of my talk with you published, too.

W. Well, go on.

M. I shall ask you some things I know myself, to draw out answers for the benefit of others. What do you do when you get your letters every day?

W. Why, open them, of course.

M. Well, what then?

W. Why, look them over, see who and where they are from, and if there is any money in them, mark the amount on the letter.

M. But you can't *always* tell the *who* and *where?*

W. How do you know that?

M. Why, haven't I seen the notes to correspondents on the eighth page of THE TIMES, asking for names and Postoffice Addresses. Besides, I've seen you hunting over the list, and the P. O. Book. No small job to hunt up one name among so many, is it?

W. No, it is not. We *can't* do it. Sometimes when we know *about* where a name is, we look for it. Sometimes out of fifty letters in a mail, over twenty will be defective, either as regards P. O. Address or names. We find them if we can; and if we can't, put them in "the Reference File," until we hear again.

M. Apt to *hear*, are you not?

W. Yes, and get a scolding, too.

M. Well, but don't *you* make mistakes sometimes?

W. Oh! yes. I'm only human, and liable to err. But I solemnly believe, that if correspondents would take pains to do what we have asked a hundred times—write their P. O. Addresses *in full in every letter*, and write proper names very plainly, there would not be one mistake where there are a score now.

M. And I should think that so many carelessly written letters would perplex you so that you would be more apt to make mistakes in the others.

W. Exactly so. That is just the way it works. Correspondents will put an order for the paper, or papers, and books, and tracts all run together on the same sheet, with perhaps something for the paper, and a few kind words (God bless them for those!) beside. They think less of economizing my time than they do of their own time and paper. Now if each item was written on a separate slip of paper, or on only one side, so I could cut it into slips myself, how much easier it would make our work.

M. Why so?

W. Why you see I have a "pigeon hole" for each sort. There is one for appointments, and another for communications, and another for correspondence and extracts; and one for TIMES business and one for orders for books and tracts, etc. Now I can't put the same sheet into a half-dozen pigeon holes at the same time; so I either have to copy the items, or else it is delayed to travel the rounds, and perhaps be mislaid. But I *try* hard not to make mistakes, and so do those who help me. When we find we have made one we feel worse about it than anybody else can.

M. Can't you tell me something more about the process of the work?

W. Certainly. After the letters are assorted, the orders for books and tracts are copied into the Order Book. Then we take those that relate to THE TIMES, and spread out our *List* as we call it—a large square book, made of Manila paper, containing a *printed* list of the names and Addresses of our subscribers, and the date they are paid to.

M. The *List* then is a copy of that long 'ribbon' of names I paste on the papers every week?

W. Exactly. And they are all in a regular order, beginning with Maine, so that if a P. O. Address is fairly given, we know where to find it on the list.

M. Please explain the meaning of the little label I cut off on each paper.

W. The name *needs* no explanation. The *date* to which the paper is paid is the added portion. For instance.

John Smith 1 Jan 73.

Means that John Smith has paid for his copy of THE TIMES until January first, eighteen hundred and seventy-three. Any subscriber whose date is not now ahead of 1 Aug 72 is in arrears, and should at once send 50 cents or one dollar or more, and have the date on his label changed.

M. Just so. That's all plain enough; and they ought to understand the one and do the other thing. But how do you make the changes.

W. Let us suppose a case. I will take the List, and to-day's mail. Here is a letter from A. B. Plainly written—easily understood. Sends two dollars for his TIMES. Augusta, Maine. Here it is first name on the list. Present date, 1 Jan 72. I draw my pen through the figure '2' and in the margin at the end of the line I make a "3."

B. C. says, testily, "Stop my paper! Don't want it." We won't tell where he lives, for he is six months in arrears. Certainly he should have found out that he did'nt want the paper before he had run a dollar in debt for it. But no matter, I draw a line through his name, and place in the margin the proof reader's mark for "take out."

C. D.'s letter is pleasanter reading. A half dozen new subscribers. I write the names and dates in the margin, and draw a line from them to the place where they are to be entered in the type.

E. F.'s letter is a puzzler. It is dated—say Washington. That's all. No county, no State. I take up the Post Office book to see what State Washington is in. Find that there is a Post Office of that name in *every State*, in some States there are two or three of that name. So I turn to a sheet marked "To correspondents," and write

E. F. What is your P. O. Address? and put his letter in "the Reference File," and go on with the rest. After they are all entered, then the letters are folded, the writers' names written upon the back, and they are filed away in Alphabetical order for future reference;—unless indeed they contain something for the paper, when they go into the "Composing Room," to be set up, and find their way at last into the waste paper box.

M. But what about the list?

W. A day or two before mailing "Fred" takes the list into the Composing Room. The type from which it is printed lies on a long table "locked up," in "chases." He loosens the "quoins" so that he can move the type. He then goes through and makes the changes in the type that are marked on the List.

M. Well, he sometimes makes a mistake don't he?

W. Oh! yes. We are all *liable* to make mistakes. It takes a long time to get thoroughly acquainted with such a large mail list, and one has a multitude of things to remember. To one not posted the wonder would be that he did not make more instead of fewer mistakes. But the fact is, that after an intelligent person once gets used to the work, they make comparatively very few blunders. Sometimes a type gets into the wrong box, and so into the wrong place. And types are like folks in *that* respect—they make bad work when out of place. Sometimes a type or two drops *out* of its place, and that is just as bad. One may do as much harm by getting *out* of one's true place as by getting into the wrong place. The right types in the right place, and the right men in their places is just right. But we can't *always* have it so, and its no use to fret. [All I can say is, that if the wrong type gets in or the right one falls out, just drop a friendly note—*don't* scold us—and we will "fix" it at once.]

M. Well, its near midnight, and you are tired. You had better get to bed, and I will talk about some other matters at another time—Good night!

W. Good night. WILLIAM.

A Summer Trip.

I would like to say through the TIMES that I have just returned from quite an extended trip, which has afforded me the rare opportunity of visiting the friends in numerous localities and becoming better acquainted with the wants of our people, and the rapid spread of our views. I find doors open in every direction and multitudes anxious to hear. In all churches and neighborhoods I meet with some one or more seeking light upon the question. Their faith is being shaken in the old theological views of the nature of man, and the final destiny of the wicked. They are anxiously inquiring, "Watchman, what of the night?" and feeling oppressed by the general silence of the pulpit upon the prophetic scriptures.

My last sabbath out I spent at Prescott, Wis., where I preached twice to deeply attentive listeners, and administered the ordinance of baptism, in which two, who had been waiting the opportunity, came forward and thus publicly "put on Christ."

Through the kindness of a friend I enjoyed the privilege of attended the State camp-meeting at Jackson Mich. Here I formed and renewed acquaintance with a number of dear friends I had seen before; and also met with several I had much desired to see, having known them only by the good report of their faithful labors in the TIMES. It did me good to meet with them; to see so many good and true men, and among them so many young men, who have forsaken all to preach the Word, in this age when so many have "turned away their ears from the truth and been turned unto fables." The Lord is greatly blessing their labors.

I also attended our own State Campmeeting held at Utica. This makes the fourth of our annual Campmeetings in succession I have enjoyed. And I can but feel there has been a steady growth, year by year, and good accomplished. If all our people would but make the sacrifice, and gather from all parts of the State to their annual feast there would be no estimating the good results to themselves and the cause; and they should make a great effort to do this. Our meeting was characterized by a deep religious feeling, affecting all present. Believers were greatly blessed, a number of backsliders reclaimed, and sinners converted. Thirteen were baptised and others are to follow.

I was much interested in the case of Br. Chapman, a minister from the Baptist church, who came to our campmeeting directly from a body of Elders who sat in trial upon his case for heresy, and had disfellowshipped him for his belief in the Advent views. He is a man who promises to be a help to us in the cause of Bible truth, a valuable laborer in the great field.

Such cases as Brn. Chapman, Paton, Bowman and others, are increasing among us; and for the truth's sake and for their sakes, I am rejoiced at it. God will be with these dear brethren, and all those who are cast out for a belief of the truth. They will have a richer experience in divine things, and do a thousand fold more good than in their old relation. The blessed light that will shine from God's word upon their path will be worth incomparably more to them than all the honors and friendship of a wealthy and popular church which they are called to sacrifice for the truth's sake. They have not "been ashamed of Jesus and his word;" they have "forsaken all that they had, for the kingdom of God's sake:" and how full the promise, "a hundred fold in this present time, and in the world to come, life everlasting." My heart runs out toward these dear brethren, from a personal experience of the same trials. And I want to say to each of them, lean upon God's promise (Is. 66: 5), and he will never forsake you.

Among other things, I was greatly interested by a visit to our office in Chicago, and our printing establishment at Norwood Park. Nothing, in a business light, I deem could have been more important to our success than this removal of our headquarters. Important as this move has always appeared to me, I was not prepared to take in its full advantages until I came personally to stand upon the ground and look upon its workings. To my mind the change has been admirably managed, and it is giving us a vantage ground never enjoyed before. Every thing seems working prosperously. Better and truer men, more earnest workers, or more capable and trusty managers could not be at the helm. With the divine blessing and co-operation of the friends, success is certain. Let every one who loves our cause stand by our Western Association. It is our home interest, essential to the prosecution of the work in our own field. Pray for it; talk and act for it; get subscribers for the paper; buy its tracts and publications; and scatter them everywhere. Donate to it liberally—either your mite or abundance as God prospers you. Let no material aid be wanting to keep those iron sinews at work, and no means lacking to scatter their printed pages like the leaves of autumn, bearing God's message of light and mercy to all who will read and learn the blessed truths of love and warning for these last days.

Why can we not, and why should we not, put our own Establishment upon as good footing everyway as our "Seventh Day" friends have theirs. In this they have set an example worthy to follow. Let us emulate their self-sacrificing spirit in this direction. We are really indebted to the cause to do this. In closing, I must say a word for Norwood Park. I like it. I am delighted with it. It is beautifully located, dry, and healthful, and is being tastefully built up. It is just the place for our printing establishment, and just the place I would like to live in the rest of my days. L. C. COLLINS.

"GOOD TIDINGS."

We have been authorized by the publisher to reduce the price of this work.

We will send a copy in cloth by mail for 65c, postpaid.

When sent to any American Merchants' Union Express office, 60c postpaid: or four or more copies at the rate of 55c. each copy.

$5 a dozen by other Express Companies, charges paid by the purchaser.

We expect a supply in paper covers soon.

Ho For Camp!

[The following call, designed for our Iowa brethren, will answer for *all* the other States.] ED.

Dear Brethren and Sisters scattered throughout Iowa:

Have you read the notice of the Campmeeting and Conference to be held at Manchester the 6th of September next, continuing over two Sabbaths? This meeting is for the glory of God; the advancement of his cause; the edification and up-building of the church, and the salvation of perishing souls for whom Jesus died. Are you making preparations to attend? Come in the name of the God of Israel, and bring your unconverted children and neighbors with you. Come at the commencement of the meeting, if possible. Come prepared to *live* on the ground during the meeting. Come equipped with plain, substantial clothing and *thick* shoes, so you will not be afraid of the dew, sun, or rain. And remember that plain wholesome food is much better for the body and soul than rice cake and pastries.

Twenty yards of good heavy sheeting, or a number of sheets, if not convenient to get new cloth, will cover a tent large enough for a small family: Something that you have will answer for sides ends and partitions. A straw tick, pillows, sheets, comfortables, soap, towel, wash basin; utensils for cooking such food as you may bring without cooking; plates, knives, cups and such other articles as may seem to be wanted, and you are equipped bodily.

Now be filled with the Spirit and clothe yourselves with the whole armor of God and come up to this feast of tabernacles to work for King Jesus. So shall you reap an hundred fold now, and in the world to come eternal life.

We expect Brn. Thurber and Adrian from Wisconsin, and other ministers from abroad will be with us to administer the word of life and add to the interest of the meeting. But best of all, God, our Father, will be there, by his Spirit, to cheer and to bless.

The Committee will spare no pains to make you comfortable and happy. So we bid you come. Come from every quarter and from other States, to worship with us the living God.

MARTHA J. JAMES.

A NEW BOOK.

BY L. C. COLLINS.

A book you will want to read yourself.

A book you will want your neighbors to read.

A book that will silence opposers.

A book that will help those seeking light.

A book that will confirm those who have received the truth.

THE

FAITH OF ST. PAUL

NEITHER

SADDUCEEAN

NOR

PHARISAIC,

BUT

HEBREW.

The title indicates the scope of the work.

Paul not a Pharisee in Doctrine.

What did the Pharisees believe?

What did the Sadducees teach?

The pure theology—the ancient faith.

The Resurrection the hope of Israel from the earliest times.

The true doctrine of a future life set forth!

Patriarchs expected it.

Prophets looked for it.

Jesus Christ demonstrated it.

Apostles proclaimed it as the only hope—Jesus and the Resurrection.

Dead men are not alive.

Shall we follow fables, or the Scriptures?

What the Scriptures say about rewards, and when they are to be given.

Supposed objections to the true Hebrew faith examined.

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Send a new subscriber to THE TIMES for one year, with the money, and we will send you a copy of

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The work the book proposes is not only done, but *well done.*

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Communications.

Just a Thought.

PROP. 1. "Man is....a being that possesses a spirit."

ART. 1. "Man's spirit [is] a rational, intelligent, conscious, moral entity."

Therefore, either *man* is *not* a rational, intelligent, conscious, moral entity, or there are TWO rational, moral beings in every individual of the human race!

A. A.

Chicago.

Having recently paid a flying visit to the offices of the W. A. C. P. Association in Chicago and Norwood Park, I am happy to say that in my humble opinion the Board took the right step in the right direction, when they moved our publishing interests from Buchanan to Chicago. The Association was never in better trim for work and never had better prospects of success than now. God has done great things for the cause in the West, but still greater things are before us if we abide humble, faithful and true. May the gracious benediction of high heaven rest upon the Western Association and give it success beyond even our most sanguine desires in spreading far and wide the glorious truths of the gospel of Jesus Christ. C. C. MARSTON.

How Can it be Expressed?

The wicked are to utterly perish like natural brute beasts in their own corruption, to be as tow, to be as chaff, to be as tares that are gathered up and cast into the fire and burnt up, to be as stubble, to be as grass cast into an oven, to be as though they never had been, to be cut off! they shall not enter into life eternal, the soul that sinneth shall die, to be as the fat of lambs, shall consume away into smoke, and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither *root nor branch.*

Now I will admit for the argument's sake, that all of the above plain and expressive passages of Scripture mean a never-ending life in conscious misery and torment. On and on, through all eternity, without a cessation, the agony must be endured. Now let us suppose the Lord should really mean to burn up the wicked, really and utterly destroy them, in what language *could* he express the idea? Will some one give us the words and frame the sentences that *will* in any way convey the idea of annihilation? *Can* it be done? Will some powerful linguist please step forward and solve the problem?

C. S. BRANCH.

Bible Admonitions.

Remember now thy Creator in the days of thy youth. (Eccl. 12: 7.)

Love the Lord thy God with all thy heart. (Mat. 22: 37.)

Fulfill the royal law. (James 2: 8.)

Confess your faults one to another, and pray one for another. (James 5: 16.)

Pray that we may lead a quiet and peacable life, in all godliness and honesty. (1 Tim. 2: 2.)

Be not ashamed of the testimony of our Lord. (2 Tim. 1: 8.)

Fight the good fight of faith, lay hold on eternal life. (1 Tim. 6: 12.)

Earnestly contend for the faith, which was delivered unto the saints. (Jude 3.)

Add to your faith, self-control, patience, and love. (2 Pet. 1: 5,

Sanctify the Lord God in y[illegible] (1 Pet. 3: 15.)

Follow peace with all men, and holiness, without which no man shall see the Lord. (Heb. 12: 14.)

Be not conformed to this world. (Rom. 12: 2.)

Exhort one another, and so much the more as ye see the day approaching. (Heb. 10: 25.)

Keep [these] commandments without spot, unrebukeable, until the appearing of our Lord Jesus Christ. (1 Tim. 6: 14.) G. W. B.

Are They Reliable?

I mean Moses and the Prophets. Some who pretend to believe Christ's words say not. I say "pretend," because Christ says, "if ye believe not the writings of Moses, how shall ye believe my words." (John 5: 46, 47.) "For had ye believed Moses, ye would have believed me." Now if the words of Christ are to be authenticated by the writings of Moses, and *they* cannot be relied upon, how can we rely upon the words of Christ? "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Lk. 16: 31.) Christ says: "If I bear witness of myself, my witness is not true." It is folly for us to claim the New Testament as reliable, so long as we hold the Books of Moses and the prophets as unreliable. Peter having been with Christ on the Holy Mount and having heard the voice, "This is my beloved Son in whom I am well pleased" (2 Pet. 1: 18), could yet say that the word of prophecy was more sure, more to be relied on than even his own ears and eyes. For, he says, prophecy came not by the will of man, but "the Spirit of Christ was in them," by which they wrote "unto us." (1 Pet. 1: 11, 12.) Thence, Peter says, "Be mindful of the words which were spoken before by the holy prophets," and taught us that it was themost reliable testimony that he had to offer.

Now if the testimony upon which the New Testament is based is not reliable, it follows that the New Testament is not to be relied on. The New Testament is a stream from the Law and the Prophets, and a stream cannot rise higher than its fountain. Christ says "that all things must be fulfilled which were written in the law of Moses and the prophets and in the Psalms concerning me." Paul was persecuted for preaching, and he declared he had preached nothing but what "Moses and the prophets did say."

S. CRONCE.

Errors of Conscience.

That an error of conscience in some cases may mitigate and yet not wholly excuse the wrong conduct that it causes, is very plainly taught in the Bible. Jesus prayed for those who crucified him: "Father, forgive them, for they know not what they do." This implies that their conscience was misguided; they knew not what they did. But still they were guilty, for they needed forgiveness: "Father, *forgive* them." But their ignorance did in a measure mitigate their guilt; it was not so great as it would have been if they had known what they were doing. Hence Jesus pleads their ignorance as a reason why they should obtain forgiveness. Paul says of himself: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26: 9.) In carrying out this false idea, he persecuted, imprisoned, and gave his voice to murder the saints. But though he followed an honest conviction of mind, still he was guilty before God. He calls himself "a blasphemer, a persecutor, and injurious." "the chief of sinners," &c. His error, however, was a mitigation of his guilt; for he "obtained mercy, because he did it ignorantly, in unbelief." (1 Tim. 1: 13.)

The Jews were considered *murderers* because they had crucified Christ; but the apostle testifies "that through ignorance they did it," and therefore he [illegible] them to repent of their criminal conduct. This exhortation being grounded on a concession that they did it through ignorance, implies that their hope of forgiveness was better than it would have been if they had thus acted in opposition to knowledge.

The reason of the case is very plain. If we do a wrong act under the influence of an erroneous conviction of mind, we do not manifest that obstinacy and perverseness that we do when we perform such acts against the existing light in our minds. But to argue that this error or misconception should wholly excuse us, is unreasonable; because an error of judgment (in an important point of duty especially) indicates some fault or defect about us, such as prejudice, lust, negligence, or want of careful inquiry.

The guilt in being controlled by, or more properly, in *having* an erroneous conscience, is proportionable to the inexcusableness of the cause. If it is caused by mere obstinacy and perverseness, in rejecting the means of information, it does not abate our guilt in the least; for I can see no distinction between a willful rejection of the known means of information, and a refusal to perform duty aft[illegible] have obtained the information [illegible] incapacity to obtain, or to ap[illegible] means, will alone wholly excuse us.

They to whom Jesus has not spoken cannot be said to have the sin of unbelief. For external disadvantages, proportionable allowance in the divine estimation of guilt will probably be made. As there is much or little given to men, much or little will be required. No more will be required than has been given. The ignorance or error which proceeds from negligence, inattention, and the prejudice of custom is certainly sinful, for the causes of it are; but it is not so criminal as it would be if it were caused by direct obstinacy. The course of conduct therefore caused by the latter, is the most heinous in the sight of God. This seems to be in accordance with the teachings of Jesus. "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more." (Lk. 12: 47, 48.)

C. H. SWEET.

To the Brethren in Indiana.

The time, Aug. 9, is near when our Annual Conference is to meet; and we want to do more for the spread of the truth, during the coming conference year than we have done hitherto. We want a fund for the support of Evangelists, that some of our brethren may be kept in the field, proclaiming the glad tidings of life and salvation to our friends and neighbors. "Let your light shine," is the command of the Master, and we must heed it. The Macedonian cries, so constantly ringing in the ears of our ministers, call for prompt and *energetic* action on the part of the brotherhood. The means should be provided to answer all these calls for help; for it should be remembered that ministers cannot devote all their time to the proclamation of the gospel in new fields without help to support their families. Other denominations, notwithstanding their doctrinal errors, sustain missionaries; and shall we show less good than they? If we have the truth, let us imitate the example set by Abraham, *and show our faith by our works*, that it may be accounted to us for righteousness. We profess to believe that time is short; and while time remains let us WORK. We want no careless folding of arms now. The world are watching us; and if, while professing to believe the day of the Lord is near, we make no lively effort to warn them of impending judgment, they will say we are hypocrites. God forbid that we should bring reproach upon the Master's cause in this or any other way. Let us, then, do what we can, and *all* we can, to sound the alarm.

We want to raise at least $600 this year (and could use $1,000) for Evangelical purposes. If we expect to see the cause prosper we must take hold of mission work; and certainly we can raise $600 to support an Evangelist. Now let this be considered an appeal to every brother and sister in Indiana. Reader, I mean YOU. Will YOU give what you can?

Now let every church in Indiana meet and act in regard to this matter at once; as we want the pledge of each Church at Conference, that we may know what to do in regard to the employment of Evangelists. Start subscription lists at once. The following form will answer:

County of——, State of Indiana, August ——, 1872. We the undersigned hereby agree to contribute in advance quarterly payments, the sums placed opposite our respective names, for Evangelical support in the State of Indiana.

Let it be understood that only one fourth of the amount subscribed will be needed in advance—the remainder to be paid in quarterly instalments. Let the deacons take hold of this matter, and work with a will, and the amount can be raised. Brethren, contribute liberally.

Individuals in localities where they are isolated from churches can send their pledges by letter to Dr. N. Field, at Jeffersonville.

We want all our Churches represented Conference. Appoint your delegates, and send them with the proper credentials, that they may have a voice in our deliberations. Brethren, do not neglect this. I would also suggest that if you could pay the traveling expenses of your delegates to and from the Conference there would be nothing wrong in doing so.

M. E. GREEN.

"The God of Abraham."

Unfortunately for immaterialists, God and Moses *left out* the little word on which their argument turns! "I ....the God:" *am* is supplied by the translators. It might have been *was* or *will be*, just as well, for "this was not the intended sense," nor "even Moses so understood it." *God did not use the* "AM!" (Ex. 3: 6.)

Jesus did. He "showed that Abraham, Isaac and Jacob [the pastoral barbarians! Sodom was civilized!] were alive when he spoke to Moses." The opposer's reasoning seems to be this: God is their God. But he is not the God of the dead. Therefore the "pastoral barbarians" are not dead. I affirm on the authority of Scripture that Abraham and his son and grandson are dead. All will admit their bodies are dead—their bodies only. Then God is not the God of *the dead* bodies of said barbarians; therefore God will not raise their bodies. So the dead bodies never will be raised. The spirits of those barbarians are alive with God in happiness: they *need* no resurrection—are not capable of it. Therefore there will never be any resurrection of these barbarians. Therefore the Sadducees were right! and Abraham, Isaac and Jacob "are perished!"

If the Savior intended to prove the dead alive, his answer would not have confounded the Sadducees; for the *living* need no resurrection. The question of the Sadducees and Christ's answer both referred to the resurrection, not to the state in death. The spirits of either the woman, her husbands, or Abraham, are not once referred to.

The Pharisees taught that *man* did not die; the real man escaped, and took lodgings in some animal, or if very good or bad, went to happiness or misery at once, and at some time the body would be raised for the soul to inhabit eternally. The Sadducees denied the whole of this, and taught that man died totally and eternally.

"Now that the dead are raised" (present tense). "I am the God" (present tense). "All live unto him" (present tense). On the same principle that he says they are alive, they have *had* a resurrection. It is as positively said "the dead *are* raised," as that "they live unto him." Both expressions refer to the future. So does the "I am." All live in God's purpose to raise them from death. This he has promised, and is able to perform. Their life is only suspended; it is concealed, hid with Christ, who is the resurrection and the life.

If "all live unto him" proves the barbarian's spirits alive with God in happiness—it will also put the wicked there; for unless this statement refers exclusively to Abraham, Isaac and Jacob, it must include *all the dead:* and if all the dead live, they live unto God. But a chief feature of the popular theology is that the major part of the race are enduring endless, conscious torment, in a place called hell. There they lie, weeping, wailing, cursing, blaspheming, sinning more, and suffering increasingly, hopelessly, unceasingly, unendingly! Do you call this "living to God" "for all live unto him?" Abraham, Isaac, and Jacob, though poor barbarians, were rich in faith, heirs of the kingdom, and their state in death (even if they could be proven to have a conscious existence) cannot prove that those who are "alienated from the life of God" (Eph. 4: 18.) have the same life.

A. A.

God is Love.

The truthfulness of the above declaration of the inspired writer was never more fully impressed upon my mind than while listening to Br. Hicks' experience at our late camp-meeting. How strikingly manifest was God's love, in the life and example of that Christian mother who, often with tears and prayers, besought her wayward son to become a Christian; and how the influence of that pious mother's prayers followed him, often reproving him in his mad career, and how wonderfully, after years of sin and wickedness, of strivings against the Holy Spirit, was the heart of the prodigal son touched, and brought to a saving knowledge of the truth.

Thus it is that the carnal heart, which is ever at enmity with God, is brought into subjection to the divine will, by the purifying influence of God's love. Truly, *God is love!* Turn our eyes in whatsoever direction we may, *love* is written on all his created works. As we look out over this beautiful earth (for beautiful it is, notwithstanding sin and misery dwell therein), and contemplat its rich and varied scenery, its fertile hills and valleys, its numerous bodies of water, its vast forests, and towering mountains, to say nothing of those bright orbs that are shedding light and heat on all animated nature, and then, as the last great crowning work of a Creator's hand, the physical structure, of his created intelligences, we are led to exclaim, as did the Psalmist, "Great and marvelous are thy works, O Lord!"

Who can deny God's love and power, when we see the beauty and harmony, in all his work? How munificently the Giver, of all good has provided for the wants, as well as the happiness of his children. With the different organs of sense so wisely given us, we may enjoy all the blessings of life. How much pleasure is often derived as we look upon the beauties of nature and art; or perchance, as we read in the beaming countenances of our loved ones, those expressions of love and affection, which so often gladden our hearts. God has not only given us the delicious fruits and beautiful flowers, of varied colors and fragrance, but he has given us the keen sense of taste and smell, whereby we may enjoy them.

And so God's love is manifest in everything. In the air we breathe, in the cooling water, so bountifully given to allay the fevered thirst of man and beast, and in the glorious sun-light, without which our beautiful earth would be shrouded in gloom and darkness. Is it any wonder then, that the

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A. A.

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our late camp-meeting.
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life and example of that
other who, often with tears
besought her wayward
me a Christian; and how
of that pious mother's
owed him, often reproving
mad career, and how won-
er years of sin and wicked-
trivings against the Holy
the heart of the prodigal
d, and brought to a saving
of the truth.
that the carnal heart, which
nmity with God, is brought
ction to the divine will, by
ng influence of God's love.
is love! Turn our eyes in
r direction we may, *love* is
all his created works. As
ut over this beautiful earth
ful it is, notwithstanding sin
dwell therein), and contem-
rich and varied scenery,
hills and valleys, its numer-
of water, its vast forests, and
mountains, to say nothing of
t orbs that are shedding light
n all animated nature, and then,
t great crowning work of a
hand, the physical structure,
ated intelligences, we are led
n, as did the Psalmist, "Great
lous are thy works, O Lord!"
an deny God's love and pow-
we see the beauty and harmo-
his work? How munificent-
iver, of all good has provided
rants, as well as the happiness
ildren. With the different or-
sense so wisely given us, we
joy all the blessings of life.
ch pleasure is often derived as
upon the beauties of nature and
perchance, as we read in the
g countenances of our loved
ose expressions of love and af-
which so often gladden our
God has not only given us the
s fruits and beautiful flowers,
d colors and fragrance, but he
en us the keen sense of taste
mell, whereby we may enjoy
o God's love is manifest in
ing. In the air we breathe, in
ling water, so bountifully given
y the fevered thirst of man and
and in the glorious sun-light,
it which our beautiful earth
be shrouded in gloom and dark-
Is it any wonder then, that the

---

heart of the inspired Psalmist was filled with songs of praise as he contemplated the wisdom and goodness of God? or that he should exhort his servants to sing praises to his name? And shall we dear brethren and sisters, creatures of a heavenly Father's love and care, fail to lift up our voices in praise to God, not only for temporal blessings, but for the gift of his dear Son, whose love was so strikingly manifested for a lost and perishing world? Truly *God is love!* M. E. ORR.

"Lord, to whom shall we go? thou hast the words of eternal life." (John 6: 68.)

In this chapter we have the Lord Jesus Christ set forth as the bread of life, and his disciples are invited to eat and be satisfied. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." However despised by the prejudiced Pharisees, or neglected by the unbelieving Jews, Jesus Christ is the great Apostle of our profession. He spake, and he still speaks with divine authority in his word, "Hear ye him!"—Let us hear him; and not, like those false disciples, go back and walk no more with him. In reflecting on this painful event, let us remark,

1. That men are changeable beings, and not to be depended on, when left to their own strength. God created man upright and holy; and had he not fallen, he would have moved on, steady and regularly as the sun in the firmament. Now, alas! he is as fickle as the the bird which hops from spray to spray, and changes as the wind. One day Saul is charmed and pleased with the appearance and the abilities of David; another day he hurls with vengeance his javelin at his heart, and seeks to kill him! One day Amnon adores the lovely Thamar, and next abominates her with an unconquerable hatred! One day we find Ahithophel counselling King David, and walking with him to the house of God, and another day uniting with his enemies in a conspiracy to dethrone him! One day we see Judas at the feet of Jesus, receiving instructions; another, we see him taking thirty pieces of silver to betray him. These, and many more instances, might be produced, to show the changeableness of man, and that it is no wonder our confidence is so often disappointed.

2. Upon some slight disgust, or in the moment of some strong temptation, many professed disciples will withdraw, and "walk no more with him." Mere professors may show the appearance of a strong attachment; but bye and bye, in the hour of temptation, they often fall away, desert his cause, and associate with his people no more. "They went out from us, (says the beloved Apostle,) that it might appear that they were not of us."

3 The appeal of Jesus Christ on this occasion—"Will ye also go away?" is calculated to stir up a holy indignation at the crime of apostasy—as composed of the basest ingratitude, and the grossest folly. It is also calculated to awaken the real disciple of our Redeemer to self-examination and inquiry. "Shall we also go away?" Shall subjects forsake such a Prince? Shall soldiers desert such a Captain? Shall sinners go from such a Savior?—Lord, to whom shall we go? for thou hast the words of eternal life."

This leads us, lastly, to remark, that eternal life is alone in Christ, and alone to be given through him. It is emphatically "the gift of God through Jesus Christ our Lord." "He that hath the Son hath life, and he that hath not the Son hath not life." To whom then shall we go, if we leave the Lord Jesus Christ? For "there is salvation in none other.—*Sel. by M. M. Maxwell.*

Correspondence.

From Geo. D. Hunter.

I am trying to work for Jesus. We have organized a Sabbath-school here in Springville (Wis.), and have a good attendance. I believe that we are all trying to do our duty, and to live faithful. There are some twenty scholars, and we love to gather and talk of Jesus and his love. We are a happy little band, watching and waiting for that blessed hope, to be fulfilled beyond this vale of tears. I want to say something for Jesus, but my heart seems to be too full for utterance.

From F. H. Kenny.

We are rejoiced to hear Br. Adrian open to us the Scriptures. He is a workman that need not be ashamed. He attended our Q. M. in June; then went to Strawberry Point, preaching twice to good acceptance. He then came here (Manchester) and preached three times out of town; in town once. Those who heard are well pleased. A number of the Universalists spoke highly of his ability. On Tuesday eve. he started for home, summoned by sickness in his family. We hope he may soon return.

From James Ecker.

I regret to say that I have been sleeping in the cradle of carnal security, rocked by sensual pleasures and vain amusements, until, alas! much time has been lost, and I have accomplished nothing. Nothing, did I say? Would it were but nothing. I have been laying up ruin, on the foundation of unbelief, laid only by the traditional doctrine of endless torment, and the consequent apparent self-contradictions of the Bible. I was almost a Deist. I could not believe a God of love, justice, and mercy would consign souls to endless torment.

But, thank God, I now see in a far different light. I see that only the righteous have eternal life, through Christ, and the soul that sinneth shall surely die—not have eternal life in misery.

I thank you sincerely for the papers and tracts sent me. May they do others the good they have me.

From M. B. Hubbell.

Our grove meeting came off July 6 and 7. Br. Clark was present to break to us the word of life. He is a workman that needeth not to be ashamed, rightly dividing the word of truth. On Sunday forenoon he spoke on the hope, and proved positively that our only hope was in a resurrection from the dead, and the coming of the Lifegiver to give eternal life to the Christian, and to change the living saints, who will then put on immortality. We have not immortality now, but must seek for glory, honor and immortality. Eternal life will be the result. We can get this life only through Christ.

In the afternoon he spoke on prophecy to about 300 people. I think it took deep root. He held the congregation spell-bound for an hour and a half. He had great liberty, and proved positively that the next great event in prophecy is the coming of the Son of man. A great many have changed their minds, and no longer believe that Christ will not come for thousands of years. It has been made so plain to them that they had to admit that Christ is soon coming. After the sermon all that loved Jesus were invited to gather around the Lord's table, and hold communion in memory of his death and sufferings. Forty-four partook. Quite a number "of like precious faith" were present from a distance of twenty-five miles. It was good to be there.

From E. Rice, Burlington, Kas.

Dear Brethren and Sisters scattered abroad: How precious and cheering to lone pilgrims are your communications. Though we are living in a time when iniquity abounds and the love of many is waxing cold, yet the Lord has a remnant left that are praying, "Thy kingdom come!" What a blessed hope is ours! The hope of immortality when Jesus comes to make all things new. I do love that hymn in the *Minstrel*, that says:

"Oh! the happy time is coming,
When the trumpet's joyful sound
Shall waken all the sleeping saints,
To earth's remotest bound."

I have not heard an Advent sermon since last August. I do thank you, Br. Himes, for sending us THE TIMES, for it is all the true gospel teaching we have here. I am lending the paper to the neighbors. Some will read, and some will not. I am very thankful that I received the true light of the gospel when I did. It was under the preaching of Br. F. H. Kenny, in Mitchell Co. Iowa, over two years ago. Let us pray for each other; that our faith fail not.

It was good news to me to read of the Mission Tent for this State. I would be glad to help them if I could; but we are like a great many others in this State. Money is hard to get. But I will put my trust in the Lord, who is ever merciful to his children. Your sister, waiting for Jesus and immortality.

From O. W. Crosby.

We still live in the enjoyment of a reasonable portion of our heavenly Father's blessings. Though our persecutions are many and bitter, and our trials keen and sore, yet we love the truth and the work of God. I am happy to be able to say to you that truth is still prospering in Arkansas, and making many friends, even among the most respected an influential citizens. We now have an organization at Pleasant Plains, of twelve members, all zealous, warm-hearted Christians, who love their Master and his cause. We have regular preaching the first and third Sabbaths of each month. We intend to build a chapel this autumn, and be at home.

There is also an appointment to organize the brethren and sisters at Philadelphia into a church of Christ, on the second Sabbath in July. The truth is gaining ground there also, and we expect ere long to see a flourishing vine at that place.

From J. Palmer, Sparta, Wis.

As I am cheered by reading the letters from the brethren and sisters scattered through the land, I thought there might be some that would be pleased to hear from the little band in Sparta. We are still striving for the unity of the Spirit in the bond of peace, and the consummation of our hope at the appearing and kingdom of our Lord. We are still blest with the labors of Br. Thurber. He has been with us over one year. His labors have been blest of God to the advancement of truth, strengthening and confirming the saints, and removing much prejudice. He manifests the spirit of friendship and love to all with whom he meets.

I enjoyed the privilege (in company with Br. Thurber) of attending the Minnesota State Campmeeting. It was truly refreshing to meet and mingle with those of like precious faith, and form new acquaintances. The power of God was manifest. There are faithful laborers in Minnesota, and God is blessing them, and adding to their numbers. We are loth to part with loved ones after enjoying a feast together. It would be much more painful were it not for the glorious hope of soon meeting in the great general meeting and church of the first born, to part no more forever. Praise the Lord.

From J. H. May, Ark.

I received a copy of THE TIMES, and am very well pleased with its contents, and will become a subscriber for it if the terms I propose will suit you. At this time I am destitute of any means. I am very poor in this world's goods, but, I trust, rich in an inheritance in the kingdom to come. I also am a proclaimer of the glad tidings of the approaching kingdom, and have been since the truth of God enlightened my mind, about one year ago. And while God gives me health and strength I expect to do all I can to turn my neighbors from darkness to light. Now, brother, if you can send me the paper, I will try to send you the money before the year is out.

I have been a member of the "Campbell Reformation" for twelve years, until a year ago the gospel of the future kingdom was presented to me, and I examined it thoroughly; and since that time I continue in public and private to witness to all the personal advent of Jesus to set up his kingdom and reward the righteous with a crown of eternal life, and an utter destruction of the wicked, punishing them with death eternal. I have met with the most fierce, virulent and unrelenting opposition from all denominations here. But, thank God, the work still goes on, despite all the opposition. I have baptised in about six months some ten or twelve. Truly, the truth is mighty and will prevail. May God speed the time when sectarianism shall tumble, and fall like Dagon before the ark of God; when Messiah's kingdom shall come; when God's will shall be done on earth as it is now done by angels in heaven.

From J. C. Roberts.

I am a member of that little band at Volga, Ind. We are still strong in the faith, and although we cannot boast as large a membership as our neighbors, we feel that much stronger in faith. I am young in the church. I was converted last September under the ministry of Br. Field. To his sermon upon the *inheritors of the kingdom of heaven* I paid strict attention. I studied it over in my mind, and my conclusion was that unless I believed the teachings of the Holy Scriptures, and repented of my sins, I would be doomed to die the second death, and lose my inheritance. Was not that a thought to humble me, to bring me to a just sense of my duty, a duty which I owed to my Savior? I saw in an instant my life had been a blank, that I had wandered in the dark, and that I was weighed in the balance and was wanting. I offered my first prayer since childhood that night. My prayer was to become an inheritor of that kingdom. Next day I offered myself to the church, and was baptised.

Just before I commenced writing this I was reading the Bible. I opened at the first chapter of the book of Ruth. What beautiful language Ruth uses to her mother-in-law when she asked Ruth to return back to her own people. "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God!" How strong Ruth's tone and fidelity. She well deserved the reward she received. If we will only love and obey, and trust in Christ as Ruth did in her mother-in-law, our reward will be still greater: for Christ at his coming has promised us more. How glorious it will be for those that do his will, when he descends, saying, Come, inherit the kingdom prepared for you from the beginning!

There is one thing that can always be found—and that's fault.

It is possible to be doing something and yet be very idle.

He who procrastinates reform yields to Satan all he asks.

The purest joys of earth are like those Eastern birds whose beauty is in their wings.

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One of the most beneficent of the time-saving arts of this age is Phonography. The corresponding style of Graham's standard method can be learned in from four to six weeks by the adult: and thoroughly mastered by the school-child of six to eight years, in three months. The Synopsis price fifty cents, and the Hand-book, price $2.00, can be ordered from this office. Many of our preachers use the corresponding style for their various memoranda. By it a person can write from eighty to one hundred words per minute. Thos. Benton said in 1850 "Had I known Phonography forty years ago it would have saved me twenty years' of hard labor."

To Correspondents.

P. NOKES. We credit the $2 on G. W. L's TIMES. Is that right. Sent Minstrels again....G. DYSON. Were out of some you ordered. Trust you will be pleased with what we send....E. W. HUSON. All right. Send when you can.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

P Nokes
A Cutler
F DeVries
C Evans
S K Gilham
S C Miller
G Caldwell
M J Wellman
F A Childs
O H Hammond
W Lloyd
O R Fassett
G Dyson
P Vos
H Seller
C W Smith
M Pemberton
W C Taylor
A Foster
N W Spencer
A Sanford
M N Parker
H Bolles
E B Williams
C Fox
J E Proctor
B J Mott
T R Rice jr
D W Fuller
W Murphy
E A Marsh
D S Clark
H H James
S Baldwin
J Crawford
J M Judkins
M A Tibbets
G T Adams
E Temple
C C Marston
F M Berry
J Newbury
J C Emerson
F Brenner
E W Huson
W Daniels
P W Hough
J Wolverton
J Servis
A F Rathbun
S F Allison
L Strubel
C Pike
P C Marsh
P Heller
M M Norton
J Hatton
L S Conner
F King
D Patten
W Wright
J Scarce
S W Thurber
G Wright
H Phelps
R Spotswood
E S Bradway
D A Bradley
W C Lesert
A Leafaver
S A Pettis
M L Dickson
C H Swett
E E Piper
W R Auger
A S Fuller
L C Collins
W S Hemingway
M J Goodwin
A M Glidding
J S Patterson
V Hunt
W J Burnell
J L Stick
W J Ball
E H Burlington
J E Durham

Communications.

ACCEPTED. C. C. M., D. S. C., E. A. M., M. J. J., L. C. C., E. T., A. E. R.

Trust Fund.

Clinton, Ia. church, $6.

Book Notices, Etc.

IF the first number of *Zion's Herald*, under its new editor, is a fair sample of what is to follow, its readers have lost nothing in the removal of its former editor to a bishopric. Dr. Pierce has a difficult place, but is, evidently, destined to succeed.

Notices, Etc.

To Whom it May Concern.

This is to certify that WILLIAM L. HIMES is a member in good standing in the Advent Christian Church of Buchanan, and is hereby commended to the confidence of the churches as a Christian and a minister of the Gospel.

Alfred Richards, Elder. F. R. Harding, H. J. Howe, L. P. Fox, Robert Mead, Deacons.

JAY O. GLOVER, Clerk.

Buchanan, Mich. July 12, 1872.

Kansas Tent.

Dear Brethren and friends who have subscribed for the "Tent," our Subscription Fund is nearly raised. We wish to get the Tent at work now in a very short time; so let all who have subscribed be preparing themselves for prompt response. And those who purpose helping do so at *once*, so there need be no delay. The Lord is blessing and *will bless* those that trust and obey him.

Send all money by *mail* to Warder Dunbar, Baxter, Cherokee Co. Kan. Postal Orders, to H. J. Manson, Girard, Crawford Co. Kan.

Marriages.

COMBS—JENKINS. At Strawberry Point, Iowa, June 24, 1872, M. J. James, Mr. Samuel S. Combs, and Mrs. Sabrina Jenkins, all of the vicinity of Strawberry Point.

McCLURE—NORRIS. At the residence of James Maudlin, Middletown, Iowa, July 4, 1872, by Eld. A. F. Dugger, Mr. Geo. L. McClure and Miss Sirena Norris.

At the residence of the bride's father, in Warren, Ill. July 3, 1872, by Eld. Geo. W. Hard, Mr. William E. Hard, and Miss Mary A. Trimmer, both of Warren.

Obituary.

BOYNTON. Died at St. Johns, Mich., June 11, 1872, Ezra Boynton: aged 80 years, 9 months and 15 days.

Br. Boynton stood alone for some years; but through his faithfulness others were brought into the truth, and indirectly a church raised up here. He was greatly loved and esteemed by all who knew him. He leaves a widow and two sons to mourn, not as those who have no hope; for he fell asleep in full confidence of a glorious resurrection to immortality and incorruptibility when Jesus comes. J. M. SNOOK.

RIGGS. Died at Lockport, N. Y., June 6, 1872, Sr. Frances, wife of Br. Aaron Riggs, aged 51 years.

By this sudden and unexpected stroke, a devoted husband and three sons are caused to mourn, yet not without hope. The church here and neighborhood feel keenly the loss of her sympathizing acts of kindness, and many weary pilgrims will remember the cordial welcome they have received from her in words and acts, while they have been made recipients of her hospitalities. Though sick only three days, and suffering excruciatingly, she retained her consciousness to the last, and sent messages of love to the church and friends absent, with desires that they should prepare to meet her in the kingdom of God. The writer endeavored to speak words of comfort and hope to a large concourse of people, from 1 Thes. 4: 13. Some had never before heard the blessed doctrine of the resurrection as believed by the apostles.

L. M. STODDARD.

HOLKINS. Died in Warehousepoint, Ct., Col. Harvey Holkins: aged 75 years.

In the death of Br. Holkins, we have all lost a friend and brother—one that was a friend indeed. Br. Holkins always carried a liberal heart: was independent in thought, and ever ready to grant to others the same right. His has always been a home for the weary pilgrim. For many years his great delight has been the promulgating of what he so earnestly believes—the soon coming of Jesus and its kindred truths.

The family have sustained a loss this world can never make up to them; but while this is true, they feel the fullest assurance that a husband and father sleeps in Jesus, and they sorrow not as those without hope.

The funeral exercises of the Episcopal church were conducted by the Rev. Mr. Goodrich, assisted by Bishop Niles, of New Hampshire, who spoke words of great comfort to the friends while he discoursed on the resurrection. A. M. HIGGINS.

EDITORIAL GLEANINGS.

The church at Minneapolis, Minn. have just completed a new chapel, 28x40 feet, to be dedicated next Sunday. The church are well united. Br. S. W. Thurber is to be with them.——The church at Lancaster, Ind. has been helped by a visit from Dr. Field. One soul was added to the church.——A number at South Pendleton, Ohio, desire baptism, one of them a converted Romanist.——The church in and around Oneida, Ill. seem to be wide awake. They have bought a chapel, paid for it, God is blessing them by adding to their numbers. There could be no more faithful land. Br. L. F. Cole is with them.——Br. P. G. Bowman is making a visit to the Eastern States, and is cordially received and aided everywhere. He will attend the larger campmeetings.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.
2. Write *names of places* and *dates* VERY *plainly*.
3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

ILLINOIS.

Genoa, every Sabbath. E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MABEY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Coral, 3 p. m., August 11. Communion after service. E. H. BURINGTON.

I expect to hold a debate with D. W. Hull, of Hobart, Ind., at Rochelle, Ogle Co., commencing Tuesday, Sept. 17, 1872, to continue several days, with two sessions each day, on the following proposition:

Resolved, That modern Spiritualism is a Satanic delusion. C. C. MARSTON.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and ample provisions for all who desire to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a general rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the tented grove for the Lord and his glorious cause. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. B. Mabey, L. H. David, W. McCullock, F. Burr, D. S. Clark.

Milroy, July 28. C. W. SMITH.

The first Annual Campmeeting of the Southern Illinois Conference will commence Aug. 17, and continue over the second Sabbath.

Friends of the cause are requested to meet with us on that occasion. Eld. Wm. McCullock will bring the Mission Tent with him. Place of meeting will be given next week: probably between Mt. Joy and Anna churches.

J. S. Lawver, F. A. Childs, J. McCoy, Com.

Amboy, Lee Co. Preaching the second and fourth Sabbaths of each month, at 10½ a. m. and 7½ p. m., in the Lutheran chapel. Prayermeeting Wednesday eve. Also Sabbath afternoon when no preaching.

Traveling brethren will be welcomed at any of our meetings. C. C. MARSTON, Pastor.

The Advent Christian church of Elida, Winnebago Co., expect, the Lord willing, to hold a tent meeting at Elida, commencing *Friday* eve. Aug. 16, and continuing over Sabbath, the 25th.

Elida is eight miles S. W. of Rockford. Eld. Himes is expected to be present to preach the Word. Let all the friends in the region about come up to this meeting. Come with your hearts full of the Holy Spirit, to labor for God and his glorious cause.

For the church, C. C. MARSTON.

Hennepin, Putnam Co. Special meeting commencing Tuesday eve. July 30, to continue over the Sabbath, and through the following week, if the interest demands. The brethren and sisters scattered through the region about are earnestly requested to come to this meeting and lend a helping hand. C. C. MARSTON.

IOWA.

The third Campmeeting of the Iowa A. C. Conference will be held at Manchester, commencing Friday eve Sept. 6, and continuing over the second Sunday. All are cordially invited from north, south, east and west. Come all who love the Lord's appearing. Come with hearts burning with the love of God and our fellowmen.

The camp-ground is located one mile and a quarter N. W. of the business part of the town. There will be teams at the depot on the arrival of the morning and evening trains, the 7th, 9th, 10th and 11th, to convey all who come to the meeting.

Hay, straw, and tent-poles will be furnished free on the ground. Grain for teams, at cost. There will be a stand for the sale of necessary provisions.

Those who attend had better come prepared to take care of themselves. Bring food and bedding. Remember that a few yards of sheeting will make you a tent, and will be just as good for family use afterwards. Bring your tent and be ready to keep house at once. Let those who live near by, also arrange to stay on the ground during the meeting. Come early. Make a sacrifice if need be.

Brn. Isaac Adrian and S. W. Thurber are expected. Br. C. C. Marston has been invited.

The Annual Meeting of the Conference will be held in connection with the Campmeeting, commencing Thursday morning. Let each church be represented by delegates, early upon the ground. Read the Constitution, and be governed accordingly.

In behalf of the Committee. F. H. KENNY.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves.

Particulars hereafter.

Peter S. W. Deyo, C. C. Ramsey, Presidents.

F. Denton, J. Reffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. F. Burroughs, C. Griffith, Committee.

Clinton, July 28.

Cascade, eve. August 3 and over Sunday.

Manchester, August 11, as Br. Lewis may arrange.

Clear Lake, 7½ p. m. August 16. Will Brn. at Clear Lake provide a tent pole? ISAAC ADRIAN.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

The third annual session of the A. C. Conference of Iowa will be held in connection with the campmeeting at Manchester, in Sept. next; Conference to be called on Thursday, the 12th. Let all the brethren and sisters be sure to be present at the commencement. We are to do business for our blessed Master; and the King's business requires haste and promptness.

H. H. JAMES, Sec'y.

MICHIGAN.

The Michigan Southern District Campmeeting will be held in the town of California, Branch Co. Aug. 20-25. The first Q. M. for this conference year will be held in connection with campmeeting. Particulars soon. Meanwhile let all the brethren in this district make preparations to attend. This is a new interest, auxiliary to the State meeting. Let the churches prepare tents and dedicate them to God at this meeting, and let them be kept for future meetings, then all will be in readiness for the next yearly meetings.

J. R. PRESTON.

Laingsburg, as Brn. may direct. Wednesday July 24, and through the week.

E. H. DURAND.

The Southern Michigan camp-meeting will be held on James Paul's farm in the town of California, Branch co., Aug. 20-25. We hope to have Eld. J. V. Himes to preach the word; also that Br. W. C. Hicks will be on the ground with "Pioneer" Tent. Every effort will be put forth to make this meeting a success.

We hope to see brethren from all parts of the southern district on the ground with tents, ready for action at the commencement of the meeting.

The quarterly conference will convene at that time and place.

This will be a large meeting and one of unusual interest. Let all who love the appearing of Jesus prepare for a glorious waiting upon the Lord.

Those coming by R. R. from the North will stop at Fremont Station, where they will find a team waiting to convey them to the camp ground. Those coming on the M. C. R. R. will change cars at Jackson. Take the Ft. Wayne Road to Fremont. Those on the L. S. & M. S. R. R. will change cars at Jonesville for Fremont.

Come brethren, in the name of the Lord; and come with prayerful hearts that you may see and feel a glorious revival of the work of grace among us.

Hay and grain for teams will be provided on the ground at reasonable rates.

For the Brn. J. R. PRESTON.

Mt. Clemens, in the Court House, at 11 o'clock a. m. Aug. 11-25. D. W. FULLER.

The next Q. M. of the Northern District will be held at the Tyndall S. H. in Dayton, Newaygo Co., commencing *Friday*, Aug. 16, and holding over Sunday. We hope to see a general attendance. All that come will be provided for.

E. B. SCOTT, Sec'y.

WISCONSIN.

The Lord willing, I will be in LaCrosse Sunday, July 21, to hold meetings on that day and the week following, and over the 28th. I expect Sr. Rowell to assist, but we trust that the Lord will be the leader. Let all who can come and help in Jesus' name. FRANK BURR.

Cross Plains, 11 a. m. Sunday June 16. Sabbath School at 10 a. m.

Miffin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.

Wingville, 3 p. m. June 23.

Will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Ream, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

INDIANA.

The Indiana A. C. Conference will assemble Aug. 8, and continue over two Sundays, at Colfax, Clinton Co., on the Indianapolis and La Fayette R. R. at the crossing of the Logansport Crawfordsville and South Western R. R. All should come prepared to stay on the ground, and as far as possible provide themselves with a family Tent. Br. Andru's big tent, "Indiana Tabernacle" will be pitched on the ground for use in bad weather, and as a sleeping place for those not otherwise provided. All who come should have at least a straw tick and blankets for every two persons.

All who are seeking for the blessed hope and the coming of the King are invited. Come up friends of Jesus to this first Conference and reunion of the Lord's sheep since grievious wolves entered in and scattered the flock. And may the "Jehovah of armies" come with you, that God may be honored and sinners eternally saved in our Father's kingdom. Brethren every where cordially invited. G. H. CARR, Sec'y.

There will be a tent meeting at Kewanna, Fulton Co., commencing Friday July 19, and holding over two Sundays. Eld. D. Mathewson is expected to assist. E. C. ARNSON.

MINNESOTA.

Utica, in Cheatham's Grove, 10 a. m. and 1½ p. m. July 28. Will baptize.

Neoka, Page S. H. 3 p. m. July 28.

S. C. WELLCOME.

The new chapel at Winona, will be dedicated Sunday, July 28. Br. S. W. Thurber will be present, and other ministering brethren; and all the brethren in the region around are invited to meet with us on the occasion. W. C. TAYLOR.

NEW YORK.

The undersigned committee appointed at the recent Annual Conference in Springwater, have decided upon the ground near Fairport for the State Campmeeting. But on account of other meetings to be held there, were obliged to appoint it one week earlier than was decided by the Conference. It will therefore commence Aug. 10 and hold to the 19th. Let all bear this date in mind and so arrange business as to be able to take a respite at this time, and come out to the feast of tabernacles. We may well hope for the best general meeting ever held in that State. To this end let us have the united prayers of the church.

The grove is a beautiful one, 1 1-2 miles north from Fairport station. Fairport is on the N. Y. Central (Direct) R. R. ten miles east of Rochester. The brethren and citizens offer to run free teams for passengers and baggage the first two days (9th and 10th), and the last day of the meeting. At other times ten cents will be charged. Cooking stoves for general use will be on the ground.

A boarding tent will be on the ground, furnishing potatoes, meat, bread, &c., to those who board themselves, and plain table board at 35c. a day, for those who do not. Let all come well prepared with overcoats, overshoes, shawls, coverlets, straw ticks, &c., &c. The large tent will furnish sleeping quarters for a few strangers, and those unable to procure berths in family tents.

Let all desiring tents correspond immediately (enclosing stamp for an answer) with Br. D. T. Cooper, 73 Mt. Hope Ave., Rochester, N. Y., who will see that their tents are on the ground in season. WM. E. BROWN, SAM'L. H. WITHERSTON, PERRY M. GRINNELL, Committee.

The next quarterly session of the N. Y. A. C. Conference will be held, the Lord willing, in the State Tent on the Fairport Campground during the coming Campmeeting. The first meeting will be called to order at 9 a. m., Wednesday Aug. 14, when Br. Warren Vreeland will give the opening address. After which the meetings will be held at such hours as will least interrupt the general course of the campmeeting, or disturb its devotional interests. Plans are being perfected and will be submitted for districting the Conference. Let every church be represented. Take the collections and appoint the delegates early. MILTON R. MILES, Pres't.

WM. E. BROWN, Sec'y.

MASSACHUSETTS.

Springfield American Life and Advent Campmeeting. Providence permitting, the second annual Campmeeting of the American Life and Advent Union will be held in Springfield, in Carew's Grove, commencing Aug. 4, and to continue to Aug. 15. Ample accommodations will be provided for all that come, with board and lodging on the ground. Board 80c. per day. Fare on the Boston and Albany Railroad, Conn. R. R. and Hartford and N. H. R. R., will be reduced the same as last year, from July 26 to Aug. 27, inclusive.

We cordially invite all to come who love the Lord and his coming, and desire a preparation for translation when Jesus comes.

THOS. R. WEAVER, Sec'y.

Advertisements.

HOW TO GO WEST.

This is an inquiry which every one should have *truthfully* answered before he starts on his journey, and a little care taken in examination of Routes will in many cases save much trouble, time and money.

The "C., B. & Q. R. R.," running from Chicago through Galesburg to Burlington, has achieved a splendid reputation in the last two years as the leading Passenger Route to the West. At Burlington it connects with the great Burlington Route which runs direct through Southern Iowa to Nebraska and Kansas, with close connections to California and the Territories; and passengers starting from Chicago on their way westward, cannot do better than to take the C. B. & Q. and Burlington Route.

This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R. Burlington, Iowa.

FRUIT FARM
FOR SALE!

Consisting of *ONE HUNDRED and TEN ACRES*, fenced into twelve fields. Large and commodious farm house, with good cistern; barn and cistern, good out buildings, large three-story shop and tool-house—first story for making cider and vinegar, second story tool-room, third story box manufactory.

Seven Tenant Houses. Three Running Soft Water Springs. Eighty Acres in Fruit, and Mostly in Bearing.

Thirty-three Hundred Apple Trees; Thirty-six Hundred Peach Trees; Three Hundred Pear Trees. A lot of Cherries, Apricots, Nectarines, Mulberries, &c., &c.

Five Acres Strawberries; Three Acres Raspberries. Peach Nursery of 25,000 Stocks. Thirty Acres in Corn.

House is surrounded with a beautiful lot of Evergreens, with a large flower garden. Close to meeting house and school house. Climate delightful. Trees loaded with peaches and apples. Has two Railroads—the Illinois Central on the East side, and the Cairo and St. Louis Railroad on the West side.

20 ACRES of the Best of TIMBER.

Will sell for one hundred dollars per acre—part cash, part time; or exchange for other real estate in suitable localities. I will also sell or trade teams, wagons, stock and tools, if parties want them.

Refer to Eld. F. Burr, or Eld. J. V. Himes, of Chicago, or Eld. W. McCullock, New Rutland, Ill.

Address: W. L. HIMES, 25 West Lake St., Chicago, Ill.; or J. S. LAWVER, Cobden, Union Co. Ill.

The Bee-Keepers' Journal and National Agriculturist, on trial, three months, for ten cents, or 15 months and best Bee book, German or English, for $1. Splendid premiums for 1872. Movable Comb-Hives, Italian Bees, &c. for sale. Fifty per cent. and good inducements to agents.

Sample of Journal, "Hints to Bee-Keepers," (a 32 page pamphlet) Price List, &c., *sent free*, or for stamp. Write now, and don't forget it. Address H. A. KING & CO.,
14 Murray St., New York city.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. IX.—NO. 51. CHICAGO, JULY 30, 1872. WHOLE NO. 431.

Advent Christian Times.

'WITHOUT the license of the Pope' is the significant imprint upon the thousands of Bibles now selling at Rome.

THE Sea Cliff Grove Long Island 'Holiness' Camp Ground cost something over $200,000. The tabernacle will seat some 5,000 people.

IT is said that there are fewer Universalist ministers and members than formerly; but this is a grand mistake if the Restorationists in all the churches were counted.

SPAIN has suspended all payments hitherto made by the government to the Roman clergy. Rome's blindest lovers are giving sensible testimony that her power over them is gone.

GAVAZZI says reform of the church of Rome is impossible. A diseased member may be amputated; but when the whole body—every member—is diseased, the only cure is cessation of existence. Rome will go down soon, at the Lord's Advent.

THE heathen wife of an Englishman living near Brighton—he had married her in India—was inconsolable upon his recent death, and disappeared the evening after the funeral. It appeared on search, that she had built a funeral pyre, and after the fashion of her country, burned herself.

THE *Watchman and Reflector* says:

> Campmeetings, as now conducted, have conquered the problem of uniting religion and pleasure; it is now almost as fashionable to go to the meeting at Martha's Vineyard as it formerly was to laugh at it; have the people or the meeting changed?

THE famine in Persia has in some horrible cases led to cannibalism, punished by equally horrible penalties. Five persons were sentenced to starvation upon proof that they had killed and eaten children. Being shut up to meet their fate, three of these criminals ate the two that died first, before yielding to their sad fate.

IT has been truly remarked that the most illiberal papers in the country are the so-called "liberal" ones. "Professing to have the spirit of charity in *superabundance*, their utterances indicate a desire to stir up strife, a fondness for calumniating others, and a love of self and a dislike of those who differ from them, which require much ink to express."

THE Philadelphia *Ledger* calls attention to the remarkable meterological phenomena of the past winter and present summer. The heavy snows and rains; the intense and long-continued heated terms; frequency and severity of storms, extraordinary and destructive floods, and rains where they were never known before on the great Western Plains. Accompanying those violent phenomena there have been volcanic eruptions, earthquakes, and tornadoes in unusual number in various portions of the world, within reach of the press and the telegraph. The greatest scoffer must admit this much: that a better world than this is both conceivable and desirable; and if these things are among the signs of the near approach of a better era, we may rejoice in view of the approaching redemption.

A CONGREGATIONAL church in San Francisco refuses to receive eight converted Chinamen as members—or, rather a minority of thirty so refuse. Wonder if they expect to join in singing the great choral anthem of Rev. 7. They seem to have a little idea that Christ's mission is to *all* nations, to *every* kindred, tongue and people.

WE have all heard of the rings of Saturn; but henceforth he will wear but two. The missing ring is the inner one of the three hitherto observed, and the astronomer Struve has been watching for years its approach to the body of the planet, upon which it has now closed like a belt of semi-transparent vapor, its centrifugal force being entirely overcome.

THE *Independent* calls attention to an inspired utterance that cannot be set aside by any veneered 'unions,' to the effect that two cannot 'walk together except they be agreed.' A great deal of this union is like the peaceful lying down together of the lion and the lamb: there was no strife, *because the lamb was inside the lamb.* There is not a church on the footstool that would not assent to 'union,' provided they could be the lion.

NEVER had man a nobler motto than Pastor Fleidner: "If there is work to be done, and nobody else to do it, I must." This is simply fulfilling in good faith the Scriptural admonition to do with our might what our hands find to do. One need not possess wonderful talent to do this. *Every one* can do it! Ah! but will we all try? Is there not too much time wasted in envious longing for the vineyards of others, which were better spent in care and enjoyment of our own?

'CHRISTIAN' America sends Africa some 440,000 gallons of rum a year from Boston, besides what is shipped from other ports, 'Christian' Great Britain is not behind in the same work. The devil's best missionary finds ready entrance, and is self-sustaining. God's missionaries are few, stinted in their support, and have, besides, to wade these accursed rivers of rum and ruin, which rise in our most civilized and Christianized lands. And besides rum to Africa, these two great Protestant nations furnish *ready-made idols* to India. A firm in New York export the latter, running a sort of opposition to the Birmingham manufacturers, who until lately have supplied the idol market.

JUST now there is peace throughout the world—were the temple of Janus now standing its doors might be closed. But Brazil and the Argentine Republic are preparing for war, which may commence any day. And the giants of Europe are not maintaining their vast armaments as mere play things. The clash of resounding arms will soon again distress our ears, unless, haply, the bright return of the Prince of Peace should bury the contending elements of earth in one common perdition. Let us pray, 'Thy kingdom come!'

SEE what it is to have a bad name. Already we have insinuations that the *Herald's* correspondent has never seen Dr. Livingston at all; but has invented *Herald* fashion, 'the news,' that has so stirred the world. We confess the story about 'ivory door posts' abounding in quite civilised communities in Central Africa taxed our credulity. But we'll hope it's all true, and that the Doctor and the source of the Nile have both been found.

THE great objection the German politicians have to the vast emigration from the Empire to America is the conviction that the able-bodied men will be needed at home before long. It is stated by careful authorities that there is very little confidence in the continuance of peace. Instead of enabling Europe to decrease her armaments, the late war has enforced new improvements, new expenditures, and calls for more men and longer terms of service.

THE signs of the times disturb thoughtful people in a most persistent way. Now in the moral world, and then in the political or physical, things seem to be getting out of order in most unexpected and unheard of ways. As the London *Telegraph* recently remarked, the earth seems 'out of order,' and not only so, but with a complication of diseases that indicate the necessity of radical treatment. The Great Physician of humanity and nature will effect a final cure presently.

IN an obituary of a young lady lately deceased, we find the following:

> Pausing a moment she said, "O, will it not be nice to be an angel!" With a sweet smile she added, "I seem to be a good while going;" but just then she joined the heavenly host.

—This young woman was twenty-two years old, and had been a Sunday-school scholar from early youth, and yet was so consummately ignorant of the Bible as to suppose that *death* would transform her into an angel.

The nearest approach we have in the Scriptures to an intimation that human beings will ever become angelic, is in the passage which says that in the resurrection we shall be made equal to the angels in that we can die no more. What is this promise worth to one who becomes actually an angel by the process of death. Who, after being an angel for some thousands, or tens of years, or even days, would care for a change by the resurrection of a cast off body to a condition '*equal*' to the angels? Better remain an angel outright.

THE attempted repression of the 'Internationale' in France by unduly severe measures, has given rise to a more numerous and flourishing organization of the working classes, and 'the labor movement' was never more wide-spread or active than now. We have no faith in the assertion that the objects of this coalition are the subordination of capital to labor, the abolition of heirship, the destruction of the family and marriage relation, the extinction of patriotism, and, finally, the suppression of all religious systems. But it is no doubt revolutionary in its tendencies, and one of the disturbing elements of the last days.

EMIGRATION is depriving Germany of her material for soldiers so fast as to alarm the legislators and rulers. There can be no doubt that dislike of the compulsory military service is one of the great sources broadening the stream of emigration from all parts of that Empire to this country. The imperial authorities are seeking measures to prevent this loss of the bone and sinew as well as skilled labor of the country. America seems to be the world's last resort for a better country. A thousand pities so few seek an interest in the only really better land—the heavenly country, which lies just beyond the Advent and resurrection.

GAUTEMALA has closed all her convents and expelled the friars. Bismark has just degraded and punished a Romish Bishop who interfered with the army chaplains. This picture of a German Chancellor degrading and punishing a Roman Catholic Bishop is a very different one from that of German Emperor waiting three days in the court-yard of a castle, until a Pope deigned to grant him an audience. Things look very much as if the complete divorce of church and state were an event near at hand. Their long existing fellowship must soon be broken up.

THE New York *Tribune* condenses a report by Prof. Gratz, and Messrs. Levy, Potzin and Gottschalk, who have just returned from Palestine.

Their report is set down by the *Jewish Times* as "an additional argument against the folly of encouraging the emigration of the Jews to a country which has no other claim than that of a venerable monument of the past." There are now, it appears, about 16,000 Jews living in Palestine, and "their average state of culture is much below that of their fellow-religionists in Europe. They have no visible means of support, spend their time in idleness, praying, and Talmud reading, and foolish pining and sighing on the ruins of the temple, eking out a miserable existence by the charity of the Jews of Europe, America, and Australia." Curiously enough, the memorial of their visit by Prof. Gratz and his companions also suggests "the general elimination from all Jewish prayer-books of the portions referring to the hopes of Israel in the restitution of the Holy Land to the possession of Israel, and the rebuilding of the Temple of Divine Providence." The *Times* considers it "not only a folly but a crime to feed the sickly imagination of poor, ignorant people by the hallucination; as if one spot on earth had a greater value in the eyes of God, and prayers sent up to heaven from a certain locality find sooner a hearing from the Throne Divine."

PETER BAYNE, the great English Baptist, sees war and not peace in the immediate future. In reviewing the condition of Europe he remarks:

> Were Prince Bismarck to find it either desirable or inevitable to quarrel with Russia, the fatherland would at once be flooded with maudlin songs about the wrongs of the German brethren in Russia, and I have no doubt that a number of foolish people in England would believe that the pious William was once more impelled by Christian feelings to right the wrongs of oppressed Germans. Russia is engaged in increasing and remodelling her armies as if with a view to some fearful struggle in the future. And thus, as the nineteenth century draws towards its close, is the organization of human slaughter being perfected in our Christian Europe! How slight must appear the expenditure even in blood—treasure seems hardly worth mention—of your great war, in order to preserve your Union, and avoid a future of warring nationalities, like that which seems in store for the European kingdoms! I ought to have said that, if Prussia manifests any disposition to interfere between the Czar and his German subjects, an opportunity will thus be presented—possibly it has been already presented—for the application of skillful diplomatic intrigue on the part of France with a view to increasing Russian irritation and securing the Czar as an ally against Germany.

Prostitution of the Press.

The press being the only source through which the masses receive their information it is important that this source be pure and unpolluted. They who mould the public mind and control public opinion ought to be men of such an exalted sense of right as to be incapable of wittingly perverting or concealing the truth, much less of wilfully publishing falsehood. The people, anxious to become informed on the great question of national policy, eagerly devour and accept as true the contents of all our leading political journals. Every statement they contain, every item of news, whether true or false, must and will have an influence in moulding public sentiment. It is, therefore, a lamentable fact that as soon as a political campaign opens the public prints become in a great measure unreliable. In the bitterness of partisan strife they wholly ignore truth so far as regards politics. Professing to advocate principles of right, they become so blinded by prejudice or self-interest as to be unable to candidly and calmly consider the great question agitating the public mind. Possessing the confidence of millions, they betray that confidence by a slavish advocacy of the interests of their leaders. Apparantly their great mission is to wilfully and maliciously misrepresent the motives and actions of public functionaries, and to vilify and blacken the character of those candidates for positions of public trust and profit whose claims they do not see proper to advocate. The masses can not form an intelligent opinion concerning the integrity and fitness of aspirants for official honors because the press, the custodian of public opinion, is false to the trust reposed in it by a confiding populace. Misrepresentation in business may be common, but wilful misrepresentations in print are becoming fashionable.—*Interior.*

Poetry.

Elbow Him Out.

I.

What! fifty years old and in office still?—
Unshaken of nerve, unbroken of will;—
But though firm in truth, and ready in skill,
Does he hope, forever, that place to fill?
Full many a year in the lengthened past,
He had held the post and held it fast;
But the world begins to stand aghast,
And wonders that things so long should last.
True, he has stood as a shining throne,
Unblemished and pure, and stood alone;
And fraud and vice have stately grown,
While he, in scantiness, held his own.
But other men need a starting place—
A chance to win in the life-long race—
And the old should yield with pleasant grace,
That youth a bright career may trace.
If the old man clings to his honor long,
And yields to no hint or pressure strong,
Then charge him at once with something wrong,
And rail at his work, in a ready throng
Asperse his name throughout the town,
And look on his smiles with a rigid frown—
Elbow him out by crying him down—
And praise the young, but call him clown.
What matters it whether his children need
A father's toils their mouths to feed?
A change of place is part of the creed,
A joy to the man who shall succeed.
If poor in purse, and his little one sick,
He ought to have taken and taken quick,
For spoils should be seized while spoils are thick
And then in a higher bureau click.
Then hound him down, and his life defame,
And let your charge dishonor his name;
Elbow him out with a howl of blame,
And scornfully point the finger of shame.
Elbow him out. Elbow him out.

II.

He's fifty years old and our preacher still,
A giant in thought and ready in skill,
Well balanced in mind, of generous will,
And moulded of heaven the place to fill.
He has served us long and served us well,
As the lists of our honored records tell;
He has promptly answered the summoning bell,
For Christian praise or the funeral knell.
But he soon will be falling into years,
And awake distrust, or start our fears;
Perhaps we shall find our eyes in tears
At the world's disdain and the scoffer's jeers.
True, he has worked with old and young;
Has faithfully toiled while idlers sung;
To our church in every trial has clung;
And has been the praise of every tongue.
But we need to have a younger man,
One of equal depth or greater span,
One fluent of words, attractive in plan,
And able the world's desire to scan.
We shall need a man who can please the youth,
One able to sugar-coat the truth,
One about whom there is no forsooth—
Less rigor in speech and not uncouth.
We can get a preacher of youth and dash,
A preacher whom naught can e'er abash—
We can get the young—the Rev. Splash,
Who will fill our pews and bring us cash.
We need a change ere the old man fails,
And the world our pulpit's voice assails,
Ere the church grows dim and the devil rails,
Or any our trembling strait bewails.
We need a change to keep us from rout,
And gently, but surely must elbow him out,
If any our actions should venture to doubt,
Spurn them at once, and their reasoning scout.
We must elbow him out by shaking the head;
Cold-shoulder his calls and keep him in dread;
Reduce him in pay and give him instead
The elbowing out of poverty-fed.
Elbow him out. Elbow him out.

—*J. P. E. in Baptist Union.*

Southern Correspondence.

I went out a few Sabbaths ago to hear a sermon preached by a good Methodist brother, against the final destruction of the wicked. The appointment had been previously announced at different points, and the subject attracted a very large congregation. After a good, spirited introduction, the preacher said he would not take a text, but would give his reasons why he was opposed to the doctrine of the annihilation of the wicked after the day of Judgment. In the first place it was *immoral in its tendency.* One old man had said it gave him a "better chance" than eternal torment did. A drunken young man, wishing to run his horse on Sunday, being admonished for it, said it did not matter, there was "no hell." But the preacher admitted that one very intelligent man told him that for the last two years, (since he had heard the final destruction of the wicked preached,) he had searched the Scriptures more than he had done in all his life before, and he was fully satisfied they taught the doctrine, and now he lived in constant dread of being annihilated at last, which was more terrible to his mind than to live forever in eternal torment; and as much as he respected the *man* who opened his eyes on the subject, (I suppose he referred to myself,) he wished he had never seen him or heard of the doctrine. I thought this last case did not much strengthen the preacher's position, and ventured to ask him if sinners who believe in eternal torment do not commit the same sins as others. "O yes," said he, "but with this great difference that they do not *glory* in the doctrine while the others do."

Having spent nearly all his time and strength on the first point, he assigned as a second reason, that *the Bible was opposed to the doctrine.* Quoting Matt. 3; 12, he said if the burning up of the chaff meant the annihilation of the wicked, it proved too much; as the chaff represented the wicked, so the wheat represented the righteous. The wheat is carried to mill and ground into flour. The flour is baked into bread. The bread is eaten, and then what becomes of it? "So you see," said the preacher, "that won't do. The same reasoning applies to the last chapter of Malachi. If burning up the stubble root and branch represents the annihilation of the wicked, the calves of the stall represent the righteous; and all farmers know that stall-fed calves are slaughtered to be eaten, and then what becomes of them? The everlasting fire prepared for the devil and his angels, the everlasting punishment referred to in the 28th of Matthew, the smoke of their torment spoken of in the 14th of Revelations, all prove that the sinner must live forever, or else the righteous must also be annihilated.

In regard to the sleep of the soul, he said he should say nothing about *that*, as a belief in it had no immoral tendency. It did not matter much whether a man slept one day or a thousand years. He then pronounced a eulogy upon the Methodist Church, stating that none of her *bishops* or *preachers* believed in these doctrines; that all our fathers and mothers had gone to heaven through the Church, &c., then he gave us all (myself included) a pressing invitation to come back to Mother Church.

The last reason he gave us was worthy of note: "These doctrines came from the *North.*" That he thought was sufficient to put every man on his guard. He said he believed there were many good Methodists at the North, (of course he did not mean to exclude all others,) but that *Atheism, Deism, Mormonism, Free-Loveism,* and *Abolitionism,* all originated at the North, and therefore he exhorted the people to be very careful about what they heard and believed; especially as they were not men of books, and consequently were not capable of forming opinions and coming to right conclusions.

The most humiliating feature in this remarkable discourse was the almost entire neglect of God's holy Word. Though the sermon was fully an hour long, he passed over the texts alluded to above in the course of a few moments and never once urged it upon the people to search the Scriptures. O how are we to have the love of God shed abroad in our hearts by the Holy Ghost given unto us—how are we to be sanctified to the service of God through the truth—how are we to overcome world, the flesh, and the devil—how are we to stand fast in the liberty wherewith Christ hath made us free—how are we to have peace with God through our Lord Jesus Christ—how is the truth to make us free and enable us to rejoice continually in hope of the coming glory and kingdom of David's Royal Son to bring in everlasting righteousness and cleanse the universe once more from all evil, *unless we search the Scriptures!*

Another unfortunate feature in the brothers discourse was the dragging in of *side issues.* I could mention others who did the same thing when they had occasion to mention my name in the public prints in connection with this subject. But where is the pertinency of such epithets as "*New England Gospel,*" "*Boston Missionary,*" etc.? Now so far as I am concerned, "none of these things move me." Praised be the Lord Jesus, I think he enables me to love these brethren just as I did before, away above *Charleston* or *Boston, North* or *South;* but is it not strange that professed ministers of the peaceful Jesus should, on the holy Sabbath, discuss subjects calculated to feed and fan the worst passions of the heart? The people have worshiped the War-god long enough. They are tired of it. They want peace and rest.

The truth is, this is entirely a Bible question, and can only pe settled by an impartial appeal to that standard of all truth. If a man is a dual being; if a part of him goes to heaven, or eternal torment, when he dies; if at the resurrection the unoffending bodies come from their graves, are reunited to their souls, and then sent to heaven or to eternal life of unimaginable woe, with a dual government in a divided universe; if the devil is to take the headship of a large majority of the Adamic race; if with his own fallen host, and with all the fallen men, women, and children, spread over two hundred generations on this cursed earth, he is to set up a Government in direct hostility to the great Father of love, cursing God and the Lamb forever, cursing themselves and one another, vainly trying to destroy each other amid their infernal and eternal tortures, thus making the existence of evil an absolute necessity to the divine jurisprudence, and hence a good and not an evil; I say if these are taught in the word of God, *show them and we will embrace them.* On the other hand, if a man is a poor, frail, mortal being, of the earth earthy, and is rapidly tending to the dust, out of which he was made; if no such expressions as "immortal soul," "deathless spirit," "death that never dies," "soul and body parting," "soul and body re-uniting," "going to heaven or hell when we die," etc., are to be found in the Holy Bible, why should any man be required to believe them, or be branded as a heretic?

When a man is alive, everything that constitutes him a man is alive. When he dies, the opposite is the case; everything is dead, and no part of him can ever live again until the part that first gave him being shall speak him into existence. This will take place at the resurrection, when Christ the Lord shall come. Then will come the judgment of quick and dead. Then the everlasting death of all wicked beings will be inflicted, and everlasting life (with all its eternal concomitants) will begin with the righteous. The new heavens and new earth, with more than their Eden loveliness, shall be their home, with Jesus at their head, and God the Father once more will be all in all. This is an outline sketch of the two opposing systems. Which is right? Which is true? Not according to what the Pope says, or Bishops, or Priests, or Methodists, or Baptists, or Presbyterians, or Episcopalians, or any other sect, *but according to God's blessed Word.* Here let us bring these systems and weigh them. Here we are taught man's nature, and his final and eternal home. O let us all come here, like a band of brothers meek and lowly, in search of the clear light. Let us come praying, and believing, and loving, and seeking, and, glory be to Jesus, he will show us where the truth is. Amen.—*P. G. Bowman in Banner.*

Is the Eighth Chapter of Daniel a Prophecy of any Importance?

We should answer this question in the *negative* if the position of some of our brethren, both lay and ministerial, is correct; for the question is asked repeatedly, in substance: Why not waive this prophecy, seeing there is a difference of opinion about the termination of the 2300 days. I know there is a difference of opinion, and this very fact makes it necessary that light should be forthcoming. The position is taken by some that the 2300 days ended in A. D. 1843–4, making the great design of the prophecy to be merely to bring us to a special tarrying time, designated in Mat. 25. Therefore any ending of these days in the future is regarded by such persons as mere folly. The seventh-day Adventists that follow E. White's visions are among this number. Now according to my understanding such an application of this very important and significant prophecy is mere twaddle, and I am very sorry to see such trifling with the word of God. It is as evident as language can express it that those days extend throughout the entire period of the treading down of the sanctuary and the host. This conclusion is inevitable, from the very form of the question asked: "How long the vision, the daily [or continual transgression] and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?" The "little horn" that "waxed exceeding great," interpreted by the angel Gabriel to be a king (or kingdom) of fierce countenance—is the last power presented in the prophecy that should continue this work of treading down; and this power is to be broken without hand (or human agency), at the coming of Christ to judgment. Then, as this power is not yet broken, and the sanctuary and host are still trodden under foot, it is simply absurd to talk about the days ending in 1843–4. And no intelligent mind that regards the honor of God should continue to hold and teach such a view, unless they can present proof that the sanctuary and the host are no longer trodden under foot.

Then another class that have formerly believed that the 2300 and the 1335 days of Dan. 8 and 12 end together, but now because they cannot be made to do so legitimately, think we had better not say much about the 2300 days, as they reach some two years beyond the 1335. We would ask such persons if they think it would be safe for us or honorable to him who has said, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts," to follow such counsel as this?

Then again it is said that the position that ends the two periods at different points, commands but very little respect, even among brethren believing in definite time. Very well. We think the respect of our brethren valuable; but then we think the respect or honor coming from God *more* valuable. This is not the first time in the history of the world that truths have been uttered by those that have stood isolated and comparatively alone among men: even the great apostle to the Gentiles (Paul) did say, "At my first answer *no man* stood with me, but all men forsook me.... Notwithstanding, the Lord stood *with me* and *strengthened me.*" Again. "All they which are in Asia be turned away from me." Also those that heard the words that fell from the lips of Christ, said, "This is a hard saying, who can hear it?" And on one occasion "many of his disciples went back and walked *no more* with him." And Martin Luther said he would go to "Worms" and defend the truth "if there were as many devils there as there were tiles on the houses;" and when remonstrated with by Duke George, against what he conceived to be his line of duty, he said he would go forward in it, though it "should rain Duke George's for nine days together." Although he stood almost alone in the defense of truth among men, yet God was with him and sustained him, as he will all his true servants.

The doctrine of Christ's coming personally as an impending event, with the unconscionsness of the dead, are not much respected by a large class of the professed Christian church; but it is true, nevertheless; and there may be some things yet for Adventists to learn. So I think we had better not be in a hurry about shutting down the gate as to promulgating some disagreeable portions of prophetic truth. No position based upon facts will suffer, even if subjected to the most scrutinizing criticism, but will appear more solid and safe for the acceptance of our faith; while that which is based upon fancy is like receiving rotten timber for the hub of a wheel: while it may be painted over very nicely, it will be sure to fail in the time of trial.

Now I will present some points, and make some statements of facts vitally affecting the termination of the 2300 days of Dan. 8.

1. Daniel tells us (v. 1) "A vision appeared unto me." With repetition, he says, "And I saw in a vision." He is also very particular to locate himself, to tell *where* he was, and then tell us *what* he saw. As to what he saw, we will refer the reader to Dan. 8:3. All these things which Daniel saw in vision have had a history, to almost the close of the last thing, or power presented. Then, says Daniel (v. 13), "I heard *Palmoni* speaking. And another holy one said unto the numberer of secrets, or the wonderful numberer" (Lit. rend. of v. 13), "How long the vision?" Paraphrased thus: How long a period of time is embraced in the vision, that is, to cover the things seen by the prophet. Then the angel reduces, or *presents* the *things seen* by the prophet, under two general heads, "the daily" (or *continual*), "and the transgression of desolation." These powers are to tread down the sanctuary and host "unto" 2300 years; to the justification of the sanctuary: *not* to the justification of the host, as some seem to want to have it. As *Palmoni*, or the Lord Jesus Christ, only expresses the justification of the sanctuary at the end of the 2300 days, it follows that the end of that time is not where, or when the host are justified. The host being the people of God, are justified as *soon* as they *believe* in *Christ;* and will not have to wait the end of the 2300 days for justification. That the Lord Jesus Christ, and the holy angel are here represented in v. 13, may be seen by reference to 1 Pet. 1:10–12, compared with Ex. 25:20–22, and Dan. 12:5–7.

In what has now been presented, it will be noticed that *Palmoni*, or Christ, divides and presents the vision under two general h[illegible] "The continual and the transgression of desolation." Continual being an adjective, the antecedent of transgression, a noun, it must be of the same quality as the noun; therefore it would be properly rendered "the continual transgression, and the transgression of desolation:" as Christ divides the vision under these two heads, it inevitably follows that two great elements are here represented, namely, the Pagan and the Papal. Therefore the continual transgression represents the Pagan element of the vision, namely, Persia, Grecia and Pagan Rome; and "the transgression of desolation," "Papal Rome." If any one can point out wherein these conclusions are not sound, or do not express the meaning of the Holy Spirit, I should be very happy to see it done. I have no doubt as to their correctness. Therefore those that apply the "daily" to Jewish or Christian worship, misinterpret the prophecy, and dishonor God, and injure the cause of truth. If there had been any such idea as the worship of God connected with the term "daily," there are Hebrew words to express it, such as *reh-vagh*, or *rah-vagh*, that are rendered sacrifice, and the oblation. (Dan. 9:27.) But the word sacrifice connected with the term *daily* in the five places of its occurrence in the book of Daniel, is not a proper word; it is the equivalent of no Hebrew word, but merely a supplied word introduced into the text by the translators, and has served to darken counsel, as all words do that are used without knowledge.

Another argument that confirms my application of the term "daily," is found in the explanation of the vision of the eighth chapter by Gabriel, where he tells the prophet (ch. 9:24), "seventy weeks [of the vision] are cut off upon thy people, and upon thy holy city," to restrain "the transgression." This term, *the transgression*, in ch. 9:24, is the same transgression as in ch. 8:13, for the same expression is used in both instances. (Heb. Con. p. 1051.) As, therefore, seventy weeks or 490 years were "cut off" from the 2300, the first part of the vision, to restrain the transgression; this transgression must refer to the heathen nations that were presented in ch. 8 to be restrained from destroying the Jews 490 years; while they would tread down they would not be permitted to destroy that people till the predicted time was ended. These facts prove that the heathen powers of Persia, Grecia, and Rome Pagan are the "daily" or the continual transgression. God has warned his people repeatedly against the *abominations* of the heathen in the Scriptures, and because they have not regarded these admonitions he has given them into their hands, to be oppressed and destroyed, as in the case of Jerusalem by the Romans after the 490 years were ended, in A. D. 65. As God has all through the Scriptures applied the term *abomination* to the heathen nations; and as these nations were to *tread down* the *sanctuary* and the host after they were given into their hands for 2300 years; the change from the "continual" to the transgression of desolation is only a change from bad to worse. Papal Rome is represented to be more desolating in its character than the powers that persecuted it. After A. D. 65, Jerusalem was destroyed, and Pagan Rome continued to desolate the church of Christ till the change was effected from Pagan to Papal; and then Rome Papal in A. D. 538 became the abomination of desolation; and Rome will continue till Christ comes, which must now be very soon; and its present condition makes it evident that Christ is coming *immediately*.

The 1335 years of Dan. 12:12, from A. D. 538, bring us to the deliverance of the host in 1873. And after the nations have experienced God's special indignation, to be visited upon them after Christ comes, *then* the sanctuary shall be justified. With regard to the Hebrew word rendered sanctuary in v. 14, it is *koh-desh*, which means in Dan. 8 : 14, holy, or dedicated, or consecrated place. In Ezk. 20 : 40 it is called "holy mountain." In Dan. 9 : 16, Jerusalem is called "thy holy mountain," and "holy city" in v. 24. In Joel 3: 17—Zion "thy holy mountain," from *koh-desh*. In Zeph. 3 : 4, *koh-desh* is represented as having been polluted by her priests. In Ps. 79:1, we have a prophecy of a future defilement of *koh-desh*—"O God, the heathen are come into thine inheritance, thy holy temple have they defiled; they have laid Jerusalem on heaps." This defilement is to continue through the appointed time, the 2300 years, which reach to the last end of the indignaton. The word sanctuary in v. 11 is not the same as in ch. 8 : 14. In v. 11 it is *mik-dash*, and applies in this connection to the "casting down" of Pagan temples, by "arms," or military power, in the interest of the Catholic church.

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> "Then thy Mount Jerusalem
> Shall be gorgeous as a gem;
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> Fruits of more than Paradise."

L. T. CUNNINGHAM.

The Difficulties of Dress.

Zions Herald has the following display of the follies of the woman's dress, accompanied with a box of salve (the last paragraph) for wounded consciences: In one sex, certainly, a gradual progress in the right direction is visible in the matter of dress. Queen Elizabeth's duke of Leicester could not have dressed himself, and when dressed, could neither have wrought nor fought.

Now the man who is suspected of having spent an hour of time, or thought of getting himself up for the day, is despised. But it is not clear that this wholesome change sprang from holy motives, and what is thus saved is not saved in Christ, but wasted in other ways. All retrenchments, through improvements in machinery, are swallowed up in new exactions of fashion and luxury. The Christian has now less leisure for prayer or Christian work than they whose every thread of clothing was spun and woven by hand, and when even the fiber was pulled off the cottonseed by human fingers.

But the Christian gentleman can be transformed into the Christian soldier much more easily than the Christian lady. He is able-bodied. with a little training he can be brought into a high state of physical efficiency. And in this respect the tendency of the times is in the right direction. The gymnastic drill has become a part of liberal education. And if you meet him in the street in his gray business dress, you could suggest little change to make in it as subservient of all the purposes of dress as possible. It is no impediment to bodily activity, and demands little thought or time to put in order and keep it so. And should he suddenly turn all his energies and resources to the battle of the Lord, society might miss him, but would not outlaw him.

But how different with the lady! She ventures outside of her bed-room in no dress that does not resemble in outline those worn for full-dress by Abraham and Sarah, but which all the *sons* of Japheth have thrown off as an impediment. The outline alone remains; fashion has made all its details "movable that thou canst not know them" but by a life-study. Many of its victims find that it costs more than half the energies of their life to superintend its purchase and manufacture, to put it on, keep in place, and put it off. A single article of it may cost as much as a meeting-house, or an edition of the Bible. A healthy girl in the lower walks of life often finds her dress demanding all her surplus earnings for years.

Nor is all this the worst of it. The lady is a prisoner. She cannot penetrate a thicket, can hardly climb a fence; makes a great feat of a five miles' walk over good roads; can make no headway against a rough breeze, and cannot walk in the sun without occupying one hand with parasol, if not another with her dress. It is in consequence of these impediments, and of unnatural life, that woman is rarely in perfect health. And if in health, her bodily energies and her mental leisure are reduced to a minimum by her dress. And her bodily condition reacts on both her head and heart. Six new diseases, it is said, all located in the same organ, have been developed by the increased volume of skirts which came in vogue since Eugenie became empress of the French. Some of them are incurable, all are lingering, and most of them destructive of energy, happiness, and good temper. The Christian who falls a victim to them goes at once into the invalid corps for life.

But it is not enough that the health be not absolutely impaired. A vigorous health is necessary to the highest degree of mental power. And this is hardly attainable without pleasurable exercise in sun and air; and a walk with ball and chain, or worse impediments, will not meet the want. And to rejoice evermore is not natural when eternal vigilance is the price of a decent toilet. Nor is one whose trade it is to get ready to be looked at, able to throw her full force into any other enterprise. And it would not be strange that a condition in which one's own person requires a very large fraction of our care, should tend to selfishness.

So we conclude that the Christian woman for the coming crisis must of a widely different type from what now prevails. But let the most devoted of her sex become convinced of this and what can she do? Reluctance in obedience to the behests of fashion avails little; open rebellion is madness. Grant that she is satisfied that fashion is to this generation exactly what Baal was to that of Jezebel, what next? She may cast longing eyes to the time when conformity to the world shall appear to the Christian as idolatry did to the Jews in the days of the Maccabees, but how is that time to come? She approves of the words of good old Peter (no bachelor he) about plaiting the hair, and grudges the time as she stands before the glass longer than she ever kneels, but she cannot crop her head like a pugilist, or go with the looks of a bison. Nay, if in default of the regulation quantity, she dons the shearings of the hospital, the prison, or the dissecting-room, she is more to be pitied than blamed.

"Born of Water."

Does the above phrase, in the third chapter of John's Gospel, mean baptism? The overwhelming weight of ministerial authority so decides. It may be presumption in me to call in question the correctness of such decision. I yield to no one in admiration of learning and piety, and especially in honor to those learned and pious men who have devoted their lives to unfolding the truths of God's Holy Word. I must be excused, however, from receiving as infallible the teachings of any but those who "wrote as they were moved by the Holy Ghost." I do not remember to have seen the view taken which has had most influence in deciding my mind on the subject. I hold, in common with many others, that the term "water" here used is an allusion to the natural birth, but my reason for that view is, perhaps, not so common.

From the commencement of the conversation a parallel is drawn between the natural and spiritual births. See the language of Jesus in the third verse: "Except a man be born again," &c. Now, no one will dispute that the term "again" refers to the natural birth. Now examine the reply of Nicodemus: "How can a man be born when he is old? can he enter the second time into his mother's womb and be born?" That the parallel is here maintained is too clear to need comment.

Passing over the passage in dispute, notice the teaching of the sixth verse: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Here, again, it is clear enough that the parallel is kept up between the natural and spiritual births.

Finally in the seventh verse, we have a repetition of the language with which the colloquy commences: "Ye must be born again," thus closing with the parallel. Now, to my mind it seems remarkable that a parallel should have been drawn and maintained by four undoubted allusions in this short conversatian, and dropped without explanation in a fifth reference to the subject. But this is not all, for in this fifth reference to the spiritual birth a new and wonderful disclosure is made by a word or two, upon the supposition that the phrase means baptism, that has no parallel in the Word of God, without a word of subsequent explanation. Upon the other hand, understanding the "water" birth to be an allusion to the natural birth, the sixth verse explains it: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

It remains only to account for the use of the term "water," or, rather, the phrase "born of water," to indicate the natural birth. We cannot always appreciate the forms of speech of Oriental writers, but to those who understand the physiology of gestation the form of expression is entirely rational. In English we have the following expression: "Thy mother is like a vine in thy blood, planted by the waters; she was fruitful and full of branches, by reason of many waters."—*F. C. in the Watchman and Reflector.*

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The Christian Life.

Holy Living.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, not battles, nor one great heroic act or mighty martyrdom make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not "the waters of the river, great and many, rushing down in torrent, noise and force," are the true symbols of a holy life.

It is a feature of the life of our time that, in all matters pertaining to religion, or to the spiritual side of life, people care more for form than for substance, more for what is incidental and external than for what is essential and vital. Earnestness, life, power, would be disturbing and unpleasant. Whoever does anything must be careful to do it in a smooth and attractive way, with a manner entirely unobjectionable. Then, whether the thing which he does is worth doing is a question not likely to be raised.—*Liberal Christian.*

It is scarcely worth while for people who cannot direct or influence the reading of their own childern to say much about their interest in great reforms, or their wish to help make the world wiser and better. The books and papers which children read have a veay important influence upon their character and life after they reach mature years. But, even in Christian and cultivated families, the young people usually read immeasurable trash. This is partly because the parents "have not time" to look after such matters; partly because much of their own reading is of a similar character. Very often, the work that is farthest from home has the greatest attraction for us.—*Liberal Christian.*

"A mill stone on the church's neck" is the title *The Universalist* gives to "one burden which no denomination can carry. It is a certain kind of a minister. It is a minister who has a certain failing. It is the minister who is reckless in the incurring of debts, and who shows no conscience in the matter of paying his debts. He may have the brains of Bacon, the eloquence of Chatham, the learning of Abelard; but if he has a conscience that will permit him to be happy while spending other people's money, he becomes a millstone on the neck of any denomination that tries to hold him up."

Go straight on, and don't mind enimies. If they get in your way, walk round them regardless of their spite. A celebrated character who was surrounded by enimies, used to remark, "They are sparks which, if you do not blow, will go out by themselves." "Live down prejudice," was the Iron Duke's motto. Let this be your feeling while endeavoring to live down the scandel of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellow talk—there will be a reaction if you do but perform your duty; and hundreds who were once alienated from you will flock to you acknowledge their error.

Poisoned Arrows.

Savages fight with poisoned arrows. With such weapons, the slightest wound is fatal. It needs no strong arm to bend the bow or deal the deadly stroke. The least scratch infuses death into the helpless victim, and no second effort is required to complete the work.

Civilized nations discard such weapons; yet there are many, even among those that bear the name of Christ, the weapons of whose warfare are not only carnal, but deadly as poisoned arrows. The bitter word, the stinging sneer, the vile insinuation, the "ifs," and "buts," and innuendoes of the envious, the jealous, and the slanderous—what are these but poisoned arrows? Let Christians beware, lest in their carelessness and forgetfulness of duty, they be found scattering firebrands, arrows of death, and pierce the souls of those around them with "sharp arrows, even bitter words."—*The Christian.*

"Knock and it Shall be Opened."

Where are we to knock? "I am the door," says the Savior: "no man cometh unto the Father but by me."

When are we to knock? "Evening and morning and at noon," says King Pavid, "will I pray, and cry aloud;" and David knew the benefit of this.

For what are we to knock? "Seek ye *first* the kingdom of God, and his righteousness." Heaven in the soul—that is what we want; for heaven must first come to us before we can be saved.

How must we knock? We must knock in *earnest*. We cannot knock too loud. Jacob said, "I will not let thee go except thou bless me;" and he got a blessing. We must knock *perseveringly* too. The answer does not always come immediately. "I waited patiently for the Lord," says David; "and he inclined unto me, and heard my cry."—*Well Spring.*

Use of Affliction.

There is an old story in the Greek annals of a soldier under Antigonus, who had a disease about him, an extremely painful one, likely to bring him soon to his grave. Always first in the charge was this soldier rushing into the hottest part of the fray, as the bravest of the brave. His pain prompted him to fight, that he might forget it; and he feared not death, because he knew that in any case he had not long to live. Antigonus, who greatly admired the valor of his soldier, discovering his malady, had him cured by one of the most eminent physicians of the day; but, alas! from that moment the warrior was absent from the front of the battle. He now sought his ease; for, as he remarked to his companions, he had something worth living for—health, home, family, and other comforts, and he would not risk his life now as aforetime. So when our troubles are many, we are often by grace made courageous in serving our God; we feel that we have nothing to live for in this world, and we are driven, by hope of the world to come, to exhibit zeal, self-denial, and industry. But how often is it otherwise in better times! for then the joys and pleasures of this world make it hard for us to remember the world to come, and we sink into inglorious ease.—*Spurgeon.*

Fashion in the Church.

There is a dress question in which all Christian congregations have a common interest, and with regard to which we wish they might all unite to effect a reform. It has reference to the ordinary apparel—female apparel especially—proper to wear at church. There was a time when good taste demanded the use of the plainest clothes in the sanctuary, when the wealthiest were distinguished for their conspicuous absence of personal adornment, and sartorial display was a mark of vulgarity, at such times and places. But now-a-days, in the congregation, on the Sabbath, rich and poor alike seem on desperate strain, the one to make some faint approximation to the other, in point of extravagant display, and the other to demonstrate to the one the utter hopelessness of the attempt. It would almost appear as if, whatever might be thought of the propriety of a modest garb in other places, the proper costume for the house of God, where, theoretically, we all go to be reminded of our common origin and destiny, were an agglomeration of all the jewelry, and all the chignons, and all the panniers, and all the feathers and furbelows in one's wararobe. The wearer is to carry all this piled agony to the sanctuary as to a fair—as if her errand were not so much to praise as to be appraised—and there employ the sacred time in envious comparison of her own mountain of millinery with the Himalayan triumphs of her neighbor. Shall we ever get back to the standards of good taste and unobtrusive piety in this? Will not all good Christian people—especially those whose wealth and refinement make them the proper and only efficient leaders in such a reform—will not the pulpit of every sect, unite in the effort to effect it?—*Christian Union.*

till Christ comes, which must now be very soon; and its present condition makes it evident that Christ is coming *immediately*.

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"Born of Water."

Does the above phrase, in the third chapter of John's Gospel, mean baptism? The overwhelming weight of ministerial authority so decides. It may be presumption in me to call in question the correctness of such decision. I yield to no one in admiration of learning and piety, and especially in honor to those learned and pious men who have devoted their lives to unfolding the truths of God's Holy Word. I must be excused, however, from receiving as infallible the teachings of any but those who "wrote as they were moved by the Holy Ghost." I do not remember to have seen the view taken which has had most influence in deciding my mind on the subject. I hold, in common with many others, that the term "water" here used is an allusion to the natural birth, but my reason for that view is, perhaps, not so common.

From the commencement of the conversation a parallel is drawn between the natural and spiritual births. See the language of Jesus in the third verse: "Except a man be born again," &c. Now, no one will dispute that the term "again" refers to the natural birth. Now examine the reply of Nicodemus: "How can a man be born when he is old? can he enter the second time into his mother's womb and be born?" That the parallel is here maintained is too clear to need comment.

Passing over the passage in dispute, notice the teaching of the sixth verse: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Here, again, it is clear enough that the parallel is kept up between the natural and spiritual births.

Finally in the seventh verse, we have a repetition of the language with which the colloquy commences: "Ye must be born again," thus closing with the parallel. Now, to my mind it seems remarkable that a parallel should have been drawn and maintained by four undoubted allusions in this short conversation, and dropped without explanation in a fifth reference to the subject. But this is not all, for in this fifth reference to the spiritual birth a new and wonderful disclosure is made by a word or two, upon the supposition that the phrase means baptism, that has no parallel in the Word of God, without a word of subsequent explanation. Upon the other hand, understanding the "water" birth to be an allusion to the natural birth, the sixth verse explains it: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

It remains only to account for the use of the term "water," or, rather, the phrase "born of water," to indicate the natural birth. We cannot always appreciate the forms of speech of Oriental writers, but to those who understand the physiology of gestation the form of expression is entirely rational. In English we have the following expression: "Thy mother is like a vine in thy blood, planted by the waters; she was fruitful and full of branches, by reason of many waters."—*F. C. in the Watchman and Reflector.*

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The Christian Life.

Holy Living.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, not battles, nor one great heroic act or mighty martyrdom make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not "the waters of the river, great and many, rushing down in torrent, noise and force," are the true symbols of a holy life.

* * *

It is a feature of the life of our time that, in all matters pertaining to religion, or to the spiritual side of life, people care more for form than for substance, more for what is incidental and external than for what is essential and vital. Earnestness, life, power, would be disturbing and unpleasant. Whoever does anything must be careful to do it in a smooth and attractive way, with a manner entirely unobjectionable. Then, whether the thing which he does is worth doing is a question not likely to be raised.—*Liberal Christian.*

* * *

It is scarcely worth while for people who cannot direct or influence the reading of their own childern to say much about their interest in great reforms, or their wish to help make the world wiser and better. The books and papers which children read have a vey important influence upon their charactr and life after they reach mature years. But, even in Christian and cultivated families, the young people usually read immeasurable trash. This is partly because the parents "have not time" to look after such matters; partly because much of their own reading is of a similar character. Very often, the work that is farthest from home has the greatest attraction for us.—*Liberal Christian.*

* * *

"A mill stone on the church's neck" is the title *The Universalist* gives to "one burden which no denomination can carry. It is a certain kind of a minister. It is a minister who has a certain failing. It is the minister who is reckless in the incurring of debts, and who shows no conscience in the matter of paying his debts. He may have the brains of Bacon, the eloquence of Chatham, the learning of Abelard; but if he has a conscience that will permit him to be happy while spending other people's money, he becomes a millstone on the neck of any denomination that tries to hold him up."

* * *

Go straight on, and don't mind enimies. If they get in your way, walk round them regardless of their spite. A celebrated character who was surrounded by enimies, used to remark, "They are sparks which, if you do not blow, will go out by themselves." "Live down prejudice," was the Iron Duke's motto. Let this be your feeling while endeavoring to live down the scandel of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellow talk—there will be a reaction if you do but perform your duty; and hundreds who were once alienated from you will flock to you acknowledge their error.

Poisoned Arrows.

Savages fight with poisoned arrows. With such weapons, the slightest wound is fatal. It needs no strong arm to bend the bow or deal the deadly stroke. The least scratch infuses death into the helpless victim, and no second effort is required to complete the work.

Civilized nations discard such weapons; yet there are many, even among those that bear the name of Christ, the weapons of whose warfare are not only carnal, but deadly as poisoned arrows. The bitter word, the stinging sneer, the vile insinuation, the "ifs," and "buts," and innuendoes of the envious, the jealous, and the slanderous—what are these but poisoned arrows? Let Christians beware, lest in their carelessness and forgetfulness of duty, they be found scattering firebrands, arrows of death, and pierce the souls of those around them with "sharp arrows, even bitter words."—*The Christian.*

"Knock and it Shall be Opened."

Where are we to knock? "I am the door," says the Savior: "no man cometh unto the Father but by me."

When are we to knock? "Evening and morning and at noon," says King David, "will I pray, and cry aloud;" and David knew the benefit of this.

For what are we to knock? "Seek ye *first* the kingdom of God, and his righteousness." Heaven in the soul—that is what we want; for heaven must first come to us before we can be saved.

How must we knock? We must knock in *earnest*. We cannot knock too loud. Jacob said, "I will not let thee go except thou bless me;" and he got a blessing. We must knock *perseveringly* too. The answer does not always come immediately. "I waited patiently for the Lord," says David; "and he inclined unto me, and heard my cry."—*Well Spring.*

Use of Affliction.

There is an old story in the Greek annals of a soldier under Antigonus, who had a disease about him, an extremely painful one, likely to bring him soon to his grave. Always first in the charge was this soldier rushing into the hottest part of the fray, as the bravest of the brave. His pain prompted him to fight, that he might forget it; and he feared not death, because he knew that in any case he had not long to live. Antigonus, who greatly admired the valor of his soldier, discovering his malady, had him cured by one of the most eminent physicians of the day; but, alas! from that moment the warrior was absent from the front of the battle. He now sought his ease; for, as he remarked to his companions, he had something worth living for—health, home, family, and other comforts, and he would not risk his life now as aforetime. So when our troubles are many, we are often by grace made courageous in serving our God; we feel that we have nothing to live for in this world, and we are driven, by hope of the world to come, to exhibit zeal, self-denial, and industry. But how often is it otherwise in better times! for then the joys and pleasures of this world make it hard for us to remember the world to come, and we sink into inglorious ease.—*Spurgeon.*

Fashion in the Church.

There is a dress question in which all Christian congregations have a common interest, and with regard to which we wish they might all unite to effect a reform. It has reference to the ordinary apparel—female apparel especially—proper to wear at church. There was a time when good taste demanded the use of the plainest clothes in the sanctuary, when the wealthiest were distinguished for their conspicuous absence of personal adornment, and sartorial display was a mark of vulgarity, at such times and places. But now-a-days, in the congregation, on the Sabbath, rich and poor alike seem on desperate strain, the one to make some faint approximation to the other, in point of extravagant display, and the other to demonstrate to the one the utter hopelessness of the attempt. It would almost appear as if, whatever might be thought of the propriety of a modest garb in other places, the proper costume for the house of God, where, theoretically, we all go to be reminded of our common origin and destiny, were an agglomeration of all the jewelry, and all the chignons, and all the panniers, and all the feathers and furbelows in one's wardrobe. The wearer is to carry all this piled agony to the sanctuary as to a fair—as if her errand were not so much to praise as to be appraised—and there employ the sacred time in envious comparison of her own mountain of millinery with the Himalayan triumphs of her neighbor. Shall we ever get back to the standards of good taste and unobtrusive piety in this? Will not all good Christian people—especially those whose wealth and refinement make them the proper and only efficient leaders in such a reform—will not the pulpit of every sect, unite in the effort to effect it?—*Christian Union.*

Advent Christian Times.

CHICAGO, TUESDAY, July 30, 1872.

[illegible]........EDITOR-IN-CHIEF.

[illegible] THE TIMES will maintain the doctrine [illegible] personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the Divinity of Christ, as "the Son of God;" the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

As the Editor allows a reasonable latitude of discussion, he will not become responsible for the sentiments of correspondents in any case.

All communications must be accompanied by the writer's names, not necessarily for publication, but as a pledge of good faith.

POLITICAL MORALS.

That what has been called "the sea of politics" is really little better than a cess-pool of moral corruption is evident from one fact, if there were no other testimony. We refer to the habit of reckless lying that seizes upon nearly every person who assumes any active part in political strife. This lying is of every grade, from the mildest insinuation up to the deliberate barefaced falsehood. Tongue and pen are both prostituted to the vice, until the remark David made in haste, seems to be the least one can say after careful deliberation. Listen to the passengers upon the public conveyance, to the disputants in public offices, or more private places of meeting; and then, to crown all, read the political newpapers—and is it not hard to avoid a feeling that "all men are liars?"

Nor is this lying confined to any one party: each is alike reckless of the truth, and the only way in which one can approximate the truth is to form an independent judgment after reading both sides. An[d] one thing is very certain. If one hal[f] [th]at either party says of the other i[s t]rue, the whole race of politicians, rule[rs, j]udges and legislators should be ban[ish]ed, as false to the interests of both their country and society. A spirit of the most ignoble partizanship seems to have driven out the force of sound reason and sober common sense, and senseless prejudices sway the passions of the people.

Every Christian should be an active politician. He has a Leader; and the principles of his system are definitely announced. Let him be true to them. It matters little who is to be President, when we think of the greater question, Is it true that *soon* the Lord is to reign, King of the whole earth? Keep this fact in mind, and the strifes of the present day will appear to you in their true character of petty contests, unworthy of the interest they excite.

And to the Christian we say, take care! Keep out of the strife, or ere you are aware you will find yourself inextricably involved in associations that will blunt your moral sense, take away your peace, and destroy, to a greater or less extent, your influence as a follower of King Jesus. Obey your conscience in fulfilling whatever claims your earthly country may have upon you; but beware of falling into the slough of politics, lest you forget, or in a hasty moment ignore the claims of your professed heavenly citizenship.

ANOTHER BOOK BY HENRY CONSTABLE.

We need not introduce Henry Constable, to our readers. The Prebendary of Cork has made thousands of friends as well as admirers by his articles, first in the *Quarterly* and since in THE TIMES. His pen has not only point, but there is force to wield and intellect to direct. His name attached to any book or article is a sufficient guarantee that the matter is worth reading. He does not speak unless he has something to say; and he has a way of saying that something, that invests even familiar thoughts with a new interest. He possesses in an eminent degree the gift of our own Whitmore—a scholarly style combined with lucidity of statement: such writers are never dry.

Since Mr. Constable espoused the theory of the final destruction of all evil, he has been a close investigator of the teachings of the Bible on this subject. He early got rid of the notion of the conscious intermediate state—an idea that embarasses the arguments of so many of our English writers. And while Mr. Constable has been investigating his pen has not been idle. His pamphlets and magazine articles have kept us quite fully posted concerning the results of his investigations. But the ripest thoughts have now been gathered into a cluster in a carefully prepared manuscript upon *The Nature and Duration of Future Punishment*. The work bears about the same relation to his pamphlet, whose republication in this country we owe Prof. Ives, of Yale that the man does to the child. We have the substance of the lesser in the greater, but in larger, more mature and more effective form. This work was designed for publication at the University Press in New Haven; but the Messrs. Chatfield felt unwilling to assume the financial burden involved in issuing a work of this class, preferring to invest their capital in the valuable series of Scientific and educational books for which the public owe them a debt of gratitude. It remains, then, for our readers to determine whether this work shall be republished here, or go back across the ocean. It will make a volume of about three hundred pages, of the size and general style of Whitmore's *Doctrine of Immortality:* and as the latter has become the standard work of its topic; so Mr. Constable's book will be the standard volume upon the future punishment. It will be an invaluable addition to our literature. We ask for a subscription for FIVE THOUSAND COPIES for the first edition. Shall we have it? there is no reason why we should not. If the readers of THE TIMES cannot afford to put five thousand copies of this book into circulation before January of 1873, they cannot afford to hold the doctrine it teaches. If God has opened our eyes to behold his truth on this topic as it is in Jesus, it is not that we should use it as the glutton does his dainty—make a secret and selfish repast, caring naught as to who else is fed or hungry. Nay it is rather that we should *send it out.* Freely ye have received; as freely give! It is for us to say whether this revolution in theology shall go forward or backward. If it is to go forward then we have something to do. It must be *do, do,* and keep doing. All workers and all at it—about our Master's business continually.

It is not the day to spend our time in dreamy conditions, or frames of mind—seasons of delicious repose, or of beatific contemplation. Such is not the true spirituality. Get the *sanctification of service*, of usefulness. Be up and doing.

Our papers, tracts and books must continue as they have been, among the most effective agencies in our work. The men we need cannot be had in the numbers we need them. We cannot make men; but we can make books and papers. Money will make books; and in that way a Collins, or Whitmore, or Constable and others may reach souls they may never see except in the kingdom.

Many will endorse all we have said, except in the practical application of the remarks. "Oh! Yes! Mr. Constable's book should be published, and we will be glad to see it." Very well, then take hold and help by forwarding your subscription. How many copies will you take?

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DEATH.

Dear reader, the day is not far distant when a remorseless foe will confront you. Your strength of arm, and pride of intellect, and stoutness of heart will not avail. Powerless as a leaf driven before the blast, you must yield. The rarest skill and the wisdom of the wisest men cannot save you. Though hosts of devoted friends surround you, yet every effort of theirs in your behalf will be in vain. Death will conquer you. Your eyes will close to all earthly sights; your ears will grow deaf, even to the tenderest whispers of love; your lips will be sealed, and your throbbing heart will cease to beat. You will be laid in your coffin, and borne to the grave, and weeping friends will turn away and leave you to the solitude and silence of your narrow home.

Deathless spirit, reading these brief lines, remember you are reading your own experience, for you are mortal, and it will become you to stop, if only for a moment, and ask yourself the solemn question, "Am I ready to endure this momentous ordeal? Am I ready for the hour of dissolution, and the darkness of the grave?" Whether prepared or not, the hour is very near when death will claim you for his own; already his shadow darkens your pathway, and the fatal dart is poised with unerring aim in the hand of the destroyer. There is then—

> "No room for mirth or trifling here,
> For worldly hope or worldly fear,
> If life so soon is gone;
> Nothing is worth a thought beneath,
> But how you may escape the death,
> That never, never dies!
> How make your own election sure;
> And when you fail on earth, secure
> A mansion in the skies."

You may live, with God's help, so that death even shall not be feared; and though you may fall before the King of Terrors, you shall conquer, and go shouting home to glory, victorious through Jesus Christ our Lord.
—*Zion's Herald.*

—Several of our correspondents have of late referred to the influence the contradictions of immaterialism have exercised in bringing them into the truth. We wish every immaterialist could be compelled to thoroughly analyze the above article, and furnish Scripture citations in proof of each of the points taken. First, we are warned that the Philistine, our insatiate fo, is upon us. No one can save. "*We*" must go into the tomb. Next a "*deathless* spirit" is called upon to recollect that it is "*mortal!!*" Then come the fables of the "death that never dies," and of entering "the skies" at death; and the case is summed up by the assurance that although you may fall you will still be victor in the contest, and instead of going to the grave to be left in "the solitude of your narrow house" you will "go shouting home to glory!!" Only think. "The rarest skill and wisdom of the wisest men cannot *save* you!" "Hosts of desolate friends" can avail nothing. In spite of their efforts and prayers and sorrow and cries of grief, away you will flee "victorious," "shouting home to glory." Oh! deplorable fate! Cannot earth afford a medicine to "*save* us from going to glory? How sad!

BODY, SOUL, SPIRIT AND SYNECDOCHE.

It is said that "man is composed of or possesses body, soul and spirit, *just as* one says of a house it has or is composed of main part, wing and kitchen." Either may be called the house by synecdoche. This is the immaterialist's position, and chosen illustration. But let us suppose the "wing part" of the house moved into another part of the town; "the kitchen," to still another place: Will our opponents tell which in such case would be "*the house?*" By synecdoche or any figure of speech could one say of "the wing" or kitchen—"*This* is that house which stood," so and so. The *house* was left. So when spirit and soul depart from man, the *man* is left. When Stephen died, "devout men carried *him* [personal pronoun] to his burial;" but "the spirit returned to God who gave *it*"—neuter gender.

It the oft repeated assertion, that the spirit of man is "a rational conscious, thinking, responsible moral entity" or being is correct, we have the singular spectacle of a rational intelligence invariably represented by the neuter pronoun "*it.*" For it is a fact that wherever the word spirit is clearly or indisputably represented by a pronoun, this is the pronoun used.

To claim such an expression as "*my* departure," as referring to the spirit is sheer begging of the question at issue. There are nine personal pronouns in the sentence. Eight of them indisputably refer to the man in his entire personality. "*I* am ready to be offered: *I* have fought, *I* have finished, *my* course, a crown for *me*, shall give *me*, not to *me* only, but to all *them*—but it is said in "*my* departure," the pronoun is a synecdoche for spirit! One can but feel that our opponents are hard pressed when they resort to such "chop-logic" as this.

Homer, and the Isles of the Blest (a heathen fable) with other pagan and anti-Christian authorities are sometimes cited as proof that the spirit is the man. But opposers forget to add that *they* held that the spirit was the *man* whether in life or death. Plato represents Socrates as plumply denying that his body was Socrates at all. But observe. Our opponents go to heathen poets and philosophy to find a definite statement that *anthropos* is applied to disembodied spirits. Would they cite Homer if they could possibly give a citation from a sacred writer? Bible usage is our standard, and it nowhere directly predicates personality of the spirit. And no person can fail to see that if an opponent has the right to go through Scripture and inject synecdoche at will into nouns and pronouns, he can prove by that process anything he pleases. But he has no right thus to do. He is bound by the laws of language as well as we.

We know that in discussing this question our opponents have a law for referring the personality now to the body, now to soul, now to spirit: it is *the law of necessity.* They *must* have the synecdoche to save their theology—and their theology is the only reason they can give for injecting the figure. The nouns and pronouns make sense in their natural construction. "The Lord God formed man of the dust." "His body" says the immaterialist—"its a synecdoche." But the record reads that *man* was made of dust and the dust-made man became "a living soul." The living soul was not a being "without organization that can be apprehended by the senses," but a material being made from the earth; and no trifling about figures of speech can remove or alter this stubborn fact.

DOUBTS CONCERNING RELIGION.

All honest doubt is to be respected. We should deeply sympathise with those persons whose very love of truth and reverence for God are connected at times with the most painful doubts. Such persons need our sympathy, not our aversion; our prayers, not our curses. Our Savior did not anathematize Thomas because of the latter's doubt. He loved him still, and showed him "the better way." Unlike their Master, many professing Christians frown upon all who venture to doubt the authority of church or creed. A superstitious and unquestioned acceptance of a traditional creed and intolerant zeal in defense of it, imply less love for truth, than the honest doubt of one who means to be entirely sincere and thoroughly honest in a matter so important as that of religious belief. It was a saying of Coleridge that, "One had better have Arnold's doubts, than most men's certainties." Dr. Arnold had in early life suffered much from doubts concerning religion but having at length emerged from "Doubting Castle," he gained the "King's Highway" that leads to the "Celestial City." Ever after, during his long and useful life, he was the kind friend and wise counselor of all who came to him for religious advice. His early struggles and after success fitted him to be the guide of others. "The boys who were tormented while at school (Rugby) with skeptical doubts, took courage at last to unfold them to him, and were almost startled to find the ready sympathy with which, instead of denouncing them as profane, he entered into their difficulties, and applied his whole mind to assuage them."

J. H. W.

THE PRE-EXISTENCE OF CHRIST.

[First Article.]

"All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father who hath sent him." (Jno. 5: 23.)

The question to be considered in this article is, Did Christ exist as a person before his Incarnation?

This is eminently a theological question, and in answering it we shall appeal not to the speculations of philosophy, but to the plain declarations of the Scriptures. Accepting the Bible as the standard authority, we hope to bring to its study a teachable spirit and a grateful heart. The abstractions of philosophy, and the speculations of metaphysics, may answer for the skeptic and the rationalist, but with the devout believer in inspiration, nothing can take the place of the Holy Scriptures, which are able to make him "wise unto salvation through faith which is in Christ Jesus." Many vitally important truths are written in the fifth chapter of John's Gospel, one of which is embraced in the passage which stands at the head of this article: "He that honoreth not the Son honoreth not the Father." Our Lord was addressing the Jews who had sought to kill him for healing the impotent man on the Sabbath day, and for saying "that God was his Father, making himself equal with God." Our Savior instead of attempting to allay their hostility by disclaiming Divine rank or power proceeded to say that the Father had committed all judgment unto the Son, *that all men should honor the Son, even as they honor the Father.* That the hour had come when the dead should hear the voice of the Son of God, and they that heard should live; that as the Father had life in himself, so he had given the Son to have life in himself; that they were not to wonder at this, for the hour was coming in the which all that were in the graves should hear his voice and should come forth, they that had done good, unto the resurrection of life, and they that had done evil, unto the resurrection of damnation. In these tremendous utterances our Lord certainly claimed for himself Divine prerogatives; therefore all men should honor him, even as they honor the Father who sent him. If *we* would thus honor the Son we must *believe* the record which God hath given of him, and accept as *true* the testimony of the faithful witness, who is emphatically styled the Way, the Truth, and the Life.

The first question properly to be considered in Christology, is that of Christ's pre-existence. The Apostle John begins his Gospel with the announcement that "*In the beginning was the Word* and the Word was with God, and the word was God. The same was *in the beginning* with God." "All things were made by him; and without him was not anything made that was made." In this important passage three things are distinctly stated:(1) In the beginning the Word was with God; (2) the Word was God; and (3) the Word created all things. If there were nothing else to the purpose in the whole of the New Testament, these first three verses of the fourth Gospel in connection with the fourteenth verse would suffice to persuade a believer in Holy Scripture of the truth of Christ's pre-existence and Divinity. Without preface or words of introduction, disdaining the verbiage and formulas of scholastic philosophy, the apostle John, instead of beginning his narative at the human birth of our Lord, or at the commencement of his ministry, opens his treatise as it were with a peal of thunder in the sublime announcement, IN THE BEGINNING WAS THE WORD. When as yet the heavens and the earth were not, he *was*. He existed before the creation, for he was the Creator of all things. The personality of the Logos is carefully protected by the language used. The Evangelist speeks of *him*, not of it; of a *person*, not of an attribute. John talks not like one speaking of an Ideal Existence or of a Divine Energy. He worshipped the Word as the Creator, and adored him as his Savior. To him the life of Jesus was as the light of heaven. He never seeks to idealize the Master. To his conception, Jesus is above and beyond all idealization. The Word of whom he writes is also the Son, the only begotten Son of God. "He that hath the Son hath life, and he that hath not the Son of God hath not life." God sent his only begotten Son into the world that we might live through him."

We have also in the opening chapter of John's Gospel the testimony of John the Baptist, whom our Lord declares to be a true witness. (Jno. 5: 32.) "John bore witness of him, and cried, saying, This is he of whom I spoke, he that cometh after me is prefered before me: *for he was before me*." The followers of Socinus, who denied the pre-existence of Christ will not allow the obvious teaching of the passage, but paraphrase it thus: "The Christ who is to begin his ministry after me has, by the Divine appointment, been preferred before me, because he is my chief or superior." Thus they explain the clause 'for he was before me' in the sense of superior rank or dignity, instead of *time*. John, however, uses the same word—*protos*—several times in his Gospel to denote priority of time. Examples. "The world hated me *before* it hated you." (Jno. 15: 18.) He *first* findeth his own brother Simon." (1: 41.) "The other disciple did outrun Peter and came *first* to the sepulcher." (20: 4.) The verb in the last clause, 'He *was* before me,' is sufficient to fix the meaning of *protos* as indicating priority of time. Had the Baptist referred to the rank or dignity of Christ as separable from the idea of time, he would not have said 'He *was*,' but 'He *is* before me.'

Our Lord's discourses, in which he claims to have had a pre-existence in heaven, must carry with them the absolute conviction to every Christian heart of the truthfulness of the great doctrine therein enunciated. To the Jewish Ruler, he said: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (Jno. 3: 13.) When preaching in the great synagogue of Capernaum he used the following significant language: "I came down from heaven, not to do mine own will, but the will of him that sent me." (ch. 6: 38.) "I am the living Bread which came down from heaven." (ch. 6: v. 51.) "The Jews then murmured at him because he said, I am the Bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven." (ch. 6: 41, 42.) The Jews objected that they knew his father and mother, and could not therefore understand his claim to a pre-existent life. Instead of attempting to remove the impression which his words had made upon his auditors, our Lord proceeded to re-assert his pre-existence in the same terms as before. (vv. 44–58.) He carried the doctrine into its mysterious consequences. Since he was the Bread of Life which came down from heaven, his flesh was meat indeed, and his blood was drink indeed. They only would have eternal life who should eat this flesh and drink this blood. When many of the disciples murmured at this doctrine as 'a hard saying,' our Lord met their objections by predicting his return to heaven as an event that would justify his allusions to his pre-existence. "What, and if ye shall see *the Son of man ascend up* WHERE HE WAS BEFORE." (Jno. 6: 62.) In what manner are declarations so plain and unequivocal to be avoided? It is said that Socinus and his early disciples, in order to account for these phrases, supposed that Christ, between the time of his birth and entrance upon his ministry, was translated into heaven, and there remained some time, that he might see and hear those things which he was to publish to the world."[1] For such a supposition, however, no warrant of Scripture can be found, and the position is therefore clearly an untenable one. Another hypothesis, and the one generally adopted by modern Socinians is, that our Lord's words do not necessarily imply a literal ascent and descent, but merely that "He alone was admitted to an intimate knowledge of the Divine will, and was commissioned to reveal it to men."[2] But to this it is obvious to reply that if the first of these two opposite phrases of "ascending into heaven," and "coming down from heaven," be explained figuratively to mean becoming acquainted with God's will, the second phrase must signify to become *unacquainted* with the Divine will. Whatever "*ascending* to heaven" may be supposed to mean, in any figure, *descending* from heaven must mean the opposite. If, therefore, to ASCEND, be to *learn*, to DESCEND, must be to *unlearn*.[3]

Again, if to come down from heaven signifies to bring a Divine commission to teach, is it not passing strange that the expression should never have been used in reference to Moses or David, to John or Paul, or to any other of the inspired writers? So decisive is the passage in John 6: 62 that even Strauss concedes that the language of Jesus is "in its intrinsic meaning, as well as in that which is reflected on it from other passages, unequivocally significative of actual, not merely of ideal pre-existence."[4] J. H. W.

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[1] Watson's *Inst.* Part II. p. 341. [2] Belsham's *Inquiry*. [3] Magee on the Atonement. [4] Leben Jesu. ch. I, § 65.

THE "LITTLE" STONE.

By what authority is the adjective "little" prefixed to the word stone, when referring to the symbol of Dan. 2: 34? The record simply says—"Thou sawest.... a stone." "Little" stone is one of those deceptive terms which contribute so much to the support of erroneous ideas. The minister says "little" stone; the author writes "little" stone; the hearer and reader generally conclude that "little" stone is the reading of Scripture itself; just as multitudes have heard the term "immortal soul" used so frequently as scriptural, that they can scarcely find words to express their indignation when they are coolly told that the term nowhere occurs in God's word. What! deny the presence there of a word to be found hundreds of times! But it is not there; and the ruffled searcher has to own his error, or else take refuge in the standard orthodox mode of begging the question—"The immortality of the soul is asserted in the Scripture." But to the multitude who really believe that the expression "immortal soul," or an equivalent, is to be found in the Bible, the effect is the same in moulding their opinion, as though the language were really there; and just so the impression that Daniel records the work of a "*little*" stone, paves the way for interpretations of the vision of the Assyrian king which subvert the consistency, as well as pervert the sense of the Word of God.

The "little" stone! How naturally the expression applies to the "little" company, the remnant of Christ's disciples, who were gathered at Pentecost. "And it became a great mountain, and filled the whole earth." How naturally follows the oft repeated assertion, that this "little" stone then commenced to roll, and has rolled and rolled ever since, gradually abrading the image, and growing, itself, by accretion, slowly enough to be sure, but ultimately to be fulfilled in the conversion of the world.

Keep the idea of "*little*" stone before the people, and the mistaken interpretation will be received by them. The term fits the exegesis well enough; but in the narrative, in the vision itself, it is entirely incongruous, and appears absurd. Let us read. "Thou, O King, sawest, and beheld a GREAT image. This GREAT image....the form thereof was TERRIBLE....Thou sawest till that a [LITTLE!] stone was cut out without hands, which smote the image upon the feet.....and BRAKE THEM IN PIECES!" What, this "great," this "terrible" image, broken as into chaff by a single stroke from a "*little*" stone? Could an interpretation be more absurd?

The Scripture records say nothing of the size of the stone. That is left to be inferred from its work; and inasmuch as it "brake in pieces" at a single stroke (it "*smote* the image;" its work was a stroke, not a slow grinding process) the "great image," we conclude that the stone itself was "great," sufficient for the work. If we change the Scriptural expression at all, the context requires that we read *boulder*, and reject "*little*" stone as an utterly inadmissible reading.

McCOSH ON MATERIALISM.

James McCosh, D. D. LLD., President of Princeton College, has been delivering a course of lectures on "Natural Religion and Apologetics," at the Madison-square Presbyterian Church, New York City. The subject of his seventh lecture was "Materialism." Among other things he is reported to have said: "The tendency toward materialism in this country must be met." We are glad to learn that the doctrine of materialism is to be met. We hope it may be fairly met. Hitherto, its opponents have relied chiefly on misrepresentations and blackguardism. Materialism asks only a fair field and no favor. Its onward tendency cannot be checked by raising the mad dog cry of "heresy" and "infidelity." Let us stand or fall according as it is true or false. Prove it false and all good men will unite to oppose it. Establish it as a truth and all good men will sooner or later accept it as such. Whoever furnishes demonstrative proof either of the truthfulness or falsity of materialism performs thereby a valuable service in the cause of truth. Dr. McCosh treats the materialist as a "foeman worthy of his steel." He has for him no gibes, or sneers, or contemptuous expressions. He is in evident good humor, for his allowances and admissions are of the most generous and sweeping kind. He says, by way of beginning, that, "it may be allowed that there is a certain relation between mind and body." This is not a very bold assertion, but what is far better, it is an eminently safe one. No one will deny its truthfulness, or charge its author with extravagance in making it. We may take it for granted, then, that there is a certain relation between mind and body. The question to be determined is, what is the relation between mind and body? Is the mind dependent upon the body, or is it not? Dr. McCosh's next "allowance" is rather more generous than his first one, and serve as an admirable proposition from which most important inferences may be fairly drawn. "It may be further allowed," says the President of Princeton College, "that there is a general correspondence between the size of the cerebral hemisphere and the power of the intellect." Why this should be so if the mind or soul be a separate entity, and immaterial, the learned lecturer did not deign to inform us. If intellectual power be measured by volume of brain; if a large brain be the exponent of great mental power, and a small brain of little mental power, why may we not in the descending scale go a step farther and say, *no brain, no mind?* If in this life the mind is entirely dependent upon an active brain for the manifestation of thought or intelligence, what reason have we for supposing that when the brain becomes inactive in death the mind will still exist with all its active powers unimpaired?

Near the close of his lecture, Dr. McCosh concedes the whole question in these words: "I am inclined to admit that without physical force distributed in the brain the mind will not work, as a water-mill will not run without water, and when this force is exhausted the mind is helpless for a time." This admission is as broad as the most zealous materialist could have hoped for. Without an active brain the mind is helpless. It cannot work without it. As the water-mill is useless without an active brain.

We do not claim Dr. McCosh as a convert to materialism. But we think his *immaterialism* is *almost* as "gross" as our materialism, and quite as hetrodox. J. H. W.

Changes at Rome.

In a late speech, Father Gavazzi, of Rome, speaking of the progress of truth in Rome said:

We do not expect to regenerate the Church of Rome. It is too far gone for that. Like a man with a body gangrened, the only hope of that church is the undertaker, and the sooner it is buried and put out of sight the better it will be for the State—that is the reason we don't reform that church. The aim of our church was to enter Rome. But how to do it? We were enabled to do so through God's providence. At the moment the Pope was declared infallible he lost his temporal power. On the 15th of July, 1870, Napoleon, the Pope's firmest friend and most powerful ally, declared war against Prussia. On the 18th the Council of Seventy in the Vatican, declared the Pope infallible. In a very few months Napoleon was no longer a ruler, but dethroned and a prisoner. This may have been a coincidence, but it was a very startling one. Pope Pius IX. dared to compare himself in glory with God, for infallibility belongs to the glory of God, and he punished him for that. We are in Rome through the civil justice of God. We are there to make it the Central Station of the evangelization of Italy. We have been there legally since January, 1871, and now see the change that has taken place. At that time should a man dare lift up his voice in preaching Jesus Christ, he would have been at least imprisoned for life. Now we preach him freely in the very hearing of the infallible pope. We have five churches and Sunday-schools, which are well attended; an Evangelical library; and seven colporteurs who have sold over 40,000 copies of the Testament. Our meetings in Rome are largely attended, so eager are the people to hear the word of God. During several months of last year, I was obliged to preach nine times a week in three different places, to an average of 6,000 people, to in any wise satisfy them. Now we publish the Free Christian Testament in Rome without the permission of the pope. Is it not a wonderful fact? On entering the Corso, the principal street in Rome, the first object that meets your eye is a building neatly fitted up, and over the door of which, in bright golden letters, you may read, "General Depot of the London Bible Society." That is a triumph worth recording. The forbidden book in Rome! A singular fact in connection with the establishment of the depot is that it faces, on the opposite side of the Tiber, the Vatican, from the windows of which, and without glasses, the "old gentleman" may read the sign to his infallible heart's dissatisfaction.

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WHAT IS NECESSARY.

First: In order to a more general acquaintance and understanding with each other, to the end that we may by consultation and deliberation have concert of action among us, it is necessary that we have a Conference.

Second: The above premise being true, it is necessary that all our ministers, and as many other brethren and sisters as possibly can, should be in attendance; and to this end let the churches help such as need help, that there be no failure.

Third: It is necessary that every church in the State, however small, be represented at this Conference. Let the elder, clerk or pastor prepare a letter and send it by some one who will represent them, or by mail to C. H. Cass, Colfax, Clinton Co., Ind., stating (1) their general condition; (2) the number of additions, if any, the past year; (3) dismissals by death, removal or excommunication; (4) present number; (5) how often you have preaching, and by whom; and, finally, inasmuch as all those general meetings are attended with some unavoidable expense, each church should collect and send a contribution to help defray the same, that the few brethren where the conference is held be not over burdened.

Come up brethren in the help of the Lord and let us show our faith by our works. E. C. Andrus.

"My Soul in Hell." (Ps. 16: 10.)

"Thou wilt not abandon my life to the grave."—*Kennicot.*

"Thou wilt not leave my life in the grave."—*Pye Smith.*

"Thou wilt not leave [Italics his own] *my dead body in the grave.*" See the use of (*nephesh*) in Lev. 21: 1 etc.; and from the ceaseless rapacity of the grave, it suitably bears the name *sheol* here used, derived from the root, signifying to demand, beg, or crave. This reading is strengthed by what follows, 'nor wilt thou suffer etc. corruption,' a word which expresses the state of "putrefaction in a dead body."—*Cobbin, vide Parkhurst.*

It seems best to interpret it of the grave, for the word *nephesh* is rendered 'dead body' Num. 9: 6, 10; 19: 11, 13."—*Gill.*

"The life of the Messiah should not continue under the power of death."—*Clarke.*

"IN HELL." (Acts 2: 27.)

"Thou wilt not leave my life in the grave."—*Beza Whitby.*

Guyse says: "If, as some critics contend, the words *psyche* and *hades* were here to be rendered 'life and the grave' the beauty of the antithesis between Christ's *soul* and *flesh*, or body, would be lost, and, to me, it is scarce good sense to say 'Thou wilt not leave my life in the grave.' The objection is, however, groundless, if we read it, 'Thou wilt not leave my *dead body* in the grave.' [See Parkhurst on *psyche* 4 and *hades* 1.] There is then a forcible antithesis between the body and the grave; and the beauty of the verse is increased by the addition of another between thine Holy One and corruption; while by the repetition of the first member of the sentence in another form, the whole receives the spirit and force of those parallels so commonly found in scripture by repetition."—*Cobbin, Condensed Commentary. Editor of Domestic Bible.*

A. A.

An Idea Suggested by the Discussion.

Br. B. quotes "Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age" (Gen. 15: 15), and says: "This does not mean mere burial; for going to his fathers and burial are mentioned as distinct events; and, also, Abraham *never* went to his fathers in the grave." He says, that Abraham and other patriarchs going to their fathers, refers to their spirits going to the spirits of their fathers in *sheol*, or the abode of spirits. Furthermore, he defined the spirit in man, to be the rational, thinking, conscious, moral, responsible part of man, which departs from the body in death, returns to God, goes to the fathers, and is with Christ as a rational, thinking, conscious entity; thus confining the power of thought and reason exclusively to the *spirit*, whether in the body or out of it.

He has already sent the spirit of Abraham to the spirits of his fathers in *sheol*, conscious, rational entities full of wisdom and knowledge! Now the wise man declared (Eccl. 9: 10), that "there is no work, nor device, nor wisdom, nor knowledge in the grave [*sheol*] whither thou goest;" and as the record thus debars *all* wisdom knowledge and consciousness from *sheol*, none should take offense if we differ from them on this point.

Again we read (Josh. 24: 2) that Abraham's fathers served other gods, and were, consequently, idolaters. Having stoutly affirmed that Abraham's spirit went to the spirits of his fathers, where all are conscious, thinking entities with Christ, it now turns out that these fathers were idolaters! Can any one mean to teach that men can reject the God of the Bible, worship idols, and at last when this mortal coil is shuffled off, find their spirits in company with the spirits of righteous men, and Christ, before the throne of God? Can they thus intentionally give aid and comfort to our Universalist friends? This is the unavoidable result of his reasoning, proved by the word of God.

I will now test his assumption, that the spirit is the thinking part of man, and retains all its powers in a conscious state after the death of the body. The Hebrew word *ruach*, translated *spirit* in Eccl. 12: 7, is found in Ps. 146: 4, and rendered *breath*. "His breath, or *ruach* goeth forth, he returneth to his earth, in that very day his thoughts perish." On this point our brother's logic sums up thus: The *ruach* or spirit in man is the rational, thinking, conscious, moral, responsible part of man, and when man's *ruach*, breath goeth forth, he returneth to his earth, in that very day his thoughts (Br. B.'s thinking, conscious, moral, rational, responsible part of man) perish!

We cannot believe he intended this, nevertheless he has so constructed his theory, that the Psalmist leads him directly into the fearful doctrine of the unconscious state of the dead, and destroys his thoughts and all consciousness, with a single passage of scripture! The expression, "In that very day his thoughts perish," is a swift witness against him and entirely evaporates his theory. It is a shifty arrangement, now supporting universal salvation, and then plunging into the theory of utter unconciousness in death.

The same David who with sling and pebble, slew the iron-clad Philistine, and with the giant's own sword decapitated that bold defier of Israel; now as Br. Braden comes to the front to defend modern theology, this skillful scriptural warrior, with a single sweep of inspiration slaughters his theory with his own weapon, precisely as he cut off Goliath's head with his. And so our brother's never dying spirit, seat and source, fountain and foundation of *all* thought in man, is killed by a single stroke and left dead on the field of battle.

We have taken his thinking, rational entity, allowed all he asked for it, and followed it until the Scriptures pronounce it perished, left in *sheol* as he himself affirms, and where the record declares there is no wisdom, knowledge, or thought whatever. Henceforth we trust it will be perceived that a living, organized, material being alone can think; and when dead it is unconscious and knows not anything (Eccl. 9: 5); and before consciousness can return, must be taken out of *sheol* where no knowledge is, which brings us to the resurrection, without which the apostle asserts, "they that are fallen asleep are perished." (1. Cor. 15: 18.)

The more popular theory removes all distinction between idolatry and a belief in God and his Son Jesus Christ, and insures the salvation of all men. The arrangement would be agreeably pleasing, if scripturally true, but as it receives no sanction from Holy Writ, we withold our endorsement and in the language of the apostle exclaim, "What advantageth it me *if the dead rise not?* let us eat and drink; for tomorrow we die. (1 Cor. 15: 32.)

O. D. Woodruff.

Church Festivals.

It is right or else it is wrong for churches to have festivals. There is no middle ground in this question. The evidence is either for or against. Many sincere followers of Christ are doubting and wondering in this matter. On the one hand they see great evils connected with the practice. And on the other they find many that the church calls good, giving undivided support to it. In such a perplexity as this there is no relief only in the sure word of God.

The seemingly plausible excuse that is submitted by the advocates of this custom *viz:* "that the church needs money, and the festival is the surest way of getting it," is, when closely scrutinized no excuse at all. "Shall we do evil that good may come?" A minister once thanked the Lord in view of an approaching festival, that the church was going to have another chance to get some of the devil's money! I think the minister hit the nail on the head. It is my candid opinion that money raised at these festivals is the *devil's money.* Is it necessary for the saints to borrow (or steal as the case may be) money from the devil in order to support the Lord's cause? It would seem so, from this minister's prayer. Shame on people who urge so flimsy an excuse for so great an evil. If the Lord's cause need money; go to the Lord *for it*, and not to the devil. The Lord is fully able to sustain his own cause without any help from the other party.

"In the days that were before the flood they were eating and drinking." (Mat. 24: 38.) Does this refer to ordinary "eating and drinking," which is necessary to sustain life? I think not. Men have *always* been eaters and drinkers in the ordinary sense. The eating of food for the satisfaction of hunger and the slacking of thirst by drinking "pure cold water" has always been necessary for the sustenance of human life. This "eating and drinking" must therefore refer to something entirely different from the ordinary consumption of food

To what can it refer but to *feasting?* The human appetite when unrestrained, naturally craves dainties even though they be unwholesome. Let an "ice cream supper" be announced under *any* circumstances and the people desire to be there to enjoy it." But let the *church* announce an "ice cream supper for the Lord" and the people will go with a double motive: (1) They like the "ice cream," and (2) its novel to think its the "*Lord's* ice cream." This is found to be a very effectual way to get out old rusty church members that seldom go to prayer meeting or preaching more than twice *per annum*, and when they *do* go, *sleep* through the entire service. They are sure to be out to the festival, and as wide awake as any. The trouble is men's religion is getting out of their hearts into their stomachs. Paul gives a pretty broad hint in this direction when he speaks of a class "whose God is their belly." This is the way it was in the days of Noah; and as it was in his day, so it is to be in days of the coming of the Son of man. And it is fulfilled right in our midst. The church has left the prayer meeting and gone to "*eating and drinking.*" Thus we have another sign of Jesus soon coming.

"The people sat down to eat and drink and rose up to play." (1 Cor. 10: 7.) Moses left the Hebrews and went up into Mt. Sinai. He tarried long in the mountain. The people became impatient. They complained to Aaron of Moses' long absence, and demanded at his hand a god that they might worship. A golden calf is manufactured and the people are invited to worship it as their god. And it is not long after this until it becomes necessary to have a church festival, and the record states that they "sat down to eat and drink and rose up to play." This case is true to history. Not until a church apostatizes does it run off after the god of this world and go to holding fairs and festivals to raise money, professedly for the Lord, but really to adorn and furnish their temples for their own convenience and comfort. What would John Wesley and the Methodists of his day have thought of a "grab-bag," or "religious lottery," or "an ice cream supper in the Lord's house," or selling a "paste board-sweet cake," worth probably five cents, for the neat sum of $65, to buy an easy sofa for the pulpit and a beautiful, velvet, cushioned stool for the preacher to kneel his broadcloth upon while he makes an earnest prayer for the salva- of the audience? How would such things have been received by the Methodists in their early days of humility, holiness and piety? Not a layman or minister in the denomination but what would have spurned such things from their midst as unholy and degrading. *How is it to-day?* Let the observing answer. They sat down to eat and drink and rose up to play. This is usually the order of exercises at all church fairs, etc. The first thing is *to eat and drink.* The scene then changes, and a promiscuous frolic ensues.

"Jesus went up to Jerusalem and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he made a scourge of small cords, he drove them all out of the temple, and the sheep and oxen; and poured out the changer's money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise." (John 2: 14–16.) This shows how the blessed Master regarded church festivals. Indeed the above example is a very tame one compared with many that we have to-day. The selling of oxen and sheep in the temple was a very mild offence, compared with many of the gambling, deceptive and dishonest tricks that are practised under the cloak of religion in the church festivals of this century. No doubt Christ would dismiss every one of them if he were here personally. But he is here only by his Spirit. and the driving is the other way. Instead of his driving them out of the temple, *they* have driven *him* out of the church.

C. C. Marston.

The Law and the Gospel.

In order to properly understand the true relation between the Law and the Gospel it will be necessary to examine their origin. The germ of the law existed at creation. The penalty threatened in case of disobedience was death, which was to be inflicted in the day of transgression. Adam violated that law and hence incurred its penalty. But God entered Eden the same day that Adam sinned, and promised Christ, who was to suffer the penalty in the stead of Adam. His death was guaranteed to meet the demands of the violated law and hence Christ is called "the Lamb slain from the foundation of the world." (Rev. 13: 8.) He was slain in the mind of him who calleth those things that be not, as though they were (Rom. 4: 17), because of their certainty.

The whole human race was in Adam at the time of his trangression, and hence all fell under the condemnation of the law; and had Adam died the day in which he sinned, the whole human family would have been blotted out with him. But Christ met the demands of the violated law and hence a new term of probation was secured.

But at this time man is not placed under the law but under the gospel; and the penalty threatened in case of disobedience is death—"the second death" or "everlasting destruction." (Thes. 1: 9, 10.) Peter asks the important question—"What shall be the end of those who obey not the gospel of God?" (1 Pet. 4: 17.) and Paul replies, "Their end is destruction." (Phil. 3: 19.)

As the gospel requires obedience it is in itself a law, and is designated the "law of the Lord" (Ps. 19: 7; 37: 30), "the law of faith" (Rom. 3: 27), "the law of the spirit of life in Christ Jesus" (Rom. 8:2), "the royal law, according to the scriptures" (Jas. 2: 8), "the law of liberty" (v. 12), and also "the commandments" and "law of Christ."

It is called "the commandments of God and the faith of Jesus" in Rev. 14: 12, being both perceptive and doctrinal. It is also termed the "new covenant" or "testament" (Heb. 8 :), "the ministration of the Spirit, (2 Cor. 3: 8), and "the hearing of faith." (Gal. 3: 5–8.)

It may be asked why Adam and his posterity become victims of death if the penalty was met in the death of Christ. The answer is this. The law aroused or developed the motions of sin or passion in Adam (Rom. 7: 5). and now lest he should eat of the tree of life and live forever in this sinful state, thus immortalizing those passions, God excluded him from the garden of Eden. Death resulted as an inevitable consequence; hence temporal death is a consequence, not a penalty. As Christ, who has purchased us from the dominion of the law, has the right to also redeem us from the consequences of its transgression, and as he has promised a resurrection of the dead, "both of the just and the unjust," the whole human family will "live again in the resurrection at the last day." Therefore as "by man came death, by man came also the resurrection of the dead, for as in Adam all die, so in Christ shall all be made alive." (1 Cor. 15: 21, 22). And those who have rendered obedience to the gospel shall, "through the blood of the everlasting covenant," receive the gift of eternal life.

The atonement of Christ is twofold: the first branch of the atonement is universal in its application, extending to the whole human race; the second is limited to believers in Christ and is intended to avert the penalty of the new covenant. Both branches are illustrated in the ordinance of the Lord's supper. The first branch is represented by the broken bread which is illustrative of the body or flesh of Christ, which he gave "for the life of the world." (John 6: 51.) The second branch is illustrated by the wine, which represents the blood of Christ, "shed for many for the remission of sins." (Mat. 26: 28.) The law was rescinded through the death of Christ. Paul forever settled one point, namely, that "the law holds dominion over a man no longer than he lives." (Rom. 7: 1–4.) Hence when Christ's death was guaranteed in the stead of man's, it was the same in the eye of the law as if man were actually dead. And thus the law ceased to hold dominion over the human race. This is the sense of

Paul's language when he says—"If one died for all, then were all dead." (2 Cor. 5: 14.) Although we are not literally dead yet we are to reckon ourselves as such, because of the death of Christ for us. This idea is unmistakably confirmed in the teachings of Paul. He says: "In that he [Christ] died, he died unto sin once," and adds: "*Likewise* reckon ye also yourselves to be *dead indeed* unto sin. (Rom. 6: 10, 11.)

In Rom. ch. 7 Paul furnishes us with a demonstration of our deliverance from the dominion of the law. In the first three verses he shows conclusively the law has dominion over a man no "longer than he liveth." In v. 4 he adds: "Ye also are become dead to the law by the body of Christ, that ye should be married to another." In v. 6 he affirms: "But now we are delivered from the law, that being dead wherein we *were* held." The Diaglott reads, "*released* from the law."

And now, having been released from the law, shall we seek again its bondage? For my part I choose to heed the apostle's advice, and "stand fast in the liberty wherewith Christ hath made me free, and be not again entangled in the yoke of bondage." (Gal. 5: 1.)

Although the law was repealed in the day of transgression, it was afterwards reinforced upon the Jewish people, not as a rule of righteousness, but as a national code or statute. The Jews mistook it for a rule of righteousness, not knowing that it had been repealed, as such, through Christ. Their minds were blinded, so that they could not see "to the end of that which is abolished." (2 Cor. 3: 13–17.) Hence Paul says: "Israel, which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the deeds of the law. For they stumbled at the stumbling stone [Christ.]" (Rom. 9: 31, 33.) "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10: 3, 4.)

That obedience to the law is not the means of righteousness is clearly decided in the foregoing passages; and Paul settles this invulnerable fact beyond the reach of all cavil when he says, that "the righteousness of God" is "without the law." (Rom. 3: 21.) Saturday-Sabbath keepers and law-teachers urge in opposition to these claims that the Savior said he "had not come to destroy the law." Indeed. But the Savior had no reference to its abrogation as a rule of righteousness, an act which had been accomplished more than four thousand years before. He simply spoke with reference to it as a national code or statute, as such he had not come to destroy it; but on the contrary he told the Jews that if they violated it, they would "be called the least in the kingdom of heaven"—a fact which is true of all who violate their national laws. Gentile Christians can neither break or keep the national law of the Jews, unless they become connected with that nation by means of circumcision: and then they virtually cease to be Gentiles, and become "debtors to do the whole law." (Gal. 5: 3.) As we are not under the law we cannot transgress it: for "where no law is there is no transgression." (Rom. 4: 15.) We "are not under the law but under grace." (ch. 6: 14.) Therefore the law does not speak to us at all; for "what things soever the law saith, it saith to them who are under the law." (ch. 3: 19.) Although the law is not a rule of righteousness, yet those who have resorted unto it as such, will be condemned by it. (Rom. 2: 12), but none others.

Sabbatarians contend that Rom. 3: 19, 20 proves that the law condemns the whole world. God's design is that "no flesh should glory in his sight," that the whole word should become guilty before God. And, to carry out this design, (all having violated the gospel,) he also designs that "by the deeds of the law shall no flesh be justified in his sight." Paul's language is unmistakable. He says: "Therefore by the deeds of the law shall no flesh be justified in his sight." (v. 2.) "Therefore," for that reason. For what reason? For the reason just assigned in the preceeding verse, "That every mouth may be stopped, and all the world may become guilty before God."

Paul's question to the Romans—"Do we make void the law through faith?" is often cited in opposition to the abrogation of the law. But Paul certainly had no reference to its repealment as a rule of righteousness. It was at that time merely a national code or statute; and instead of its being made void as such, it was rather enforced upon the Jewish nation by the gospel, as the gospel teaches obedience to whatever law we are under, if it be in harmony with justice and right. (Rom. 13: 1–7.) C. M. KEACH.

Correspondence.

EDITOR'S JOURNAL.

AT HOME.

MONDAY July 8. Among our visitors to-day was Eld. C. C. Marston, of Amboy, Ill. He is well and strong for work, and is one of our most earnest workers, and, withal, successful. He brings a good report of his field of labor, and the cause generally. He says there is a deep interest felt among our brethren in the removal of the office to Chicago, and many good wishes for the prosperity of the Western interest.

I spent the night with Dr. Mathewson, at Union Mills, Ind. He is now the President of the Western Association, and being a man of integrity, and excellent business qualifications, he will be able to render important help in our great work West. Though but a few years from the East, he is in all his feelings an out an out Western man, and in full sympathy with the Adventist work and workers here. They are building a parsonage near the chapel, at the Mills. He is beloved, and is prospering in his work.

TUESDAY, July 9. Spent the evening in Buchanan, Mich., and came by the Express to Chicago, at 2 a. m., and took breakfast at the office, with William and Br. D. S. Clark, just from Iowa. We had a frugal and healthful meal at our desk.

Br. Clark was one of the first men who gave me his hand when I came West nearly ten years since, and he has ever been true. He brings a good report from Iowa, where he has been laboring of late. He likes the idea of our removal, and cheers us with his full sympathy.

We spent the day at Norwood Park. He, in looking about the premises, and I in the library taxing my brains for the advancement of the truth and the good cause.

THURSDAY, July 11. Dined with Dr. Spaulding in Aurora, Ill. I find the Doctor well, and true to the cause. There are a few here that hold fast the faithful word.

At 7 p. m. stopped with Eld. N. W. Spencer, at Waterman Station, Ill. He came to this town (Clinton) from Homer, N. Y. twenty-one years ago, and settled in what was then a new prairie country, with few inhabitants. Now, it is well settled, and a rail road passes through his farm. Land was then worth one dollar and twenty-five cents per acre, and now it is worth fifty dollars. He is very comfortably and pleasantly situated. He works with his own hands and has provided for his own, and preached all his life free, besides giving to others. Paul boasted of this. "These hands," said he "have provided for my wants." And yet, our observation proves that people that give *nothing*, as a general thing amount to nothing. They are merely negative and generally die out when the *free* preaching ceases. Those that pay the laborer, are themselves sustained, they have life and enterprise and power, and fruit withal. The truth as God gives it is, "They that water, shall be watered."

FRIDAY, July 12. At 4 a. m. Br. Spencer got up the colts, when we rode fifteen miles and took breakfast with Br. L. H. Davis, in Paw Paw. We had a warm welcome, and enjoyed the call. Br. D. is one of the prominent farmers of Illinois. His duties confine him somewhat, but still he finds time to go out and preach the word in destitute neighborhoods of which there are many. How much need we have of more laborers in the great harvest field. Everywhere the cry comes up for help, help. "Come over and help us."

At 10 a. m. Br. Davis took Br. Spencer, father Davis and myself five miles, to Earl. Here I called on Br. Burlingame, and family, with other dear friends. They are trying to live to God. Br. Davis showed me a building he thought to buy for a chapel. The cause here will not die.

At 11 a. m. took the cars West. I met Br. Clark on his way home to Amboy. We parted at Mendota, and I came to New Rutland, and dined with Br. Wm. Baker, a true friend of the Western cause; proved so by his words and work. Enjoyed pleasant calls also, on Eld. Lothrop, and Wm. McCullock. Br. L. is laboring with the the church here while Br. McCullock occupies the missionary field mostly. The church have passed through a scene of trial, but they have not been destroyed. The Lord still bless and prosper them.

I spoke to the people in the evening on the "bright prospects of the future." We had a good gathering. At the close bidding them adieu and took the cars for Urbana to visit my son Arthur.

On the way from Urbana I fell in with Dea. Hackley, of the Disciple church in Auburn, Ill. He is a genial, liberal soul. He took me to Br. Whitmer's, who is a wealthy and influential member of the Disciple church. I was cordially received and had a free conversation on the nature of the soul, and the resurrection. Mrs. W. said if there was no resurrection she did not see how there could be any future life.

At 6 p. m. took supper with Eld. Calkins, in Auburn, Ill. I found him sick, and never more glad to see me. He has a grove meeting appointed for to-morrow, and is not able to preach.

I have been almost suffocated to-day with heat and dust. But I am greatly refreshed in the quiet and happy home of Br. C. Thank God for homes and friends.

From Br. and Sr. T. Boylan, Osborne Co., Kas.

We have been readers of THE TIMES for a number of years by the kindness of others, for we were very poor in this world's goods, though rich in faith. Now we are isolated from all kindred and friends in Christ, and we cannot get along without the paper. We would be truly glad, too, of some efficient minister here in this new field. May the Lord turn some one's steps this way. Pray for us here in this lonely region, and may God bless the efforts that are being put forth for the sake of perishing humanity, is our prayer.

From A. J. Marsh.

C.'s article concerning the discussion, contains the sentiment of my mind exactly. As he says, "Nine out of ten men of intelligence, who have been brought to see the truth by one clear view, only require to read orthodox reasonings from that time, to build up in the perfect faith." It makes me think of my own experience. When I came into the truth of the non-immortality of man, I was in connection with the M. E. church, and my minister loaned me a work on the immortality of the soul, to read, and also about that time, preached two sermons upon the subject, all of which helped to satisfy me of the incorrectness of their views, and establish me in the truth.

From Br. J. R. S. Mowrey.

Every time I see THE TIMES I think of loved and tried friends that are engaged in its publication; for I was with you so long, that the thoughts of the office and its inmates are like the thoughts of home, where long cherished friends and brethren would gladly meet and greet each other. Though I do not expect to see them again this side of the promised and purchased possession, it cheers my heart to hear from you. I am still a bearer of the cross for Jesus; have still on the harness and in my weakness and unworthiness am trying to convince the gainsayer that Jesus is coming. The Lord sustains me in every trial. Praise his holy name! I feel that I shall come off conqueror by and by, with those that come out of much tribulation and have washed their robes in the blood of the Lamb.

I have, by the help of the Lord, planted four churches since Conference. Five members at West Fork. Two of whom were M. E. class leaders. One member at Spring Creek, and one on Elk River. Another is organized and prospering at Fall's Creek, on Elk River, organized by Brn. Whitney and Hammack.

From C. C. Marston, Amboy, July 15.

We are still alive and contending for the "blessed hope" in Amboy. We have many things to contend against. Our ministry here is much as Lot's was in Sodom—the popular tide is bitterly opposed to the truth. And every possible effort is made by the so-called Orthodox to keep the people away from the light. If there is any attracting performance to be had, such as a Festival, or a Concert, or the like, it must always be on the day that I preach here, and thus some that would come under ordinary circumstances are kept away. And if there is any "union street preaching" where *all* the "pastors" are to participate, *that* must be on the sabbath when *I am not here.* But withal there *are* some that *will* come and hear the truth, and we are slowly gaining ground, for the truth is mighty and will prevail.

It is amusing to see how men will resort to extreme measures and even sometimes make themselves ridiculous in opposing the truth. After my debate at Foreston with presiding Elder Hurless of the U.B. church, the U. B. preacher here began to circulate the report that I was entirely defeated in the debate, so much so that I did not use up all of my time, &c. (of course he dare not talk thus at Foreston where the facts were known, but *here*, where I live and preach, he could raise a prejudice against the truth by getting people to believe his report.) I called him to an account for his strange proceeding and demanded that he or some of his brethren meet me in debate *here*, now, that he had been so free in circulating the report he had. He remonstrated and acknowledged he was not prepared to meet the issue. Finally, however, he consented to correspond with a man who *would*, and promised to apprise me of the result in *ten days* or *two weeks.* It has now been nearly three months and nothing has been heard from the debater. Indeed I've hardly had a chance to *speak* to this brother since—he is so sly. What has become of his promise? But none of these things move us—our trust is in the Lord and by his glorious grace we are going forward. Yesterday we had a good day. One soul was added to the church at night, after which we partook of the Lord's supper. Pray for us.

Says the *Baptist Union*:

Words should be seasoned. Some season with pepper, or vinegar or wormwood. Paul says, season with salt. Salt cools passion, prevents severity, imparts sweetness and self-control.

Words ferment like yeast, and explode like naptha. Salt prevents this.

Some ministers are badly seasoned.

Their words are hasty, sometimes bitter, often foolish. Jesus spoke gracious words, so should his ministers.

Jesus opened not his mouth when provoked, neither should his ministers.

Jesus is an example for all his saints.

When we speak as he spoke, and are silent as he was silent, we give evidence of grace and the seasoning of salt.

The Spirit of Christ will impart these blessings.

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CHICAGO, TUESDAY, July 30, 1872.

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To Correspondents.

A. B. CUSHING. Could not possibly come at present.

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Notices, Etc.

Wisconsin.

The first Q. M. for the Southern District of Wisconsin will be held about the first of September. Any of the brethren wishing to secure the meeting for the locality in which they live, will communicate with me (either personally or by letter), at Magnolia, Rock Co. Wis.

Please let me know in time to give notice of the place of meeting in THE TIMES. GEORGE HOWARD.

Kansas Tent.

Dear Brethren and friends who have subscribed for the 'Tent,' our Subscription Fund is nearly raised. We wish to get the Tent at work now in a very short time; so let all who have subscribed be preparing themselves for prompt response. And those who purpose helping do so at *once*, so there need be no delay. The Lord is blessing and *will bless* those that trust and obey him.

Send all money *by mail* to Warder Dunbar, Baro, Cherokee Co. Kan. Postal Orders, to H. J. Munson, Girard, Crawford Co. Kan.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.

2. Write *names of places* and *dates* VERY *plainly*.

3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

ILLINOIS.

Genoa, every Sabbath. E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve,

Traveling brethren invited to call.

S. B. MABEY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Coral, 6 p. m., August 11. Communion after service. E. H. BURINGTON.

I expect to hold a debate with D. W. Hull, of Hobart, Ind., at Rochelle, Ogle Co., commencing Tuesday, Sept. 17, 1872, to continue several days, with two sessions each day, on the following proposition:

Resolved, That modern Spiritualism is a Satanic delusion. C. C. MARSTON.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and ample provisions for all who desire to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a general rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the tented grove for the Lord and his glorious cause. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. B. Mabey, L. H. Davis, W. McCulloch, F. Burr, D. S. Clark.

The first Annual Campmeeting of the Southern Illinois Conference will commence Aug. 17, and continue over the second Sabbath.

The place of meeting will be Saratoga, Union Co. seven miles east of Anna Station.

Friends of the cause are requested to meet with us on that occasion. Eld. Wm. McCullock will bring the Mission Tent with him. Place of meeting will be given next week: probably between Mt. Joy and Anna churches.

J. S. Lawver, F. A. Childs, J. McCoy, Com.

Amboy, Lee Co. Preaching the second and fourth Sabbaths of each month, at 10½ a. m. and 7½ p. m., in the Lutheran chapel. Prayermeeting Wednesday eve. Also Sabbath afternoon when no preaching.

Traveling brethren will be welcomed at any of our meetings. C. C. MARSTON, Pastor.

The Advent Christian church of Elida, Winnebago Co., expect, the Lord willing, to hold a tent meeting at Elida, commencing Friday eve. Aug. 16, and continuing over Sabbath, the 25th.

Elida is eight miles S. W. of Rockford. Eld. Himes is expected to be present to preach the Word. Let all the friends in the region about come up to this meeting. Come with your hearts full of the Holy Spirit, to labor for God and his glorious cause.

For the church, C. C. MARSTON.

Hennepin, Putnam Co. Special meeting commencing Tuesday eve. July 30, to continue over the Sabbath, and through the following week, if the interest demands. The brethren and sisters scattered through the region about are earnestly requested to come to this meeting and lend a helping hand. C. C. MARSTON.

Rochelle, Aug. 12. Subject: Signs of the Times. Forreston, Town Hall, Aug. 13 and 14. Subjects respectively: The soul, and spirit of man.

Elida, Aug. 15, in the S. H. Subject: The Influence of the Reformation of the 16th Century on moral and social ethics.

White Rock, Union chapel, 3 p. m., Aug. 18, Morn. and eve. in the Tent at Elida.

C. C. MARSTON.

IOWA.

The third Campmeeting of the Iowa A. C. Conference will be held at Manchester, commencing Friday eve. Sept. 6, and continuing over the second Sunday. All are cordially invited from north, south, east and west. Come all who love the Lord's appearing. Come with hearts burning with the love of God and our fellowmen.

The camp-ground is located one mile and a quarter N. W. of the business part of the town. There will be teams at the depot on the arrival of the morning and evening trains, the 7th, 9th, 10th and 11th, to convey all who come to the meeting.

Hay, straw, and tent-poles will be furnished free on the ground. Grain for teams, at cost. There will be a stand for the sale of necessary provisions.

Those who attend had better come prepared to take care of themselves. Bring food and bedding. Remember that a few yards of sheeting will make you a tent, and will be just as good for family use afterwards. Bring your tent and be ready to keep house at once. Let those who live near by, also arrange to stay on the ground during the meeting. Come early. Make a sacrifice if need be.

Brn. Isaac Adrian and S. W. Thurber are expected. Br. C. C. Marston has been invited.

The Annual Meeting of the Conference will be held in connection with the Campmeeting, commencing Thursday morning. Let each church be represented by delegates, early upon the ground. Read the Constitution, and be governed accordingly.

In behalf of the Committee. F. H. KENNY.

Basket Meeting, Strawberry Point, Clayton Co. Aug. 18. Picnic Dinner, Preaching at 10½ a. m. and 1 p. m. All are invited.

P. S. W. DEYO.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves.

Particulars hereafter.

Peter S. W. Deyo, C. C. Ramsey, Presidents.

F. Denton, J. Roffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, Committee.

Cascade, eve. August 3 and over Sunday.

Manchester, August 11, as Br. Lewis may arrange.

Clear Lake, 7½ p. m. August 16. Will Brn. at Clear Lake provide a tent pole? ISAAC ADRIAN.

County Corner, 3 p. m. August 4, and once in two weeks.

Cox Creek, Allerson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

The third annual session of the A. C. Conference of Iowa will be held in connection with the campmeeting at Manchester, in Sept. next; Conference to be called on Thursday, the 12th. Let all the brethren and sisters be sure to be present at the commencement. We are to do business for our blessed Master; and the King's business requires haste and promptness.

H. H. JAMES, Sec'y.

MISSOURI AND IOWA.

The S. W. Iowa, and N. W. Missouri Annual Conference and Campmeeting will be held, as last year, with the Nodaway Church at "Chase's Grove," eight miles north of Clarinda, Page Co., Iowa, commencing, Friday, Sep. 5. Let there be a large attendance from all our churches and quarterly meetings. Come prepared to camp. Bring tents if you can, or come with your covered wagons: any way, only come. Let none of our ministers stay away. We have none too many, and can ill afford to spare even one. Let the quarterly meeting clerks come prepared with written reports from their respective districts.

Cannot brethren S. K. Gibson, and N. C. Miller, arrange to be with us. Come over and help us, brethren. D. O. HIME, Pres.

WM. MORPHY, Sec'y.

MICHIGAN.

Assyria, Barry Co., a grove meeting commencing Aug. 9 and continuing over Lord's day. A church will be organized. I expect to be present with Br. Holler. A. E. BABCOCK.

The Michigan Southern District Campmeeting will be held in the town of California, Branch Co. Aug. 20-25. The first Q. M. for this conference year will be held in connection with campmeeting. Particulars soon. Meanwhile let all the brethren in this district make preparations to attend. This is a new interest, auxiliary to the State meeting. Let the churches prepare tents and dedicate them to God at this meeting, and let them be kept for future meetings, then all will be in readiness for the next yearly meetings.

J. R. PRESTON.

The Southern Michigan camp-meeting will be held on James Paul's farm in the town of California, Branch co., Aug. 20-25. We hope to have Eld. J. V. Himes to preach the word; also that Br. W. C. Hicks will be on the ground with "Pioneer" Tent. Every effort will be put forth to make this meeting a success.

We hope to see Brethren from all parts of the southern district on the ground with tents, ready for action at the commencement of the meeting.

The quarterly conference will convene at that time and place.

This will be a large meeting and one of unusual interest. Let all who love the appearing of Jesus prepare for a glorious waiting upon the Lord.

Those coming by R. R. from the North will stop at Fremont Station, where they will find a team waiting to convey them to the camp ground. Those coming on the M. C. R. R. will change cars at Jackson. Take the Ft. Wayne Road to Fremont. Those on the L. S. & M. S. R. R. will change cars at Jonesville for Fremont.

Come brethren, in the name of the Lord; and come with prayerful hearts that you may see and feel a glorious revival of the work of grace among us.

Hay and grain for teams will be provided on the ground at reasonable rates.

For the Brn. J. R. PRESTON.

The next Q. M. of the Northern District will be held at the Tyndall S. H. in Dayton, Newaygo Co., commencing Friday, Aug. 16, and holding over Sunday. We hope to see a general attendance. All that come will be provided for.

E. B. SCOTT, Sec'y.

Mt. Clemens, in the Court House, at 11 o'clock a. m. Aug. 11-25. D. W. FULLER.

WISCONSIN.

Cross Plains, 11 a. m. Sunday June 16. Sabbath School at 10 a. m.

Miflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.

Wingville, 3 p. m. June 23.

Will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

INDIANA.

The Indiana A. C. Conference will assemble Aug. 9, and continue over two Sundays, at Colfax, Clinton Co., on the Indianapolis and La Fayette R. R. at the crossing of the Logansport Crawfordsville and South Western R. R. All should come prepared to stay on the ground, and as far as possible provide themselves with a family Tent. Br. Andru's big tent, "Indiana Tabernacle" will be pitched on the ground for use in bad weather, and as a sleeping place for those not otherwise provided. All who come should have at least a straw tick and blankets for every two persons.

All who are seeking for the blessed hope and the coming of the King are invited. Come up friends of Jesus to this first Conference and reunion of the Lord's sheep since grievious wolves entered in and scattered the flock. And may the "Jehovah of armies" come with you, that God may be honored and sinners eternally saved in our Father's kingdom. Brethren every where cordially invited. C. H. CASE, Sec'y.

MINNESOTA.

Owatonna, Fitzsimmon's S. H. eve. Aug. 3, and over Sunday. S. C. WELCOME.

NEW YORK.

The undersigned committee appointed at the recent Annual Conference in Springwater, have decided upon the ground near Fairport for the State Campmeeting. But on account of other meetings to be held there, were obliged to appoint it one week earlier than was decided by the Conference. It will therefore commence Aug. 10 and hold to the 19th. Let all bear this date in mind and so arrange business as to be able to take a respite at this time, and come out to the feast of tabernacles. We may well hope for the best general meeting ever held in that State. To this end let us have the united prayers of the church.

The grove is a beautiful one, 1 1-8 miles north from Fairport station. Fairport is on the N. Y. Central (Direct) R. R. ten miles east of Rochester. The brethren and citizens offer to run free teams for passengers and baggage the first two days (9th and 10th), and the last day of the meeting. At other times ten cents will be charged. Cooking stoves for general use will be on the ground.

A boarding tent will be on the ground, furnishing potatoes, meat, bread, &c., to those who board themselves, and plain table board at 85c. a day, for those who do not. Let all come well prepared with overcoats, overshoes, shawls, coverlets, straw ticks, &c., &c. The large tent will furnish sleeping quarters for a few strangers, and those unable to procure berths in family tents.

Let all desiring tents correspond immediately (enclosing stamp for an answer) with Br. D. T. Cooper, 78 Mt. Hope Ave., Rochester, N. Y., who will see that their tents are on the ground in season. WM. E. BROWN, SAM'L. H. WITHINGTON, PERRY M. GRINNELL, Committee.

The next quarterly session of the N. Y. A. C. Conference will be held, the Lord willing, in the State Tent on the Fairport Campground during the coming Campmeeting. The first meeting will be called to order at 9 a. m., Wednesday Aug. 14, when Br. Warren Vreeland will give the opening address. After which the meetings will be held at such hours as will least interrupt the general course of the campmeeting, or disturb its devotional interests. Plans are being perfected and will be submitted for districting the Conference. Let every church be represented. Take the collections and appoint the delegates early. MILTON R. MILLS, Pres't.

WM. E. BROWN, Sec'y.

MASSACHUSETTS.

Springfield American Life and Advent Campmeeting. Providence permitting, the second annual Campmeeting of the American Life and Advent Union will be held in Springfield, in Carew's Grove, commencing Aug. 6, and to continue to Aug. 15. Ample accommodations will be provided for all that come, with board and lodging on the ground. Board 80c. per day. Fare on the Boston and Albany Railroad, Conn. R. R. and Hartford and N. H. R. R. will be reduced the same as last year, from July 25 to Aug. 27, inclusive.

We cordially invite all to come who love the Lord and his coming, and desire a preparation for translation when Jesus comes.

THOS. R. WEAVER, Sec'y.

Purgatory—Its practical Uses.

LETTER FROM TEXAS.

From my little cottage in sight of the mountains, whose distant canons, ravines, and inaccessible ramparts look like so many deep but softly lying shadows, I pen you a brief paper upon the few events that happen in this almost wilderness place. I have just come from the hospital, where some of the survivors of the last Indian raid, are suffering. You have read about it, of course, before this.

My principal object in writing at present is to speak of that brave young, Mexican general, or Brigadier General Pedro A. Valdes. We have just been favored with a visit from him.

Valdez is only thirty years of age. He is an enthusiastic friend of Juarez, the popular and worthy president of the Mexican republic, and entered the army when a mere youth. He says that ever since his student-days, when he diligently studied the history of the United States, the thought of civil and religious liberty has filled his brain and inspired him with an ambition to do something to save his beloved Mexico from priestly arrogance, intolerance and despotism.

When Juarez became president of the Mexican Republic, he found that the bulk of the wealth of that country was in the hands of the pope's agents—the archbishop and his priests.

Purgatory was the decoy-duck that had brought so much game to the pockets of the clergy. "The eight millions of Mexican population," said Valdez, "rich and poor, high and low all, all with the exception of the holy priests, and the holy sisters of the various orders, were doomed to suffer the anguish and horrors of purgatory, unless a policy of insurance were obtained from the archbishop and his satellites. The rich poured thousands, tens of thousands, hundreds of thousands into the pope's treasury, to save themselves and their families from purgatory, the very thought of whose torments made their lives bitter, and pursued them even in their dreams."

"Did they take the matter so seriously as that?" I asked.

"Certainly they did; and when they drew near the dark valley of death, the priest in the last confession, while administering extreme unction, succeeded in securing the last doubloon, as he eloquently pictured the dreadful sufferings of the damned."

Nearly five hundred millions of the best and most productive real estate was thus secured to the clergy, under threats and denunciations, impoverishing the country, while the bishops and the priests lived luxuriantly on this vast income, probably without the least fear of torment, as by a special bull, the pope had exempted all his faithful Jesuits from misery hereafter.

"The Mexican government made trouble for itself many years ago," continued Valdez, "by passing a law exempting all property held by the priests from taxes, so that while these latter held the most valuable part of Mexico, the government could not raise enough revenue to meet its most economical expenses. Bishops and priests rode in their carriages, then drank of the choicest vintage, and lived on the fat of the land, while the poor soldiers, defenders of the property held by the priestly power, were witout pay, and at times in a state of actual starvation."

It was most interesting to listen to this young and brilliant officer, to hear his enthusiastic prophecies of the future of his beloved country.

It was not generally known, perhaps, that Juarez received the most of his education in the United States, Here the great principles of truth, liberty, and virtue took a deep hold upon his young heart. Washington is his model; he speaks of him with the greatest enthusiasm, as if he lived but yesterday. He also talked eloquently of the pilgrims, driven from Europe by the cruel, inquisitorial laws of the dark ages.

The young general says that when Juarez became president, he made an effort by levying a heavy tax on the priestly millions, to sustain the government. This caused a vigorous complaint to be sent to Rome. The pope was implored to have the president of Mexico duly cursed, and delivered over to torment for the great crime of taxing the five hundred millions which the people had so generously contributed to save themselves and their children from purgatory. The archbishop threatened the president and his ministers, who were heart and soul with their chief, with all the horrors of excommunication; but the more intelligent of the people came to his aid. The treasury was replenished, the army paid, and the government better provided for then for many years past.

The heavy tax on church property worked like a charm. The pope called upon his beloved Austria and France for help to chastise that infidel Juarez, who dared to put his unholy hand on his holy doubloons.

You know the result. Napoleon 111. responded, and sent over sixty thousand men. Austria sent her beloved Maximilian. Juarez, with the aid of such brave and patriotic bosom-friends as General Valdez, prayed and fought until the enemies of civil and religious liberty were defeated, and the government was established upon a good foundation.

As for poor Maximilian, as the pope blessed him, and promised him paradise, he is all right, it is to be hoped, but poor Nap's case is still doubtful; and though doubtless his fear of purgatory is all gone by this time, yet he is not happy, and not altogether hopeful of his future.—*Cor. Ill. Chris. Weekly.*

Advent Christian Times.

LIBRARY COPY
AURORA COLLEGE

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.--NO. 1. CHICAGO, AUGUST 6, 1872. WHOLE NO. 432.

Advent Christian Times.

The Promises to Abraham and Christ his Seed.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of One, And to thy seed, WHICH IS CHRIST." (GAL. 3:16.)

The Bible is full of our theme. Our theme is full of Christ. The world is in error respecting it. The learned in the Churches are in doubt how to interpret these promises, or else in utter confusion. Our most distinguished professors of theology in the same seminaries are divided, two against three, the others halting; and our commentators and editors are divided, some holding with the Jews, and others holding off, with no very clear conceptions of what is the truth in relation to Abraham's promises and heirs.

Attempting to disperse the darkness covering our theme, I will examine:

1. These promises; what they be.
2. The heirs; who they be.
3. The time and place of the inheritance.

"Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

1. What were the promises made of God to Abraham and his seed?

Several promises were made to Abraham; but to Abraham and his seed two promises were specially made: (1) "For all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 18:15.) (2 Promise.) "In thee" (Gen. 12:3), "and in thy seed, shall all the nations of the earth be blessed." (Gen. 22:13.) These are the promises to Abraham and his seed forever.

Mark, all the covenant promises are in two parts, separate and far asunder, yet, for all practical purposes, one; like the two horizons of the firmament, the sensible and the rational. The sensible, or first part of the promise, is temporal; the second part is rational and eternal. The two are separate, as the two horizons of earth and heaven. The first we know by sense, the second by understanding. We see the temporal with our eyes, the eternal by faith; but only through the visible and temporal can we behold and understand the invisible, incomprehensible, and eternal things of the promises.

Abraham's promises have these two parts. The promise of the land to him and to his seed had regard, first, to the visible Canaan, and to his seed of the flesh. This is the temporal form and sensible horizon of the promise, to perish with the world. The second form has respect to the heavenly Canaan, and to Abraham's seed of faith, which is Christ and his seed. This is the rational, invisible, and eternal character of the promise. As regards this world, the promise is typical and perishable; and as regards the world to come, it is imperishable and eternal. The promised land, with Abraham and his seed of the flesh, is allegorical of the heavenly country with the glorified seed of faith, which is Christ, and the elect of God. "For the promise that he should be the heir of the world," made to Abraham and his seed, "through the righteousness of faith," had respect to "a land that I will show thee" (Gen. 12:1.), which Abrahem saw by faith afar off, and sought during his pilgrimage. (Heb. 11:13, 14), but never set foot on, saith the Spirit by the first martyr, Stephen, though it was promised "to him for a possession, and to his seed after him," when as yet he had no child. (Acts 7:5.)

In like manner the promise to Abraham of a seed after him, in whom all nations of the earth shall be blessed, has two parts; first, a carnal race; and second, a race of promise in Christ. In the beginning the Lord said to him: "And I will make of thee a great nation." (Gen. 12:2.) This, with every other promise of God, is on the condition of reverent obedience on the part of the receiver. The first part regards a natural seed, as Ishmael; the other, a seed of promise, as Isaac; from both of whom have sprung a multitude of nations. We drop the seed of Ishmael, and in the seed of promise behold two parts: first, Isaac and his temporal seed; second, Christ and his seed eternal. Isaac and his seed are a visible and transitory race in this world. Christ and his seed are of the resurrection unto life eternal in the world to come.

To the natural seed of Isaac the promise of the land, earth, was made, but Esau, his first born, which is Edom, was rejected, and the inheritance fell to Jacob for an everlasting possession. Neither Abraham nor Isaac nor Jacob shall fail of the promise, *although they have never yet possessed the land.* To them the promise had two parts: the first, a transitory life in this Canaan, as strangers and pilgrims, without any possession of the land; the second part of the promise relates to eternal life in the heavenly world to come, with Jesus and the resurrection. "For the promise that he should be the heir of the world" (Rom. 4:13), was not to Abraham or his seed of this dying world, but it was that he should be the heir of the eternal world; a promise alike to Abraham and to his seed, which is Christ and to Christ's seed, born again, not of corruptible seed, but of incorruptible (1 Pet. 1:23), and "accounted worthy to obtain that world, and the resurrection from the dead" (Luke 20:35), "when the Son of Man shall sit in the throne of his glory." (Matt. 19:28).

Such was the first promise made to Abraham and his seed, which is Christ; a promise of the land for an everlasting possession; a promise having two aspects; the first, worldly and temporal; the second, heavenly and eternal. In the temporal aspect the promise has been fulfilled to the fathers, and to their natural offspring, to whom, in its present state, the Canaan of this world is no longer worth having; but to the fathers, to Abraham, and his seed, which is Christ, the promise remains to be fulfilled. They have had no possession of the land at all, beyond their sojourn in it. No *mortal* can have any other possession of it. Yet the covenant promise cannot fail: they shall have the land, to whom it is promised, and for that promised everlasting possession, they return in the resurrection from the dead with all "the ransomed of the Lord, and come to Zion with songs and everlasting joy upon their heads; and sorrow and sighing shall flee away." (Is. 35: 10.) Such was the first promise to Abraham and his seed, Christ, of the land, earth, forever.

The second promise to Abraham and his seed, Christ, "In thee and in thy seed shall all the nations of the earth be blessed," is seven times repeated in the Scriptures, and it is partially fulfilling, and was fulfilled by Christ, in the form of a servant, preaching the Gospel of the coming kingdom of God, and dying the shameful death of a malefactor, and establishing his church in this world. But all who love the kingdom of God, and pray for its manifestation on earth, as it is in heaven, are looking forward to a fulfillment of this sevenfold promise, far beyond anything yet seen or heard of in this world. The promise has two aspects, one looking toward the nations of time, the which moves very slowly. For in this 19th century not one-fifth of our race bear the name, and a much less portion bear the character of the seed of promise, which is Christ. Therefore, in this, as in every other form of the promises, we look on the blessing in this world as a foretaste and an earnest of the full feast in the world to come, prepared for all people, when the Lord God will swallow up death in victory, and "will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad, and rejoice in his salvation." (Is. 25: 8, 9.) These are the promises to Abraham, and his seed, which is Christ.

2. Having found what be the promises to Abraham and his seed, Christ, I inquire secondly after the heirs; who they be?

Of the visible Canaan, the natural seed of Abraham are the heirs; but these have no inheritance in the land of promise, any more than Abraham, or our Savior, Christ, had. The natural seed, like their brother, Ishmael, with the mother that bare him, are all turned out of possession into the wilderness, to return no more in this world. To Abraham and his seed, Christ, the promised inheritance is for an everlasting possession, which the natural seed cannot have, though they may be restored from their dispersions. For everlasting possessions are impossibilities in this perishable state and corruptible world, under doom of dissolution, with all things therein. Moreover, "the promise that he should be the heir of the world, was not to Abraham, or to his seed," of the flesh, but to his "seed, which is Christ." Dead to this world, without inheritance in it, they are in this world *heirs,* but *owners* of the inheritance in the next world. For wherever Abaaham and Christ shall receive their inheritance, their seed must inherit also. They have not had, but, according to the promise, they shall have the land, earth, for an everlasting possession; and the children of God being joint heirs with Christ shall inherit with them. The heirs of the great inheritance, therefore, "are the children of God, being the children of the resurrection." They in this world bear the likeness of the natural Adam, and are heirs only; but in the world to come they shall bear the image of the heavenly man in everlasting possession of the inheritance. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him." (1 John 3:2.) He is glorified: the heirs of the promises will be glorified with him. He is "the first-born from the dead," the first fruits of them that slept." His co-heirs and younger brethren constitute the harvest in the resurrection, and these be the heirs of the promises to Abraham and his seed, which is Christ. As it is written: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15:50.)

The heirs of the promises, therefore, made to Abraham and to his seed, are not a race of flesh and blood, whether Jews or Gentiles; they are of the same race with Abraham, our father of the faith in this world, and of the same family with Jesus Christ, our elder Brother, in the world to come; joint heirs of the promises with Jesus, who said: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Mat. 12:50.) Know ye, saith the Apostle, "that they which are of faith, the same are the children of Abraham" (Gal. 3:7); and if children, then heirs, for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The meek and lowly followers of Christ among the Gentiles bear this high and holy relationship to Abraham and to Christ Jesus. For to the Gentile Corinthians it is written: "Wherefore, come ye out from among them, saith the Lord, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17.)

Therefore the heirs of the promises to Abraham and his seed, Christ, are a seed of Abraham's faith in Jesus and the resurrection; an immortal and spiritual race, on which the second death hath no power. They are children of the first Adam, manifested to be the sons of God, after the likeness of the second Adam, "according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4.) They are a race born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13); a race "delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21); a race of this fallen creation which groaneth and travaileth in pain together with ourselves, which have the first fruits of the spirit, "waiting for the adoption, to wit: the redemption of our body" (Rom. 8:22–23); a race who, denying ungodliness and worldly lusts, are living soberly, righteously and godly in this present world, "looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ" (Tit. 1:12), who shall destroy death, and him that had the power of death, that is, the devil, and his works (Heb. 2:14; 1 John 3:8), and shall take the kingdom of the new heavens and of the new earth, and shall possess the kingdom with his saints. "And "behold, the tabernacle of God *shall be* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes." (Rev. 21:3.) These are the ownere of the inheritance promised to Abraham and his seed, which is Christ.

The natural seed of Abraham are taking these promises for the hope of an inheritance in this miserable and desolate land of Canaan; even for the promise of the kingdom of this world to the natural born Jews. It is right for us to follow Abraham for the pattern of our faith, and the blessed Jesus for the pattern of our life. With them we will look not for this city in bondage with her children, but for Jerusalem which is above, and is the mother of us all. We will take up our cross daily, so long as the world stands, and follow Christ, in the hope of receiving a crown of life at his appearing, and his kingdom. His suffering and waiting people are therefore, with Abraham and with Christ, the heirs of the promises. (Heb. 11:39; 10:13–37.)

3. Having examined the two promises to Abraham and his seed, Christ, what they be; and the heirs of these promises, who they be; I come now, thirdly, to examine the time and place of the promised inheritance.

Were the inheritance in this world of time. the promises would utterly fail of being an everlasting possession, and the parties to the promises named in the holy covenant would utterly fail of it. Abraham lived and died a stranger in the land of promise, without any inheritance in it; and Christ dwelt a wandering life in the same land, not having where he might lay his head. And not only they, but we also, together with all them that have lived and died in the faith of the promises since Abraham, we altogether fail of our portion of the promised inheritance, if it belong to this world.

We walk by faith, and not by sight. We look for our promised inheritance, not in this land of the dying and the dead, but with Christ, the King of the Jews, in whom all nations shall be blessed, in the land of the living, crowned with eternal life. The mistake of the Jews is pardonable in men looking on divine revelation, as all do at first, with the natural eye, but when, in ripe years, permitted to see behind the Jewish letter the Christ of God, equally near to all, and more sensibly near to such as look up to him who cometh with clouds, and with whom "there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him" (Rom. 10:12), we are constrained to glorify God for a purer and clearer understanding of the promises, with which to comfort such as are of a humble but doubtful mind, and to confirm the hope of such as are looking "for the grace that is to be brought unto you, at the revelation of Jesus Christ." (1 Pet. 1:13.) For then is the *time* when the promises of Abraham and his seed, which is Christ, shall be fulfilled with everlasting possessions, even "at his appearing and his kingdom." (2 Tim. 4:1.)

The time being found when the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God," it still remains to examine the *place* of the great inheritance. Some are saying: "Leave all that; never mind the place, whether in the empyrean or elsewhere, only let me have my por-

[CONTINUED ON PAGE 5.]

Poetry.

Strength for the Day.

BEFORE.

The morning breaks in clouds, the rain is falling,
Upon the pillow still I sigh for rest,
But yet I hear so many voices calling
To work by which my burdened soul is pressed,
That I can only pray
"Strength for the day."

'Tis not a prayer of faith, but weak repining,
For with the words there comes no hope, no light;
In other lives a morning sun is shining,
While mine is but a change from night to night;
So while I weep I pray
"Strength for the day."

For it is hard to work in constant shadow,
Climbing with tired feet an uphill road;
And so, while my weak heart dreads each to-morrow,
And once more lift up my heavy load,
Desponding still I pray
"Strength for the day."

AFTER.

Now looking back to the long hours ended,
I wonder why I feared them as they came;
Each brought the strength on which its task depended,
And so my prayer was answered just the same.
Now with new faith I pray
"Strength for each day."

For in the one just closed I've learned how truly
God's help is given equal to our need;
Sufficient for each hour it cometh newly,
If we but follow where his teachings lead,
Believing, when we pray
"Strength for the day."

He who has felt the load which we are bearing,
Who walked each step along the path we tread,
Is ever for his weary children caring,
And keeps the promise made us, when he said
He'd give us all the way
"Strength for our day."

Communications.

A Good Book.

What a treasure it is! I have come to regard my library as one of my choicest and most valuable friends. "Money invested in a good book is not spent in vain," used to be Daniel Webster's opinion. All things considered, it is my judgment that *Good Tidings* is the best work on Advent doctrine now extant. It embraces in a most desirable dress, a succinct and quite complete analysis of the general features of our faith. Every Adventist ought to have it for reference; and it is just the book to put into the hands of inquirers. Buy it and read it yourself, and then send it out as a missionary among your neighbors.

C. C. MARSTON.

The New Book.

I have just re-read the new work of Eld. L. C. Collins, just from the Advent Press at Chicago, and I am more impressed with its worth than before. It is really an important work. He has struck a new vein of thought, and lifted St. Paul and the primitive church out of the fog of Phariseeism, Sadduceeism, and Grecian Mythology. One can hardly read this work and ever again read the New Testament with Platonic prejudices, making Christ and Paul teach, or sanction the dogmas of heathenism concerning the future life, adopted by the Pharisees from the Egyptians and others. Once for all, this matter is cleared up, and there need be no more perplexity on this subject. Christ did not sanction the doctrines of the Pharisees, nor did Paul. They taught the *Hebrew* [illegible] of the mortality of man, and the urrection of the dead in order to a future life; and the residence of the saints in the new earth.

I heartily commend this little book of fifty-four pages to all Bible students. It is only a dime, for which we get a valuable Biblical treasure. Let the friends of truth and a pure speech, get read, and circulate it. J. V. HIMES.

Holiness.

The doctrine of "holiness" is one of the sweetest themes of inspiration. There is a loveliness and beauty in it that attracts our finest feelings. David, the sweet singer, seems to have entertained this opinion of the subject when he speaks of the "*beauties of holiness.*" (Ps. 110: 3.) This is the exact statement of the case. There *are* beauties in holiness, and their number is legion. Not beauties of color that fix our sight and make us look with wonder and delight, but beauty of thought that wins the hearty attention of the purest minds.

Holiness is the exact opposite and the perfected culmination of that opposite of all that is uncomely and uninteresting in this sin-cursed world. Paul bears witness to this in the following statement: God hath not called us unto uncleanness, but unto holiness. (1 Thes. 4: 7.) "Uncleanness" here means *pollution* or *impurity.* The same word occurs and this meaning is further illustrated in Rom. 1: 24; 6: 19. Holiness is the opposite of all of this, in the most ultra sense of the word opposite. It may therefore be said with propriety that in proportion as a man approaches this state of purity and unpolluteness, in that same proportion he approaches holiness.

Absolutely speaking, holiness belongs to God. All other beings, who are holy are so *relatively.* They do not possess it independently. They have received it as a gracious bestowment from the Supreme Being. The nearest approach to absolute holiness in finite circles is instanced in the case of the faithful angels. In the song of Moses we find these words: "Who is like thee, O Lord, among the mighty ones? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15: 11.) "There *is none* like the Lord." He is "glorious in holiness" as is no other being. After we have come the nearest to him in holiness it is possible, still we must acknowledge that he is above us and before us, glorious in holiness. The inscription on the golden plate attached to the High Priest's mitre, was: "*Holiness to the Lord.*" (Ex. 28: 36.) This seems to further demonstrate that holiness primarily and absolutely belongs to Jehovah. The High Priest was God's typical representative in the world. He was a sort of temporary substitute for the great Mediator in the faith of whose coming and mission the fathers died, and by virtue of which they will be finally saved. This priest then pointed to God, the great and the holy One, and to Jesus through whose atonement man was to be brought up to this divine standard of holiness. It was therefore proper for the [illegible]est to wear such a badge as this.

Sanctification is not holiness. Some may be startled at this statement, but the word of the Lord shall decide.

There is much of obscurity and indefiniteness in the declarations of many on this subject. We need to be a little more rigid in our reasoning. In 2 Chron. 31: 18 we read; "They sanctified themselves in holiness." How ludicrous it would sound if this passage read, "they sanctified themselves in sanctification;" and if "holiness" and "sanctification" both mean the same thing, *why not* read it thus? It is evident that they do not mean the same thing. We would conclude two things from the simple reading of the passage: (1) That the persons were holy; and (2) That in that holy state they set themselves apart, or sanctified themselves to some particular work.

Holiness is a *state,* but sanctification is a work. We may sanctify ourselves, but we cannot *holy ourselves.* We may be instruments of our own holiness; *i. e.* we may perform certain things upon which God has conditioned our holiness. Holiness is that perfect state of purity into which God calls us by his grace. And that ye put on the new man, which after God is credited in righteousness and true holiness. (Eph. 4: 24.)

"We see by this that the sinner is changed from a state of unholiness to a state of holiness. In other words the new man is "created in true holiness." The Christian's life then *begins* in holiness. He is not to be converted and follow Christ awhile and then seek a higher life and find it in what some call perfect holiness or sanctification. No, no, this is not the plan. He is to be holy from the very start. His conversion leaves him holy. He is created in holiness.

Now after we are introduced into this condition of holiness we yield our "members servants to righteousness unto holiness." (Rom. 6: 19.) And we have our "fruit unto holiness and the end, everlasting life." (Rom. 6: 22.) We move right on in this blessed work. Being created in holiness, we are fully prepared to live in holiness. I have heard men talk about their wicked hearts after they had professed to be the Lord's. If this is the case, brethren, there's something wrong with the conversion. God never pardons the sinner and still leaves him with "a wicked heart." When our feet are placed on the sure Rock, and that new song put in our mouth, are we not in a condition of salvation at that moment? Would not Jesus save us if he should come and find us there? Certainly he would. But nothing impure or unholy shall enter the kingdom. Then we must conclude that a man is pure and holy when his sins are pardoned or the song of praise put into his mouth.

God does not make the Christian holy at any set period after he becomes a Christian, but simply gives him grace to continue in the holiness, in which he was created. 1 Tim. 2: 15 shows this to be the case. We are to *continue* in holiness. Paul says (Heb. 12: 14): "Follow peace with all men, and holiness, without which no man shall see the Lord." It is perfectly philosophical that we should not see the Lord without holiness; for the Lord is holy, and no impure or unholy element could permanently dwell in his presence. This holiness we are to "*follow.*" It is to be a life work. It is not to be sought and found many years after our allegianc[illegible] Christ, but it is to be the great elemental principle of our Christian life—and we are to follow it.

Again we read: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7: 1.) Notice, the apostle advises us to perfect holiness, but does not intimate that holiness is to perfect us. Holiness never *will* perfect us. It is not the mission of holiness to make us perfect. The holiest man that ever lived was still imperfect. The mission of holiness is to put us in a position *to be made perfect.* Here is just the trouble. We must not expect to get into the resurrection state until after we are resurrected. This super-sinless state about which there is so much said of late under the garb of sanctification etc., amounts to nothing. Inseparably associated with mortality is imperfection; and until this mortal is changed and we become immortal, we shall be imperfect. When we are perfected we shall no longer need an Advocate. But Jesus will be our Advocate until the resurrection; we will therefore be imperfect until that takes place.

Progress is one of the great laws of Christianity. No man can stand still in religion. If he does not decide to advance, he will retrograde. There is no alternation—it is onward or backward. This general fact applies to holiness as full as to any other christian grace. We are expected to perfect holiness as much as to grow in knowledge. The idea of adaptation is in this. In order that we should live with angels, and God, and in the new earth, we must become adapted to such society. With this in view we are to perfect holiness in the fear of God and in due time we will be perfected and have given to us a place with the glorified in the "world to come."

In perfect harmony with all of this is Paul's statement in Heb. 12: 10: "That we might be partakers of his holiness." Although we are not in the perfected state of holiness that is the condition of the Supreme Being, and such holiness as his may not be expected of us in our mortality, yet we are to partake of his holiness. When we say one man partakes of the spirit of another, we do not mean that he has the same spirit, but that there is an approach in quality and quantity of his spirit to that of the other. So we partake of God's holiness. We are to become as nearly like God in holiness as it is possible for us with our present imperfections.

And now to close up this glorious drama, Paul says: "And the Lord make you to increase and abound in love one toward another, and toward all men; even as we do toward you; to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." (1 Thes. 3: 12, 13.) Jesus at his coming will take his Bride into the presence of his Father, and there before God her holiness will be established. This will be the ground upon which she may claim endless existence in the eternal age to come. Without this it would be impossible to live forever with the Lord.

I could not better close this article than by the following extract from Brown: "Holiness is the essence of happiness and the basis of true dignity. It will manifest itself by the propriety of our conversation, regularity of our temper, and uniformity of our lives. It is progressive in its operation, and absolutely essential to the enjoyment of God here and hereafter."

C. C. MARSTON.

A Sermon.

BY L. F. COLE, AT ONEIDA, ILL., JULY 4, 1872.

The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. [Is. 51: 14.]

How sweet the memory of home and early associations. We love to call from memory's depths the old orchard, laden with such fruit as only childhood can know, the babbling brook, the green fields, rocky pasture and lowing herds, and all the pleasant associations of our home. We see again father's face of gladness as he returns from the toils of the summer day. We hear mother's voice as she sings her lullaby over the cradle of the little brother or sister, or teaches us the evening orison upon the bended knee.

His is a pitiable condition, indeed, who has for some transgression of paternal command been forced to leave home and to wander up and down the earth, a stranger, uncared for, unloved, haunted by the thought that the old homestead has passed into other hands, and he can now have no more a share in the pleasures under its roof; still more to be pitied if he wanders in a foreign land where not even the cheering sound of his native tongue greets his ear.

Hard, hard indeed the exile's fate. Our hearts yearn in sympathy toward him; and while we may deplore the deed or motive that has brought all this sorrow upon him, we can but pity him in his sad condition; and if there be added yet to his exiled state the chains of a rigorous and inexorable captivity, sad, indeed, is his estate. No home, no friends, no liberty; the prison walls reeking with filth give back the echo of his groans as he sighs for deliverance. Remorse for the past and heartfelt sorrow will oft swell up, and scalding tears bedew his pallet ere the morning of deliverance comes.

Man is an exile driven from the old homestead.

The Father had prepared a place of beauty and most pleasant associations; "Out of the ground made the Lord God to grow every tree that is pleasant to the sight." The Father himself was with his children in his home of joy; every tree and shrub spoke peace, and this was all for man, to be his conditionally, as ever in the economy of God.

We read of the hanging gardens of Babylon that for many years have been "things that were." Their glory hath departed; still men reflect upon them as works of beauty. But how much surpassing these for beauty was the home of man.

But he transgressed a law of the household, and the record informs us, "God drove out the man;" not from the earth, for if so, we had not been here now, but from the garden, where he had placed him, and man begun his wanderings as an exile over earth's surface, under the curse, amid thorns and thistles, through darkness and the surging tide of sin. We cannot call this our home. This distinguishes the godly from the ungodly; these are pilgrims and strangers; these are satisfied with the exiled state, and remaining in it, share its doom.

But man is not only an exile on earth to-day, he is bound with the chains of mortality. He is in captivity to death. And if the hypothetical instance of the captive exile excites our sympathy, how much more interested are we to know that such facts exist; that we are in this position, as a race away from Father's house, in bondage. "That the whole creation groaneth and travaileth in pain together until now."

The weariness of the exile in his wanderings and the earnest longing of the captive are ours; this was understood by the prophet when he said, "The captive exile hasteneth—earnestly desires—that he may be loosed."

We are strangers in this land, sojourning here as pilgrims, tarrying for the night, ready when the morning breaks to resume our journey again and again, until we cross Jordan's tide and enter the Canaan of rest.

We anticipate a loosing from the chains of mortality, and the woes and cares, the consequence of sin, and finally the abundant entrance into the old homestead, for the Father has pitied, yea hath *loved* us, and in his magnanimity given a ransom, provided a means to again unite the scattered house-hold to bring his sons from the North, his daughters from the South, to call his children from the depths of surging seas, from the "land of the enemy," to the great thanksgiving feast, the marriage supper of the Lamb.

The gods of mythology were said to have fed on ambrosia, and for drink, quaffed nectar; our God gives a feast of fat things and withal the fruit of the tree of life, and freely given to us is, "the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

Appreciating these things, we gird our loins anew for the conflict, and strike harder blows, looking forward we see home, "Father's house," the many mansions, the sweet associations. We long for them all! We hasten unto the coming of the day of God, and oft the cry swells up from our hearts:

"Fly swift around, ye wheels of time
And bring the welcome day."

Oh, to be gathered home! Not one absent child of God; our Father's smiles to be ours again, and forever. Angels to bear us company through the ages of ages. Alleluias rolling upon alleluias like the billows of the sea when the storm-king rides his royal chariot forth, glory flashing forth encircling glory till it fills the earth, and every stain of sin is blotted from the universe of God.

"O the transporting rapturous scene."

This is the redemption for which we sigh, and pray, "Thy kingdom come." "Come Lord Jesus, come quickly!"

Dear friend, are these your hopes? Do you desire *this* "loosing?" We would not inquire if you desire death, but a loosing from death is given to the child of God. Do you desire this; the resurrection that brings us into his kingdom? If not, I pray you examine the evidences in the matter, and perceiving your position, make all haste to the Rock of Refuge, and find safety only there, that in his appearing you may find the consummation of a Scriptural hope, and an abundant entrance into the Father's house where thy "bread shall not fail."

Odds and Ends.

All litterature, of modern times, is saturated with the lie and the hope of the devil—"Thou shalt not surely die." From the enchanting verse of the poet laureate of England down, down to the simpleton's lines who jingles rhymes for the left hand corner of the American country newspaper, it is one long procession of metaphors in behalf of the false theology of the day: "Our souls are immortal." The essay of the acute logician, whose treatise on the mental powers and capacities attracts and delights you for an hour of close attention, brings you up in a most provokingly *non sequitur* manner to an immortal soul conclusion! The secular outrages which follow the infernal doctrine of eternal misery, in the intellectual world, are even more heinous; but they are less frequent. For Universalism and Restorationism are the names for the real belief of nine-tenths of the laity in the Protestant churches of America to-day.

No wonder then that the truth is in such disrepute and contempt on the question referred to, when it is broached for the first time to an orthodox minister or layman, or to a mere "member of the congregation." You have almost committed the unpardonable sin when you mention, as possible of correctness, the sleep of the dead or the destruction of the wicked! When I was in the Eastern States, a few months ago, I was cordially invited to accept the hospitalities of a certain distant relative. I did stay at her house for a few days; but I think I so horrified my cousin, one Sunday afternoon, by "letting out" my views—on a favorable oppertunity to speak—that she was glad when the audacious character took his departure. And yet she loves me very muce. But, I mean, she became afraid of me! Now she is an intelligent Yankee woman, and gifted with much physical courage.

Dr. Packard once asked (now) Rev. Dr. Bancroft, of Brooklyn, N. Y., when this popular Brooklyn preacher was a student at Alexandria, "If there is no hell-fire, how are you going to convert the wicked?" Dr. Bancroft replied that in the first place, he did not consider that he was bound to answer that question. But he would say that if the manifestation of God's love would not convert souls, a declaration of eternal hell-fire wrath would prove unavailing.—(Dr. Bancroft is a minister in high standing in the Episcopal church; but neither before his ordination nor since has he assented to the eternal misery theory. I know not how much he says, if anything, one way or the other, on the subject, in the pulpit. *Nothing*, I suppose.) All high literature is choked with the great lie; and the illuminated minds of only a few of the great men in the sects give forth a shining announcement and argument for the truth on this subject, which they have discovered.

Now in conducting a warfare for the truth, it is well, perhaps, to consider these things; to bear constantly in mind the great advantage which the maintainers of error have on the Life and Death question. Inherited opinion; educated opinion; the opinion of poetry and of the most elegant prose of the age: all against the truth;—and also the *comfort* of gifted sinners who are often perfect in the conceit of inherent immortality.

Many conclude, I notice, that they must first get into the general good graces of Tom, Dick and Harry, and then possibly they may leak their views on the Life and Death question, with more prospect of success in advancing the truth. Let every man be persuaded in his own mind. Doubtless diversities of style are required, in action and speech. But I have seen more accomplished by a bold, straight-forward declaration of faith, and a candid argument made upon it—from the start. Sometimes I think you cannot be so sly about the inoculation that you will not startle; and if there has been ground made for suspecting the missionary of studied deceit, the surprise is certain to be followed by a repelling altogether. In other words (my opinion only), I do not think much is ever accomplished by the "Artful Dodger" in missionary life. "As it is not pretended that certain beliefs named are essential to salvation, why press them?" says one. Often, though not in themselves essential to saving, they are essential to arousing, convincing, converting; essential in a preliminary way; and so, in point of result, equally as essential in such and such cases as faith in Christ, direct and simple. I guess it is getting to be understood what I am coming at: a sneaking missionary work is no more charged with probabilities of fruitfulness; than is a bold, aggressive championship of the whole counsel. This is so, at least.

Baptists and Methodists have accused, and are now accusing, Second Advent folks with deceit, in slyly spreading the doctrines which now seem to come under the denominational name. It is not a true accusation; judging by the rule, and not by the exceptions. But, I see articles, which directly or by intimation encourage or propose the kind of missionary duplicity on the Life and Death question which I deprecate. When Christ told his disciples to be wise as serpents, he did not instruct them to be snakes in their proclamations of faith.

"Doctrine will not save a man without righteous practice." Well, that is admitted. "Some men have their heads full of sound doctrine, and their hearts full of guile." Admitted, I say. But I would like to know where the practice that is of any value is to come from without good "doctrine?" And, really, when you are marking down "essentials" in faith, you are undertaking a great thing. Because, so much depends on circumstances and opportunities of illumination.

I have great confidence in the working power of a full counsel of truth in a man. And I remark that a man full of orthodox falsehoods is apt to have a stereotyped form of godly life. You must do so and so; or refrain from this really *unessential act*—the deeds being matters of pure voluntary choice, no moral principle involved—or you will be damned. There is no freedom in orthodox society. If they do not set you up a form of precise words for every prayer, they will be sure, at least, to set you up a narrow, high boarded path for every day of life. Now, I say, there are no dangers of carelessness or levity in true religious freedom of daily life. The dangers really are in bigoted formalism,—the greater proportion. There is moral freedom, as there is mental freedom. Choose ye!

Now the doctrines of orthodoxy so afflict the human reason, that, fully possessed of the creed, the mind is in a condition to accept this or that make-shift, or prescribed set of deeds, so as to be set from under a penalty that is inexplicable. So the gloom of orthodoxy. So its microscopic attention to petty details of life. No wonder people grow crazy in service under the eternal hell-fire creeds. There is all along in correspondence with it a stereotyped way for hourly service, that cramps, disheartens, renders desperate, drives into madness. And so there is always on earth a minute criticism of others, as well as an atomic introspection. Got something inside of me that is to live forever! Can't touch it! Can't see it! Neither in myself or in another! There! Heaven help me, I'm afraid I laughed too loud! That intangible something in me has been blackened by that shout of levity! And so much time is taken up in morbid self-scrutiny;—for this is not mocking an occasional, proper compunction, but setting forth a staple of every minute of every earthly day of remorse, under *legitimate* workings of the eternal misery theory. And that men, Christian men and women of the prevailing Protestant sects, are not all crazed, is because they do not live up to the full lively apprehension of their own creed. Facing that, the learned, unprejudiced, bold minister is compelled to say—"It blanches the human intellect!"

Here is the true doctrine, as I understand it, for a re-statement. On this little ball in the mighty universe God has created an order of beings, called man. An opportunity vouchsafed, through the life, death and resurrection on earth of a divine Son of the Creator. Now will you have eternal life on this globe, when it is renewed, and when the divine Son shall come again to this planet, to raise the dead, and set up his kingdom here? Or will you lose your conditional right of eternal life? Obey and live. Disobey and die. My son, give me thine heart. Use your best judgment from henceforth, soliciting the aid of the Spirit to inform that judgment in defining your service for the God of heaven.

Daily circumstances, over which we have no control—as the phrase is—will change, modify or dismiss this or that plan, break up this or that unessential habit, enlarge or contract (seemingly) power to work efficiently or with evident success. About this we shall be less and less concerned. To run the race, as free-will competitors, we need freedom; and in the whole truth we have it. In orthodoxy we have it not.

The eternal-hell-fire doctrine accelerates the speed of no Christian.

I once conversed with a man who with his comrade had run a race for life from the Indians. They were given a stint for a life race. One was not so strong as the other, and a less agile Indian was appointed as his pursuer. The chasing savages were each supplied with a burning brand, with which they might spur up the fleeing captives, or with which they were to beat out their brains if the boundaries appointed were not reached in so many hundred seconds; the signal of the safety or appointed death of the two white men to be given by the beating time-keeper of the savage clan. The least fleet of the two had a full view of his companion and pursuer throughout the successful race for life. Sometimes the flaming moxa would be close to the leading white man's back. But both escaped the ordeal. I asked the man who ran ahead if he felt the fire from his pursuer's brand. "O, no; I was running for life. I knew my life depended on my getting to the stake in a certain time, and if the prairie behind me had all been on fire, I could not have been in any more of a hurry."

The eternal hell-fire doctrine never converted a soul. Poor old Dr. Packard did honestly desire to know how a sinner could be converted without the fear of eternal torment in hell-fire set plainly before his eyes. No man is brought to the Father, as a repenting sinner and an acceptable child, by a lie. All lies come from the father of lies—the devil—who is the arch-traitor and enemy of God. Reason and reverence alike compel us to say, no one was ever converted, or moved to conversion, by the lying doctrine of orthodoxy, of which we are talking.

By falsehood, at the beginning, the devil deceived the woman. And by *this same falsehood*—it must be recorded—thousands upon hundreds of thousands have been kept from the truth and the acceptable service of God. All declarations have a positive character. Demonstrations of every character have some results. Every breath affects the atmospheric proportions of the heavens above us. And we are getting into the region of the most important of human utterances when we touch this doctrine. As it could not do good, it must do harm. And in proportion as it has been insisted upon it has done evil, and that continually. It is in the nature of a lie to vitiate, demoralize, corrupt, and destroy.

"How are you going to convert sinners, without the eternal misery dogma?" The rather: How many millions have gone down to the grave of shame, on account of this awful, God-dishonoring doctrine? How is any man, properly enlightened, going to do his duty by mixing without protest of any sort in the eternal-torment sects? Let every man be persuaded in his own mind; but as for me, except it be a plain matter of secular business, or that I may gather, as I think, force or ground for condemning the horrible, blasphemous creed, I will not go near their assemblies. It is a part of my freedom to keep away from them. The Father they hold up for adoration is not the Father of my Bible; he is a heathen Deity to me—patterned after the fiends that the ignorant idolaters of Asia worship. I know their faith is secretly better than their articles, oftentimes; and that there is a wide difference, sparating them in sanctifying measure from the heathen; but they have imported the worst doctrine of the heathen, or, having inherited it, they retain it, with bitter and willful bigotry, from their fathers.

I argue from no harsh sentiments. I think there is freedom only in the full truth as seen, and that the best way for the re-discovered truth on the question named to be brought forward, is in distinct, separate organizations and proclamations.—*C., in Crisis.*

Analysis of the Popular Theory of the First and Second Death.

We observe, that the two deaths should resemble each other. Two things of the same name, and so alike as to be designated the first, the second, certainly ought to resemble each other enough to belong to the same class. Now what is this resemblance on the common theory?

According to that, the 'first death' of a wicked man is *not* to him the cessation of existence, although that is the primary meaning of death, and the idea involved in all its secondary meanings, as given by Webster. It is the separation, the tearing asunder of two parts of his complex being. As a result of this, one part decays, loses its organization, and so ceases to exist; the other part continues to exist in unspeakable torment. At last comes the resurrection, when that part which passed out of existence is again brought into being, and the suffering part is united to it. But are we to understand that the body, which is all that has a resurrection on this theory, can be brought into being at such a time? The body is not imperishable; it could not endure the unending torture before it. This hypothesis then must presume that it also is changed and made immortal like the bodies of the righteous; although no warrant in Scripture is found for this, and that change for the righteous—the putting on of immortality, their bodies made "like unto His glorious body"—is spoken of as "the gift of God through our Lord Jesus Christ." (1 Cor. 15: 54, 57.) Does he indeed bestow the same gift upon the wicked.

But if we except this unwarranted suppositon, what then? The two parts re-united appear before the Judgment seat: they, or the individual, is judged according to the deeds of the life on earth: the verdict of condemnation is pronounced, and the second death is now inflicted. (2 Cor. 5: 10; Rev. 20: 11-15; 21: 8.) How does this second death resemble the first? In no respect; the two parts of the man are *not* torn asunder again, but on the contrary, joined together they are cast into the same torment which, on this theory, one part has long been enduring without even the formality of a trial. We might stop here and inquire, what need of this judgment on a question already decided? and why this apparently needless restoring of the body?

But the point is this: if we compare the first with the second death, the act of sundering two parts of a being and the act of casting into torment the two re-united, we find no analogy whatever. And are we to believe that the word of God applies the same term to these two entirely different processes, and numbers them the first, the second death, as if the latter were indeed a repetition of the former! Shall we charge such inconsistency upon the All-wise?

An advocate of the popular theory may seek to avoid our conclusions, by objecting to the definition of the first death already given. He may claim that it is not the simple separation of the two parts of a man, but that it also necessarily involves the idea of suffering in the part still existing. In that case, he confounds the result of dying with the death itself. And, if the idea of future suffering be essential to the conception of death, then, since Christians are not to suffer, they cannot die. But though poetry may utter such fancies, observation and the Bible declare they do die. "In Adam all die."

But it may be claimed that the popular definition should be more exactly stated that the first death embraces the separation of the two parts of man, *together with* the consequences to the part still living, according as the previous life had been a righteous or a wicked one. If this be correct, not only have we the before-mentioned confounding of results with that whence they proceed; but if death be, not only the setting free the living part but also the results that follow, the actual carrying of it, for the righteous, to inconcievable bliss, how can Paul call Death their "last enemy," (1 Cor. 15: 26,) and speak of it (1 Cor. 1: 10, 11; Phil. 2: 27) as a thing they should pray to be delivered from? Such an evident absurdity forces us back to our previous definition, that the first death, on the popular theory, is simply the separation of two parts of a human being. Under the word 'Death' in Webster's Unabridged, in a note as an exception to the regular definitions, we find the following: 'Spiritual death (Scripture)" —from which we learn that theologians give this out as a peculiarity of the Scriptures—"the corruption and perversion of the soul, with the loss of the favor of God." This is the death, we are told, that Adam suffered when he ate of the forbidden fruit. But what death is this? It is in fact utterly unknown to Scripture by any such name! That speaks of a second death which passes upon the wicked, who have already suffered death once and have been brought to life again at the resurrection. Only one death can precede a second, and the second death is a final one: therefore the Bible treats of only two deaths. The so-called Scriptural death is neither of these! It cannot be the second death, for the Revelation shows that does not occur till after the Judgment. It cannot be the first death, or Paul teaches us rank Universalism, when he declares to us "As in Adam all die"—that is, on this view, are corrupted and lose God's favor: "so in Christ shall all be made alive" —that is, all shall be restored to purity and God's favor again! There is then plainly no such death in Scripture, as that represented in this carefully worded definition of the schools.

Surely a theory, leading to such inconsistencies and contradictions, cannot be part of that revelation which God gave to mankind. It needs but to be carefully scrutinized and tested by God's word, to have its pretentions totally refuted and rejected.

But if we take the word 'death,' in its literal meaning, as the cessation of existence; the first death terminating at the resurrection, the second, unending, eternal; then the previous obscurity and contradictions vanish, and our belief harmonizes with the statements of the Bible.—*Prof. Ives, in Banner.*

When you see a man with a great deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within.—*Spurgeon.*

Make it a rule never to utter any unnecessary complaint or murmurs, but in patience to possess your souls.—*Mrs. Cameron.*

Fight hard against a hasty temper. Anger will come; but resist it. A spark may set a house on fire; a fit of passion may give you cause to be sorry all your life

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LK. 20: 37, 38.

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him."

The ordinary explanation of this passage and of the parallel accounts by Matthew and Mark, makes the argument of Christ to turn on the use by God, at the burning bush, of the present tense instead of the past: "I *am* the God," &c., and not "I *was* the God," &c., thus implying the continued existence of the patriarchs long after their death. The objections to this are: (1) There is no verb at all in the original account in Exodus, to which Christ refers: it was left to be implied, and would, therefore, hardly be made emphatic. (2) Luke does not mention it in his statement of Christ's argument, but lays the stress on God's *calling* himself "the God of Abraham," &c. (3) It seems to turn Christ's argument into an ingenious quibble, the force of which his auditors might have denied, even if the verb had been expressed in the present tense: claiming that "I am the God of Abraham," &c., meant "I am he who was known as the God of Abraham," &c.; or "I am he who through their lives was the God of Abraham," &c. Thus, to get an argument at all, one must first believe in the infallible interpretation of Christ; which his auditors did not at all admit. (4) At most it would not prove the resurrection, but only a future life after death. A better, and more defensible exposition, as it is also much loftier in conception, is suggested by Luke's form of statement, to wit, that the perpetuation of their whole manhood, body and soul, (both being necessary to a full humanity) the victory of their entire nature over sin, was necessarily implied in the promise "to be a God" to the patriarchs. The meaning and fullness of such a declaration could not be exhausted on a brute, for want of the necessary receptivity and immortality; nor yet on man who lived only the short and imperfect life of the patiriarchs on earth. Eternal development of body and soul is wrapped up in the very fact that God, in redemptive mercy, said, "I am the God of Abraham, of Isaac, and of Jacob." To our mind, there is much more originality and cogency of argument in such an appeal of Christ to the Sadducees, than in representing him as making so grand a doctrine turn on what *they* would assuredly regard as a quibble.—*Advance.*

Advent Christian Times.

CHICAGO, TUESDAY, August 6, 1872.

JOSHUA V. HIMES, ... EDITOR-IN-CHIEF

☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the Divinity of Christ, as "the SON OF GOD;" the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

As the Editor allows a reasonable latitude of discussion, he will not become responsible for the sentiments of correspondents in any case.

All communications must be accompanied by the writer's names, not necessarily for publication, but as a pledge of good faith.

IF the truth that 'he who blackens others does not whiten himself,' could only be impressed upon all minds, there would be less appetite for scandal than now exists. No one can be the better for proving another to be as bad as or worse than himself.

AMONG the many remarks called out by Norman McLeod's death, we find the following, from the London *Spectator*, to the effect that he would have been considered perfectly orthodox in England, 'but in Scotland there was always a suspicion that he did not sufficiently delight in the prospect of eternal punishment for the majority of the human race.'

BR. WILLIAM MCCULLOCK remained a few days after filling his appointment in Chicago on Sunday week. He is large of frame, and sound of heart, and his presence was really inspiring. Some natures seem to act as cloud gatherers, while others disperse sadness and gloom. Br. McCullock is certainly not of the former class. He will attend the campmeeting in Southern Illinois, and is arranging to give all his time to the work of proclaiming the gospel of the kingdom on missionary ground.

A WRITER in a Presbyterian periodical says: 'As the sun was sinking beneath the horizon we came in sight of the Jordan and hastened down to the ford where the Savior is thought to have been baptised. We turned our faces away from the baptismal font of Jesus—away from the huge liquid grave.' etc. 'Liquid grave.' One could not ask a more candid admission that Jesus was immersed. We venture to say that Presbyterian brother didn't think what he wrote, but unconsciously admitted the truth, overcome by the impressions made upon the spot.

THE cheapest salvation yet advertised for money is that vended by the Archbishop of Avignau (France) who has issued a circular announcing that one can save not only his or her own soul from purgatory, but also that of any relative or friend, by, once for all, paying one franc to the Abbey of Notre Dame de Senaugue, Diocese of Avignon. It is very easy to see that the priests know the use of the doctrine of purgatory, and, also, that it is falling into disrepute. Twenty cents will accomplish now what once required the transfer of all one's possessions to the Abbeys.

A FRIEND enjoying his summer vacation writes: I find many in different places of orthodox churches who are earnestly looking for the predicted and speedy coming of Christ. One old lady in this place who held to this view, conversing with me, said: 'What a pity the Second Adventists fall into such an error.' 'As what?' 'On the subject of future punishment.' Wife and I conversed with her for some time giving reasons of our faith, and found her open to conviction, strangely so. No doubt another is by this time rejoicing in the truth.

BR. GEO. W. MILLER called upon us last week and spent a few days watching our work, and looking after the Minnesota tent. Br. Miller traveled with his father in the old man's declining years, and became imbued with something of the spirit of that master mind, especially in respect to loving 'that blessed hope and the glorious appearing' of our Savior. We learn that Br. Miller is minded to remove to California. Minnesota seems to tend that way—Brn. Reed and Fassett were from that State, and Br. Wilson from a locality near by. This is not so pleasant for Minnesota, but California should be grateful.

A LATE writer says:

"I have seen a woman, professing to love God more than the world, clad in a silk dress costing $75; making up and trimming of same, $40; bonnet, or apology for one $35; velvet mantle $150; diamond ring $500; watch, chain, pin and other trappings, $40; total, $1,100—all hung upon one frail, dying worm. I have seen her at a meeting in behalf of homeless wanderers in New York, wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and, when the contribution box came round, take from a well filled portemonnaie of costly workmanship *twenty-five cents* to aid the society formed to promote their welfare.

WE enjoyed a brief call from Prof. Ives, a few days since. We learn that his attention was first called to the subject of the future punishment while in England. A friend connected with a prominent religious society handed him a copy of Constable's work, as first published at London. His first impulse was that Mr Constable *could* not be right. But the prejudice of early education yielded to inexorable logic, and Prof. Ives republished the work in this country, where it is doing for many others the same good work it did for him. Prof. Ives is at work in his own way—quietly, but effectively. And we bid him God speed. He is reaching many that none of us could *touch*.

WHEN you send for a minister and expect him to 'go a warfare' in your interest 'at his own charges,' always tell him so in your invitation, that he may know what to expect. Don't tell him his expenses will be paid unless you mean it. Our brethren in the ministry are ready to do their full share in sacrificing; but they cannot be expected to relish the financial burdens of long journeys, made upon the ground of special invitation and general, though comprehensive promises. But some seem to think that 'a hearty invitation' will pay a minister's railroad fare out, and a 'God bless you,' meet the expense of the way back. They are mistaken. Tell the ministering brethren you invite just what you can and *will* do. Don't say his expense shall be met, and then only *half* meet them.

There is a revival of religion in Manchester, N. H., but it seems to be conducted upon novel principles. Elder Lutz preached there recently, and maintained the rather startling doctrine that, "the immortality of the soul is the foundation of many errors." To comprehend this it is necessary for the reader to be informed that in the opinion of Elder Lutz the wicked "will be utterly destroyed just as though they never existed." For the righteous there is an immortal life; for the wicked annihilation. This doctrine has been preached before, but this is the first time we ever heard of a revival of religion conducted upon the strength of it.—*N. Y. Tribune*.

—If the *Tribune* would take pains to read the New Testament it would learn that quite an extensive revival of religion occurred under the preaching of just that doctrine about eighteen hundred years ago.

IT was in Illinois not long since that a preacher undertook to preach about heaven. He had nothing definite to offer as to where it was—there was no revelation, he said, of the *locality* of the saints' future abode. He would offer suggestions, only two of them. The first was that heaven was inside the outer light-giving envelope of the sun; the other that it was the ether supposed to be distributed through space. In this attenuated medium, our spirits may float forever for all he knew. A visitor (orthodox, in church relations, at least) present was in another exercise of the day called upon to express an opinion, and very much astonished the people by not only affirming that the Scriptures tell us just where our future heaven will be, but by proving that it would be on earth. Some friends got for the first time a glimpse of the idea that when Jesus said, 'the meek shall inherit the earth,' he meant *just what he said!*

WE hope the immaterialists who pin their faith to the sleeves of great men, will not be startled by the following item from the *Chicago Tribune:*

In a late book-review in the Boston *Globe*, Mr. E. P. Whipple quotes approvingly Wordsworth's famous words on the souls of plants:

> It is my faith that every flower
> Enjoys the breath it breathes,

and recounts a conversation with Agassiz on the souls of animals. The two had been boating together, and had brought in a number of jelly fish. Whipple, viewing them with a microscope, was amazed at the delicacy and thoroughness of their organization, and said: "Agassiz, is there not soul there?" "Certainly," was the quick reply, 'and *immortal* soul." Why not?

—Jelly-fish immortal—that is they possess an undying entity, which survives as a spirit jelly fish. Of course it has a spirit ocean to float in. And what is the next absurdity?

A FEW days since a man walking on the Railway track near Poughkeepsie, N. Y., was struck by a passing engine, caught and carried for some distance by the cow-catcher When recovered 'he was entirely unconscious.' The narrative says further:

"Shortly before three in the morning, the Doctor arrived, and about the same time Carter *suddenly returned to consciousness*, and inquired how far it was to Hughsonville. On being informed of the accident, he showed signs of great surprise, and could tell nothing whatever about it.

—What became unconscious? That which possessed consciousness before the engine struck him. What was that? 'The spirit,' says the immaterialist. Then Carter's spirit was unconscious, entirely so, for about five hours; knowing nothing all that time, Now for the funny part of the matter. If the engine had disembodied Carter's spirit, instead of becoming unconscious, it would have known more than it ever did before! So immaterialists persist in believing, although the Scriptures plainly declare that 'death is an injury that renders man entirely unconscious, so much so that he 'knows not anything.'

CORRECTION.

In the letter signed Dydimus, in THE TIMES two weeks since, for 'India' read Judea; and for 'Great the household of the sanctified,' read, *Greet* the household, etc.

AMBOY.

That's the place where the Campmeeting is to be held. Have you ever been there? Then you will want to go again. If you have never attended one of the meetings on the old campground, make up your mind that this year you will prove for yourself whether the reports concerning it are true. It *is* a good place. And Philip said to Nathaniel, so we say to all Ilinois, come and see!

Get ready before you come. Give yourself fully to the Lord. Fall in love with him, his people and his truth. Then come up, and we pledge you a foretaste of that great feast which the prophet announces as yet in the future and the signs of the times indicate as the near future, that feast of fat things, of wines on the lees, well refined. Come and taste, and see that the Lord is good!

PRAYING FOR YOUR PAPER.

There are many prayers requested as a mere matter of form. We have often thought to print a permanent request that THE TIMES and its editor might be remembered in the prayers of its readers, but have feared such a standing advertisement might be looked upon as a mere formality, and soon lose its power.

But we do feel the desire that would be thus expressed. We believe in prayer—believe that it avails, that it has availed many times in behalf of this journal and its office. Means have been furnished in answer to prayer, and we expect more in the future by the same exercise of faith that has prevailed in the past. And the bare thought that from many a family altar prayer steadily rises in our behalf has steadied our convictions of duty, and nerved us to meet sometimes unpleasant responsibilities.

Continue then to pray for us. Do not pray that we may do just what *you* would like, but that we may please our Heavenly Master in all things; that THE TIMES may be in his hands a 'Valiant-for-Truth," bearing a "Jerusalem Blade." One can effect nothing with a pewter knife; the Sword of the Spirit is of keener metal. Pray, then, for your weekly visitor that it may be an effective messenger, and its message be not merely "seasoned" with grace, but imbued with it, through and through.

RAILROAD TRAVEL.

I am an old traveler and journeyed much by Stage-coach before the time of railroads. Since their introduction I have traveled on them largely. As my duty has called me in many directions, I have had little choice of roads, as I must take those which would convey me to my destination, regardless of the desirability of the route, or the manner the road was conducted.

In my late tour into Iowa, I took the *Burlington Route*. My attention was called to the great improvements which had been made on this route West. Everything has been arranged by the Supreintendents of the different departments of this great route from Suspension Bridge to Omaha, for speed, comfort and safety.

On the Burlington Route from Chicago to Omaha, the cars are equipped with the Miller Platform which prevents unpleasant jarring. The Pullman cars, both the sleeping and the Hotel coaches, are attached to the through trains. They have added one of the most important improvements of the age, the "Safety Atmospheric Brake," which has saved thousands of lives, and makes Railroad travel more safe than anything which has been invented.

I came to Burlington on the C. B. & Q. Road, and then connected with the Burlington and Missouri River Road, of Iowa. I find this Road in excellent condition, and quite equal to the line further East. This part of the line extends direct to Omaha, and is every way the best route to this western center.

To those coming West from New England, I would say take the New York Central at Albany to Suspension Bridge; then the Great Western to Detroit; thence to Chicago by the Michigan Central. Then the Chicago, Burlington and Quincy, connect at Burlington, with the "B. and M. Road" to Omaha, and so on direct for San Francisco, Cal.

From a personal acquaintance with the most of the Presidents and Supreintendents of the Roads connected and now constituting this direct line to the Pacific coast, I can speak with great confidence. Nothing can be better, more comfortable or safe in the way of travel.

And to those seeking homes in the Interior, or far West, in Kansas or Nebraska, can for $18, get 160 acres of land, under the Homestead act, on the Line of the great Burlington Route.

Those going West, and wishing full information on the whole subject, should send to the general Passenger Agent of the Burlington and Missouri River Railroad, Burlington, Iowa, for their pamphlet. It will be sent free. It contains a good map, and the Homestead Law, and all information about connections with other roads—in a word, all information wanted by travelers to the West.

THE PRE-EXISTENCE OF CHRIST.

[Second Article.]

"All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father who hath sent him." (Jno. 5: 23.)

On another occasion, our Lord in addressing the Jews in the temple, said: "If a man keep *my* saying, he shall never see death." (Jno. 8: 54.) The Jews thinking that by such an announcement he assumed to be greater than Abraham and the prophets, indignantly asked, "Whom makest thou thyself?" Jesus replied, "Your father Abraham rejoiced to see my day, and he saw it and was glad." Abraham had seen the day of Christ by the light of prophecy, and accordingly this statement was a claim on the part of Jesus to be the true Messiah.

The Jews evidently thought that Jesus meant by his 'day' something more than the years of his human life. At least they determined by asking him a question to know whether he claimed to have lived in the days of Abraham. "Then said the Jews unto him, thou art not yet fifty years old, and hast thou seen Abraham?" Thus by perverting the Master's language, they directly raised the question of pre-existence. Now if our Lord had only claimed to be a human Messiah, he undoubtedly would have most earnestly disclaimed any such inference from his words. He had not said that he had seen Abraham, but that Abraham had seen his day. By the light of prophecy and with the eye of faith Abraham had seen the day of Christ and rejoiced thereat. Abraham had looked forward to Christ as the promised seed in whom all the nations should be blessed. (Gen. 22: 18; Gal. 3: 16.) Our Lord's design appears to have been to show that Abraham believed that in due time the Messiah would come, and that to him would the gathering of the nations be, and that as a consequence, he, as the true Messiah, was greater than Abraham. He might, indeed, have replied to the impertinent question of the Jews by assuring them that he meant only that Abraham saw him by the light of prophecy, and that this did not necessarily imply that he was Abraham's contemporary. But in his actual answer he mounted up far beyond Abraham both in rank and time, and more than justified the suspicions of his jealous examiners concerning his real meaning. "Jesus said unto them, Verily, verily, I say unto you, *Before Abraham was, I am*,"[1] Greek—*Frin Abraam genesthai*, "before Abraham was born, that is, before he had an existence, *ego simi, I am*." Observe, our Lord does not say "Before Abraham was, I was," but "I am." He claims pre-existence indeed, but he claims more than this. He is the I AM. The speaker was "Jesus Christ, the same yesterday, and to-day, and forever." (Heb. 13: 8.) The phrase "I am," denotes existence merely with no note of beginning or end. "Applied to God it denotes *continued* existence without respect to time, so far as he is concerned....The manner in which Jesus used it would strikingly suggest the application of the same language to God. The question here was about the pre-existence of Jesus. The objection of the Jews was that he was not fifty years old and could not, therefore, have seen Abraham. Jesus replied to that that he *existed before Abraham*.[2] The passage corresponds with John's affirmation already noted, that '*in the beginning was the word*,' and proves most conclusively the personal pre-existence of Christ....It may be interesting to notice the Socinian hypothesis by which the plain teaching of this passage is sought to be evaded. The first exposition is, 'That Christ existed before the patriarch Abraham had become, according to the import of his name, the Father of many nations, that is, before the Gentiles were called.' The second is, 'Before Abraham was born, I am he, *i. e.* the Christ, in the destination and appointment of God."[3]

A little attention will serve to show the exceeding absurdity of these expositions. Neither of them claims anything peculiar for Christ, nothing indeed more than his auditors, without arrogance, might have claimed for themselves. The first would make our Lord talk thus irrelevantly: "I solemnly assure you [verily, verily, I say unto you], before Abraham shall have become what his name signifies, the father of many nations, I am. Be not indignant at this answer, nor think I magnify myself, for what I assert of myself is equally true of each of you; for *before Abram be made Abraham, ye are*." The second would make him say to the Jews: "Do not look thus angrily upon me and contemptuously ask, Hast thou seen Abraham? It is true that Abraham has been dead eighteen hundred centuries, and also true that I am not yet forty years old; but notwithstanding this I repeat it, *Before Abraham was born, I was*. But do not mistake my meaning, I claim only to have existed in the foreknowledge and decree of God. Nor do I elevate myself above humanity by this claim, for each of you likewise thus existed before Abraham was born."[4] It is difficult to understand how such expositions could ever have been received by any Christian, and utterly impossible to account thereby for the exasperation of the Jews. *They* evidently understood him as claiming all the attributes and majesty of the Messiah, and the highest honors of God. The action of the Jews showed in what light they regarded his words. Filled with rage at the blasphemy, as they thought it, of his claiming Divinity for himself, "they took up stones to cast at him, but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." There is nothing in the text or context of this famous passage that serves to support the Socinian scheme. Observe the force of the expression, "*Before Abraham was, I am*," or as Dr. Murdock's translation of the Syric reads—"*Before Abraham existed, I was.*" Just so surely as he spoke of Abraham as a person, just so surely did he speak of himself as a person; and just as certainly as Abraham had a real existence, just so certainly had Christ a real existence before Abraham was born.

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[1] Meyer in loc: "Ehe Abraham ward, bin ich, alter als Abraham's werden ist meine existenz." Erasmus in loc: "Antequam Abraham nasceretur ego sum."

[2] Barnes, *Notes*, on John 8: 58.

[3] Watson's *Inst.*, Part II. p. 243.

[4] Pearson, on the Creed.

The attention of the reader is next called to the solemn and significant language in which our Lord addressed his disciples on the eve of his betrayal. "The Father himself loveth you *because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.*" (Jno. 16: 28.) This language is very explicit and to the point. Just as certainly as the second clause of the last verse quoted, is to be understood literally, just so certainly must the first clause of the same verse be taken in its literal sense; or, as certainly as Jesus now exists personally with the Father, just so certainly did he exist with the Father before he came into the world.

That our Lord's language was neither ambiguous nor obscure is clearly seen from the disciples' reply. They said unto him, "Lo, now speakest thou plainly, and speakest no proverb. *Now* we are sure that thou knowest all things, and needest not that any man should tell thee: by this we believe that thou camest forth from God." Well would it be if all would have the disciples' implicit faith in the words of the Master, and not seek, as do many, to obscure or destroy his meaning by resolving his words into some figure of speech that will inevitably destroy the sense intended. The language of John 16: 28, literally understood, would forever settle the question of Christ's pre-existence. Few and feeble have been the efforts of Socinian writers to meet the direct and conclusive testimony of this remarkable passage. The disciples acknowledged as clear what had before been obscure, and confessed their belief that he came from God. In plain language when one speaks of his existence, he is never understood as speaking of an ideal existence, but always and invariably of a real or personal existence. In John 16: 28, our Savior uses what the disciples acknowledge to be plain language, and therefore, the conclusion is inevitable, that the existence which he said he had with the Father was a personal and not merely an ideal existence; or, in other words, that Christ pre-existed as a person, and not as an attribute merely.

In connection with this, and as fixing the sense of the passage beyond successful controversy, the reader is referred to Paul's language in the fourth chapter of his letter to the Ephesians. Speaking of Christ's glorious ascension and resurrection—as most expositors allow—the apostle by way of parenthesis exclaims—"Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens that he might fulfill all things." It is here unequivocally declared that the same person—meaning Christ—who ascended above all heavens, was the same Being who first descended into the lower parts of the earth. On no other supposition than that of his pre-existence as the Son of God, does the assertion that he ascended imply that he first descended. As he was exalted, so was he first abased; as he rose victorious he returned *to* his Father, so he first came *from* his Father. J. H. W.

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tion in it." *Answer.* We know of such a *state* at all, only by the revelation of God. When he tells us of the state, we praise him; when he tells us of the *place*, we ought further to praise him, and not turn thankless away.

"*Does* he tell us the place?"

Hearken. "All the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13; 15.) Again. The text: To Abraham and his seed were the promise made—*his seed*, which is Christ. Then the earth is promised to Abraham and to Christ, *forever*, not only in the text, but everywhere in Moses, and the Psalms, in the holy prophets, and in the Apocalypse. Neglect of the fact that *all the covenant* promises must be discharged in this regenerate *earth*, has been the source of regarding the promises as made chiefly for the Jews. Let it be once understood that the promises to Abraham and his seed, which is Christ, are to be fulfilled to us with them in the earth, and Judaism falls, only to rise again with Jesus from the tomb; and all the promises of the restoration of Israel, and of the glory of Messiah in his kingdom of Israel, at once change their aspect from the mortal seed to the spiritual and incorruptible seed of the faith of Abraham, and from the inheritance of this present evil world, in mortal bodies, to the everlasting possession of the habitable world to come, of which all the Apostles and prophets speak, in the spiritual body of the resurrection, as it is written in Ezek. 37.

Though the place of the inheritance is not in this world, it is on this earth, in that world of which Abraham is the heir. (Rom. 4: 13.) And when all things are made new, there is reason to believe that the new-born children of God will recognize and know each other's forms and features, and will also recognize and know the former places; so that Abraham's seed of promise *shall possess Canaan*, and David's son, the Christ of God, *shall reign in Jerusalem;* and Egypt, Assyria, Elam, and Moab, and Ammon, and Sodom, every one named in the prophets among the nations to be restored from their captivity at the same time with scattered Israel, and to be brought back to their own border, shall find the innate love of their own native land gratified with an everlasting possession under the sceptre of the seed of Abraham, which is Christ, in whom "all the nations of the earth shall be blessed."

You who have followed me in this examination of the promises to Abraham and his seed, which is Christ, in order to learn what they be, and to know the heirs, who they be, and also the time and the place of their great inheritance, have already seen that the *promises* are of the land forever, and of a seed in whom all the nations of the earth shall be blessed, which land is, with its nations, in the world to come, and which seed is Christ, and Christ's seed of the resurrection, while the time of our possession of the inheritance is eternity. As it is written: "If ye be Christ's, then are ye Abraham's seed and heirs, according to the promise" of an everlasting possession. (Gal. 3: 29.)

To conclude. Under the Mosaic dispensation, the love of the world, with its riches and joys, its power and glory, deceived the Jews to their national ruin and dispersion; so now worldliness assails our churches with a vigor not surpassed since the Christian Emperors. In the Apostolic Church, the first love of the risen and glorified Savior, and the cherished hope of his soon appearing in his kingdom, exalted the disciples above the fear of the chief priest and the rulers of the people, leveled all distinctions of rank, wealth and learning among the brethren, opened wide the channels of their benevolence, put off covetousness, and the grasp of every brother upon his possessions as his own, while it filled their hearts with the love of the brotherhood and of God. So now the same first love of the risen and glorified Lord Jesus Christ, coming with clouds, to bless all the nations of the regenerate earth in his everlasting kingdom, bears similar holy fruits, and offers the best, the only hope of ever rising above the barriers of sects, and of opening the Christian's heart toward all who love Christ, and the liberal hand to all the poor heathen in our own and in foreign lands.

God the ever-blessed help us by his grace so to accept the precious promises to Abraham and his seed, which is Christ, that we may, with our heart and life, in this world, and in the great day of the Lord be accounted heirs, and have our portion with the saints in the everlasting kingdom of our Lord and Savior Jesus Christ.—*H. D. Ward.*

Minnesota Tent.

Our State Tent will be ready to go into the field about Aug. 15. We expect to pitch at Mankato, or in that vicinity, as the friends may determine. Due notice will be given. I would say to those that have not paid their subscriptions for the new tent, that they can remit the same to Wm. L. Himes, 25 West Lake St., Chicago, Ill., who will acknowledge the same. We were under the necessity of getting time on a part of the price of the new tent; but if the friends will respond soon, interest will be stopped and our credit maintained.

GEO. W. MILLER.

"The Lord is at Hand."

These are the words of the Holy Ghost. They are given to us that we may know with unerring certainty our Lord's purpose. They present themselves to us with favor or disfavor, according as the subject of them is known and loved. The faithless wife receives the announcement of her husband's return with amazement. Not so the faithful and devoted sharer of his joys and sorrows. To her the absence of her husband is painful, and his near approach the signal of rising, swelling, outbursting love and joyous expectation. Our Lord is the husband of his wife—the bride—the Church. He is absent; gone to receive for himself a kingdom. Faithful witnesses testify, as also does the Holy Ghost, that he ascended. We have testimony from the sure word of prophecy that the heavens have received him. He is seated at the right hand of the Majesty in the heavens. He fills all things.

Now as to the time of his continuance there we are sure, in the first place, that it will not be forever. Secondly, the time will not be long. "Behold," said he. "I come quickly." And since his gracious intentions respecting his Church are so clearly expressed, it is but to be expected that her testimony concerning him will corroborate his own. I believe that these words relate to our Lord's coming to judgment. They unmistakably show this. Unlike the great mass of unscriptural teachings of this time, the Spirit's testimony through the word is, that "the end of all things is at hand." And if any are willing to sacrifice their own wisdom and conform to the testimony of the divine record, they will say the same things. Accordingly, Paul, a loyal servant, proclaimed it as of prime necessity to quicken the obedience of saints. Besides, one verse in thirty in the New Testament points with eager gesture to our Lord's return; and in all we are warned of the probability of its occurrence at any moment. It is to no purpose that the objection is urged that the early disciples misunderstood our Lord as to the imminence of that day in their time. The Judge of all reserves to himself the authority of prolonging or shortening this dispensation. This age is his own, as were all ages before. He is not bound to continue it one day more. And if he has not pledged himself to prolong this order of things to a certain limit, why may he not come to-day? Yea, would it not have been perfectly legitimate to judge the world within the first hundred years after his ascension from Mt. Olivet? Surely it would. The patriarchal age ended suddenly with an overwhelming flood. And this will end in precisely the same way: "As it was in the days of Noah so shall it be in the day when the Son of Man is revealed," Were all converted before that time of universal judgment? Did the mighty preaching of that great prophet produce the reformation of a considerable number of the people? Was the awful doctrine [illegible] their rapidly approaching judgment [illegible]ed by those who heard? [illegible] questions may easily be answ[illegible] but we must remember that our Lo[illegible] called for the comparison between that time and the coming day with emphasis. Let us read: "*So shall it be in the day when the Son of Man is revealed.*"

If, therefore, there are devout and pious men who have a lively sense of this great truth, and are living in readiness for it, and teaching others this way, then we are to say, "this is just as it should be." Holy Scripture shows that it is one of the chief thoughts in God's mind. If so, it must find a conspicuous place in God's word. And so it does. Faith sees this, and laying hold of it makes it the watchword of the church. The Lord is at hand. Faith marks the advancing rays of millennial glory and shouts: "The morning cometh, and also the night." The morning comes to the waiting bride of the Lamb; the night comes to the enemies of God, the period of their perpetual dissolution.—*Cor. Church. Advocate.*

Not an Open Question.

Bp. Foster, in a recent sermon at Cincinnati, made the following eloquent statement with reference to the foundations of Christianity:—

"The passage which declares that Jesus Christ bought life and immortality through the light of the Gospel does not at all mean that he brought the idea first into the thoughts of men; but it means that he illustrated that subject. He made it plain; he made it explicit. He took it out of the category of conjecture, of imagination; made it cease to be a problematic question, and made it a settled question.

"He demonstrated the doctrine of a future life, and of an eternal life, and he did it in two ways. He did it in the very act of coming as a messenger from God announcing the truth. Why, my friends, that question is not any more a debatable question. I sometimes hear men hypothecating and discussing the question whether there is any future life, as if there was any discussion upon the question, as if it were a question for men to settle for themselves, as if it were an open question.

"I say no, it is not an open question. It has been closed long ago. The debate ended 1,800 years ago; closed up when Jesus Christ walked up and down Palestine, telling men about God and heaven; closed up when he preached his great doctrine concerning eternal life, and most of all, closed up, and closed forever, when, after three day's confinement in the grave, submitting to the power of Death himself, he broke down its doors of double bars, and carried them upon his shoulders, shouting in the open world, and under the broad and open heavens, "O, Death, I am thy conquerer! O, Grave, I am thy destruction! I am the resurrection and the life!"

EDITORIAL GLEANINGS.

The Editor is in Wayne Co., Iowa, for two or three weeks' labor.——The Clinton, Iowa, church have a box in a conspicuous place for contributions for the tract cause. The Chicago church have a special collection for this purpose at one of the stated prayermeetings. Good examples, both.——A brother in Macomb, Ill., 'learning accidentally' of the TIMES, sends for it and other sources of information. He says of Adventism. 'The whole matter was entirely new and unheard of among the 'laity' here, and the ministry utterly ignore it; and some of my orthodox friends call me a lunatic, while others taunt me of my lapse into infidelity.'——Br. R. P. Shattuck sends for tracts for Jackson Co. Ala. He is our only subscriber from that section of the State. May 'the handfull of corn' sown by him, in harvest 'shake like Lebanon.'——Br. Virgil Hunt relates a pleasant incident of an encounter with a lawyer who laughed at the idea that man is mortal and unconscious in death, until he was induced to exchange merriment for investigation. He laughs no longer, but is seriously searching the Scriptures, thoroughly convinced that our eternal life is 'hid in Christ' and not in an immaterial nothing.——A correspondent inquires about a book published by N. Tibball of New York, called, 'The Coming of Christ in his Kingdom,' followed by a title page—we won't say how long. It is one of the poorest messes of theological trash that have been gathered in a volume since the days when dialectitions disputed such questions as, *Whether A. B. was a relative of his mother.* Mr. Wm. B. Orvis, however, has a right to hold his opinions, and publish them. Unfortunately he forgot that he had no right to misrepresent opponents, or state of them what is not true. ——Br. A. F. Dugger held a discussion in June at Alanthus Grove, Mo., with Jay Coffy, a disciple preacher, upon the intermediate state and future punishment. Br. Dugger was in feeble health, and entered the debate against the advice of his physician; but was sustained, and able, in turn, to fully sustain the truth. He is now at Sycamore, Ill., recruiting, and hopes in a few months to be able to return to Missouri. We have a report of the discussion, which we hope to find room for presently.——The late meeting at Elida, Ill. was a success. Br. Marston baptised two souls, and the Lord added four to the church. The coming tent-meeting is anticipated with much interest.——'Card-tables, games, and dancing until three the next morning' were the wind-up of a late church festival in Girard, Kas. The end that justified the sinful means was a building lot for the church. 'Everything was arranged for the amusement of the party.' Proceeds $50. Unless lots are very cheap, this seems poor pay for prostitution of the church to the world.——Br. Norton writes from Oregon that his first fruit there is 'a Lutheran brother, who loves the blessed hope,' and has engaged in the work of circulating tracts and papers.——We received an order for a lot of *Minstrels* from South America, last week: and a still larger order from Oregon. Our spiritual songs will help introduce the truth in those distant regions.——The third Q. M. of the Arkansas Conference is described by Br. W. M. Bonham as of deep interest. The tracts received are not enough to 'go round' among the people anxious to read about Adventism.——Br. Albion Ross suggests that the best way to insure a good campmeeting is to get ready before you go, and not after you get there. Try it.——Br, Rhines found a hall in Rougby, Me., fitted up for religious meetings—free to any Christians—by an unbeliever who utterly refuses to let it for dances, etc. This item ought to make some professed 'believers' quite thoughtful, to say the least. The contract between an unconverted man providing means of grace, and lovers of Jesus furnishing the world with its pleasures for the sake of 'gain,' is somewhat suggestive.——A brother in Nebraska tells the *Crisis* how some books and tracts led him to the discovery that Adventism is not a modern theory, of human invention, but 'ancient and Scriptural,' besides being glorious. Who says books and tracts do not pay for themselves?——A 'Baptist minister, South' is mentioned in the *Crisis* as a faithful worker for Advent truths—so much so that his exclusion from his Association is already threatened. Two churches will go with him.——The Southern Illinois brethren seem all awake on the subject of their campmeeting. We admire this self-reliant, go-ahead spirit, such as has been shown in this section, and also in Kansas. These *do* folks will always outlive mere talkers. We exhort every Adventist in Southern Illinois to be at their first Campmeeting. Its your business to be there. Don't fail!——Brethren in Southern Wis. will please find matter of interest to them in Br. Howard's 'Notice.'——Br. A. E. Babcock has arranged his business so as to devote quite all his time to the ministry of the word of truth. To secure his service write to him at Jonesville, Mich. He will do you good.——A brother in Oconto, Wis. sends for the paper and books, and gives as a reason—'I also am a man waiting for the Second advent of my Lord to restore all things!' And he wants some passing that way to preach to his neighbors who are interested in reading the paper. He lives six miles from town. Inquire for Milton Weaver.——Br. Graves' labors near Baraboo have been effectual in the conversion of some souls to Jesus.——The tent meeting at Montfort, Wis., by Br. Sheldon, is reported a success in the good cause. Five were baptised, sixty teams forming the procession to the baptismal waters. Br. B. Hitchcock labors there and in the vicinity. His P. O. Address is now Montfort.——Mitchell Co. Kas. has a few believers in the 'blessed hope,' and they long, like thousands, for 'some good preacher' who will speak words of life, and talk of Jesus' coming. If brethren pass that way, inquire for J. E. Proctor, at Solomon Rapids.——Alton Bay campmeeting is set for Sept. 7 and onward.——The church at Rochelle, Ill. maintains two prayer and conference meetings each week. As might be expected, they are growing and gaining ground.——The tent pitched at Oshawa, Ont. was blown down in a storm; but the meeting was not overturned by any means. Five have been baptised, and a church is to be organized.——Eld. Fenn held a discussion with Eld. Clendennen, of the Disciples, upon the kingdom and intermediate state. On the former question Eld. C. took the position that the 'little' (?) stone of Dan. 2, did not smite *the feet of the* image, but the *image on* its feet. What next?

Correspondence.

EDITOR'S JOURNAL.

Sabbath, July 14. We have a beautiful day, and considering the heat and harvest, we have a good congregation in the grove, five miles from Auburn. The people of the neighborhood are friendly to Br. C. and his society, and solicited the meeting. Many of the church went out from Auburn, to assist in doing a kind of missionary work. All our churches ought to hold meetings and cultivate destitute fields about them. They that water shall be watered. A church that simply meet for their own interest, live too much to themselves, and will lose their life and spirituality.

I spoke in the a. m. from Titus 3: 13, on "the blessed hope." It never looked better. It is indeed *the* blessed hope of the coming of Jesus, resurrection, and the renewed earth, as our home.

In the p. m. spoke on Mat. 19: 29. "We have forsaken all, what shall we have therefore?" The answer was, a hundred fold, and in the world to come everlasting life. In serving Christ we gain in this life one hundred fold, and then in the new earth *endless life.* Man is mortal—dying. But in the new earth, God will give him endless life. Some claim that they have it now—an "immortal, never-dying soul." If so, then Christ cannot give them what they already possess. There is a mistake here somewhere. But it is not on the side of Jesus. Plato is the mistaken one. I had a pleasant hearing. The people gave absolute attention to the last to hear every word. And the songs of Zion were never more sweet. We were loth to leave the place.

Br. Calkins is some better to-day but not able to be out. He told me that he believed the Lord had sent me just in this time of need. It may be so. I hope I am not without his guidance in my travels. He has perfect knowledge of all my steps, and gives me his approbation, which is more than I can say of some who know less of my plans and labors. All will be known soon, and each will be rewarded. Those who work, and those who complain of the way others do it.

Monday, July 15. Came to St. Louis and dined with Sr. M. K. Prescott. Spent part of the day with the Freedmen. I find a remnant of Adventists left among them who meet at Lowell, some two miles out, under the care of Eld. N. Macon. He is a good man, and much liked. The church is small, but true and faithful. The many among the Freedmen do not receive the Advent doctrine any more than among the white people. The Freedmen like to be on the popular side as well as their white neighbors. But a few among the many who have heard the truth received it. At 8 p. m. came to Memphis, Tenn., and met Dr. Leslie at noon next day. It was a surprise, and a joyful one. He had written to me on business that could only be done in person, but did not expect me so soon. I find him in health but well worn down with work and heat. He has done a noble work for the Freedmen in the past few months, in two respects: first in organizing them anew, and second in building them a new chapel. The location is excellent, and it will really be better for them than the larger one that was sold. The Doctor has economized, and put up a neat, commodious and substantial house. They are all pleased with it, and all the more that it is to be *their own.* They feel grateful both for the appropriation of the Board, and for sending Dr. Leslie, who has been welcomed by all, both by the parents and children of the Freedmen. They appreciate his past and present service in their behalf more and more. And well they may. He has been a faithful and laborious servant for them. I might say in truth almost their slave. But his work is now about done. And he can meet his people boldly in the judgment.

The Adventists here among the Freedmen are true. They have tried the preaching of the churches, but it did not feed them. They want "meat in due season," a thing they did not find in the fanciful preaching of the day. And so with the opening of their new chapel they mean to have the truth, and live for the coming of the Lord.

At night had a meeting in the new chapel, with a good gathering at short notice. I never enjoyed a better season in speaking to this people. The Lord was with us indeed. Many shouted for joy. They are delighted with their new chapel home. They had felt so sad in the loss of the other house that they are all the more joyful in the new one. Poor people! how happy they now are!

I put up with Br. M. Southall, a Freedman, receiving kind and Christian attentions. Though poor, I shared with him what his shanty afforded. They love to be respected and in turn to show their hospitality.

Wednesday, July 17. Arranged the business of the chapel for the Freedmen, so that the Trustees of the church could take charge of the property and hereafter manage their own business; whereupon they gave the following testimonial to Dr. Leslie and others:

Testimonial of the Advent Christian Church, (*Freedmen*) Memphis, Tenn.

Whereas, Dr. I. I. Leslie has labored with us as a minister of the gospel, and a school teacher for a number of years; and

Whereas, he has just built and finished a new chapel, under the direction of the Missionary Board at Boston; and

Whereas, he has now about concluded his last work among us, therefore

Resolved, that we cannot allow him to leave us without a testimonial of our esteem, with an expression of our gratitude, and that of our children for his faithful and valuable service among us. And as we have no wealth to bestow, we have what may be better and more enduring, this testimony to his integrity of character and purity of life, and that as a father among us he has exercised a love, forbearance and faithfulness, that merit our highest regard. No words can express the esteem in which we hold brother Leslie. We part with him in sorrow, and pray that every blessing may rest on him and his household, who have shared in sacrifice for us, and that we may at last meet them in the kingdom of God.

We also feel that we owe a debt of gratitude to the Mission Board of Boston for sending us so many good, faithful teachers and preachers in past years to lift us out of our ignorance and sin

And, also, to all our friends in the North, for their liberal support of the laborers sent among us; and last, though not least, that they have caused to be built for us a neat and commodious chapel, which answers all our purposes and meets all our desires for a place of worship, and have placed it in our hands for us and our children. They have our prayers and best wishes.

And, furthermore, we should be ungrateful if in this connection we did not bear testimony to the faithfulness of Eld. J. V. Himes in the great cause he has had for us in this mission. And especially for his efforts in connection with the Mission Board to secure to us our new place of worship.

Our meeting continued until one o'clock a. m., in the utmost order and interest. The officers of the church were chosen, with the trustees of the chapel. They have elected tried and reliable persons, which had not been the case always, so that they may now hope for prosperity as never before.

We have had trials with this people, and sometimes have been discouraged about them. But after the mission was closed, and the house sold, expecting that the church would be scattered, they have lived, and outlived all their mistakes, and to-day we have a stronger and better church than at any former time. It is the work of God and will stand.

Old Father John Carrol has recently died. He was a slave for many years, but a man of mind; and when he saw the Advent truth he embraced it with all his heart. He lived and died in the faith. The mortality among the Freedmen in our society has been large. Both the young and the old have fallen asleep in considerable numbers, but others rise to take their places.

As a general thing the Freedmen are rising out of their former condition. The school is elevating the rising generation. Our Mission has done substantial good by its schools, and by the preaching of the gospel of the Kingdom. The present condition of things show that we have not labored in vain. And although we have not done all we desired to do, very much more fruit is now manifest than we could have reasonably expected to see. The church has risen out of its trials, and like the "burning bush," though in flames, has not been consumed, but grown the more for the trials.

This has been a happy day for Dr. Leslie, and this report will cheer the hearts of Brn. Reed, Cole, Eastman and others who sowed here in tears, and will now hear of the harvest with joy.

Thursday, July 18. As I could not leave this a. m. for the North, I had an interview with Br. R. C. Johnson, the new pastor of the Advent church here. He is a young man of some promise, and should he give his attention to the study of the Bible, with the light he has, he may become a useful and successful minister. And I trust the church will prosper under his labors.

I was glad to hear this morning from Morgan's Point and Osceola, Ark., that the cause still lives there. Br. Leslie has been invited to meet with them next month in their conference. This interest is the fruit of the Memphis Mission. The truth is working its way among the Freedmen in spite of all opposition. Some of them will be enlightened and saved.

Friday, July 19. Came to Jonesboro, Ill., where my heart was cheered with a "God bless you," from Br. F. A. Childs. "We have work for you," he said, "and you must stay over the Sabbath."

This is the fruit region of Southern Ill. I find that the early peach crop has failed. Br. C. shipped 3,000 boxes last year, and this year he has scarcely any that are fit to ship. They have rotted on the trees. Other fruits and berries have done better. There is nothing certain about fruit, here or anywhere else. It is like the moral vineyard. Sometimes God comes seeking fruit, but finds none. He looks for grapes, and behold wild grapes. "He looked for righteousness but behold oppression." (Is. 5.)

But I am glad to find the aspect of the moral vineyard in this part of what is called "Egypt," is such as to cheer the heart of Brn. Lawver and Childs. The late visit of Br. Wm. McCullock was blessed to the people. They think to hold a campmeeting next month.

I visited the new *Dry House* to-day, just established here. Its capacity is five hundred bushels of apples or peaches a day. Dr. Woelfle showed me the process of drying or evaporating, and the fruit as it came out in the most perfect condition. They also dry the apple parings, for which they get six cents a pound. These are sent East to make apple jelly. By this new process the fruit growers will be able to save a large amount of fruit that might otherwise perish.

At night I spoke to a good audience, many of the church followed me in living testimonies. The church in Anna and Jonesboro will live. They are a praying people.

> "Long as they live should Christians pray,
> For only while they pray they live."

Saturday, July 20. Br. Childs took me to Br. Lawver's, some ten miles through the fruit region. The peach orchards here will yield about half a crop, but north from Du Quoin a full crop, and other points about as usual. Br. Lawver is an energetic practical farmer, and has brought everything to a high state of cultivation and success. And he has become interested in the Advent doctrine also, and is preaching it as his time will allow. But his farm now requires nearly all his time, especially in the season of sowing and reaping. And his work is increasing on his hands. He feels that he must leave his secular business and devote more time to the work of the Lord. And it is on this account only, that he has made up his mind to sell his farm. Could he continue this business he would not give up his present home. But he wishes to make a change that he may have more time for the work of the Master. Whoever gets his farm will, in my opinion, do well.

TOUR TO ARKANSAS

Br. Lawver said to me to-day, if you will wait till I get my harvest in, I will go with you to Arkansas this fall. I will find two good horses, and will ride one and you the other, and we can preach as we go. I will 'Timothy' for you, and help all I can in the Mission. What say you?

Well Br. L., I hardly know what to say. It is most too much of a sacrifice for you to make. Yet if you see your way clear to make it, I most thankfully accept the offer and will fill the saddle of the other horse, if providence permit.

"All right, I will be ready about the first of November."

In the cool of the evening I took a ramble among the peach and apple orchards, walking till I was weary, amid the thousands of trees with their golden fruit. Would that the church were as fruitful. On our return we had a talk on personal religion. How may we know that we are now saved? It was decided that we may know by the fact that we bear fruit, or continue in well-doing, seeking for glory, honor and immortality.

Sabbath, July 21. Went ten miles to Saratoga for meeting. Br. McCullock broke ground here and a good interest is coming up. It is a small country town among the hills. There are mineral springs in the neighborhood, but they are not much noted as yet. We had two meetings, and but for a misunderstanding about the notice by which some failed to be out, a church would have been organized. But this was left to another time. They arranged to hold their campmeeting, and hope to enlarge their membership. The field is ripe for harvest, and they need more laborers, who can devote their whole time to the work, and live on what they can get among the people of those hills. It is much like West Virginia, and we need such men as S. P. Whitney and Geo. Wright to occupy.

Monday, July 22. Spent part of the day with Br. Gile in Urbana. Br. G. is a working Adventist. An humble and unpretending man, but always saying or doing something for his Master. He is now settled in Urbana and wants help in the Lord. But the difficulty is to find it. All are employed. The Lord raise up laborers. Coming to Chicago, I put up with Br. Wm. Hines. I find Sr. H., who has been so hospitable, ever ready to wait on the saints in time past, sick and disabled. Let prayer be offered in her behalf. May the Lord speedily restore her to health.

Wednesday, July 24. I received the following letter.

Br. Himes: I wish to tell you that I have been cured of my cancer without pain or money. A cancer came on my nose eight years ago. In the last two years it grew fast and ate into my left eye. I paid one hundred dollars to one Doctor. I tried many others, far and near, without relief.

Last summer I began to drink *Wild Tea*, and put the grounds on the cancer, as a poultice at night. In six weeks I was cured. I am now sixty-two years old. I gave this remedy to others, of whom two have been cured. *Wild Tea*, I believe grows over the country, generally on high land.

Pittsburg, Pa. Charles Yardley.

This is the first reliable testimony I have had on the subject of the Wild Tea as a cure for cancer. I am not acquainted with the herb. But as my nose is giving symptoms of breaking out again, I shall try it. If it will cure cancer it will be an invaluable medicine, and the fact should be known.

In spending a day at home I am happy to find all things right at the office. The recent changes made in the Board, have lifted somewhat of a burden and care from my shoulders, and younger men, having energy and zeal in the cause, will do more and better than myself. Let us all unite to hold up their hands, and second all their efforts in the publishing department for good.

At this time, what is most called for is *tracts.* And the Board need help in this direction. Shall the ignorant cry for knowledge in vain? I trust not. Let us give the Publishing Committee the means of supplying at least the most earnest of the calls for light.

Thursday, July 25. Took breakfast with Br. D. Winter, in Burlington, Iowa. I had not seen them in six years, and was joyfully welcomed. I find them firm and true in the faith, though for a time they have not had Advent preaching. I also visited Brn. Brandebury and Everall, both aged disciples, and ripe for the kingdom. They are all steadfast in the Advent faith.

I spoke words of cheer to them in a meeting at Br. Everall's at night. Some of them spoke of their hope, as also of their regrets that they did not enjoy stated worship as formerly; but they trust there are better days in store.

From W. W. Cate.

I am laboring in a new field, where the people have never before heard of the glorious proclamation of the soon coming King, and kindred truths; but as a general thing the common people hear me gladly, until their teachers try to turn away their ears from the truth to fables. But some, thank God, take the liberty to think for themselves, and as a result many are beginning to see the difference between truth and fables. Last August I held a two days discussion on the nature of man and destiny of the wicked, with Eld. J. W. Randall, a Disciple minister of ability. A large audience was in attendance with some twelve or fifteen ministers. This afforded me an excellent opportunity of publishing the truth, and I frequently meet with demonstrations that the seed then sown took root and is now bringing forth fruit.

Last winter I held a protracted effort in this neighborhood. Our faith being new to the people, it was received with caution, yet the good Lord blessed my labors. Sinners were converted, wanderers reclaimed, and the church members (Baptist) were revived and took hold of the work. At this juncture the Baptist minister came and made a strong effort to sweep all the awakened into his church, and several whose relatives were there went with them. In February I organized a band of believers, twelve in number, into a church called the Oak Grove Advent Christian Church. Brn. Wm. E. Moss and Samuel S. Johnson were chosen deacons, and Arthur C. Cate, clerk. Our stated meetings are every third Sunday. Pray for this isolated vine, that it may enjoy the blessing of God, be enriched with Christian graces, and that the little one may become a thousand.

God's blessing has been with us since our organization. The baptismal waters have been moved at each of our last three meetings. I have lately immersed five, and received eight into the church, we now number twenty members. But we are passing through a season of persecution, in the way of slurs, abuse, hard speeches, unkind wishes, and culminating in nocturnal despoliation of property. God give us grace that we may bear all as we should, endure hardness as good soldiers. Mat. 5: 11, 12 often comforts me: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven," &c.

Our hearts were recently made glad by the arrival of Eld. L. J. Rich, and several other brethren and sisters with their families, from Iowa, seeking homes in this beautiful and fruitful country.

I preach in four different places monthly, and have many calls that I cannot fill. This is a missionary field. I have labored over a year, relying entirely upon my own resources. I cannot sustain my family and do more. Were there not so many Macedonian es for help ringing in the ears of the irch, I would say to God's stewards, I had a little help to relieve my fam- of some pressing wants, I might e myself entirely to the work and or for the salvation of this dear peo- , as my heart yearns to do. I be- ve it would be for the glory of God. wever, I shall continue to do what an, expebting God's blessing.

Thank you, Br. Himes, for those cts, they are doing their work; but, ! we want *more.* I wish you could ve been at our meeting in Johnstown nonth ago and seen the eagerness people manifested to get tracts; :, alas, I had but few for them. enty hands were raised for the last .

m Sr. C. Wise.

Dear brethren and sisters in Christ: end you greeting to-day as one ong you in like precious faith. It ut a short time since I embraced faith, as taught by the brethren e1 Adventists. Although I do not inclined to receive or embrace any t name myself, knowing that the ne of Jesus Christ is sufficient to w my spiritual relationship to him, well as my temporal relationship; by faith I stand and build on Christ corner stone, every day, and hour, l moment of my probationary life, s seeking after immortality, with a ght hope of gaining eternal life en the Life-giver comes to give it ne. I bless God to-day that we n eternal life through Jesus Christ. so thank God to-day, that he has red my sight so that I can see that means *life,* and death means *death.* at an inconsistency there is in be- ing that death means life, when it ust the opposite. But it is only a rt time since I believed in just this easonable way, and was sincere and est in it. And now I look with y upon others, who are in like con- ion. But thanks be to God, who- ver will, may come and see whether re is any good thing yet to come of Nazareth to love and admire for us' sake. I, for one, am determined keep looking. I feel so delighted h the light and the knowledge that ceive, that I keep hungering and sting to know more. I expect to in this way, feeding on the body drinking the precious blood of us Christ by faith, until he comes give me life in his kingdom. Then all not need faith to make me a taker of the rich things, and my e will have become a tree of life ne. Although it will show me in a y unwise light in some respects, yet ill be humble before the Lord by confession. Nearly five years ago rote a long letter to you, trying to w and convince you that you was ching false doctrine, by not believ- in natural immortality. I used e very plain and cutting arguments I then thought, that were right to point, and that you could not gain- . I was honest in my belief, and d saw and pitied my condition in or and came to my relief in such a der fatherly way, that I cannot p but love and admire his wise judi- us plan in my behalf. He did not roach me; he did not even intimate me at that time that I was wrong; ause he knew what I could bear ter than I did myself. But in wis- n's way he worked the plan, so that ould see God in every step, and en I was truly convinced that you really teaching God's truth, I felt embrace it with all of my heart; and rejoice in it. The instrument used to help me to see the light arly so that I felt that I must wit- s for it or backslide, was his hon- d servant, Br. Isaac Adrian. I do ss God to day that I ever saw and rd his truth spoken by that man of d, and I will do him justice by ac- wledging it. And now, I feel to you all God speed, believing the l is at hand.

They are spiritual, not material, who to correct these external conditions, o insist upon cleansing the neigh- hood, neutralizing the poison, ven- ting the chambers, improving the ysical circumstances of these help- thousands of degraded paupers as first condition of exerting any more vating influence over them. We r of the uses of sickness, but great they are the uses of health are far ater. Life, not death, is the great cher—health, not sickness, the great ralist. The world has got itself into narl of paradoxes on this whole sub- t, which makes the honest truth nd almost paradoxical and unde- t. Let us no longer poetize over wholesale destruction of infant or the beauty of early death or the vantages of ill-health. We must r what measure of these falls upon us without our fault with patience. But all violations of natural law, all loss of normal states of health, all bodily weakness and premature decay are evils to us, to society, to morality and religion—evils which God calls on us to resist and repair, both in our private sphere, and by our influence as citizens, as men, and as Christians.—*Liberal Christian.*

Our Young Folks.

The Stubborn Boot.

Bother! was all John Clatterby said.
His breath came quick, as his cheek was red,
He flourished his elbows, and looked absurd.
While, over and over, his "Bother!" I heard.

Harder and harder the fellow worked,
Vainly and savagely still he jerked;
The boot, half on, would dangle and flap—
"Bother!" and then he bursted the strap.

Redder than ever his hot cheek flamed;
Harder than ever he fumed and blamed;
He wriggled his heel, and tugged at the leather
Till knees and chin came bumping together.

"My boy!" said I, in a voice like a flute,
"Why not—ahem!—try the mate of that boot;
Or the other foot!" "I'm a goose," laughed John,
As he stood, in a flash, with his two boots on.

In half the affairs
Of this busy life
(As that same day
I said to my wife),
Our troubles come
From trying to put
The left-hand shoe
On the right-hand foot,
Or vice versa
(Meaning, reverse, sir,)
To try to force,
As quite of course,
Any wrong foot
In the right shoe,
Is the silliest thing
A man can do.

—*Hearth and Home.*

Joe's Enemy.

"It's my dreadful temper. I try to cure it. I think I have, and then it breaks out worse than ever. O, mother! what shall I do? what shall I do?" cried poor Joe, in despair.

"Watch and pray, dear; never get tired of trying; and never think it is impossible to conquer your faults," said Mrs. March, drawing the rough head to her shoulder, and kissing the wet cheek so tenderly that Joe cried harder than ever.

"You don't know; you can't guess how bad it is! It seems as if I could do any thing when I'm in a passion; I get so savage I could hurt any one and enjoy it. I'm afraid I shall do something dreadful some time, and spoil my life, and make every body hate me. O, mother, help me, do help me!"

"I will, my child; I will. Don't cry so bitterly, but remember this day, and resolve with all your soul that you will never know another like it. Joe, dear, we all have our temptations, some far greater than others, and it often takes us all our lives to conquer them. You think your temper is the worst in the world; but mine used to be just like it."

"Yours, mother? Why, you are never angry," and, for a moment, Joe forgot remorse in surprise.

"I've been trying to for forty years, and have only succeeded in controlling it. I am angry nearly every day of my life, Joe; but I have learned not to show it; and I still hope to learn not to feel it though it may take me another forty years to do so."

The patience and the humility of the face she loved so well was a better lesson to Joe than the wisest lecture, the sharpest reproof. She felt comforted at once by the sympathy and confidence given her—the knowledge that her mother had a fault like hers, and strengthened her resolution to cure it; though forty years seemed rather a long time to watch and pray, to a girl of fifteen.

"My child, the troubles and temptations of your life are beginning, and may be many; but you can overcome and outlive them all, if you learn to feel the strength and tenderness of your Heavenly Father as you do that of your earthly one. The more you love and trust him, the nearer you will feel to him, and the less you will depend on human power and wisdom. His love and care can never be taken from you, but may become the source of lifelong peace, happiness, and strength. Believe this heartily, and go to God with all your little cares and hopes and sins and sorrows, as freely and confidently as you come to your mother."—*From "Little Women."*

Karl's Letter to Jesus.

Before little Karl's father died, he was often told that when he got a little bigger he would be sent to a Moravian school. But after his father's death, his mother was left very poor, and found it very difficult to get food and clothing for little Karl. What was the boy to do? Reading in the Bible the many stories how Christ helped the poor, how he opened the eyes of the blind, and made the deaf to hear, and the lame to walk; how he fed the hungry multitudes with bread and fish; yes, and even made the fish in the sea to bring up money when it was needed—"Ah!" said little Karl, "he is the one to help me. If I could only get him!"

He studied long and hard for a plan. At last he said: "I know what I will do; I will write him a letter."

This he did in the German language, and nearly in the following words:

"*My dear Savior Jesus Christ:* I have lost my father. We are very poor, but thou hast said, in thy Word, that all we ask for in thy name, God will do it for us. I believe what thou hast said, Lord Jesus. I pray thee, then, O my God, in the name of Jesus, to give my mother the money to send me to the Moravian school, where the boys get to be wise and good. Then I can serve thee and help my mother. Good by. KARL.

The letter was then folded and addressed: "To our Lord Jesus Christ in heaven." Away he ran with it to the postoffice, and dropped it in the letter-box with a hopeful heart.

After a while, the postmaster was sorting his letters, when he came to this one: "To the Lord Jesus Christ in heaven." But how was he to send it there? That place was not on the mail route. No rail-road car or steamboat goes to that place.

"Oh, I guess some crazy person has written it." And so he threw it aside.

After the day's work was over, he took up the letter and opened it. His heart was touched by it, and so he gave it to a Moravian friend, who read it aloud at church. A rich lady listened to this touching appeal, and sent an answer to Karl, saying that she answered it for the Lord Jesus, and would send him to that school. Oh! how glad little Karl was for this kind answer to his letter!

Now, dear children, you and I know of a quicker and better way to make our wants and wishes known to the Lord than to send them by a slow mail train. A simple look of faith will do. Christ says: "When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret will reward thee openly."

Conference Minutes

Michigan.

ANNUAL MEETING.

Held at Jackson, June 16th-23, 1872.

Ministers present—Elds. J. V. Himes, A. E. Babcock, L. C. Collins, J. R. Preston, C. Fox, Peter Vos, J. Marin, A. N. Seymour, A. D. Mackie, J. Smith Nowlin, Wm. L. Himes, J. H. Whitmore, E. H. Durand, J. Bower, Joel Barnhart, Chas. E. Darrow, P. Martin, James Ferris, Geo. Wright, Wm. Branch, J. H. Paton, W. C. Hicks, J. M. Snook, P. Holler, A. H. Wilson, W. Turner, and R. Tuttle.

Br. P. Vos was received as an ordained minister. Dr. J. Douglass, of Romeo, and Chas E. Darrow were received and licensed to preach. Jas. Farley, T. J. Giddings, Samuel Pope and D. F. Quimby were referred to their respective Quarterly Conferences.

The following churches were represented by delegates:

California—Br. Wilkinson. Algansee—M. B. Wakeman. Moscow—Br. Buel. Elk. Buchanan—Brn. Harding, Mead, Dumbolton and Fox. Clinton—A. B. Fabrick. Almont, Berlin, Fairgrove, Caro, Almer, Grant, Gagetown, Campbell's Corners, Cecil, Ohio, Lapeer, Millbrook, Ashland, Hinton, Marcellus Center, Texas, Sumption's Prairie, Speaker, East and West Elk, Lexington Ridge, Marlett, Sanilac, N. E. Lexington, Woerth, Columbus, Mt. Clemens, Jackson, St. Johns, Bridgeville, Woodhull, Delta, by ministers.

Churches at Almont, Fairgrove, Charlevoix and Woodhull were received.

The following were the committees appointed:

Ordination and License—Brn. Bower, Snook and Paton.

Business—Babcock, Wright and Bower.

Finance—Brn. Snook and Babcock.

Devotional—Brn. Babcock, Wright and Paton.

The following officers for the ensuing year were nominated and elected:

J. V. Himes, President. (He having been invited by vote to remain a member.)

A. E. Babcock, Vice President; George Wright, Sec'y. and Treasurer.

Directors—A. Richards, J. Bower, J. R. Preston, J. H. Paton.

The Business Committee presented the following resolutions, which were discussed and adopted:

WHEREAS, Our quarterly conferences have recommended that our young men be requested to seek to improve and cultivate their minds by procuring such books and other reading matter as will best prepare them for the work of the ministry; and

Paton

WHEREAS, We as a people have no place of learning where they can receive all the assistance so much needed that they may be efficient workers; and

WHEREAS, A respected citizen of Harvard, Ill., has offered to Eld. J. V. Himes a beautiful lot of land, located in the town of Harvard, for the purposes; and

WHEREAS, Some other citizens of Harvard have offered money and other help to build and establish a seminary of learning in the interest of the Adventists of the Northwest; therefore,

Resolved, That Eld. Himes be requested to make further inquiries and learn what more the citizens of Harvard will do toward this object, and at the same time open a correspondence with other parties as to what citizens of other towns will do for the same object, at some central point in the Northwest, and report the result to this Conference.

After considerable discussion *pro* and *con* it was unanimously adopted.

Resolved, That we approve of the removal of the publication office of the Western Association from Buchanan to Chicago; and will give it our united support, notwithstanding we regret to have it leave our State.

WHEREAS, Two cannot walk together except they be agreed; and

WHEREAS, As a general thing the Adventists with a common faith and common object, East and West, have sought to maintain unity in their labors and plans, and have greatly promoted these objects, so that one has planted and the others have watered, and thereby built up the cause in health and strength; therefore,

Resolved, That we welcome to our field of labor in the West all who come to act in harmony with us and build up the cause in unity and love, while we could not give countenance to any one whose labors tend to divide and distract our churches. We seek to preserve the unity of the Spirit in the bond of peace.

Resolved, That the county of Barry be detached from the Western and attached to the Southern District.

WHEREAS, We observe with pleasure the growing interest of the cause in our State; and

WHEREAS, A greater and more united effort on the part of our ministers and churches is demanded; and

WHEREAS, We know that in union there is strength; and

WHEREAS, We look upon our Annual Gathering as of vital interest to the ministers and churches, giving the former an opportunity of becoming acquainted with many of like precious faith they would not otherwise meet; and

WHEREAS, We would deplore the abandonment just at this time of our annual campmeeting; and

WHEREAS, Some of our brethren have expressed a desire or suggested the propriety of holding campmeetings in the several districts; therefore,

Resolved, That this Conference recommend that each District endeavor to hold such a meeting the present season; and at each of these meetings the interest of our general meeting be thoroughly discussed, and brethren be especially urged to attend the next Annual Gathering, prepared with tents, and to give it full support.

Resolved, That a Committee be appointed to select and prepare a suitable place for our Annual Meeting some where in the bounds of our Conference, where it will be easy of access to all, and where the community will have an interest to encourage our gathering.

WHEREAS, The missionary field of this State and the West generally presents open doors, with incessant calls for help, which it is not in our power to supply with our present organization; and

WHEREAS, Our Publishing Association is not receiving all the help and strength that is needed to supply the demand for Advent literature; therefore,

Resolved, That we recommend the calling of a General Western Conference, next year, to consist of delegates from all the Advent Christian conferences, who will truly represent the great body of the Adventists in the West; who shall take into consideration the necessities of the missionary field; and to assist in every laudable way the Publishing Association in its efforts to disseminate the truth. We propose with the consent and approval of a majority of conferences that the General Conference be held in October, 1873; and that all conferences having less than ten ministers and churches send one delegate, and all with more than that number be entitled to send two.

Resolved, That this Conference tender to our dear brother, J. M. Snook, for his untiring faithfulness and sacrifices, and his labors in building up our cause in this State, this expression of our gratitude: and that this resolution be placed upon the minutes of the Conference.

SIGNS OF THE SPEEDY COMING OF CHRIST.

As Adventists, we see in the signs of these times the evidence of nearing deliverance. Among the signs, we may notice the waning of the Papal hierarchy, which is now in its last stage of consumption, ready to be destroyed by the brightness of the second coming of Christ.

The next sign we notice, is the waning of the Turkish power, whose seat of government is at Constantinople. Since the pouring out of the sixth vial, on the great River Euphrates in 1822, this power has been wasting, and soon must fall; and in immediate connection with that event, we learn that Christ will come in his glory. (Dan. 12: 1-3.)

We have also had celestial signs, which were to appear just previous to the coming [illegible] Lk. 21: 25-36.) The sun has been [illegible] e moon has withheld her light; [illegible] fallen from heaven. Also, [illegible] been in perplexity, and [illegible] for fear, for looking after the things that are coming on the earth.

At this point of time the Divine Word declares that the coming of Christ is "nigh, even at the door." We believe that we are in the last generation, and near its close, and we are to wait and watch in readiness.

In addition to the above signs, there are many who believe that the prophetic periods point to this or next year as the Jubilee, or year of release.

As Adventists we are all agreed that the coming of Jesus is the next great event, and will occur soon: and so, with our views of both the signs and the periods, we are agreed in expecting the coming and kingdom of God to be at the door, and labor in harmony to prepare men for that event.

We therefore call upon all who wait and watch for the Advent as near, to put forth their energies to spread this truth among all classes of men, by giving their support to faithful and competent ministers, and to hold them up also by our prayers and sympathy in their good work. Let the missionaries be sustained. Let our tent-meetings be sustained. Let us be liberal with our means for the support of all the agencies in use among us to promote the cause of the the coming King.

Campmeeting Committee—A. E. Babcock, John Bower, L. P. Fox, Geo. Wright and J. R. Preston.

The name of E. P. Daniels was dropped from the record.

A mutual counsel was selected to consider the case of Eld. A. N. Seymour. They reported two resolutions to the Conference, the second of which was the following:

Resolved, That it is the sense of this Conference that any member who steadily refuses to act in harmony with the principles, objects and aims of this organization, who repea[illegible] attacks the moral character of its [illegible] and most prominent members, in [illegible] sence, assigning to them the most [illegible] motives, who writes letters to parties [illegible] States, calculated to injure members [illegible] the Conference, who affiliates with expelled members of other conferences, who at every favorable opportunity throws an apple of discord concerning a name dear to the hearts of a large majority of his fellow-members, that such a person who will do this ought not to remain, nor can he honorably remain, a member of this Conference.

Upon the adoption of this last, Eld. A. N. Seymour withdrew from the Conference. His withdrawal was accepted.

Conference voted that the Secretaries of Quarterly Meetings, in the case of reception of members by license or ordination, or ordination of licensed ministers, report the same with name and particulars, *at once,* to the Secretary of the Annual Conference, with P. O. address, that he may send them Certificates.

Conference also voted thanks to the officers of the Fort Wayne, Jackson & Saginaw R. R. for reduction of fare.

Also to H. H. Smith and others for use of grounds. Also to Br. J. Jordan, for care of transportation of passengers to and from grounds.

REPORT OF FINANCE COMMITTEE.

Cash on hand from last year........	$ 17 19
Rec'd. for lumber....................	10 00
By collections, offerings, and 'bus fare	109 63
	$136 82
Paid for stationery, postage and telegraphing..........................	$ 7 76
Paid for freight and printing......	12 38
" tacks and nails............	1 65
" lumber....................	10 00
" 'bus and team............	45 00
" minister's board..........	37 80
" to help some of the ministers to get home......	20 70
	$135 29
Balance on hand........	$1 53

Some of the churches reported by letter; and some did not report at all.

The summing up of those that reported is as follows: 45 churches reported 997 members; dismissed during the year, 24; withdrawn, 16; moved, 33; died, 7; baptised, 114; average attendance at prayer-meetings, 402; S. S. scholars, 433; average, 323; teachers, 68. Number of churches from whom no reports were received, TWENTY-NINE!!! representing a membership of about 475; ordained preachers, 32; licensed, 8; churches added, 11; chapels, 7.

From every direction comes the call for laborers. Some of the above twenty-nine churches not reporting are in Ohio and Indiana, and have united with the conferences of those States. Those in this Conference that did not report are Camden, Deerfield, Berrien, Speaker, Muskegon, Denver, Dayton, Ortonville, N. E. Lexington, Hesperia, Greenwood, Aurelius and Leavitt, besides some that have probably died out. GEO. WRIGHT, Sec'y.

Illinois.

NEPONSET DISTRICT, Q. M.

Met according to notice for social meeting. The Holy Spirit was indeed with us in power, so we had a heavenly season; then preaching by Br. M. McCullock, from Rev. 3: 21—overcoming through and with Christ. It was meat in due season.

The Conference was then organized by the selection of M. McCullock as President, and L. F. Cole as Secretary; it was left with the officers to appoint the next meeting; and also suggested that the church or churches that wish the next meeting held with them, send the request to the Secretary, stating their condition and needs, that the meeting may be appointed where the most good may be done

In the afternoon a sermon by Br. H. Willett, from Gal. 5: 1, on the liberty of the gospel; his remarks were well chosen and appropriate; the day furnishing the theme. In the evening by Br. Cole, from Is. 51: 14—man as a "captive exile."

Thus closed one of the best meetings it has ever been our lot to attend. There were representatives from Toulon, Milroy, Henderson, Ionia, and Bishop Hill. The last place was represented by a goodly number of Swedes. Bless the Lord. We are all one in Christ.

Not a jarring note was touched during the day, and the people "had a mind to work," and all were *greatly* encouraged. Preaching brethren present—M. McCullock, H. Willett, Br. Goff and L. F. Cole. L. F. COLE, Sec'y.

Advent Christian Times.

CHICAGO, TUESDAY, August 6, 1872

Business Agent's Department.

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The officers of the Association are as follows:

President—DARIUS MATHEWSON.
Vice President—DANIEL R. MANSFIELD.
Secretary—JOHN M. SNOOK.
Auditor—SIDNEY C. RAYMOND.

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I. C. COLLINS, L. H. DAVIS,
A. S. CALKINS.

EDITORIAL COMMITTEE.
N. W. SPENCER, H. G. McCULLOCH,
N. FIELD.

EDITOR OF THE ADVENT CHRISTIAN TIMES,
JOSHUA V. HIMES.

TREASURER AND BUSINESS AGENT,
WILLIAM L. HIMES.

☞ Address all communications for the paper to Joshua V. Himes, 25 West Lake St., Chicago.

☞ Address all Business Letters to William L. Himes, 25 West Lake St., Chicago.

☞ Make Postal Orders and Drafts payable to Wm. L. Himes.

☞ Business and matter for the paper may be sent in the same envelope; but write all appointments, notices, letters and communications for publication,

☞ EACH ON A SEPARATE PIECE OF PAPER.

☞ Matter for publication should be written ON ONLY ONE SIDE.

☞ DO NOT FAIL to comply with these suggestions.

WE will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1 10, post-paid. Full gilt, $1.35, post-paid. The Jubilee HYMNS, full gilt, stamped, post-paid, $1.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 20 copies for $1. Don't fail to read and lend it.

WE would call the especial attention of business men to Emerson's patent clip and file. It is an arrangement for binding in durable form at an expense of one cent for 500 pages, bills, invoices, receipts, letters, &c., etc.

Prices: Letter size, $1.50; Foolscap size, $2. Fasteners or binders, 50c. a box of 100. No man of business will do without it, after once using.

For sale at this office.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 25 sheets, 50c.

To Correspondents.

E. A. MARSH. We do not consider any answer necessary. No casuistry should be allowed to set aside a plain command of the Scriptures. The less is always included in the greater. The omission of mention of a part or parts does not necessarily imply that they do not exist.

To my Friends.

I would be very glad if I *could* leave the office to attend some of the many tent and other meetings to which I have been invited. And I need a vacation, too, if ever I needed one. But I seem to be tied to office duties for the present. I had hoped to find rest, recreation and new strength and vigor in a trip East to the campmeetings and elsewhere: but am compelled to remain here. I would be glad to go out every Sunday to supply in destitute places; but even that is impossible at present. I feel that I have an interest in your prayers, and am sustained thereby.

WM. L. HIMES.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

W C Hall D B Day A A Wilber E J Roe O A Stewart H Champion J Hamilton C B Colman H F DeWolf M L Little A Brown O Tabbut D H Fisk P W Hough L Reimer P N Prewitt Z T Sullivan J O Creeks J P Babcock A Carlisle A Armour A E Babcock E Ruthman D Cogswell A F Dugger J H Hammond G Benfer M Parse E C Bronaugh (2) H Welty S West P Deming E H Durand M A Newcomb J B McGinnis P Foster F Stephenson H Campbell G W Turner J Danforth M G Tice D S Way E Spotswood H E Pierce J Catlin S P Miller W H Mingle H T Miller E Cheney W E Robinson M Beals S A Keyes C W Conolly F H Kenny V Seaton W Copland S Tyler J H Whitmore W E Brown A Sanford A Morse H L Hastings V Hunt A C Pierce T Baker T R Way J Olver J B Green J S Lawver E Butler E Lewis J T Ongley H Smith E A Marsh W Johnson J M Snook J Wolverton C C Marston G C Meigs C E Mitchell R R Hollister C E Tucker J S Hastings J Greaves H A King S B Humphrey L Norton M Weaver H Leiderbach C C Marston T G Baxter J E Newhouse M Grinnell S S Babcock W T Gilbert L H Davis A S Johnson 2 F Rice J P Eshleman J M Dennis O D Gibson C D Jones C E Barnes E Chase L C Collins A S Barber J E Brown W E Lansing H J Munson R V Phillip E H Burlington O L Nettleton J C Post F S Sage.

Tract Fund.

S A Keyes $5; A S Johnson 3.50; D V Burroughs $10.

Expense of Removal.

Avery Brown $4.26; P. N. Prewitt 5.00.

Obituary.

RUSSELL.—Fell sweetly asleep in Jesus, July 17, 1872, in Gagetown, Tuscola Co. Mich., youngest daughter of Br. and Sr. Russell: aged 4 years, 2 months, and 13 days.

Sermon by E. H. Durand, from 1 Thes. 4:14.

KLIBER.—In Chicago, July 31, 1872, Frank A., infant son of George and Elizabeth Kliber.

Services at the house, by Br. F. Burr, with remarks upon 2 Ki 4:8-37. Br. G. W. Miller was present and assisted in the services. We may truly say, it *is* well with the child. The little ones thus laid to sleep in Jesus slumber securely. In God's own good time they will awake, and return from "the land of the enemy."

W.

PERRY.—Died at Deerfield, Waushara Co. Wis. July 18, 1872, Minna L., wife of G. W. Perry; aged 23 years and 11 months.

Her last words were for us all to meet her in the city of God. She longed to see Br. S. C. Wellcome and other friends during her sickness. Words of sweet comfort were spoken by Br. C. P. Rood. G. W. P.

Book Notices, Etc.

"A TRUMPET for the Watchmen on the walls of Zion." —By Geo. Thomson.

The nature of this work may be gleaned from the following outlines: The Christian Minister a Watchman—the Duties of a Watchman—Watchman, what of the Night?—Time of the End—Signs of the Times—Fulfillment of Prophecy—Prophecy in relation to the First Advent—Prophecy in relation to the Second Advent—Signs of the Second Advent,—Celestial, Terrestrial, Moral, National—The Papacy—Spiritualism—Time, Tarrying Time, etc., etc., etc. 128 pp. Single copy, by mail, 20c. Per dozen, $1.75. By express, one hundred copies for $11.

"YAHVEH CHRIST. The Memorial Name;" or, the "Coming One."—By L. T. Cunningham.

The object, or design, of this tract is to set forth the divinity of Christ, as taught in both the Old and New Testaments, as appears in the history and significance of the memorial name—YAHVEH. 44 pp. Price, 8c. per copy; postage 2c.; 75c. per dozen; $5 per one hundred.

Notices, Etc.

Wisconsin.

The first Q. M. for the Southern District of Wisconsin will be held about the first of September. Any of the brethren wishing to secure the meeting for the locality in which they live, will communicate with me (either personally or by letter), at Magnolia, Rock Co. Wis.

Please let me know in time to give notice of the place of meeting in THE TIMES. GEORGE HOWARD.

Kansas Tent.

Dear Brethren and friends who have subscribed for the 'Tent,' our Subscription Fund is nearly raised. We wish to get the Tent at work now in a very short time; so let all who have subscribed be preparing themselves for prompt response. And those who purpose helping do so at *once*, so there need be no delay. The Lord is blessing and *will bless* those that trust and obey him.

Send all money *by mail* to Warder Dunbar, Bero, Cherokee Co. Kan. Postal Orders, to H. J. Munson, Girard, Crawford Co. Kan.

Appointments.

ILLINOIS.

Genoa, every Sabbath. E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MABEY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Coral, 8 p. m., August 11. Communion after service. E. H. BURINGTON.

I expect to hold a debate with D. W. Hull, of Hobart, Ind., at Rochelle, Ogle Co., commencing Tuesday, Sept. 17, 1872, to continue several days, with two sessions each day, on the following proposition:

Resolved, That modern Spiritualism is a Satanic delusion. C. C. MARSTON.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and ample provisions for all who desire to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a general rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the tented grove for the Lord and his glorious cause. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. B. Mabey, L. H. Davis, W. McCullock, F. Burr, D. S. Clark.

The first Annual Campmeeting of the Southern Illinois Conference will commence Aug. 17, and continue over the second Sabbath.

The place of meeting will be Saratoga, Union Co. seven miles east of Anna Station.

Friends of the cause are requested to meet with us on that occasion. Eld. Wm. McCullock will bring the Mission Tent with him. Place of meeting will be given next week: probably between Mt. Joy and Anna churches.

J. S. Lawver, F. A. Childs, J. McCoy, Com.

Amboy, Lee Co. Preaching the second and fourth Sabbaths of each month, at 10½ a. m. and 7½ p. m., in the Lutheran chapel. Prayermeeting Wednesday eve. Also Sabbath afternoon when no preaching.

Traveling brethren will be welcomed at any of our meetings. C. C. MARSTON, Pastor.

The Advent Christian church of Elida, Winnebago Co., expect, the Lord willing, to hold a tent meeting at Elida, commencing Friday eve. Aug. 16, and continuing over Sabbath, the 25th.

Elida is eight miles S. W. of Rockford. Eld. Himes is expected to be present to preach the Word. Let all the friends in the region about come up to this meeting. Come with your hearts full of the Holy Spirit, to labor for God and his glorious cause.

For the church, C. C. MARSTON.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

Squaw Grove, 10.30 a. m. Aug. 11.

Aurora, with the Colored Baptists, 11 a. m. Aug. 18. At Br. Spalding's, 1 p. m. same day.

Jericho church, 5 p. m. same day.

Milroy, Sabbath, Aug. 25.

C. W. SMITH.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

There will be a Grove Meeting in Henderson's Grove, about four miles N. of Ionia, Warren Co., near Br. Jonas Smith's, Friday eve. Aug. 16, and continuing over Sunday.

Brn. G. W. Hurd and L. F. Cole are invited to assist in preaching the word. The brethren and sisters scattered through this region are earnestly requested to come to this meeting, and help in the name of the Lord. Provision made for all.

In behalf of the brethren. M. McCULLOCK.

Hennepin, Putnam Co. Special meeting commencing Tuesday eve. July 30, to continue over the Sabbath, and through the following week, if the interest demands. The brethren and sisters scattered through the region about are earnestly requested to come to this meeting and lend a helping hand. C. C. MARSTON.

Rochelle, Aug. 12. Subject: Signs of the Times. Forreston, Town Hall, Aug. 13 and 14. Subjects respectively: The soul, and spirit of man.

Elida, Aug. 15, in the S. H. Subject: The Influence of the Reformation of the 16th Century on moral and social ethics.

White Rock, Union chapel, 3 p. m., Aug. 18, Morn. and eve. in the Tent at Elida.

C. C. MARSTON.

IOWA.

The third Campmeeting of the Iowa A. C. Conference will be held at Manchester, commencing Friday eve. Sept. 6, and continuing over the second Sunday. All are cordially invited from north, south, east and west. Come all who love the Lord's appearing. Come with hearts burning with the love of God and our fellowmen.

The camp-ground is located one mile and a quarter N. W. of the business part of the town. There will be teams at the depot on the arrival of the morning and evening trains, the 7th, 9th, 10th and 11th, to convey all who come to the meeting.

Hay, straw, and tent-poles will be furnished free on the ground. Grain for teams, at cost. There will be a stand for the sale of necessary provisions.

Those who attend had better come prepared to take care of themselves. Bring plenty of bedding. Remember that a few yards of sheeting will make you a tent, and will be just as good for family use afterwards. Bring your tent and be ready to keep house at once. Let those who live near by, also arrange to stay on the ground during the meeting. Come early. Make a sacrifice if need be.

Brn. Isaac Adrian and S. W. Thurber are expected. Br. C. C. Marston has been invited.

The Annual Meeting of the Conference will be held in connection with the Campmeeting, commencing Thursday morning. Let each church be represented by delegates, early upon the ground. Read the Constitution, and be governed accordingly.

In behalf of the Committee. F. H. KENNY.

Basket Meeting, Strawberry Point, Clayton Co. Aug. 18. Picnic Dinner, Preaching at 10½ a. m. and 1 p. m. All are invited.

P. S. W. DEYO.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves.

Hay will be furnished free for teams; also, straw and poles for tents. There will be no grocery or boarding house on the ground, which is only five minutes walk from good stores and taverns, where meals can be had for [illegible] cents. The ground is five blocks northwest of the public square, and south of the McGregor Railroad track, and half a mile west of the depot. Don't fail to bring bedding. The big tent can be used for lodgings and if the weather is wet there are barns close by. Prospect is good, and great interest to hear. Pray for the meeting.

Write when you will come, and we will meet you.

Peter S. W. Deyo, C. C. Ramsey, Presidents.

F. Denton, J. Reifsnider, J. Livingston, J. Cleaveland, R. Stearns, C. F. Burroughs, C. Griffith, H. Brown, Committee.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

The third annual session of the A. C. Conference of Iowa will be held in connection with the campmeeting at Manchester, in Sept. next; Conference to be called on Thursday, the 12th. Let all the brethren and sisters be sure to be present at the commencement. We are to do business for our blessed Master; and the King's business requires haste and promptness.

H. H. JAMES, Sec'y.

MISSOURI AND IOWA.

The S. W. Iowa, and N. W. Missouri Annual Conference and Campmeeting will be held, as last year, with the Nodaway Church at "Chase's Grove," eight miles north of Clarinda, Page Co., Iowa, commencing, Friday, Sep. 5. Let there be a large attendance from all our churches and quarterly meetings. Come prepared to camp. Bring tents if you can, or come with your covered wagons: any way, only come. Let none of our ministers stay away. We have none too many, and can ill afford to spare even one. Let the quarterly meeting clerks come prepared with written reports from their respective districts.

Cannot brethren S. K. Gibson, and N. C. Miller, arrange to be with us. Come over and help us, brethren. D. O. HINE, Pres.

WM. MORPHY, Sec'y.

MICHIGAN.

Assyria, Barry Co., a grove meeting commencing Aug. 9 and continuing over Lord's day. A church will be organized. I expect to be present with Br. Holler. A. E. BABCOCK.

The Michigan Southern District Campmeeting will be held in the town of California, Branch Co. Aug. 20-25. The first Q. M. for this conference year will be held in connection with campmeeting. Particulars soon. Meanwhile let all the brethren in this district make preparations to attend. This is a new interest, auxiliary to the State meeting. Let the churches prepare tents and dedicate them to God at this meeting, and let them be kept for future meetings, then all will be in readiness for the next yearly meetings.

J. R. PRESTON.

The Southern Michigan camp-meeting will be held on James Paul's farm in the town of California, Branch co., Aug. 20-25. We hope to have Eld. J. V. Himes to preach the word; also that Br. W. C. Hicks will be on the ground with "Pioneer" Tent. Every effort will be put forth to make this meeting a success.

We hope to see Brethren from all parts of the southern district on the ground with tents, ready for action at the commencement of the meeting.

The quarterly conference will convene at that time and place.

This will be a large meeting and one of unusual interest. Let all who love the appearing of Jesus prepare for a glorious waiting upon the Lord.

Those coming by R. R. from the North will stop at Fremont Station, where they will find a team waiting to convey them to the camp ground. Those coming on the M. C. R. R. will change cars at Jackson. Take the Ft. Wayne Road to Fremont. Those on the L. S. & M. S. R. R. will change cars at Jonesville for Fremont.

Come brethren, in the name of the Lord; and come with prayerful hearts that you may see and feel a glorious revival of the work of grace among us.

Hay and grain for teams will be provided on the ground at reasonable rates.

For the Brn. J. R. PRESTON.

The next Q. M. of the Northern District will be held at the Tyndall S. H. in Dayton, Newaygo Co., commencing Friday, Aug. 16, and holding over Sunday. We hope to see a general attendance. All that come will be provided for.

E. B. SCOTT, Sec'y.

Mt. Clemens, in the Court House, at 11 o'clock a. m. Aug. 11-25. D. W. FULLER.

WISCONSIN.

Cross Plains, 11 a. m. Sunday June 16. Sabbath School at 10 a. m.

Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.

Wingville, 3 p. m. June 23.

Will all these appointments once in two weeks until further notice. PHILO HITCHCOCK.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

The first Q. M. of the Western District will be held in Burns, Friday eve. Aug. 16, and hold over Lord's day. We expect Br. Brown, of Minnesota, to assist. Come one, come all.

P. W. HOUGH.

The Southern Wisconsin Campmeeting will be held at Spring Grove, Wis., six miles S. W. of Brodhead, on the land of Br. Atwood, beginning on Sunday, Sept. 1. Tents will be put up on Saturday, the day before the meeting. Tent poles, straw and hay to be had on the ground. We expect several of our Wisconsin ministers present. Among them we hope to meet Brn. P. W. Hough, N. A. Hitchcock, Geo. Thomson, Geo. Howard, and several others. Those coming by cars will stop at Brodhead, and provided they will notify me by letter three days before the meeting begins, on what day they will be there, teams will be in readiness to convey them to the ground, except those who come on the first Saturday, who will find teams there without writing. Those coming from Prairie du Chien way will change cars at Milton junction, reaching Brodhead at 9 a. m. and 8 p. m. Those coming from the north on the Northwestern R. R. will change cars at Hanover Junction, reaching Brodhead at the same hour as by the other route.

This is a new field. Let all come to work for God. Probably the meeting will hold over two Sundays. WM. SHELDON.

The Western District Campmeeting will be held at Tomah, on the Milwaukee and La Crosse R. R., at the junction of the West Wisconsin Road, 50 miles east of La Crosse, commencing Aug. 20, and holding over Lord's day. Hay and stable room will be furnished free for all who come and camp on the ground. This is a new place, but the people seem anxious to hear on the Lord's coming and kingdom. It is therefore desirable that we all make a sacrifice to attend from the beginning, that we may prepare a people for the coming of Jesus, and warn the perishing to flee from the wrath to come. Let all come forward to labor for the salvation of the perishing and thus get ready for the marriage feast. We shall have preachers who will preach Jesus. HE is sure to be there. Is not this sufficient to induce all the children to come?

Excursion tickets will be given to all going to Campmeeting on the West Wisconsin Railroad during the meeting. See that you ask for excursion tickets to and from the Advent Campmeeting at Tomah.

Now is the time for our friends to Rally, for the camp. Bring Jesus with you, and come praying.

Board and lodging can be had at the hotels for $4 a week.

What ministers? Brn. Sheldon, Adams, and Putnam. P. W. HOUGH.

INDIANA.

The Indiana A. C. Conference will assemble Aug. 9, and continue over two Sundays, at Colfax, Clinton Co., on the Indianapolis and La Fayette R. R. at the crossing of the Logansport Crawfordsville and South Western R. R. All should come prepared to stay on the ground, and as far as possible provide themselves with a family Tent. Br. Andrus' big tent, "Indiana Tabernacle" will be pitched on the ground for use in bad weather, and as a sleeping place for those not otherwise provided. All who come should have at least a straw tick and blankets for every two persons.

All who are seeking for the blessed hope and the coming of the King are invited. Come up friends of Jesus to this first Conference and reunion of the Lord's sheep since grievous wolves entered in and scattered the flock. And may the "Jehovah of armies" come with you, that God may be honored and sinners eternally saved in our Father's kingdom. Brethren every where cordially invited. C. H. CASE, Sec'y.

MINNESOTA.

Kasota, where Brn. Butters and Chadwick may appoint, Saturday eve. Aug. 10, and over Sunday.

Plainview, Bently S. H. Sat. eve. Aug. 17, and over Sunday, 10½ a. m.

Viola, Stone S. H. 7½ p. m. Aug. 18.

St. Charles, Vowles S. H. Sat. eve. Aug. 24.

Utica, Cheatham's Grove, 10½ a. m., and 2 p. m. Aug. 25.

Neoka, Page S. H. 7½ p. m. Aug. 25.

S. C. WELLCOME.

The St. Paul District Q. M. will be held with the Independence church near Armstrong's station in Wright Co., Friday eve. Sept. 6, and continue over Sunday. We shall expect to see delegates from every church in the district, and that they will bring with them their collections for the Mission Fund.

Q. M. for the Ottawa District will meet at Lombard and Mingar's mill, about seven miles east from Ottawa, Thursday eve. Sept. 12, and continue over Sunday. We expect a general rally of all in the district. The times demand of us especial efforts to keep the standard of truth, with its banner, "Thy kingdom come," before the people.

Q. M. for the Hutchinson District will be held with the Silver Lake church, Friday eve. Sept. 20, and continue over Sunday. As this will be the last for this Conference year, let us all pray that it may be the best.

Q. M. for Winona District will be held with the Utica church, near D. Cheatham's, Friday eve. Sept. 27, and continue over Sunday. Let there be special efforts made by all living in the district to attend this meeting—the last for this conference year. GEO. W. MILLER, Evangelist.

PENNSYLVANIA.

The yearly grove meeting of the Church of God (called Adventists), will commence in the grove of Br. J. T. Ongley, in Bootville, Crawford Co., Aug. 23. Eld. C. F. Sweet will be (D. V.) present to preach the word. We hope to see a general gathering of the friends of Jesus, having the spirit and the cause of the Master at heart. The meeting is expected to continue a week.

Friends from the east and west can take the express train to Union, on the A. & G. W. R. R., connecting with the train that leaves Union on the U. & T. R. R., at 1.45 p. m. for Lincolnville, arriving at L. 3.20 p. m. Friends from the South on the O. C. & A. R. R. R., arrive at L. 11.30 a. m. and 7 p. m. There will be a team to take passengers to the ground from Lincolnville on the arrival of the train at 2.20 p. m. The grove is 2½ miles west of L. In case of rain, a barn near the grove will be prepared.

Also there will be a Grove Meeting in Beaver Co., near Beaver Court House, as the friends in that region may arrange, to commence eve. of Aug. 30, and continue about a week, as duty may demand.

Also a Grove Meeting on Quaker Hill, near Williamsport and Warrensville, Sycoming Co., commencing eve. of Sept. 5, and continue about a week.

Also a Grove Meeting in Ward Tp., Tioga Co., in the vicinity of Chase's Mills, as Br. Wm. Fletcher and others may arrange, commencing eve. Sept. 12, to continue about a week. Elds. C. F. Sweet and J. T. Ongley (Lord willing) will attend to preach the word, at the above meetings. All are invited. J. T. ONGLEY.

ARKANSAS.

I would say to the Elders and brethren in Arkansas, that it will not be practicable for me to visit them in September, as was hoped. Br. John S. Lawver, of Cobden, Ill., has arranged to come with me, and we shall start about the first of November. We will meet you in Conference Nov. 20, and continue over the Sabbath. We shall then visit Red River District, and elsewhere, as doors may open. J. V. HIMES.

WEST VIRGINIA.

The next annual meeting of the West Virginia and Southern Ohio A. C. C., will be held with the Haye Fork A. C. Church, commencing October 19, and holding several days as the Lord may direct. The churches connected with the Conference are requested to appoint delegates. Brethren, arouse! Let us awake from our lethargy, and come to our annual feast, to strengthen each other's hands for the warfare. Pray for the success of Zion.

S. P. WHITNEY, President.

NEW YORK.

The undersigned committee appointed at the recent Annual Conference in Springwater, have decided upon the ground near Fairport for the State Campmeeting. But on account of other meetings to be held there, were obliged to appoint it one week earlier than was decided by the Conference. It will therefore commence Aug. 10 and hold to the 19th. Let all bear this date in mind and so arrange business as to be able to take a respite at this time, and come out to the feast of tabernacles. We may well hope for the best general meeting ever held in that State. To this end let us have the united prayers of the church.

The grove is a beautiful one, 1 1-2 miles north from Fairport station. Fairport is on the N. Y. Central (Direct) R. R. ten miles east of Rochester. The brethren and citizens offer to run free teams for passengers and baggage the first two days (9th and 10th), and the last day of the meeting. At other times ten cents will be charged. Cooking stoves for general use will be on the ground.

A boarding tent will be on the ground, furnishing potatoes, meat, bread, &c., to those who board themselves, and plain table board at 85c. a day, for those who do not. Let all come well prepared with overcoats, overshoes, shawls, coverlets, straw ticks, &c., &c. The large tent will furnish sleeping quarters for a few strangers, and those unable to procure berths in family tents.

Let all desiring tents correspond immediately (enclosing stamp for an answer) with Br. D. T. Cooper, 73 Mt. Hope Ave., Rochester, N. Y., who will see that their tents are on the ground in season. WM. E. BROWN, SAM'L. H. WITHINGTON, PERRY M. GRINNELL, Committee.

The next quarterly session of the N. Y. A. C. Conference will be held, the Lord willing, in the State Tent on the Fairport Campground during the coming Campmeeting. The first meeting will be called to order at 9 a. m., Wednesday Aug. 14, when Br. Warren Vreeland will give the opening address. After which the meetings will be held at such hours as will least interrupt the general course of the campmeeting, or disturb its devotional interests. Plans are being perfected and will be submitted for districting the Conference. Let every church be represented. Take the collections and appoint the delegates early. MILTON H. MILES, Pres't.

WM. E. BROWN, Sec'y.

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AURORA COLLEGE

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.—NO. 2. CHICAGO, AUGUST 13, 1872. WHOLE NO. 433.

Advent Christian Times.

Hear the Church of England

WHICH IS PROVED TO HAVE EXPELLED FROM HER ARTICLES THE DOGMA OF ENDLESS TORMENTS.

The deep and growing interest which is now taken by thousands in the inquiry, whether the holy Bible teaches the doctrine of endless torments, has led to serious, impartial, prayerful investigation, and has resulted in the undoubted conviction that such a doctrine is founded only on the tradition of Christian elders, and maintained only by unbelief in the sacred oracles and by a false, heathen philosophy. It was not held by the ancient Jewish church, nor by the primitive Christian church, and it is not taught by the word of God. When it is thought to be there, it can be supported only by a perversion of its inspired teaching and by imposing upon the texts which bear upon the subject a non-natural and illexical meaning. With deep sorrow, it must be confessed that it is still held by most denominations of Christians, and by some of them it is made an essential doctrine, which their ministers are obliged to teach.

A peculiar honor belongs to the church of England in this respect, for long since she has formally and authoritatively expelled it from her standards of doctrine; and in this she has been happily upheld by the chief court of the realm. For this vindication of God's revealed character, and this honor put upon his word, he will, in her day of trial, honor her. Let us enter upon the question as becomes those who wish to know the real truth, whether it be held by many or by few.

In 1552 a code of forty-two articles was framed and enacted by convocation of the whole realm. It was promulgated by royal authority and subscribed by the clergy at large. Among these the following were found:

> "XL. The souls of them that depart this life do neither die with the bodies, nor sleep idly."
>
> "They which say that the souls of such as depart hence do sleep, being without all sense, feeling, or perceiving until the day of judgment, or affirm that the souls die with the bodies and at the last day shall be raised up with the same, do utterly dissent from the right belief declared to us in holy Scripture."

This article clearly taught the immortality of the soul, and that it had a principle of life in itself and from its own nature.

> "XLII. All men shall not be saved at the length."
>
> "They also are worthy of condemnation who endeavor at this time to restore the dangerous opinion, that all men, be they never so ungodly, shall at length be saved, when they have suffered pains for their sins a certain time appointed by God's justice."

This article is opposed to what is now called Universalism, but what at one time was called Origenism, because it was invented and first introduced by Origen into the Christian church as a relief from the inconsistencies and perplexities in which this Alexandrine philosophy had involved him and others who received it.

In 1562 the whole synod of the church met in convocation, reviewed these forty-two articles, and deliberately expelled the above two; and the amended code, in its reformed state, was again promulgated by royal authority and again subscribed by the clergy. The legal ratification by the synod bears the above date of 1562, and in 1571 the reform code of the thirty-nine articles was rehearsed before the convocation, "which articles were deliberately read and confirmed agayne by subscription of the handes of the archbyshop and byshoppes of the vpper house, and by the subscription of the whole cleargie in the neather house of their convocation, in the yeare of our Lord God 1571."

For proofs of these acts, see the Liturgies of Edward VI., published by Parker society, and the prayer book interleaved by the Rev. W. M. Campion, B. D., fellow and tutor of Queen's, and Rev. W. J. Beamont, M. A., fellow of Trinity, with a preface by the Lord Bishop of Ely.

Now no one will suppose that by the expulsion of these two articles, the church of England intended her ministers to hold no doctrine on the future of the wicked; or, still less, that she intended that doctrine to be retained by them which she herself in assembled synod had expelled. Taking these two positions for granted, we may reasonably conclude that she intended, that the opposite of the expelled articles should be held, unless in any of her authorized utterances or formularies she had forbidden such a conclusion. Let us examine both the expelled articles in this point of view.

The opposite of the expelled fortieth article is, that the soul of man is not innately immortal; and as the prayer book does manifestly and everywhere teach that man was intended to be immortal, and is capable of immortality, the only inference is, that fallen, sinful man can be rendered immortal only by a vital union with him "who only hath immortality," and "who is the only Potentate, the King of kings and Lord of lords," even Jesus our Savior. Now has our church any where or in any way forbidden us to take this the opposite view to that which was taught by the fortieth article? It is absolutely certain she has not done so. In no part of her teaching in the prayer book does she even hint that the wicked have intrinsic immortality, and that they must necessarily remain in endless living existence; but, on the contrary, she teaches again that fallen, helpless, sinful man can obtain immortality and eternal life only by Christ Jesus. By expelling, then, the fortieth article of the code of 1552 she has expelled also the unscriptural doctrine of the innate immortality of man; and she nowhere utters a contrary sentiment, but much that is confirmatory of the opposite to that which was expelled. In one of her oft repeated Bible texts she shows that it is "when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive;" implying that if he remains in his sins he shall die; as the prophet, in the same chapter, testifies, "The soul that sinneth *it shall die.*" In another of her selected texts she leads her children to pray, "O Lord correct me, but with judgment; not in thine anger, lest thou bring me to nothing." In one of her admirable collects we pray, that in the "last day we may rise to the life immortal;" which implies that all men do not necessarily rise to immortality, as if this were an intrinsic natural quality; and in another we ask, that "we may ever hold fast the blessed hope of everlasting life which is given to us *in* our Savior;" which implies that if life is only *in* him, it must be death out of him. These are given as specimens. Others might be easily found. And how indeed can we "thank God for our creation," if that creation renders us capable of, and liable to, endless torments, which the vast majority will indeed experience if popular opinion be true.

But how does this mode of argument stand with respect to the expelled forty second article? We have seen that it protested against Origenism, and if so, it might seem that its expulsion affirmed "that all men, be they never so ungodly, shall at length be saved." None indeed could effectually resist this inference, if the church, in other places had not carefully guarded her children from this "dangerous opinion" of Origen. Though she has nowhere said anything against the opposite of the fortieth article, she has unmistakably said much against the opposite of the forty-second; and if any should ask, Why then she expelled this article at all? the answer is, that unless she had done so she would not have conclusively announced the Scriptural doctrine of life through Christ only, and of death through sin only; nor would she otherwise have announced the extinction of the wicked and the termination of their torments by the "second death." This she has done by the expulsion of both the above articles; but the expulsion of either one of them alone would not have done it.

Where, then, does the prayer book still testify against the opposite of this article; that is, against Universalism?

Out of others, the following proofs are selected. In the Athanasian creed we meet with the phrases "shall perish everlastingly," and "they that have done evil shall go into everlasting fire." In the Communication service occur the following sentences: "He will burn the chaff with unquenchable fire," and, "Go, ye cursed, into the fire everlasting." Now if any perish, and that everlastingly, if they are like chaff burnt up with unquenchable fire, there can be no hope or possibility of their condition being any other than that described by "perish everlastingly," and "burnt up with unquenchable fire." The doom of such is final, and never to be reversed. Origen taught that wicked men, and even devils, would at length be saved; but these, and other such phrases, teach that if either men or devils are once lost, they shall be endlessly lost, without the possibility of ever being saved. We may, then, and we must, believe and teach, the opposite of the fortieth article; but we may not, and we must not, believe and teach, the opposite of the forty-second, if we would hear the church of England.

But it will be said that the above phrases are as much against the opposite of the fortieth article, as against the opposite of the forty-second. This, however, is an entire fallacy, arising from the fact that we have been accustomed to take them in a non-natural sense. "Perish everlastingly" has been thought to express—in the comparatively few cases where thought about it has been employed at all—an endless process, not an endless result. That is, a process of endless perishing, without the victim ever becoming perished. Whereas it expresses an endless and final result, arising from a temporary but decisive process. The words are not "shall be perishing everlastingly," but "shall perish everlastingly." "Perish" expresses that the act or process is finished, and "everlastingly" expresses that the perished state shall never be reversed, that there shall be no resurrection from it. "Burnt up with unquenchable fire," too, does not express an endless process of burning up the chaff, without the chaff ever becoming ashes, and never "burnt up;" as if the fire preserved the chaff, and never destroyed it. A more unnatural and senseless meaning than this was surely never imposed upon words. Nor is there any language in which "unquenchable fire" means a fire which shall be endlessly burning, but a fire which has gained such a mastery, that it cannot be put out till it has entirely devoured what is subjected to it; and it figures the final, inevitable, irreversible doom of the wicked. It expresses the absolute certainty of the punishment of the wicked, and the utter folly of hoping for an escape, not the endless process of torture of a living man without his ever becoming dead or e[illegible] not. The words "everlasting fire" mean the same thing; as St. Jude teaches, when he tells us that the destruction of Sodom and Gomorrha is set forth as an example or type of this very thing, and which certainly was not a type of an endless process of burning, but of an endless, irresistible result. Surely we should never have put any except these natural meanings upon the above phrases, were it not to make them square with a foregone conclusion; and now we have been so long accustomed to the non-natural, that we deem it natural, and thus put darkness for light. (*To be concluded.*)

A Word to the Weak Ones.

Why are you so weak? There must be some cause. Paul could say, "I can do all things through Christ who strengthens me." Now the same Savior is ours. He is "made of God to us wisdom, righteousness and sanctification." To him we may look and live; for it has pleased the Father that in him should all fullness dwell. And Paul adds, "Ye are complete in him." So if we are weak it is not because the lack of supplies of strength, nor yet in not being free; for Jesus says he gives the Spirit (to them that ask) more freely than we give our children bread. Is it not rather (in part) found in the devices of Satan that we have listened to; that when a special meeting was appointed we thought we could not go until Lord's day, and then when we went we did not get the meat we most needed, neither had we a desire for the sincere milk of the word, because we have made no sacrifice indicating such desire; and because we have lost the order of the meeting. It is expected professors of religion will make the congregation on week days. Your minister adapts his discourse to the wants of his audience and thus builds up the church in holiness to the Lord. But on Lord's day the skeptic and unbeliever and the inquirer are before him. He must convince the gainsayer and give the reason of our hope to the inquirer. Ah! when will we learn to redeem the time?

Be the first at your meetings.

P. W. HOUGH.

The Only Alternative.

When the primitive church lost its power, the simple rites of the apostolic church were amplified and adorned and the self-denying spirit of apostles and martyrs took its flight. Christianity ascended the throne of the Cæsars, clothed itself in barbaric splendor, fared sumptuously every day, and became a proud, bloated carcass, splendid to the eye of men, but corrupt and offensive to the sight of God. Antichrist arose; and then formalism and bigotry were enthroned in the professed church of Jesus Christ.

What a lesson does this brief history of bygone days read to the living gospel churches of our day! Does it not say to them in tones of profound emphasis: Rest not satisfied with present attainments! Beware of indolence and inactivity. If you would enjoy the vigor and freshness and enthusiasm of youth; if you would maintain the purity and simplicity of the first love; if you would meet the demands of God, and of the age, become not proud of success; cease not your earnest efforts! Rest not from your self sacrificing toils! You must conquer or be conquered; either exist aggressively or not exist at all.—*Primitive Piety Revived.*

Sanctification.

"As aids in the blessed undertaking (to the higher life) let every means of grace be faithfully employed. Let there be more study of the sacred truths of the Bible. For the doctrine of revelation is the life of the soul, the foundation of all experimental and practical religion. A man's creed influences his conduct. Opinions are the seeds of actions. The heathen exemplification of the doctrine of the gospel in the Christian's life, must be the result of a clearer view, and a consequent more realizing persuasion of those doctrines. It has been well and truly said, that "the basis of a vigorous and intelligent piety can be laid only in *correct Christian doctrine*"—displace one of them from the system, or mismate and pervert it, and you give a new turn to the entire Christian life. Neglect them wholly, and your piety withers like a tree severed from its root, or is driven by the gusts of enthusiasm "like a paper kite cut loose from its string."

There can be no true religion without some knowledge of God's law, and man's guilt, and Christ's sacrifice. As well might we conceive of a building without a foundation, as of religion without doctrinal knowledge; for the duties of religion are all founded upon its doctrines, and from them all the motives to a godly life are derived. And, besides, it is divine truth that the Spirit employs in the work of sanctification. "Sanctify them through thy truth."—*Old Work.*

It is a terrible thing for one man to speak evil of another; and I think it is worse to think it. If you speak it, the man has time and opportunity to defend himself; put he cannot trace the thought. It is neither heroic nor manly to permit in yourselves judgments which nobody can reverse.

Poetry.

Your Life and Our Life.

A CONTRAST.

"What is your life? It is even vapor, that appeareth for a little time, and then vanisheth away." (James 4: 14.)

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3: 4.)

What is your life? A vapor!
A vain and empty show;
The glimmering of a taper.
The life to which we go
Is stable as its giver,
And full of holy love;
And, as a crystal river,
Flows through the land above.

That land, where naught can enter
But what is pure and bright;
Christ is its glorious center—
The Lamb, he is the light!
There shall be no more dying,
No more disease and pain;
And sorrow, sin, and crying,
Shall ne'er be known again.

For God throughout that nation
Will banish doubts and fears;
The God of our salvation
Will "wipe away all tears."
There friends shall meet each other,—
The father and the son,
The daughter and the mother,
And all in Christ be one,

When we God's time have waited
For Christ—our Lord and King,
With angel blast inflated,
The "Trump of God" will ring,
Resounding through creation!
Then all "in Christ shall rise."
(People of every nation,)
To meet him in the skies

All who through him are saved—
Their sins on Jesus cast—
All in the "Fountain" laved,
Will find a home at last.
Earth's weakest with its strongest;
Its meanest with its best;
Its oldest with its youngest,
Shall there forever rest.

—*The Rock.*

Hades.

We now proceed to see what the New Testament says of the soul of man. Its term for soul is *psyche.* There is no doubt that the *nephesh* or soul of the Old Testament, is identical with the *psyche* of the New Testament; *i. e.*, that both terms are put for one and the same idea when they refer to the soul as a constituent part of man. The invariable translation of *nephesh* in the Septuagint version is *psyche;* and wherever in the New Testament a passage from the Old Testament is quoted, or referred to, in which the word *nephesh* occurs, it is translated by *psyche.* (Acts 2: 27, compared with Ps. 16: 10; Rom. 11: 3, compared with 1. Ki. 19: 10; 1 Cor. 15: 45, and Gen. 2: 7; Mat. 20: 28, and Is. 53: 10.) We therefore assume that the *psyche* or soul of the New Testament is equivalent to the *nephesh* or soul of the Old.

It is at once apparent of what advantage this is to us in the prosecution of our inquiry. It enables us, even before we have examined into the meaning of a single passage in which the word *psyche* occurs, to affirm of it everything that we have already established of the *nepesh* or soul of the Old Testament Scriptures. As, for example, that it is distinct from the spirit, and that it means that animal life which man shares in common with the brutes, that it is mortal and dies when a men dies, that during the entire state of death, *i. e.*, the period of time ending at the resurrection, it is in *hades*, *i. e.*, within the heart of the earth. All these things, established of the *nephesh* or soul of the Old Testament, are also established of the *psyche* or soul of the New Testament, for the simple reason that *nephesh* and *psyche* mean one and the same thing.

An objection may perhaps be raised to this, which, though it has no real foundation, may yet operate with some minds against the reception of truth. It is that the Greek *psyche* or soul had in the Greek language one uniform and established sense, which sense therefore must be supposed to be carried into the Septuagint and New Testament Greek; and that consequently this uniform Greek sense of the term is to be our absolute law in the interpretation of the Greek phrase, and may even be taken as determining the sense of its synonym *nephesh* in Hebrew instead of being determined by it. The supposed uniform sense of the Greek *psyche* or soul is by such objection supposed to be an immortal principle or person within the body, whose existence is not at all affected by the destruction of the body.

Now if the Greek had any such uniform and established sense, we freely admit the tremendous power of the argument. It is one which we ourselves used to determine the sense of the terms of the New Testament relative to future punishment, and to which no serious attempt at reply has ever been made. ("The Duration, etc., of Future Punishment." Third edition, ch. 4. Longmans & Co.) But to suppose that the same uniform sense is given to the term *psyche* or soul in the Greek language that is given in it to its terms for destruction, corruption, perishing, dying, is only to exhibit an utter ignorance of the variety of sense attributed in the Greek language of the term *psyche* according to the philosophical or theological sentiments of the speaker. *Psyche*, in the mouth of a Platonist, a Stoic, or an Epicurean, schools which represent the universal sentiments of Greek speakers and Greek thinkers, meant a totally different idea. It will be sufficient for this purpose to quote a passage from Arnobius, a Christian father of the third century, who was thoroughly conversant with Grecian sentiment. "This one," he says, speaking of the condition of souls, "thinks that they are both immortal, and survive the end of our earthly life; that one believes that they do not survive, but perish with the bodies themselves; the opinion of another, however, is that they suffer nothing immediately; but that, after the form of man has been laid aside, they are allowed to live a little longer, and then come under the power of death." (Arnobius, Adv. Gentes. 2: 27. Ante-Nicene Library. Edinburg: T. T. Clark.) Such were the widely different ideas entertained of the soul by Grecian speakers. In the mouth of a Platonist it meant a never-dying principle, more properly, person; in the mouth of an Epicurean it did not mean a person at all, but simply animal life which perished with the body; in the mouth of a Stoic it meant a principle or person of greater vitality than the body, and which would therefore survive the body; but which was, after all, but mortal, and must therefore after a period of survival, itself yield to death. It is quite evident, therefore, that we come to consider the meaning of the Greek *psyche* or soul wholly unfettered by any uniformity of sense attached to it in the Greek language. It had no such uniform sense. Grecian thinkers were wholly at variance with one another as to its meaning; Grecian speakers used it in senses wholly opposite to each other. In the mouth of one speaker it meant a person or individual; in the mouth of another it meant a quality of a person: in the mouth of one it meant what was immortal, and could never die; in the mouth of another it meant what was mortal, and must die. We are free, then, to examine the New Testament to see what is its view of the soul; we are free to assume that the sense attached to the *nephesh* or soul of the Old Testament is that attached to the *psyche* or soul of the New. The Grecian thinker was at fault upon the nature of the soul; we may examine wholly independently of him what God is pleased to tell us about it in his word.

We observed in our last chapter that the Old Testament attributed the possession of souls to the lower creatures as well as to man. We have now to remark that the New Testament does the same. In Revelation we are told that "the third part of the creatures that were in the sea and had life," literally "and had souls," "died." (Rev. 8: 9.) It does not matter at all for our argument whether the creatures here spoken of be literally creatures living in the sea, *i. e.*, fishes, or men symbolized by such creatures. In either case the possession of souls is attributed to the creatures themselves. Our translators have to some extent disguised this by their translation of "life;" but the Greek scholar will at once see the force of the original Greek, stronger by being put in the plural than if it was put in the singular.

This possession by the lower creatures of soul naturally leads us to see, what we now will proceed to show, that the New Testament means by soul that which the Old Testament signified by *nephesh;* namely, animal life, that life which is possessed by every creature that has existence, and which perishes when the creature dies.

Such was the primary meaning of the Greek *psyche* or soul in the Greek language. Thus, Liddell and Scott's Dictionary gives us as the primary sense, "the breath, life, spirit, of man and animals." It came also, with the spread of the Platonic theory, to convey the idea which this philosopher entertained of the *psyche*, viz., as an immortal principle within the body. That animal life is its true sense in the New Testament appears in our authorized version in spite of those strong Platonic prejudices which forced our translators to suppose this fact as much as possible. Let it be remembered that the English word "soul" is that which Platonic theorists prefer to "life" as the translation of *psyche*, as conveying from usage better that idea which they attach to the Greek *psyche.* Yet in spite of this strong prejudice, which led them as frequently as possible to translate *psyche* by soul, out of ninety-eight places in which the Greek *psyche* occurs, and is translated either by soul or life, they have been compelled to translate it "life" in no less than forty-one places, because "soul"—meaning by soul their sense of it—would be in those places wholly inadmissible. Nor will it be thought out of place in this inquiry, that in the Gospels, where our Lord's words are recorded, our translators have been compelled to translate *psyche* by "life" in twenty-four places, while they have translated it by "soul" in only twenty places.

Now what is the force of this fact? A certain Greek word, *psyche*, occurs in the New Testament a certain number of times. The translators of that New Testament had two different meanings in their minds for this word; one of these meanings was "animal life," such as all living creatures have: another was "an immortal principle," which they supposed to exist within man, and which they called by the word "soul." Their strong prejudice led them as frequently as possible to suppose that *psyche* was put for the supposed immortal principle; and yet with all their prejudices they are compelled to acknowledge by their translation of it, that in very nearly half the places where it occurs in the New Testament, it cannot by any possibility be supposed to mean the immortal principle; while, as used by Christ himself, they are forced to confess that in the majority of instances he cannot be supposed to have intended by the *psyche* an immortal principle in man. Surely such a confession, coming from such a source, is argument of no weak nature that "animal life," and not an "immortal principle," is the true and proper sense for *psyche* in the New Testament.

But we must examine a little closer into this matter. We affirm that, whatever be the meaning of the Greek *psyche* in the New Testament, it should certainly have one uniform meaning throughout that New Testament whenever it is used as descriptive of a constituent part of human nature. We do not deny that it may have, when thus used, different translations; but we do contend that those different translations should be taken as expressive of one and the same idea. We find no fault with the word being sometimes translated "soul" and sometimes "life;" but then we do insist that "soul" and "life" should mean one and the same thing. To suppose the word *psyche* to have two different senses when spoken of as an important constituent part of human nature, and that we are sometimes to take it in one of these senses and sometimes in another, when the New Testament itself does not hint that it is to be differently understood,—that we are to mix up and alternate their sense just as we please, is, to our minds, to interpret the language of God's word as we would not dare to interpret any book of man.

Let us take an example. Plato has written a book, his Phædo, upon the nature of the *psyche* or soul of man. This word *psyche* occurs in a great number of places throughout this book. He affirms and denies a great many things of this psyche. What would be thought of an interpreter of Plato who would venture to give to this important word of Plato two entirely distinct senses, and attribute now one sense and now another to the word, without the smallest intimation from Plato that he ever used the word in different senses, or the smallest clue from him to distinguish, if he so used it, how he used it in the various places? what, I say, would be thought of an interpreter of Plato, who would say that in one paragraph Plato used it in one sense, and in another paragraph that he used it in another, while Plato himself never hinted anything of the kind? What would be thought of the interpreter of Plato who would in *one sentence* of Plato take this word in one sense, and in the *very next sentence* take it in quite a different sense, although Plato himself was proceeding in one unbroken line of argument? we confidently say that such an interpreter would be dismissed with contumely as assuming a task for which he had shown himself utterly unworthy, and held up to scorn as introducing a principle of interpretation which would throw into utter confusion all human thought. This principle of interpretation, which would be rejected in the case of a commentator or translator of Plato, or any human author, is the very principle which the translators of one authorized version of God's word have gone upon, and hitherto without rebuke. Against it we for one, raise our voice.

HENRY CONSTABLE.

Will there be War?

BY A BERLINER RESIDENT.

BERLIN, July 2, 1872.

To several intelligent Prussians, versed in political affairs, I have offered to bet a *groschen* that within two years there will be a general war in Europe; but all are more ready to bet on my side than to take me up. That Von Moltke thinks so, is evident from his earnest plea in Parliament for extending over all the empire the strong military discipline of Prussia, and also for completing railways which should facilitate the transport of troops. That Von Roon thinks so, is evident from the extraordinary diligence in the manufacture of war material and the testing of improvements, and also from the number of regiments held in readiness for marching-orders. That Bismarck thinks so, is evident from his anxiety to unify and consolidate the empire by a vigorous internal policy, and to cultivate friendly relations with Italy, Austria, and Russia. That the Emperor thinks so, is evident from the frequency of his military councils, and the assiduity with which he follows up all the details of army organization. He can never be imposed upon, as Louis Napoleon was, by an army on paper, which has no equivalent in the barracks and arsenals. The undertone of society and the press indicates the same feeling of uneasiness about the future peace of Europe; and at times this finds a bold utterance in leading political journals. For instance, in taking up my paper, this morning, my eye was arrested by the good, homely English of Oliver Cromwell—"Keep your powder dry"—applied as a timely maxim for the German Empire; and there are frequent warnings of a like tenor in papers representing every shade of political opinion.

Yet one every deprecates war. The memory of personal losses in thousands of families is too recent, the pressure of taxation is too heavy, the cost in every way is too terrible for anybody to desire a repetition of the scenes of 1866 and 1870–71. Nor can any one give a definite reason for the prevalent feeling that war is likely to break out afresh upon fields hardly yet dried from the stain of battle. There is not a speck of war to be seen on the horizon; there is no question of diplomacy that threatens a disturbance of the peace; the very article that warns Germany to keep her powder dry argues that never since German politics began to command a place in Europe have the indications of peace been so favorable as now; yet, as Palmieri sitting in the observatory on Mount Vesuvius one day in the spring of 1871, with his practised eye studying the most delicate movements of the seismograph, said "There is going to be a great eruption; it may not come for a year, but it is *sure* to come,"—so men who are supersensitive to political symptoms detect the premonitory tremors, feel the electric currents in the air, and make ready for another great explosion.

Germany has two deadly enimies, and also two jealous neighbors. France hates Germany as the cause of her ruin (though Germany only unmasked the inner degradation of France)—and Rome hates Germany for presuming to be. Neither of these just now appears to have much power of mischief against the colossal strength and the scientific discipline which Germany has exhibited; yet the past ten years have shown what trivial events or unlooked-for combinations may cause an outbreak of war, and all evil is possible to a persistent hate and an unscrupulous bigotry. One is surprised at the numerical strength which France already exhibits in the reorganization of her army. Shrewd observers here even look upon the Thiers plan of conscription as better adapted to a speedy "revenge" on the part of France than the more solid and durable Prussian system of universal military training. The hatred of Germany by even the most enlightened and fair-minded Frenchman is intense and undisguised; and so long as a whole nation is fed upon the one idea of revenge, we know that the volcano is seething within, and "a great eruption is sure to come."

As to Rome, it is the fashion of Anniversary-platform oratory in America, to represent the Papacy shorn of its concordat in so many States, and stripped of its temporal power, as a cipher in the affairs of Europe; but as *Autocrat* over the church, the Pope is stronger than ever before in just those countries where the State has declared the concordat at an end. He now wields his infallible power directly over the whole body of the clergy as his personal dependents and his helpless tools; and he is seeking to make the Jesuits masters of every commanding post within the church as an entrenchment of Roman power against the State. His ambition to repeat the *role* of Innocent III. is thwarted by the new position and policy of Germany, and the disruption of the German empire is now the watchword of the Vatican equally with Versailles. For this the agency of Rome is two-fold; first, embroiling other powers in war with Germany, and next promoting popular disaffection in Germany itself. The recent fiasco of Don Carlos was an attempt of the Ultramontanists to reconstruct the map of Europe in the interest of Rome, and to convert Spain into an ally of France against Germany. It is well understood that the Pope is dabling in the politics of Russia and Austria in the hope of kindling their jealousy of Germany to a flame of hostility, and hence the announcement of the intended visit of the Emperor of Austria to Berlin has stirred the whole Ultramontane press to the liveliest rage.

In Germany itself the political war with Rome has come to a pitched battle. A Roman bishop excommunicates a catholic teacher for refusing to teach in the public schools the doctrines of the infallibility of the Pope, and of his supremacy over the Emperor. The Government threatens to deprive the Bishop of his revenues derived from the State. An Archbishop excommunicates a catholic chaplain for celebrating a service upon the "Old-catholic" model; the government insists that he shall recall his denunciation of an officer of the army who had simply performed his duty to his regiment. The Council of the Empire has now formulated the act of Parliament concerning the Jesuits into a decree, excluding the Order from Germany, and forbidding its members to act in its behalf in church or school, or by missions and other modes of propagandism. The Pope replies by exhorting the catholics of Germany to redouble their activity for the faith, by warning Bismarck that a government founded by violence and wrong ,and directed against the church, cannot stand, and by predicting that the stone out of heaven shall fall upon the feet of this new Colossus, and break it to pieces. All this is an appeal to the passions of the catholic population of Germany.

The Jesuits are courting the internationals or Social-democrats—as yet, however, with no marked success. At a great meeting of Socialists held last Sunday in one of the Theater-gardens of Berlin, a speaker proposed a union of the Democrats with the clerical party; but he was drowned in the clamors of the assembly, and a vote was passed approving the new law against the Jesuits. With all our strikes, etc., there are no symptoms of a popular outbreak; and yet, as when Mephistopheles has been upon the stage, there is a smell of sulphur in the air.

With these data, you can form your own judgment of the probabilities of war. Just now you may be disposed to laugh at my prognostications; but if war does come, then please remember that "I told you so." Meanwhile let me advise the Evangelical Alliance to hurry up its meeting of international fraternity in New York before the next storm-cloud bursts upon this side of the water. Your "indirect" war-talk gives us no apprehension. The press laugh at it, and everybody is tired of it.—*Chris. Union.*

The Body, and its Relation to the Soul.

There never was a greater perversion of the Gospel than that which makes this world and the people in it, their physical and their moral health, their virtue and their obedince to all God's laws, anything less than its precise and special object. It was to save the world that Christ lived and died. His attention was divided between men's bodies and souls, healing their sickness and curing their sins, now the giving light to the physically blind and now light to the spiritually darkened, now food to the starving and the sick, now the bread of truth and the water of life to them that hungered and thirsted for righteousness.

To save men's lives, not to destroy them, to make the world the abode of happy peace instead of cruel wars, the scene of well-regulated appetites and life-insuring moderation, in place of reckless passions and shortlived lusts; to establish justice and truth, mild government, social equality, domestic faithfulness, simple habits and tastes, charity, temperance, cleanliness—these were Jesus' more immediate aims. And if he had been the actuary of a vast Life Insurance company he could not have promulgated principles and precepts better fitted to extend the length of human life, to make men happy and charming, than he has done in the Gospel. Probably no rules of longevity ever equalled the beatitudes, and if the great offices of Life Insurance took no policies except on truly Christian lives, their fortunes would be most speedily made.

As a rule, health and virtue, physical and moral well-being, are not separable, nor can they be dissociated. Of course there are numerous exceptions, but they are not worth considering in the rule. It is capable of absolute demonstration that neglect of the body is injury of the soul; that unhealthy communities are immoral communities; that the statistics of longevity and of virtue accurately agree; that a high death-rate is a high vice-rate; that times of pestilence, violence and war are times also of moral degradation and spiritual indifference; that to render life stable and secure is to make virtue, order and piety abundant and firm.

No greater fallacy ever prevailed than the opinion that panic, pestilence, apprehension and uncertainty of life summon men to duty, create a wholesome fear of God, and induce preparation for death. They create, on the contrary, recklessness, intemperance moral apathy, unhappiness, want and sorrow, when made the rule and habit of life. It is the occasional affliction falling like a passing cloud on a happy life, it is the exceptional adversity, the temporary grief, that benefits the soul, arouses thoughtfulness and chastens and elevates the heart. But prosperity, abundance, health, happiness are the great friends and upholders of virtue and piety. Those who, from age to age, ascribe the downfall of public morals to the growth of material prosperity, the increase of wealth, the diffusion of comfort and luxury, will one day be reckoned with the dreamers who anticipated the ruin of England from the substitution of machine work for hand-labor, or from the passage of the Corn laws. The more comforts and luxuries (for all comforts are luxuries at first) you can secure to the people, the more do you increase their interest in order and peace, refine their manners, soften their sensibilities to moral considerations, and increase their amenableness to reason and duty. Is it the prosperous, the comfortable, the well-housed and well-clothed, the plenteously-fed and happily-situated half of a community of whose moral and spiritual condition we have least hope? If we could raise the other half to their level of comfort how comparatively easy would it be to moralize and religionize their hearts.

It seems to be a superstition of the pious, that body and soul are natural foes—that what is good for one is bad for the other; that the interests of man, considered as a denizen of this world and as an heir of the next, are at war with each other. It is a terrible admission. Made in defence of spiritual interests, it acts only as an ally of worldly ones. Teach men that body and soul cannot live in harmony, that they have separate policies and require treatment by incompatible rules; allow them to believe that morality and piety are sacrifices of the body to the soul, and you have given them a fatal reason for plunging into vices that destroy both. But persuade them, demonstrate to them that immortality and irreligion are sources of present as of future misery; that they are as wasteful of this world as of another; that God is the Ruler of the body and the soul; that his laws are equally sacred over both; that he is just as anxious to make men happy now as at any future time, and just as ready to set up his kingdom here as any where, and you will then get the body on the side of the soul and man's instincts of happiness on the side of morality and piety.

It is amazing what confusion exists in regard to the relation of matter and mind, and how eagerly the world has separated theoretically what God has practically bound inseparably together. The materialism from which we suffer most is the gross blindness that allows the moral and spiritual welfare of man to be crushed under physical disadvantages: When bad air, crude food, crowded tenements, filthy gutters, or dust-laden atmosphere are suffered to brutalize thousands of human beings, to keep them in a state of desire and to require constant stimulants to debase their instincts of delicacy and their taste for virtue, to sow the seeds of early death or lingering disease and make life either burdensome or hateful; when such external conditions are found to promote cruelty, malignity, theft, and murder; when the schoolmaster and the missionary return from such neighborhoods and tell us that you might as well send the dogs and horses to school or preach the Gospel to the swine as seek to educate and Christianize, by primer and catechism, these brutalized human beings, then it is that Materialism is wreaking her vengeance —then it is that we are fallen under her curse.

Holy Living.

The best argument for the possibility, and for the power, of a holy life, is the fact of such a life itself. There is no scriptural defense of the doctrine, even, and no verbal illustration of its character so effectual as the actual triumph, in a human experience, of grace over nature, love over selfishness, quiet over restlessness, trust over doubt sweetness of temper over the fretting cares and sharp troubles of life, spirituality over worldliness, and purity over the thought and experience of uncleanness. There is no gainsaying such an exalted life as this. Its involuntary power convinces the unbeliever, and its sweet, spiritual, and manifest triumph encourages the struggling but weak believer. All the forcible professions that human lips can utter, and all the constraining power of repeated Scripture declarations, have far less ability to move the hearer, than this truth of God made flesh in the daily life and temper of a consecrated child of his. It is not indispensible to be able to prove that divine love can conquer the human affections, and reign over them; and that our motives and trust in God may be perfectly pure and unwavering, but it is requisite that we should be holy, as our Father in heaven is holy. When Christ fully triumphs over the heart, and reigns supreme in his kingdom there, the sublime fact is declared to all, by a silent eloquence more persuasive than words. No man can trouble such a soul, and no man will call in question his full discipleship; for he bears in his body—in all his conversation—"the marks of the Lord Jesus." The Church needs illustrations of holiness more than defenses of the doctrine. The humble saint may not add to the growing literature on this great topic, but may do a higher service by ornamenting the argument with an "illustration from life." Stop not then to prove the doctrine; experience all that is involved in it, and then force a doubting world to believe it, by the actual exhibition of truth before their eyes.—*Zion's Herald.*

The Prevalence of Falsehood.

It is always far easier to denounce the vices of other times than to refrain entirely from those of our own. One of the most common among the prevalent evils of our day is falsehood—lying—in its various forms and shades. We think there has been no time since the days of Luther when the standard of truth-speaking among Christians was so low as at present. Certain small unveracities steal into the speech of good men and women, and become habitual because they are supposed to be harmless. It would be more frank to say, because they are so convenient. "They do not deceive, everybody knows what they mean," we often hear people say of these current equivocations. But the children of each generation have to learn over again the lesson of this double-dealing, this playing with words, when we say one thing and mean another. The lesson is, to every well-born child, a painful and most mischievous one. Besides, the use of the "harmless" conventional fiction takes off the fine edge of our sense of truth; it lessens our feeling of the obligation to be strict and exact, and leads to loose and careless habits as to statements and promises.

It seems clear that there has been a great increase of these evils within the last few years, especially in the Christian Church. We hear on every side of men who make the highest profession of Christian character, who make promises and engagements apparently without any thought of keeping them and who seem to think a failure to keep their word a very trivial matter, unless there is some important financial interest depending upon the fulfilment of their engagements; in which case policy plainly favors the same course of action that is required by rectitude. Let us beware of lying—*Lib. Christian.*

Activity Essential to Real Life.

Very few people perceive how much of the true life and successful work of a church depends upon its members meeting each other frequently, knowing and seeing one another, uniting in some kind of duty or activity. The real life of a church is not a matter of numbers or of wealth,it is a matter, on one side, of intercourse and sympathy between the individual members of the church. One great reason that people in the church do not care more about their religion and get more good out of it is, that they have so little to do in the services and worship and whole work of the church.. They are in a large measure passive in all of it. The minister preaches to them, and preaching is often a means of grace to a minister, simply because it requires activity on his part; but the people listen to the preaching, listen to the singing, listen to the praying, without taking much part in either of them.

Now no one can live upon what is done for him. Our powers can grow only by use. There is no healthful life without activity. And a cordial and sincere intercourse with our fellow-Christians is necessary for personal growth in religian and for the success of the church's work—*Liberal Christian.*

Clean Scrip.

How do, I know he's converted? Why, this way: When I carry round the hat in my Bible class he always puts in *clean scrip.* Never a ragged and tattered shin-plaster—never a bill on a far-away bank from him. He always gives to the Master the best he has, and always gives a little more than any body expected of him. And so, I regard him as a convert. Can anybody question the reality of that conversion which bears such practical fruit?

And yet, perhaps, we are too censorios. How many worthy disciples there are who will, instinctively, pick out the torn scrip—rather than the bright and clean—for the contribution-box. How many members, "in full and regular standing," put a doubtful bank-note into "the Treasury of the Lord" now and then, in the hope that "the church may collect something on it." Our convert does nothing of the sort. He gives "clean scrip" every time.—*Ex. and Chron.*

The Christian Life.

Almost a Christian.

If we be almost Christians, let us see what it is to be *almost* a Christian. *Almost* a son, is a bastard; *almost* sweet, is unsavoury; *almost* hot, is lukewarm, which God spueth out of his mouth (Rev. 3. 16). So *almost* a Christian, is not a Christian, but that which God squeth out of his mouth. A Christian *almost* is like a woman who dieth in travail: *almost* she brought forth a son but that "*almost*" killed the mother and son too. *Almost* a Christian, is like Jeroboam, who said "It is *too far* to go to Jerusalem to worship," and therefore chose rather to worship calves at home.

Almost a Christian is like Micah, who thought himself religious enough, because he had gotten a priest into his house. *Almost* a Christian is like the Ephraimites, who could not pronounce Shibboleth, but Sibboleth. *Almost* a Christian is like Ananias, who brought a part, but left a part behind. *Almost* a Christian is like Eli's sons, who polled the sacrifices; like the fig tree which offered Christ nothing but leaves; like the virgins who carried lamps without oil; like the willing unwilling son, who said he would come and would not.

What is it to be born *almost?* If the new man be born almost, he is *not* born. What is it to be married *almost* unto Christ? He who is married but almost is *not* married. He who gives almost, gives not, but denieth; he who believeth almost, believeth not but doubteth. Can the door which is but almost shut keep out the thief? Can the cup which is but almost whole hold any wine? Can the ship which is but almost sound keep out water? The soldier which doth but almost fight is a coward. The physician which doth but almost cure is a slubberer. The servant who doth but almost labor is a loiterer.—*Henry Smith.*

Prayer.

Christ is the New Testament Temple, and the House of Prayer for all people. "The time cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Formerly, the Lord said, "In all places where I record my name, I will bless you;" but now he has recorded his name in no place, but in a *Person;* and that person is everywhere—not seen, but really and truly present—and hence he says (Mat. 18: 19), "If two of you on earth"—in any part of earth—"it shall be done for you by my Father in heaven." Now mark the reason: "For where two or three are met together in my name, there am I in the midst"—in the midst between you and my Father—and I will *get* the thing for you. And it is no matter whether Jesus is seen or not seen; for he is as effectually present when not seen as when seen; and hence Paul says, he is the one Mediator between God and man; and this being the case, he says, "I will that men pray *everywhere*, lifting up holy hands;" for the Mediator is everywhere. What Job longed for we now possess; we have "the day's-man between God and man, who can lay his hand on both;" we can come to him, and he can go to God for us or take us to God.

We must not think that God will not hear our prayers till we are very holy. We look at the men whose prayers have been heard and the answers recorded, and we say, Well, I am not like Abraham and Jacob, and Moses and Elijah; and when we compare or contrast ourselves with such men we are apt to be hindered in prayer, if not from prayer. But see how David puts it: "If I regard iniquity in my heart, the Lord will not hear me." (Ps. 66: 18). He does not say, If I have iniquity in my heart: for David had iniquity in his heart; the best man that ever lived had; but he says, If I regard it—if I look on it with pleasure—if I indulge it, God cannot hear me. And mark, though David had iniquity and it came out in ugly forms, he got victory over it. There was always penitence connected with his earnest prayer; hence, when he prayed for his child, he fasted as well as prayed. He had sin in his heart, but he did not regard it. But you may say, How do we know that we do not regard it? Well, we are not regarding it when we are struggling against sin, when fighting with it, and when we get the length that "our heart does not condemn us."

The answer to prayer often comes in the influence of prayer. Even God's people are often looking for an answer to prayer when they have got it. God sometimes does not give what we ask, but gives us something more honoring to him, and, on that account, better for us. He makes us satisfied to want what we ask, because it pleases him. He does not give us what we ask, but he gives us himself in a new way and a fuller measure. David's child grew sick, the life of the father seemed bound up in the child, and he fasted and prayed for seven days and nights. At last the child dies; but the prayer was answered in David's sweet experience; for we read that he rose and washed himself, and went to the house of God, and came back and said, "Set on bread," and he did eat. He lost his will in God's, and was happy; and he would gladly have lost many a sweet earthly blessing if made up by heavenly comforts. Paul had a thorn in the flesh that made it a day of trouble—a day of deep distress. Well did Paul call on God; yea, "I besought the Lord thrice," that the thorn might be removed, and the messenger dismissed. And did God answer or deliver? Yes. But how? Not by plucking out the thorn, and sending away Satan's messenger; but he strengthened Paul with strength in his soul—"My grace is sufficient for thee, and my strength is made perfect in thy weakness." And Paul glorifies God, "Most gladly will I glorify in my infirmities, that the power of Christ may rest upon me; for when I am weak, then I am strong."

God often gives us a personal acceptance, and, in that, an assurance that our petition will be honored in due time. I think this is a very sweet way of dealing with us. He says, "Come near, my child;" and "if we know that he hears us, we know that we have the things we desired." Hannah prayed and wept; old Eli reproved her by mistake, but Hannah got an assurance of her personal interest in God, which was better to her than ten sons; and in this she had a sweet persuasion that her prayer would be answered in a way that would honor the father and benefit the child; and so "she was no more sad." In the acceptance of our offering is an evidence of the acceptance of our person, and that secures the acceptance of our prayer. Hence Elijah said to his servant, as he went up the mount to meet with God, "Tell Ahab to rise, &c., for there is a sound of abundance of rain." (1 Ki. 18: 41.) Where did the prophet's ear catch the sound of rain? He saw sights that others cannot see, and heard sounds that others cannot hear. He heard the rush of rain in the presence of God; and when God opens, every promise becomes vocal with the sound with which the promise is filled. I can say I hear the sound of rain—of abundance of rain—when I put the shell of God's promise to the ear of my faith. I listen to that promise—"I will pour water on the thirsty, and floods on the dry ground;" and I see "the dry land a pool, and the thirsty land pools of water."

But then, when our persons are accepted our prayers become wrestling with God. And hence we read that Elijah *prayed in prayer:* for you will see that there is prayer without prayer and a prayer in prayer. A form without a substance, and a body without a spirit, is dead. So it is with a form of prayer. Take a nut, and break it and plant the shell, and it will not grow; but plant the nut with the kernel in the shell, and it will grow. So let the spirit of prayer be in the form, and it will prevail with God.

But when our persons are accepted, prayer becomes a fed desire in the heart. When will Zion begin to prosper? When God sets watchmen thick on her walls, and when we see them restless with desire. Yes, prayer is the new man desiring; it is *cardiphonia*—the heart vocal with desire—and hence, 1 John 5: 14: If God hear our prayer, we know that we have the things we desired. Yes, God must grant the desire he has awakened in the new heart. When my heart is big with a heaven-born desire, I am sure I shall be satisfied with a heavenly blessing. Hence this is so beautifully embodied in that emphatically expressed form (Mk. 11: 23): "Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." Yea, "he will fulfil the desires of them that fear him."—*Wilson, of Abernyte.*

Advent Christian Times.

CHICAGO, TUESDAY, August 13, 1872.

JOSHUA V HIMES,........EDITOR-IN-CHIEF

☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the Divinity of Christ, as "the Son of God;" the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

As the Editor allows a reasonable latitude of discussion, he will not become responsible for the sentiments of correspondents in any case.

All communications must be accompanied by the writer's names, not necessarily for publication, but as a pledge of good faith.

THE first response to a recent appeal for help for an afflicted family, was, we are told from an Advent minister. So was the second. And quite half of the sum received was from the ministry. These gifts certainly were not of their abundance; for in general they know much more about *lacking* than abounding. Our ministry possess large hearts and noble souls, and are doing a great and good work. Let us not in addition tax them with the support of our poor that the church or families should see to.

OF one thing we are tired and sick, at least as coming from respectable opponents. It is the subterfuge involved in the following proposition: 'If spirit means breath, *translate* it so in all your quotations.' To urge such points as these upon an intelligent materialist will surely serve to confirm him in his faith. The objection is so senile that it is almost impossible to separate contempt for it from contempt of a cause that can employ on any terms such disreputable reasoning. Is there an intelligent immaterialist who dares deny that 'spirit' *does* mean breath? Not one. Very well then: just remember and thus "translate it in *all your* quotations." You have made your own bed, do not complain that it is too short.

LOOKING over our "copy" last week we found some articles written with a *lead pencil*, blurred and difficult to read, requiring more time than we can afford to fit them for the printer. We wonder that writers will pay so little heed to an editor's reasonable requests. He says, Please use a pen, and white or light colored paper, and they will straightway send a letter written with a lead pencil, and perhaps on dark colored paper. We do not make such requests just for the pleasure of making them, but because they involve practical points in our work. Those who will write on only one side of the paper, and leave a margin of one inch on the left hand side of each page, and write with ink (*not red*) will really confer a favor upon us. Will not all our correspondents please read the 'Business Agent's Department,' and make a note of the requests there set forth?

IT is unfortunate for theories that facts will sometimes give them a staggering blow. For instance, the *Christian Era* asks, can a dog reason? Does instinct, as popularly understood, account for all the actions of brutes? We submit to the thoughtful the following incident taken from the *Lawrence American:*

> A tradesman in this city, owner of a dog and cat, has been in the habit of letting the dog go to market and buy his own meat. The dog would bring the meat home and deposit it somewhere in the store, and when feeling the gnawings of hunger would go and get it. The cat acquired a habit of stealing his meat, and the dog would lie down near it, watch for the thief, and when the cat came would drive her away. But at last he become tired of this business, carried the meat down cellar and covered it up in the sand. One day the owner of the dog thought he would get the meat, bring it up stairs, and see what the dog would do. After taking a nap, the dog went down cellar in search of his meat, and commenced digging, as usual, but there was no meat to be found. He laid himself down a minute, as if in thought, and then rushed up stairs, and, espying the cat, "went for her," and chased her all around the store, as closely as a police officer in pursuit of a thief. Can a dog reason?

SOME little time since we received a letter —anonymous—asking 'where all the good people mentioned in "the Editor's Journal" lived.' The writer complained that '*he* couldn't find such good folks.' Very likely. Writers of anonymous letters could not be expected to discern the good qualities of their neighbors. But they exist for all that.

There are two ways of passing through the world: One picking out for consideration and, too often, talk, the poorer qualities of the characters of those we meet—something as asses will take to thistles, though there be the best of grass or clover in the pasture; while others look on the best side of every character, and endeavor to encourage and develop it. Any who wish to do so, can find out the worst qualities of all their associates. Our own experience is that 'the thistles' of human nature will make themselves felt with sufficient frequency if we neither seek to know or cultivate them. Without looking for perfection in anyone, we can find 'good people' everywhere we go, and we must be pardoned if we persist in loving best to consider the sunny side of every character.

HO, FOR AMBOY!

We call special attention to the Amboy campmeeting from Sep. 7 to the 15th. Brethren and sisters of the Advent churches in Illinois, let us make a noble and generous sacrifice to the Lord this year, in a feast of tabernacles, that shall be worthy of our faith and hope. Let us give the whole week to the Lord. Please do not delay coming until the middle or close of the week. This is an error. Let nothing within the bounds of reason detain you from the meeting. Come and spend the week in work for God and souls.

Come with your tent. Make a tent to meet the wants of your family, and keep house. Be at home and free, that you can engage in the service of God without distraction. Come one and all, and make this meeting with God's blessing, best of all. Let all come with the purpose of renewing their covenant with God. Let us seek a fulness, all the followers of Christ, in entire consecration, in preparation to meet our soon-coming Savior.

We repeat it. Let *all* make a sacrifice of time and means for the Lord. And this not alone in Illinois, but in *every* State.

THE THREE THEORIES.

There are among Christians three theories of the condition of man in death. The most widely accepted view is that the soul enters heaven or hell immediately at death. Others think the saint then enters Paradise, a place not equal to heaven, but still where it is good to be; while the sinner is thrust into Tartarus, another apartment in *hades*, to be tormented, but nothing to the extent he will be after the reunion of soul and body in the resurrection, when he will be consigned to the unending and more awful miseries of *gehenna*—the "twin hells" of C. H. Spurgeon. The third theory is that the dead are unconscious.

The first two theories mutually destroy each other, and leave a clear field for the third. The first has been aptly termed "the Radical Theory." If it was apostolic it early fell into disrepute, for Justin Martyr affirmed that those who believed it should not be esteemed Christians at all, any more than Sadducees or other heretics. But the Radical Theory flourished and in time became, as it yet remains, the standard of orthodoxy. Indeed, the premises being granted the Radical position cannot be turned. Their argument is thus briefly stated:

When the righteous die their disembodied souls go to be with Christ.

But Christ is in heaven.

Therefore the souls of the righteous go to heaven at death.

No immaterialist dare dispute the major premise. The minor proposition is confirmed by the undeviating testimony of Scripture that Christ is gone "into heaven," even "heaven itself," "to appear in the presence of God;" to whom, also, the spirit returns when the dust goes to dust again. There is no escape from the conclusion: it is inevitable. If the major premise is admitted; it must also be admitted that the righteous go to heaven at death.

But the advocate of the second theory here reminds the Radical that Jesus and the repentant outlaw both went to the same place on the day of the crucifixion, to Paradise. But after his return from *hades* Christ said to Mary, "I am not yet ascended to my Father," who is in heaven (Jno. 20: 17); but that event is yet future: "I ascend unto my Father" hereafter. He had been in Paradise, but not in heaven. Paradise is not heaven, but an apartment in *hades*, just as is taught in the heathen mythology, and believed by the Pharisees, whose opinion was endorsed by Christ in the parable of Dives and Lazarus. And his opponent further urges upon the Radical that David is not ascended to heaven (Acts 2: 34); and that Jesus himself said that *no man*, save the one, hath ascended up to heaven. (Jno. 3: 13.) The dead all go to *sheol* or *hades*, and not to heaven.

It will be seen that each party admits the other's premises, and each as flatly denies the inevitable conclusion. It follows, therefore, that both are in error, else the Scriptures contradict themselves. As the latter alternative cannot be entertained for a moment, we must accept the first; and we find the error lying on the surface of either theory—the notion that the real man, the *ego*, is a rational spirit entity capable of conscious existence apart from its body. "*Thou* shalt *not* surely die" was the first promulgation of this doctrine upon record: it brought disaster and ruin to Eden; and its fruit from that day to this has been of a character to condemn it. Establish the doctrine of any proposition as truth, and Romanism, Mohammedanism, Spiritism, the false notions of a future life maintained by the heathen, and a thousand minor forms of error fall like the house upon the sand in the Savior's parable. But the word of God is not affected. Not a promise has to be reworded; not a threat revised, or a phrase altered. "Immortal souls," or "undying souls," or "undying human spirits" were never found in its pages, and are not missed therefrom. THE RESURRECTION remains, as it has ever been, the only revealed hope of a future life.

It is unfortunate for immaterialism that its phraseology does not occur in the Bible, and that its propositions cannot be affirmed in Scriptural language. And when we add the fact that its phrases and propositions can be found in exact terms in systems of philosophy and theology constructed by uninspired men, the imputation of a base origin is quite unavoidable. For Alexander Campbell well said—"We choose to speak of Bible things in Bible words, *because we are always suspicious that if the word is not in the Bible the idea which it represents is not there:*....the things taught by God are better taught in the words under the names which the Holy Spirit has chosen and appropriated than in words which man's wisdom teaches." Or, as Mr. Braden once said, more concisely, "Our doctrine must be in the words of the Spirit....We must call Bible things by Bible names. Possibly this principle might be pushed to unwarrantable extremes, but certainly those who inscribe "Bible names for Bible things" upon their banner should not resort to human philosophy or either phraseology or ideas. If they do so, they certainly become obnoxious to the suspicion which Mr. Campbell throws upon them—they leave the Bible because the *idea* they wish is not there.

CHRISTIAN ZEAL.

Zeal is but another word for earnestness, coupled with energy—without it little can be accomplished for ourselves or for others. Misdirected zeal working in the interests of ambition, and self-aggrandizement, has wrought much evil in the world. It was zeal that lighted the fires of persecution and gave the martyrs to the cruel flames. It was zeal that fired the heart of the crusaders to fight with carnal weapons for the recovery of the Holy Sepulcher. It was zeal, cruel and malicious, that founded the inquisition and caused first the Romanist and afterwards the Protestant to seek a correction of heresy by an appeal to brute force. It was zeal, kindled by blind hate, that caused the horrors of St. Bartholomew's day. Zeal carried the Moham[illegible]dan flag in one hand and the sword in the other, and a falsely called Chri[illegible]y has done little better. An [illegible] German writer has computed [illegible] not less than forty millions of pe[illegible]ns have been destroyed in so-called religious wars and persecutions. [illegible] Roland, standing on the sca[illegible]med victim of Jacobin zeal, said [illegible] Liberty! what crimes are c[illegible] thy name!" So the stud[illegible] history looking over the [illegible] of the past, may well exclaim [illegible] Religion! what crimes are commit[illegible]d in thy name! What we want then is not zeal of any kind in any cause, but Christian zeal. What we need, what the world needs is a people zealous of good works. Christian zeal is zeal for Christ. It seeks to honor him and to advance his cause, not by hate, but by love. Love is of God, but hate is of the devil. Christian zeal does not expend itself in words alone but is seen to best advantage in works of love and in deeds of kindness. John Howard, visiting the prisons of Europe, carried with him the spirit of the Master and illumined many a dungeon with the light of the gospel. Christian zeal enabled Henry Martyn to leave the comforts of his English home and give his life to the cause of foreign missions. A true Christian is a power at home or abroad. His influence is always salutary. No person can do a good deed or think a noble thought without doing himself good. "A beautiful behavior," says Emerson, "is better than a beautiful form, it gives a higher pleasure than statues and pictures; it is the finest of the fine arts." Let us all try to make our lives beautiful. Christian zeal is the motive power, and love to God and man the controlling principle. "It is good to be zealously affected *always* in a good thing". Remember the Tuscan Proverb:

> "Work as if thou hadst to live for ages;
> Worship as if thou wert to die to-day."

J. H. W.

THE PRE-EXISTENCE OF CHRIST.

[Third Article.]

"All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father who hath sent him." (Jno. 5: 23.)

How full of solemn significance is that passage in our Lord's intercessory prayer, in which he asks—"O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was!" (Jno. 17: 5.) There could hardly be a more distinct declaration of the pre-existence of Christ than this. So far as this great doctrine is concerned, this text ought at once to remove every doubt, silence every cavil, and answer every objection. The Socinians, who deny not only our Lord's Divinity, but his existence before he appeared in the world, make a very weak attempt to evade the obvious teaching of this important passage. Their exposition may be seen in the following paraphrase: "O Father, glorify thou me, with the glory which I had with thee *in thy immutable decree*, before the world was." But it is obvious that our Lord did not ask to be glorified with *predetermined glory*, but with the glory which he had with the Father, before the world was. He had once possessed glory with the Father, but he divested himself of this glory when he took upon himself the nature of man. He desired to be re-invested with heavenly honor and dignity. It seems very unlikely that Jesus in his last solemn prayer with his disciples, should speak of *having enjoyed* blessings with the Father which were only to be given to him *in the future*. It is also clear that since our Lord had glory with the Father before the world was, that he then existed as a person, and not merely as an attribute. His pre-existence was personal, not ideal. It would not only be absurd, but irreverent, to represent the Son of God as asking his heavenly Father to reinvest him with the glory which he had with him as a Divine Attribute, Purpose or Idea.

In fact, so decisive is this passage, so impregnable does it stand against all Socinian assaults, that, as Dr. Harwood very justly observes, "were there no intimation in the whole New Testament of the pre-existence of Christ, this single text would irrefragibly demonstrate and establish it. Our Savior, here in a solemn act of devotion declares to the Almighty, that he had glory with him before the world was, and fervently supplicates that he would be graciously pleased to reinstate him in his former felicity. The languege is plain and clear. Every word has great emphasis: "*Glorify thou me with thine own self, with the glory which I had with thee before the world was.* Upon this single text I lay my finger. And if plain words be designedly employed to convey any determinate meaning; if the modes of human speech have any precision, I am convinced that this plain declaration of our Lord in an act of devotion, exhibits a great and important truth, which can never be subverted or invalidated by any accurate and satisfactory criticism."[1]

There are many passages in the writings of Paul in which the doctrine of the pre-existence of Christ is very plainly taught. Two of these we will notice. In the second chapter of his letter to the Philippians, the apostle, in exhorting his readers to practice humility, presents for their imitation the example of Christ, "*who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.*"

The antithesis in this passage is between the expressions 'form of God,' and 'form of servant." In his pre-existent state Christ was in the form of God; but, when born into the world he appeared in the form of a servant. Leaving the glory which he enjoyed in the presence of God, "He made himself of no reputation"—Greek *eautone eknose*, literally, *he emptied himself;* divested himself of the form of God, and took upon himself the form of man.

In another place the apostle Paul speaking of Christ says—"By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; *all things were created by him and for him.* And *he is before all things*, and by him all things consist."[2] In this passage which is paralleled only by the prologue to John's Gospel, Christ is said to have existed before the universe, and to have created it. The language, though grand in expression, and sublime in meaning, is utterly misleading unless it teaches the personal pre-existence of Christ. If Jesus had no pre-existence how did he, though rich, for our sakes become poor? (2 Cor. 8: 9.) Of what riches did he divest himself? If he had no conscious existence before his incarnation, how could he say, "I proceeded forth and came from God, neither came I of myself, but he sent me.' (Jno. 8: 42) Observe that the *I*, the *person* speaking, is ever the same, whether in the form of God, or in the form of a servant; whether as the Son of God, or as the Son of man; whether as the Divine Logos, or as Jesus of Nazareth, the personal identity is ever preserved —"Jesus Christ *the same yesterday, to-day, and forever.*"

In the days of Noah he preached by the Spirit to the wicked antediluvians; but this could not have been the case if he was not formerly existent at the time. From the Theophanies and Messianic prophecies of the old Testament, very plausible, if not wholly conclusive arguments, may be found to show that he who was called the Angel of the Lord (Ex. 3: 2.), the Angel of God's presence (Mal. 3: 1), was none other than the pre-existent Jesus Micah evidently alludes to Christ where he speaks of him who is "to be Ruler in Israel, whose goings forth have been from of old, from everlasting." (Mic. 5: 2.) Isaiah calls him Emanuel (Is. 7: 14), and Jeremiah says his name shall be called THE LORD OUR RIGHTEOUSNESS. (Jer. 23: 7.) Zechariah terms him the Fellow of the Lord of Hosts (Zech. 13: 7), and Malachi points to him as the Angel of the Covenant, who would suddenly come to his temple. (Mal. 3: 1.)

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[1] Harwood's Socinian Scheme.
[2] Benson, in loc.

The time is fast hastening and cannot be far distant, when the blessed Jesus shall come "to be glorified in his saints, and to be admired in all them that believe in that day."

"Soon *all* shall hail our Jesus' name,
Angels shall prostrate fall;
For him the brightest glory claim,
And crown him Lord of all."

J. H. W.

EDITOR'S JOURNAL.

FRIDAY, July 26. Took leave of Br. Winter, and his family, whose hospitality will be remembered, and came to Seymour, Wayne co. Iowa, a pleasant ride by rail of about one hundred and forty miles. On arrival I met a man, of whom I made some inquries, who, seeing a copy of THE TIMES, wanted to know what we used the name *Advent* for. "Don t *all* Christians believe that?" I said, No. "Who?" Well, spiritualists in the churches everywhere reject the idea of Christ's future second coming. They say he came the second time at the destruction of Jerusalem, and he is never coming to earth again. When they die they think they go to him, to live with him in heaven, the place they say he has prepared for them. But Jesus said, "If I go away I will *come again* and receive you to myself, that where I am, [when I come back] there (on the earth) ye may be also." (John 14: 2-3.) Much more was said, but it was a repetition of the heathen notions of the soul, and the future state.

I soon learned that a hall had been engaged, and a meeting was appointed by Br. S. K. Gibson for this evening, he not knowing that I should be here.

Seymour, is a new village of a year old, and located on the Southwestern Branch, of the Chicago, and Rock Island R. R. A few hundred people live in the village and neighborhood, some of whom are interested to hear the truth. Brn. Baldwin and Gibson have opened the way and well begun the work, and I am here by special request to help them in this new field.

At night we had a good gathering. Br. G. gave an interesting sermon on the *promises* to Abraham, and I followed him, backing up the discourse. A good impression was made, and here, as in all places we labor, the truth will triumph. At the close Br. Evans, took us over the prairie, three miles towards Corydon. We enjoyed his hospitality. He is an old settler, for this new country. And until Br. Gibson came here two years ago, lived in sin, and knew nothing of religion. They have now all become interested in the truth. It was pleasant to have the head of the family hand me the Bible before breakfast for reading and prayer; and all kneeled at the family altar, and united in the morning devotions. There are many cases of this kind in all this region. A goodly number of families, who had lived godless lives, have become pious and praying families, under the preaching of the Advent doctrine by Brn. Gibson, Baldwin and Wm. McCullock. Other preaching had had no effect on these persons. But as soon as they heard the Advent doctrine, they become interested, and gave themselves to God. And yet it is declared by some to be a doctrine pernicious in its influence.

SATURDAY, July 29. Br. Gibson and I came in the saddle to Corydon. On the way we called on the sick, and many others, living on the line of the road. There has been a great and good work in all this region. The church now numbers between sixty and seventy members, most of whom are the owners of their farm homes, and are prospering.

This part of Iowa, is about as rich, and beautiful a farming country as any in the West. They are now gathering in the rich harvest. There is no end to the grain. And the corn fields will yield heavily. But the trouble with the farmers, is, that grain is so cheap. It hardly pays the expense of raising at present prices.

We put up with Br. Shotsman, at noon, and found a shelter from the burning heat, and refreshment for ourselves and horses.

I spoke at night at the school house. The people are in the midst of harvest, improving every hour; but though wearied with the labors of the day, the interest was such as to bring out a large number to hear the word. There is a blessed interest here.

Here I met Br. Baldwin, one of the first Adventists in this region. His labors have been blessed to many. He has met with much opposition, but now sees the fruit of steadfast labor and faith.

SABBATH, July 3. Heavy thunderstorm and gloomy prospect for meeting this morning. But it cleared off, and the people came in through the mud from every direction and filled the house. I spoke to them on the prophecy from 2 Pet. 1: 16-21. The good word took effect and was appreciated by the hungry souls, who seek the truth.

In the p. m. rode three miles to Corydon and spoke in the large school house, showing our whereabouts in the stream of prophecy; that the kingdom of God is right at hand.

Corydon is one of the older towns of this country—some fourteen years. It has about a thousand inhabitants, and five churches, with four chapels, and a school room used for worship. The people generally here are hostile to the Adventists and their doctrines. But some are favorable and come out to hear. In the surrounding country the Advent people have the greatest numbers and influence.

A New Movement.

What does it mean? Are Adventists not holy? Are they opposed to the doctrine of holiness? I had supposed that Adventists, and especially Advent ministers, regarded "holiness" an important practical truth, and a sanctified heart, person, and life as an essential requisite to meet the Lord at his coming. What means this new movement then in the direction of lifting "this standard higher," and adopting it as a motto? Is it simply as a practical truth, to be held up in connection with the Advent faith? If so God speed the effort. To this we say Amen. But the subject is being introduced with a renewed zeal for the purpose of making it a test question of *piety* among us, and these are to be regarded as "*Christians*" who go in for being "*Sanctified*" in the way marked out for such experience to be gained; and as an entering wedge of division to form a party under another *name*, "Christian," or what not; or for the intent of putting in the back-ground our specific work of proclaiming the Lord's immediate coming, and warning the world of his Advent, and the kingdom at hand, with the rewards he brings both to the just and unjust, we object.

I do not believe that the Advent body are opposed to the doctrine of "holiness," as a great and important practical truth. And they never have been. They have been opposed from the beginning to that kind of "holiness," and "sanctification," and the "higher life," and the manner of attaining it taught and maintained in these modern days, which they regard not as Scriptural holiness and sanctification: and th[illegible] method is most objectio[illegible]ing it in the foreground of [illegible]al truths, and ignoring [illegible] trying to gain the experience by a fancied faith, or state of mental excitement, and without God's [illegible], as Jesus prayed—"Sanctify them through thy truth; thy word is truth."

There seems to be an attempt to make it appear that Advent ministers, and Adventists at large, are behind others in the experience of holiness; and even those who "look not for," nor "love the appearing of Jesus," but scoff at the doctrine, and turn out from their communion ministers and members who do "wait for God's Son from heaven." And also the attempt is made to make it appear that if the Advent body do not accept of the modern doctrine as taught, and regard it simply as practical truth to go hand in hand with that of the Lod's coming, and other kindred doctrines, but object to its being put before us a *head* light, that they are not "holy" and are opposed to the subject. *This is untrue.* And this attempt has been got up among us. All who do not come up to receive the faith as set forth, or light as their advocates make it shine, are but backslidden and "the whole congregation are unholy."

We wish it distinctly understood, and we mean by the grace of God that our Christian deportment and holy walk shall make it to be known, that we are by no means opposed to the doctrine of scriptural holiness. But we do protest against the modern faith, and the use to be made of it.

From the beginning of our eventful history as a people, called to the special work of proclaiming "*The gospel of the kingdom*" (Mat. [illegible] 4), and to warn the nations, and the [illegible]ld to "*Fear God, and give glory [illegible] him; for the hour of his judgment is come*" (Rev. 14: 6, 7), there has been a constant and persistent effort of the adversary to cause us to desist from our specific work, and turn aside to some other question, doctrine, or issue, and cease to make prominent the God-given message with which we have been honored. None acquainted with the history of Adventism for thirty years need be informed of this; or of the fact that there have been found, men among us, who though exceedingly conscientious as to their supposed duty, have been ready to do the adversary's work, to divert the body from their special calling. The subsequent history of these agents has been anything but pleasing to contemplate, and their ship-wreck of faith and of Christian character in some instances, has been most deplorable. And none more so than those who in our early history advocated "voluntary humility," and made most prominent the doctrine of "holiness, sanctification, and consecration." Their names need not be mentioned. They were once men of pure mind, and irreproachable character, but fell from their high position while preaching and urging upon the Advent body, daily looking for their Lord, *a sinless state of perfection*, as preparatory for the coming of Christ.

The adversary has tried again and again to bring our message and position into contempt and a world-wide reproach, by the presumptuous fixing of definite time, the passing of which would only bring into disrepute the great startling truth that the Lord's coming is "nigh, even at the doors." And it should not be forgotten that the advocates of time, while pressing upon the Advent believers the importance of receiving their interpretations of the prophetic periods, and of historic dates, did sometimes endeavor to make it appear that all those who received their views were the "wise virgins," while the others were "the foolish" and would be lost. And furthermore let it be remembered that while *some* of these men were pressing the question of "definite time" to the division of our people, they themselves were living wicked lives, impoverishing honest brethren by teaching them to consecrate all their gains to the cause, while they did it to gratify their own greed and covetousness. All preachers of definite time however, to their praise be it said, were not of this class. Some, we are sorry to say, have ceased their work, and lost their confidence.

The adversary is not able now to switch the Advent body off on that track. Adventists will only believe definite time, when the time comes for its revelation, and it is given unmistakably. Then they will know. But we must look out for some other effort of the wicked one to close our mouths, and divert us from our position and duty. He is no friend to the Lord or his coming. He hates those faithful servants, and noble men and woman ready to sacrifice home, honors, and all they possess and hold dear on earth, to sustain and proclaim the coming of the great Redeemer to a slumbering and lukewarm or apostate church, and world wallowing in sin.

Brethren: Suffer a plain word of warning from one who is the least of you all, and most unworthy of the great trust and treasure of truth our Master and coming Lord has committed to me, with yourselves, to publish to the church and world. Let us believe it; and have this "hope in him," that he will soon appear, and we shall be like him, and see him as he is when he shall appear, and then we will live pure and holy lives as ministers, and as a people. "Our Lord is coming," and "his reward is with him, to give every man as his work shall be."

O. R. FASSETT.

The Duke of Somerset, in his Christian Theology and Modern Skepticism, says: "It would be a grave mistake to assume that skepticism is in its nature irreligious or immoral. Some minds in their search for truth, while recoiling from dogmatic theology, have indeed wandered beyond the confines of Christianity. But the mass of society is anxiously seeking a belief which shall not be at issue with the moral sense of educated men."

A Christian should never plead spirituality for being a sloven. If he be a shoe cleaner, he should be the best in the parish.

EDITORIAL GLEANINGS.

Br. L. J. Rich formerly in S. W. Iowa is now at Hudson, Mo., preaching in the vicinity. Brethren in the region should call him out and help him.——A brother in closing a business letter remarks, "I have not much to say; but that I glory in the truth of the Gospel and the love of Jesus reigning in the heart." Go on brother Day. That is everyday religion.——Br. Dan'l S. Way of Elk Rapids would like to get acquainted with brethren living in Antrim Co. Mich. or vicinity. Get acquainted, brethren. Find each other out, and combine your strength.——A large and good Fourth of July meetidg was held at New Boston, Mass. Brn. Hemenway, Cole and Potter were present. We hope to report more such meetings next year.——A church was organized at Monroe, Wis. in June, with nine members. Br. Horace Cushman, Deacon, and A. M. Gladding, Clerk. Br. Adrian has helped them by preaching the word.——Br. Burington has been sick, unable to labor, but expects now to be able to fill his place in the gospel field.——Seven were baptised at the Tremont, Mass. Campmeeting.——The Mission Society has received about $2,300 the past year. Shall it be $5,000 the next? Why not? We are able to raise that amount, besides attending to the other departments of our work.——Br. C. Pike has immersed seven since his removal to Massena N. Y.—four recently. Six were added to the church on the same occasion, and the brethren there enjoy good days again.——The Springfield Campmeeting commences Aug. 17. The Mission Society will meet Aug. 22., and the Advent Christian Association Aug. 19.——Br. Walter O. Higley was ordained at the late session of the Hoosic Valley Conference.——Three were baptised at Broughton, Ill. lately, the fruit of Sr. A. E. Rathbun's labors. Our sister's influence in this intelligent community is decidedly healthful, and the cause thrives under her preaching. They are arranging to have two or three tents at Amboy.——A church of nineteen members was organized at Oshawa Ont. as the result of the late meeting there in the N. Y. State tent.——Br. Marston's. late meeting at Hennepin, Ill. is reported as an enthusiastic success. The Court house could not hold the people that came out, and the meeting Sunday afternoon was in the public square. He will be called to return.——Br. C. W. Conolly is working faithfully in Florida. He says he finds the people dreadfully wicked; but this only makes work the more essential

The Times.

AT HOME.

~~~ The Colt Manufacturing Company have a contract for 80,000 guns for the new German Empire—one of the many preparations for peace by that pacifically inclined power.

~~~ Last Thursday night beheld a magnificent display of the electrical phenomena known as the Aurora Borealis. Careful investigation seems to have established a connection between apparent storms in the sun, magnetic disturbances in our own atmosphere, and the Aurora.

ABROAD.

~~~ King Amadeus of Spain has issued a decree providing for the gradual abolition of slavery in Cuba and Porto Rico. Good news, that.

~~~ The priests at Rome have, of a sudden, become very civil and kind to the soldiery—who in turn seem to be very unpromising material for the practice of Jesuitry.

~~~ Women may now attend the Edinburg University as medical students—the courts having decided the long contested claim in their favor.

~~~ The *Tribune's* Vienna correspondent asserts that Russia patronizes a Society active in Austria for the "Russification" of all the Sclavic provinces of the latter empire. Russia appears to have other aggressive designs which forbode war. Some, however, hope that *Germany* will enforce peace. An idle hope.

~~~ The Pope has been congratulating Thiers. We trust his unofficial blessings will not have the result attendant upon those bestowed officially. We remember Isabella of Spain, and Maximilian, and Napoleon: the Pope's favor was the signal of their doom. Does not Thiers know that the Papacy will drag down all who ally themselves to it?

Obituary.

CLARK.—Died at the residence of her son-in law (Br. A. Freeman), in Union Mills, Ind., Aug. 9, 1872. Sr. Ruth Clark: in the 90th year of her age.

Sr. Clark united with the Baptist church in Kingsbury, Wash'n. Co. N. Y., over sixty years ago, and had maintained her Christian union with the church until death broke the bond. In her last sickness she trusted wholly in the Lord, and desired to fall asleep and rest until the resurrection.

D. MATHEWSON.

FREEMAN.—Died at Union Mills, Ind., Aug. 7, 1872, Willie G., son of F. A. & S. Freeman: aged 2 years and 21 days.

This is the first time the enemy has visited the family to snatch a lovely flower from the parent stem. Willie was a lovely child, and now sleeps in Jesus. The parents mourn, but not as those who have no hope. They rely on the promise of God, and therefore expect to meet their darling boy all radiant with immortality in the morning of the resurrection. Blessed hope!

May God's sustaining grace be ever with these afflicted parents and prepare them for a blessed union with their child in the kingdom of God.

D. MATHEWSON.

Book Notices, Etc.

Master Spirits of the World, and American Citizen's Treasure House; Goodspeed & Co., Chicago. 700 pp. profusely illustrated. Price, $3.00 to $4.50, according to style of binding.

This is emphatically a campaign work, yet it contains much valuable information in a condensed form: the lives of one hundred leading men, from Socrates to the present time; statistics, finances, industries o the nation, platforms of the political parties "now struggling for the ascendancy," &c., &c

Its generally quiet tone and freedom from party rancor and bombast, commends it to those who wish an interesting work, and at the same time one valuable for reference. Its publication at this time, when the political elements are at fever heat, will insure it, undoubtedly, a large sale.

"A TRUMPET for the Watchmen on the walls of Zion."
—By Geo. Thomson.

The nature of this work may be gleaned from the following outlines: The Christian Minister a Watchman—the Duties of a Watchman—Watchman, what of the Night?—Time of the End—Signs of the Times—Fulfillment of Prophecy—Prophecy in relation to the First Advent—Prophecy in relation to the Second Advent—Signs of the Second Advent,—Celestial, Terrestrial, Moral, National—The Papacy—Spiritualism—Time, Tarrying Time, etc., etc., etc. 128 pp. Single copy, by mail, 20c. Per dozen, $1.75. By express, one hundred copies for $11.

"YAHVEH CHRIST. The Memorial Name;" or, the "Coming One."—By L. T. Cunningham.

The object, or design, of this tract is to set forth the divinity of Christ, as taught in both the Old and New Testaments, as appears in the history and significance of the memorial name—YAHVEH. 44 pp. Price, 8c., per copy; postage 2c.; 75c. per dozen; $5 per one hundred.
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Communications.

A Cardinal's Voice.

Cardinal Cullen, speaking of infidelity, says that the professors of Trinity College, Dublin, are openly contradicting the gospel by teaching that the wicked shall not be punished with eternal torment.

No doubt; but the Pope's gospel may not be identical with Paul's. "Contradicting the *good news*," and to whom is eternal torment good news? To the lost or to the saved?

Let all engaged, like the professors of Trinity College, in openly teaching that the wicked shall not be punished with eternal torments, take notice, that Cardinal Cullen says they are contradicting the gospel, or "good news"—and there are many Cardinal Cullens, and Popes too, nearer than Ireland.

A. A.

The Love of Jesus.

"Greater love hath no man than this, that a man lay down his life for his friends." (Jno. 15: 13.)

But Christ has bestowed greater love than this upon us, inasmuch as while we were his enemies, he died for us. Who can meditate on the wonderful love of Jesus in his death, and of God in giving his only begotten Son, for, our sins, without bowing in humble submission. Who could not trust their all in the hands of such a friend as this. All-wise and all-powerful, with greater love than is possible for mortal to bear, and with outstretched arms pleading for us to come unto him, and cast every burden of life upon him with the promise that we shall rest. But oh! how unheeded are his pleadings. How scoffingly the world passes by, and how waveringly the few that love him lay hold of his promises. Why should it be thus? He died for us; he died for all: not for a select few, but for *all*. This reaches every case rich and poor, high or low.

Who then can be disheartened? What could he do that he has not done?

It is for us to decide whether or not we will accept of his love, and be saved from existing evils on every hand, and from the wrath to come;

Sinner can you slight your Savior?
Can you thrust him from your arms?

Oh! will you not flee to Christ for a refuge, for a sure hiding place from every storm, of earth, and for an eternal haven, in the future?

F. C. Bailey.

Trials.

"That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (1 Pet. 1: 7.)

"*Tried*, almost beyond endurance," was the remark of a good brother a few days since, and only yesterday a dear sister said, "I am so *tried*, I fear I shall be lost. Why does God permit me to be so tried?" It is just because God don't want you to be lost, that he permits you to be thus tried. Have you forgotten that in all ages of the past God's people have ever been a tried people, and will continue to be, until mortality is swallowed up of life. If you think your trials are greater than you can bear, stop and reflect a moment on those of the ancient patriarchs and apostles. How do your trials compare with those of faithful Abraham, when called upon to offer up an only son as a sacrifice to God? or with those of an intrepid Daniel, when about to be cast into the lion's den? or of the three worthies who, rather than bow in idolatry, humbly submitted to be cast into the fiery furnace?

The Bible abounds with some of the most touching incidents of the faithfulness and fidelity of God's tried children, and in no instance, except the one just mentioned, were their trials the same; but on the contrary, each one's trial was varied, according to time and circumstance. Job's trial was not David's, neither was Isaiah's Jeremiah's; nor Peter's Paul's; but the Son of God was tried and tempted in *all points* like as we are, and can be touched with the feeling of our infirmities, and can succor the tried and tempted as no one else can. God's word also contains many precious promises that are calculated to cheer and comfort the hearts of his people in every condition and circumstance in life. How like healing balm to the sorrow-stricken heart come the loving words of the Savior—"Blessed are they that mourn, for they shall be comforted. Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

Peter, in addressing his brethren in a time of peculiar trial, comforts their hearts, with these words: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also, with exceeding joy." We have also, the blessed assurance, that the Lord loveth whom he chasteneth, with the promise, "that if we suffer with him, we shall also reign with him." Then in view of realizing all these precious promises, let us cheer up, dear brethren and sisters; and while we labor, and suffer, and wait, for the consummation of the Christian's hope, we will sing in the language of the poet,

"Our troubles and our trials here,
Will only make us richer there,
When we arrive at home."

M. E. Orr.

Will Our Campmeetings Prove a Blessing?

For this all should labor and pray. As campmeetings have come to be a settled institution in this country, but one of two results can be anticipated: either a deeper experience in things divine, and a consequent stronger unity in the body; or a religious demoralization and profligacy, which cannot but be fearful in all their tendencies.

In order that we may escape the latter and secure the former, the hardest campmeeting work should be done before we go. I mean the work of consecrating your heart to Christ before hand, that you may go with but one thought and avowed purpose, and that to honor God, and save men. If we wait till we get to camp before we put forth an effort to get nearer to Christ, the same disposition will lurk about us there, and we shall find ourselves still waiting the troubling of the waters; and then after the waters are troubled, waiting for some one to feel a deep interest for us, and help us into the pool; and while all this waiting goes on, perpetual losses are being felt. Remember the fountain of cleansing is close by thy door, and the time for stepping in is *now*. This work should be done by Adventists as a preparation for campmeeting, and not as a result of going. All your labor at campmeeting should not be for yourself, while such multitudes are perishing out of Christ. How can we labor understandingly for others, unless we are entirely submitted ourselves?

Judicious financiering and table serving may be essential to the success of a campmeeting, but cannot take the place of consecration. Where this is lacking, you may speak of wiping out old debts, and the escape of contracting new ones; but the whole thing miscarries without a deeper work of grace in our own hearts, and an interest awakened in the minds of the perishing. As "eternal vigilance is the price of political liberty," so consecration, constant watchfulness, and prayer is the price of all success in Christian labor in every place. We should feel a personal responsibility, who contemplate attending campmeeting, however seemingly humble or obscure may be our position. The success of a campmeeting does not depend altogether on the committee, nor the ministry; but alike on all who profess to be the disciples of our Lord. And it is for the want of acting on this principle of individual responsibility that some of our campmeetings have proven detrimental, we fear, to the general interests of the cause of Christ.

What do you say, brethren and sisters in Christ? As the campmeeting season comes on, have you been gleefully contemplating going to the meetings, in view of whom you are to see when you get there, and the campmeeting promenading you are to enjoy? Should the hearts of any be thus moved, I would recommend to such to linger at home the first day of campmeeting and spend it in prayer for God to create in them a clean heart, and renew a right frame of spirit; and if victory did not turn for entire submission to God, and against the old man the first day, try the second day, and so on to the end of the week; and unless your motives are such as you know God can approve, take up thy cross, stay at home, and have a week of prayer; and I will warrant you a richer experience in things of God at the end of the week, and a more sacred nearness to Christ, than if you should go to gratify the vanity of your own mind.

It can but be obvious to every mind that campmeetings are like all other meetings of a religious nature, where the leading thought is divine worship and religious improvement. That being the case, what would be improper for a meeting of worship in the sanctuary, in the thronged city, would be equally improper for an assemblage of a like purpose in the forest, or tented grove. What would be thought of an assembly of professed worshipers in New York, or Boston, if, in time of divine service, two-thirds of them should be promenading the street in front, or around the house, paying no attention to what was passing within? Would they not be looked upon as guilty of sacrilege? And why do not the same things apply at campmeeting? The time was in the days of primitive Methodism, when the presiding minister at campmeeting would not allow the service to commence until the congregation was seated, and all the ministers gathered at the stand; and if there were victualling stands, all were closed in hours of worship. And then the reading of the Scriptures in so clear and worshipful a tone of voice—"I was glad when they said unto me, let us go into the house of God," &c. And then the hymn:

"Where'er thy saints assembled are,
There is a house for God."

Led by a score or two of veteran ministers (some of whom, like John Nelson, could preach, without complaining, three sermons a day, and do a day's work at stone cutting besides) joined by the whole assembly of the saints, singing with grace in the heart, making melody unto the Lord, praying in the Holy Ghost, preaching the gospel with the Holy Ghost sent down from above. What mighty results followed. Sinners bowed under the majesty of divine grace, calling on God for mercy, and rejoicing in the consciousness of free pardon. We will not say O Methodism, nor O Adventism, but O campmeetings, how ye have fallen! —*A. Ross, in Crisis.*

Fundamental Truths to be Chiefly Preached.

There is an excellent use of other ministerial labors, as they tend to beautify and adorn, yea, enrich, the Christian with the knowledge of spiritual mysteries. But that which is chiefly to be regarded is the constant, faithful opening of the main truths of the gospel. These are the landmarks, and show us the bounds of truths. And as it is in towns that butt one another, if the inhabitants do not sometimes perambulate and walk the bounds to show the youth what they are, when the old studs are gone the next generation may lose all their privileges by their reaching neighbors, because not able to tell what is their own. There is no fundamental truth but hath some evil neighbor, some heresy, butting on it; and a main reason why a spirit of error hath so encroached in late years upon truth, is, because we have not walked the bounds with our people in acquainting them with, and establishing their judgments on, these fundamental points; and because the people count a sermon on such points next to lost, and only child's meat.—*Gurnall.*

The Same Jesus.

When Christ our life shall appear! What a thrilling scripture is this! He shall appear. The Conqueror of Death, alive forevermore, shall come again, and all our eyes shall behold him. It shall be a real and corporeal appearance and not a vision. Christ shall not appear as in a dream or imaginarily; nor shall he appear merely in accordance with his divine nature. He shall appear bodily and absolutely. The same human form which was in the grave, and afterwards ascended into heaven—*this same Jesus* shall descend from heaven. Then shall appear the sign of the Son of Man. The humanity shall appear. The angels distinctly so state the manner of the second advent. As he visibly to mortal eyes ascended, so shall he visibly and tangibly descend. God has promised to honor the human nature of Christ upon the earth. Our blessed Jesus is not a mere abstraction, but a person. They who pierce him shall look upon him. The same risen flesh which vacated Joseph's tomb, which Mary beheld in the garden, which entered through bolted doors into the upper room where the disciples were assembled—this same identical Jesus shall come again. And the time draws nigh. In such an hour *as we think not*—not in answer to our call, or by the counting of our calendar, but in his own set time—he will surely, quickly come!—*Meth. Recorder.*

Correspondence.

Journeyings.

Left home June 22, incompany with my wife and two children. Spent the Sabbath at Castle Rock, and came to our State campmeeting, arriving on the campground the 27th. We found many old and tried friends of the Advent faith, and some new ones. This cheered our hearts, to meet with such and enjoy their society. The meeting commenced with a good interest, and continued to increase until the close. We shall never forget the kindness shown to us by the friends in the vicinity of Utica, upon the campground. On the 4th of July we took our way down the River, to Moline, Ill. Here we found some of our old friends, Brn, White, Gault and others, and we tarried over the Sabbath. The friends obtained a church, and I spoke to them twice on the Sabbath upon the subject of the speedy coming of the Lord. The brethren here were very much refreshed. On Monday we traveled about sixty miles into the interior of Iowa, where we found some old acquaintances and formed many new ones, and then made our way to Galva, Ill., arriving on the 19th. Here we found some of the Swedes, who were once members of the Bishop Hill Colony. They have embraced the Advent faith within the past five years. I gave them two discourses on the Sabbath, in their chapel at the Hill, which seemed to be appreciated by them very highly. We spent two evenings with them at Galva at private houses, all of which were pleasant seasons to us as well as them. On the 25th came to Batavia, where I have a brother whose faith and hope is still in the coming of the Lord. We shall hope and ever pray that the family of "Father" Miller may be an unbroken one in the kingdom.

On Tuesday the 30th came to Chicago to visit the friends of The Times office, and look after our Minnesota State Tent. On our arrival at Norwood Park, where the press is located, we found all hands busy at work, both in and out of the Office. We made our way to the Press Room, in hopes that we might have an opportunity of conversing with it (as we had often read that it has seasons of being social.) But we found it with its iron nerves strained to their utmost capacity, performing its work, which was done with an accuracy and dispatch, that we were held spell-bound in watching it. And there were other qualities about it that we admired; one that it was perfectly mute, only when engaged in sending out light and truth to the world. We were also very much interested in witnessing the rapidity with which the mailing machine did its work. Truly this is a day of wonders. And among the wonders is that the Association has grown up to what it is, from so small a beginning, while others with greater means within the same time have failed. I think it speaks well for those who have had charge of the business. And I cannot refrain from giving it as my opinion that the change from Buchanan to this place, will work for the best interest of the Association. And while the brethren may be engaged in the different fields of labor for the Master's truth, let us remember in our prayers and our alms, those who are laboring so assiduously for the building up of the Western Press, that we may have the light and truth to scatter far and wide.

We start for home this week, having made arrangements so that our State Tent will be into the field soon, and thus afford additional means by which to get the glad news of the coming kingdom before the people.

Geo. W. Miller.

Kansas Jottings.

Thursday, June 6, I started to visit and labor with brethren scattered in this State. Stopped first in Osage County, at Br. Smith's. Br. J. C. Smith I found to be a genial and earnest laborer in word and doctrine, but in very poor health and only able to preach part of the time. May he soon be restored, and be able to do more for the Master.

In this neighborhood a little church was organized the day I arrived. The Lord gave them much grace and zeal in our glorious cause. After several days labor in this region, Br. Smith kindly gave me the use of a pony to travel northward. I went across the Kansas River, preaching the gospel of the kingdom. I found brethren scattered here and there, who were glad once again to meet an Advent minister, and others who were willing to hear and receive the "present truth." The Lord seems ready to bless the efforts made in this State, and *we do feel* that, as the means are used agreeable to his will, all real Christians will give attention to the *truth*, and study to know "whether these things be so."

It is scarcely six months ago that we first began to feel that the Lord's blessing specially attended our feeble efforts, and that "our cause" under his blessing was destined to prosper. We have organized a "State Association" to unite in *one common interest* all Adventists, (and all who may become such,) for a general State work, This was about four months ago; and although we are generally quite poor here in Kansas, and have labored almost single-handed, and under many disadvantages, yet the Lord has blessed, raising up friends and helpers in various parts of the State, many of whom we have been as yet entirely unable to visit, but we hope to at some future time.

A *State Evangelist* has been supported for three months, and a "tent fund" of three hundred dollars is now *subscribed* and being received into the treasury. And just here we would say to those who have subscribed to this fund, that we have ordered the "tent," which will be sent very soon; and we desire to have the subscriptions sent in at once, that the work may go forward unretarded. This fund has all been raised within the State, except about sixty dollars, which has been contributed by a few brethren East, to whom, in behalf of the Association, I would here express our gratitude, and may the Lord's blessing attend such. We also thankfully acknowledge the receipt of several packages of tracts from the *Crisis* office, the *Scriptural Repository*, and the *Western* office.

We trust in the Lord to see a steadily growing interest in our cause and work in this State, and while a goodly number have taken hold with true Christian earnestness and self-sacrifice, we hope that every Adventist in the State will feel a direct and lively interest in our general State cause, and as fast as they learn of the existence of the Association, become members of the same, by sending in your names, P. O. address, and at least the nominal annual membership fee—which is only one dollar—within the reach of the poorest.

But donations of large sums are earnestly solicited from all who have the cause at heart, and are not really too poor to give more. Remember, brethren, as our means increase so will the magnitude of our general State work, so that, instead of only being able to support one Evangelist, several may be bidden, "Go forth unto the master's vineyard here in this State. While we look upon the times as signally important, O! let us arouse ourselves, and "put on the whole armor, working while the day lasts."

When the "tent" arrives, it will go into the field immediately as a State mission "tent," under the "Kansas Advent Christian Mission Association," to be pitched from time to time at such places as promise to give it the most hearty support, or where we may deem it likely to result in most good. Therefore, we solicit friends throughout different parts of the State, who desire the "tent" pitched in their locality, to go to work at once, with a *will*, see what can be raised in support of the cause in consideration of having the "tent" pitched in your town or neighborhood, and make your application as early as possible, that we may be able to make a well-directed campaign. Remember that people in *Kansas* will go often several miles to attend ordinary meetings, and would doubtless be more interested in one of this kind. Brethren, if we trust in the Lord, and are not "fearful and unbelieving," it is our confidence that he will in the future bless our efforts in this State, as he has in the past; and if we remain humble and wait upon him, far more abundantly than ever before.

We herewith subjoin acknowledgments not previously made:

TENT FUND.

J. C. Smith, Avonia, $10; Levi S. Smith, Avonia, $10; John F. Linville, Plowboy, $50; Chas. A. Covey, Plowboy, $4; Oliver Howard, Eskridge, $2; Sr. Gurnsey, Marysville, (pd.) $1; Sr. J. E. Proctor, Solomon Falls, (pd.) $1; A. M. Sidwell, Girard, $4; Jesse Faulkner, Bero, $2; T. J. Wilder, Bero, $2; F. S. Hunter, Bero, $2; Amos Sanford, Columbus, $10; A. F. Childs, Columbus, $10.

MEMBERSHIP AND DONATIONS.

J. C. Smith, (donated) $4; Levi S. Smith, (mem.) $1; S. D. Smith, (don.) 25c.; J. F. Linville, (don.) $46, including the following persons as members of the Association, viz: J. F. Linville, Sr. M. E. Linville, of Plowboy, Kan., and Sr. Mary K. Williams, of Topeka, Sarah E. Olds, (mem.) Dover, $1; O. L. Olds, (mem.) $1.

Address money sent by letter for the Association to the Treasurer, Warder Dunbar, Bero, Cherokee County. Send postal orders to the President, H. J. Munson, Girard, Crawford County, Kansas. Send requests for meetings, &c., to the President, H. J. Munson, or to the Chairman of the Business Committee, A. M. Sidwell, Girard, Crawford County, Kansas.

In reply to some inquiries made, we would state our tent is to be about 60 feet in diameter. The campaign for the remaining part of the present season is not marked out, only that the tent will be sent direct to Columbus, in Cherokee County, in which county it will doubtless be pitched once or twice. In directing the campaign further, the friends in different localities within the State will aid us by at once seeing what can be raised in support of the Association work, with a view of having the tent pitched in their locality at an early date, and report the same to the President or Chairman of the Business Committee. Meanwhile continue to send in memberships and donations to the Treasurer, that there may be no lack of funds to carry the work actively forward.

When the "tent season" is over," the Evangelists employed will continue to labor in different parts of the State, as the Lord may seem to direct; therefore, we wish to know the locality of all brethren, sisters, and interested friends. If any are really too poor to give material support, we wish to know your whereabouts, that as we go forth we may be able to call on you.

In answer to another inquiry, it is expected that the present "State Evangelist," H. J. Munson, will, for the present, go with and conduct the tent work, aided by such helpers as we may be able to obtain. We earnestly invite any *live preachers* of "like precious faith" in other States, to come and cast their lots with us, and co-labor to build up our common cause here, by proclaiming "the present truth and gospel of the kingdom."

H. J. MUNSON, Pres't.
TENIE BOZLEY, Sec'y.

From Francis S. Morgan.

We in Lapeer are all still waiting and watching for the coming of the Master, hoping and praying that he will not tarry much longer, looking forward to the time of his appearing with joy filling our hearts, knowing that we shall then reap if we faint not. The church here is prospering under the care of Br. A. D. Mackie. We have preaching once in two weeks by him, and prayer meeting every Thursday evening, and Sundays when we do not have preaching. We also have a very good Sunday school. We have now a nice chapel to worship in, and we invite any of the preaching brethren that can make it convenient, to call and spend a short time with us. Our hearts and our houses are always open to such.

From John Smith, Joliet, Ill.

We have no church in Joliet, and though there is a population of some 10,000 or 12,000 I know of no Advent people here save Br. and Sr. Mann. But we are not so exclusive but we can go amongst the other churches, and give our testimony for Jesus; for we sometimes think of the meeting of Abraham and Melchisedek. Though Abraham was the called of God, he was not the only person in those parts who, like himself, was a patriarch, and enjoyed and ministered the true religion. The Prince or King of Salem was another, in no respect Abraham's inferior, and in some respects greatly above him. Melchisedek was the priest of the Most High God. Nor was this all. He was the type of the Messiah, of whom Abraham was only the remote progenitor. And it is truly delightful, and a fine example of the catholicity of true religion to observe the manner in which these great and good men proceed when the providence of God brings them together. And what is the lesson? Plainly this: that when, by the events of Providence, two pious men, both of whose hearts are right with God, are brought together, they ought to recognize each other as brethren; and each treating with respect the creed and ritual of the other, both ought to enter on that friendly and sacred communion which is meet for the sons of God.

And what are the facts in this case? When Melchisedek met Abraham, does he begin their intercourse by religious precognitions as to denominations, as to what points they were agreed on, and what points they differed on? Does he consider an uniformity in all points between himself and the righteous man who came from the East, as essential to their religious communion, and the first point to be ascertained? Or does he in the capacity of superior priest, proceed to impose his own ritual upon Abraham? No, nothing like this. And how different from what we are accustomed to now! Melchisedek, we are informed, brought out with him, when he came to meet Abraham, and before he had seen this patriarch at all, the symbols of bread and wine; and as soon as he met him he presented them to him and blessed him. And forthwith the two men of God enjoyed full religious communion together, their great hearts overflowing with the love of God and each other. Nor was all the openness of heart on the part of the king of Salem. Abraham in return, and without inquiring whether he who assumed these most exalted functions of the priesthood had the genealogy of the sacerdotal order, but perceiving his moral greatness and superiority to himself in his presence and words, accepted his benediction, and in return presented him with a tithe of all his spoils.

Such was the meeting of Abraham and Melchesidek. Nothing finer ever occurred in the subsequent history of the church. The patriarchal state admits of all that is finest in religion and humanity. And when the Spirit of Inspiration led David to say, "The Lord loveth the gates of Zion more than the dwellings of Jacob," it was chiefly in respect of the fact that from Zion should proceed the salvation that should be catholic, as may be seen from the Psalm where these words occur. But in the incident which has just been noticed, we have a fine example of the catholic spirit which the patriarchal state also tends to cherish. And this utterance occurring in the church in that early epoch, and handed down to us, is of the greatest value, not only for its own sake, as happening in the true church, but from the admitted fact that Christianity is more nearly related to the patriarchal religion and is more truly a return to it and development of it, than of the peculiar economy which intervened between the patriarchal age and the birth of Christ.

Our Young Folks.

Adine's Guest.

One golden morn to Adine's home there came
The angel bearer of a sweet behest—
"With loving care,
Adine, the house prepare,
For Christ the Lord this day shall be thy guest."

With awe Adine the heavenly message heard—
A holy hush fell on her heart and face—
And going to and fro,
She whispered low,
"To-day his presence shall make glad this place!"

Long hours she watched: and while she bent her ear,
And through the twilight strained her eager sight,
A shadow crossed the floor,
And at the door
A sad eyed child begged shelter for the night.

But Adine, waiting for her kingly guest,
With hope and fear at war within her heart,
No thought or care
The weary child could spare,
And with ungracious alms bade him depart.

Then suddenly the childish form was changed,
And with a look that smote her like a sword—
All fair and bright
In robes of silvery white—
He turned and said, "Adine, behold thy Lord!"

And while with trembling hands her face she hid,
The glory faded out that through the place had shone;
The sheen of pinions fair
Swept through the silent air,
And in the twilight dim she stood alone.

Still for the Master's coming Adine waits,
But help from those who need no more withholds,
For evermore,
In all who seek her door,
Adine the image of her Lord beholds!
—*Little Corporal.*

A company of boys were playing very earnestly one day, and were evidently enjoying themselves finely. One, in particular, seemed to be the leader of their sports, and his whole heart in the play.

Just as he was proposing a new game, and instructing his comrades about it, a neighboring window was thrown up, and a sweet gentle voice called:

"Charlie, your father wants you."

The window was closed at once, and the gentle lady immediately withdrew; not even stopping to see whether Charlie heard, much less to ask him if he was coming.

The boy was so busily playing that it seemed doubtful if the mother's quiet voice would reach his ear, but she knew her boy, and the words had hardly escaped her lips before everything was dropped, playmates and play forsaken, and Charlie was within the doors in answer to the call.

I think I have seen a boy somewhere, who does not obey quite like that. Do you know what his name is?—*Little Christian.*

Two Ways of Coming Down.

There are two ways of coming down from the top of a church steeple—one is to jump down, and the other is to come down by the steps; but both will lead you to the bottom.

So, also, there are two ways of going to hell: one is to walk into it with your eyes open;—few people do that—the other is to go down by the little sins; and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more; even a heathen could say, "Who ever was content with only one sin?"—and your course will be regularly worse and worse every year.

Well did Jeremy Taylor describe the progress of sin in man: "First it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed. Then the man is impenitent, then obstinate, and then he is damned."

Reader! the devil only wants to get the wedge of a little allowed sin into your heart, and you will soon be all his own. Never play with fire; never trifle with little sins. Watch and pray, lest ye enter into temptation. Keep thy heart with all diligence, for out of it are the issues of life.—*Sel.*

Plain Counsels for Young Christians,

I.—A STAFF FOR THE DAY.

1. Dress yourself by the glass of God's Word (James 8: 23-25.) Begin the day's work by knocking at the door of prayer: and turn nightly mercies into a morning song.

Daily blessings me shall move
Thee all day to serve and love.

2. Mind what is worth minding. Run for a prize worth winning, and keeping;

Something sterling, that will stay
When life's bubbles melt away.

3. Whatever you do, do it willingly. He that wants a whip to work well, will want a second for his ill work.

The grumbler in the slough will stick;
But cheerful spirits get on quick

4. While you keep your feet warm by diligence, keep your head cool by kindliness. Resist a hot temper stoutly. A moment's passion has made a life miserable.

The revengeful never rests:
'Tis the meek have peaceful breasts.

5. Go in to God for a light, if the day be a dark one. (Ps. 81 : 28.) Trouble will come, even where angels walk. Fear only to sin.

The blackest night must end with morning;
And sunshine comes without a warning.

6. Our worst enemies are bad thoughts: you are safe from lions anywhere in the land; but a bad thought, like a dog, bites in all counteies. But will a full cup hold more? Fill your head and heart with good thoughts out of the Lord's bushel (Is. 21: 10; 1 Peter 1: 23), and surely Satan shall lack room for his chaff.

Be on your guard—still watch and pray!
And Christ shall wash your spots away.

II.—A PILLOW FOR THE NIGHT.

If you would sleep well, lay these things under your head:—

1. A hearty prayer to God.
2. A choice verse of some Gospel hymn.
3. A conscience washed by faith and penitence in the Lamb's blood.
4. Feelings of forgiveness and love to all men.
5. An earnest purpose to serve God on the morrow.
6. Such a promise as Ps. 17: 15; Ps. 31: 5, in case you should die in the night!
7. Cast a glance at the Lamb on the Throne before you fall asleep. Then,

Should health decay and vigor fail,
Christ will thy strength and portion be;
Into the haven waft thy sail,
And softly whisper, "Trust in me."
—*Sec.*

Conference Minutes

Convention of Adventists.

IN SOUTHERN IOWA.

Agreeable to a call for a convention of Adventists brethren from St. Johns, Seymour, Bethlehem, Warsaw, Corydon, Clio, and elsewhere, in Southern Iowa, assembled in the Grove near Young's Mills, in Corydon, Wayne Co., Aug. 3, at 11 a. m. Eld. J. V. Himes was called to the chair, and Lyman Z. Lotspiech was appointed Secretary.

Eld. S. H. Gibson, S. Baldwin, and A. M. Corbit were appointed a Business Committee, to report a plan of organization for the Conference. The Business Committee reported the following items of business.

Brethren of the Convention: Your committee beg leave to report remarks on an organization:

WHEREAS, a goodly number of churches of Advent believers have been raised up in Wayne, and adjacent counties in Southern Iowa, and,

WHEREAS, in the same region, in the border counties of Northern Missouri, there are churches of Adventists rising; and

WHEREAS, these churches are so distant from the Advent Christian Conference in the Eastern part of the State, and also from the South Western Conference, that they can enjoy little or no privilege of meeting with either except at great expense which makes it impracticable for them to do so; and

WHEREAS, there is a wide and effectual door opened for labor in this field, and a large territory which calls for the organization of a Conference of Elders and churches, we therefore offer the following resolutions:

Resolved, That we, the ministers and churches now assembled under a call, to counsel and advise as to the best course to be taken at this time for the organization and future growth of the Advent interest in this vicinity, do hereby advise, that the convention do now proceed to the organization of a conference to be called the Southern Iowa and Northern Missouri Advent Christian Conference, to act in harmony with other Advent conferences in the West.

The committee would also suggest the following boundaries for the Conference. North in Iowa, on a line East from Warren to Keokuk county, and South in Missouri from Livingston to Shelby. counties, making in all, twenty-four counties, which embrace one of the destitute fields of labor, and one of the best in the West. A field that should be occupied as speedily as possible. (Adopted.)

Permanent officers were then chosen. Eld. S. K. GIBSON, President. S. Z. Lotspeich, Secretary, Wm. H. Fulsom, Treasurer.

STANDING COMMITEE.

P. Spotsman, A. M. Corbit, Silas Farnsworth.

On motion the following members were elected to report a constitution at the quarterly conference in Bethlehem, Iowa, Oct. 11 and over the Sabbath:

S. K. Gibson, P. Baldwin and N. C. Miller.

The Business Committee then offered the following preamble and resolutions:

WHEREAS, a wide and effective door is open to us within the bounds of this Conference, and we have but few laborers compared with the great harvest,

Resolved, That we hereby invite faithful and efficient laborers to come and work among us as missionaries, and we do hereby specially invite Eld. Wilson McCullock, of New Rutland, Ill., to settle among us, and help in building up the cause in this new and important field.

Resolved, That, at present this is missionary ground, and the churches are not able to give a full support to all the ministers laboring among us, that we will do what we can; and those coming among us will, if able, like the apostle Paul, "work with their own hands," so that with what they get from the churches, they may be comfortably situated, until churches are raised up with such numbers and strength as to meet all expenses. Adopted.

Ministers will find cheap houses, and plenty of cheap provision, who come to live among us. Persons thinking to visit us will please correspond with the Secretary or President.

Resolved, That we will give our sympathy and fellowship to the Advent Christian Conference in this State, and elsewhere in the West, and crave their sympathy and co-operation in the work of spreading the Advent faith among the people in the Western field. (Adopted.) Adjourned.

S. Z. LOTSPEICH, Sec'y.

NOTE. During the day Eld Himes gave two sermons in the grove, of much interest. The first was from Rev. 14: 6, 7, on the proclamation of the gospel of the kingdom, by the angel flying through the midst of heaven. He showed that we were living in the closing scenes of this world, and the kingdom of God was nigh at hand. In the p. m. he spoke on the blessedness of unity among the people of God, and the means by which it is maintained. It was indeed a glorious day for the Adventists in this region. We have suffered much for the truth, and now we have victory. All we need now is faithful workers. We hope Br. Gibson will be able to continue among us, and that others will be added to the list of workers. L. Z. L.

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NOR
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Advent Christian Times.

CHICAGO, TUESDAY, August 13, 1872.

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Vice President—DANIEL R. MANSFIELD.
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EDITOR OF THE ADVENT CHRISTIAN TIMES,
JOSHUA V. HIMES.

TREASURER AND BUSINESS AGENT,
WILLIAM L. HIMES.

☞ Address all communications for the paper to Joshua V. Himes, 25 West Lake St., Chicago.
☞ Address all Business Letters to William L. Himes 25 West Lake St., Chicago.
☞ Make Postal Orders and Drafts payable to Wm. L. Himes.
☞ Business and matter for the paper may be sent in the same envelope, but write all appointments, notices, letters and communications for publication,
☞ EACH ON A SEPARATE PIECE OF PAPER.
☞ Matter for publication should be written ON ONLY ONE SIDE.
☞ Do NOT FAIL to comply with these suggestions.

P. O. Address.

A. F. Dugger, Sycamore, Ill.

The Quarterly—The Chart.

If brethren who have written on these subjects will be patient, we hope to report progress in these two works ere long.

To my Friends.

I would like to correspond with some friends who would like to invest $250 or more at Norwood Park, thereby conferring a personal favor on me, and at the same time securing a good investment for themselves. Address: WM. L. HIMES, 25 West Lake St., Chicago.

Sumner's (C. A.) remarkable address on short hand writing has been laid upon our table in pamphlet form. It is the finest thing on the subject yet given to the public. An extensive interest in making phonography a branch of popular education has been stirred up in San Francisco by the treatise.

Copies for sale at this office. Price 15c.

WE will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.35, post-paid. The Jubilee HYMNS, full gilt, stamped, post-paid, $1.

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We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

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On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 35 sheets, 50c.

To Correspondents.

J. C. POST. We are always happy to forward subscriptions for the *Crisis*, *Banner*, or any other Christian or respectable journal. Still the best way is for subscribers to correspond direct with the publishers of each paper. It saves trouble and complication. When two papers "club" together at special rates, then, of course, both subscriptions should be sent to one office. But we are always pleased to accommodate any of our subscribers who wish another paper. We send the specimens you requested....F. STEPHENSON. Your case did not exactly come within our terms; but we send the desired favor ....A. S. BUTTERS. It was rec'd ...C. B. COLMAN. What is your P. O. Address? We cannot tell where you take THE TIMES?

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

D M Canright G F Cranston F W Duncan W H Cook D A Bradley S J Hollins O Prescott N P Hathaway E C Jewsbury J W Blaisdell J B Morgan E Dyer P Sawyer J H Cotton A Farrow W Coates E A Marsh C Goud A King E A Clapp M A Tibbets C Cole C C Marston L C Collins H F Gallup D D Reed J Wilcox M R Miles E C Bronaugh G W Rossiter S Thayer C D W Scott A Anderson C L Jones S J Brewster W E Hathaway W Strode J Smith M M Morton L Bush E C Andrus E More L F Cole A Sanders F S Morgan J Mitchell H D Cushing A DuPaul A McClure C Gillespie M J Wellman W N Hendrickson J Sidney Thorp W S Covey A S Butters M E Orr I Adrian J H Whitmore A S Butters E E Wheeler G Thomson W L Reddington J S Galloway A M Fitzsimmons J Hommel C W Conolly C L Ives W M Dickey G Wright W C Hicks J R Towle J Smith W Demoss P C Marsh A M Gladding J Sutherland J C Wellcome E L Williams D Mathewson W J Williamson M B Hubbell J F Huber D Felch P Rice J W Bray L Scott A Raab.

Communications.

O. R. F. (3), W. A. F., M. A. T., C. C., E. A. M.

Tract Fund.

J. Mitchell 65c. M. E. Orr 1.00.

Notices, Etc.

Notice.

The Eighth Annual Meeting of the Western Advent Christian Publishing Association will be held at Norwood Park, Cook Co. Ill., commencing Tuesday, Oct. 15, 1872. A full attendance of the members is requested.

J. M. SNOOK, Sec'y.

Notice.

I propose going to Minnesota soon, and shall be happy to serve any churches on or near my route that desire a call from me. I expect to attend the Amboy Campmeeting. My route will be by the Michigan Central to Chicago; Galena Division thence to Fulton, and then by steamboat to St. Paul. Write me at Laingsburg, Mich., until Aug. 25; then to Chicago, Room 7, 25 West Lake St., or to Amboy.

WM. BRANCH.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.
2. Write *names of places* and *dates* VERY *plainly*.
3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4 Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

ARKANSAS.

I would say to the Elders and brethren in Arkansas, that it will not be practicable for me to visit them in September, as was hoped. Br. John S. Lawver, of Cobden, Ill., has arranged to come with me, and we shall start about the first of November. We will meet you in Conference Nov. 20, and continue over the Sabbath. We shall then visit Red River District, and elsewhere, as doors may open.

J. V. HIMES.

WEST VIRGINIA.

The next annual meeting of the West Virginia and Southern Ohio A. C. C., will be held with the Hays Fork A. C. Church, commencing October 19, and holding several days as the Lord may direct. The churches connected with the Conference are requested to appoint delegates. Brethren, arouse! Let us awake from our lethargy, and come to our annual feast, to strengthen each other's hands for the warfare. Pray for the success of Zion.

S. P. WHITNEY, President.

PENNSYLVANIA.

The yearly grove meeting of the Church of God (called Adventists), will commence in the grove of Br. J. T. Ongley, in Bootville, Crawford Co., Aug. 22. Eld. C. F. Sweet will be (D. V.) present to preach the word. We hope to see a general gathering of the friends of Jesus, having the spirit and the cause of the Master at heart. The meeting is expected to continue a week.

Friends from the east and west can take the express trains to Union, on the A. & G. W. R. R., connecting with the train that leaves Union on the U. & T. R. R., at 1.45 p. m. for Lincolnville, arriving at L. 2.20 p. m. Friends from the South on the O. C. & A. R. R. R., arrive at L. 11.30 a. m. and 7 p. m. There will be a team to take passengers to the ground from Lincolnville on the arrival of the train at 2.20 p. m. The grove is 2½ miles west of L. In case of rain, a barn near the grove will be prepared.

Also there will be a Grove Meeting in Beaver Co., near Beaver Court House, as the friends in that region may arrange, to commence eve. of Aug. 30, and continue about a week, as duty may demand.

Also a Grove Meeting on Quaker Hill, near Williamsport and Warrensville, Lycoming Co., commencing eve. of Sept. 5, and continue about a week.

Also a Grove Meeting in Ward Tp., Tioga Co., in the vicinity of Chase's Mills, as Br. Wm. Fletcher and others may arrange, commencing eve. Sept. 12, to continue about a week. Elds. C. F. Sweet and J. T. Ongley (Lord willing) will attend to preach the word, at the above meetings. All are invited.

J. T. ONGLEY.

ILLINOIS.

Genoa, every Sabbath. E. H. BURLINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service.

L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MABEY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice.

GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I expect to hold a debate with D. W. Hull, of Hobart, Ind., at Rochelle, Ogle Co., commencing Tuesday, Sept. 17, 1872, to continue several days, with two sessions each day, on the following proposition:

Resolved, That modern Spiritualism is a Satanic delusion.

C. C. MARSTON.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and ample provisions for all who desire to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a general rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the tented grove for the Lord and his glorious cause. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. B. Mabey, L. H. Davis, W. McCullock, F. Burr, D. S. Clark.

The first Annual Campmeeting of the Southern Illinois Conference will commence Aug. 17, and continue over the second Sabbath.

The place of meeting will be Saratoga, Union Co. seven miles east of Anna Station.

Friends of the cause are requested to meet with us on that occasion. Eld. Wm. McCulloch will bring the Mission Tent with him.

J. S. Lawver, F. A. Childs, J. McCoy, Com.

Amboy, Lee Co. Preaching the second and fourth Sabbaths of each month, at 10½ a. m. and 7½ p. m., in the Lutheran chapel. Prayermeeting Wednesday eve. Also Sabbath afternoon when no preaching.

Traveling brethren will be welcomed at any of our meetings.

C. C. MARSTON, Pastor.

The Advent Christian church of Elida, Winnebago Co., expect, the Lord willing, to hold a tent meeting at Elida, commencing Friday eve. Aug. 16, and continuing over Sabbath, the 25th.

Elida is eight miles S. W. of Rockford. Eld. Himes is expected to be present to preach the Word. Let all the friends in the region about come up to this meeting. Come with your hearts full of the Holy Spirit, to labor for God and his glorious cause.

For the church, C. C. MARSTON.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks.

ALICE E. RATHBUN.

Aurora, with the Colored Baptists, 11 a. m. Aug. 18. At Br. Spalding's, 1 p. m. same day.

Jericho church, 5 p. m. same day.

Milroy, Sabbath, Aug. 25.

C. W. SMITH.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks.

L. H. DAVIS.

There will be a Grove Meeting in Henderson's Grove, about four miles N. of Ionia, Warren Co., near Br. Jonas Smith's, Friday eve. Aug. 16, and continuing over Sunday.

Brn. G. W. Hurd and L. F. Cole are invited to assist in preaching the word. The brethren and sisters scattered through this region are earnestly requested to come to this meeting, and help in the name of the Lord. Provision made for all.

In behalf of the brethren. M. McCULLOCK.

Foreston, Town Hall, Aug. 13 and 14. Subjects respectively: The soul, and spirit of man.

Elida, Aug. 15, in the S. H. Subject: The Influence of the Reformation of the 16th Century on moral and social ethics.

White Rock, Union chapel, 3 p. m., Aug 18, Morn. and eve. in the Tent at Elida.

C. C. MARSTON.

IOWA.

The third Campmeeting of the Iowa A. C. Conference will be held at Manchester, commencing Friday eve. Sept. 6, and continuing over the second Sunday. All are cordially invited from north, south, east and west. Come all who love the Lord's appearing. Come with hearts burning with the love of God and our fellowmen.

The camp ground is located one mile and a quarter N. W. of the business part of the town. There will be teams at the depot on the arrival of the morning and evening trains, the 7th, 9th, 10th and 11th, to convey all who come to the meeting.

Hay, straw, and tent-poles will be furnished free on the ground. Grain for teams, at cost. There will be a stand for the sale of necessary provisions.

Those who attend had better come prepared to take care of themselves. Bring plenty of bedding. Remember that a few yards of sheeting will make you a tent, and will be just as good for family use afterwards. Bring your tent and be ready to keep house at once. Let those who live near by, also arrange to stay on the ground during the meeting. Come early. Make a sacrifice if need be.

Brn. Isaac Adrian and S. W. Thurber are expected. Br. C. C. Marston has been invited.

The Annual Meeting of the Conference will be held in connection with the Campmeeting, commencing Thursday morning. Let each church be represented by delegates, early upon the ground. Read the Constitution, and be governed accordingly.

In behalf of the Committee. F. H. KENNY.

Basket Meeting, Strawberry Point, Clayton Co. Aug. 18. Picnic Dinner, Preaching at 10½ a. m. and 1 p. m. All are invited.

P. S. W. DEYO.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves.

Hay will be furnished free for teams; also, straw and poles for tents. There will be no grocery or boarding house on the ground, which is only five minutes walk from good stores and taverns, where meals can be had for 25 cents. The ground is five blocks northwest of the public square, and south of the McGregor Railroad track, and half a mile west of the depot. Don't fail to bring bedding. The big tent can be used for lodgings and if the weather is wet there are barns close by. Prospect is good, and great interest to hear. Pray for the meeting.

Write when you will come, and we will meet you.

Peter S. W. Deyo, C. Callamsey, Presidents.

F. Denton, J. Reffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, H. Brown, Committee.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice.

H. H. & M. J. JAMES.

The third annual session of the A. C. Conference of Iowa will be held in connection with the campmeeting at Manchester, in Sept. next; Conference to be called on Thursday, the 12th. Let all the brethren and sisters be sure to be present at the commencement. We are to do business for our blessed Master; and the King's business requires haste and promptness.

H. H. JAMES, Sec'y.

MISSOURI AND IOWA.

The S. W. Iowa, and N. W. Missouri Annual Conference and Campmeeting will be held, as last year, with the Nodaway Church at "Chase's Grove," eight miles north of Clarinda, Page Co., Iowa, commencing, Friday, Sep. 5. Let there be a large attendance from all our churches and quarterly meetings. Come prepared to camp. Bring tents if you can, or come with your covered wagons: any way, only come. Let none of our ministers stay away. We have none too many, and can ill afford to spare even one. Let the quarterly meeting clerks come prepared with written reports from their respective districts.

Cannot brethren S. K. Gibson, and N. C. Miller, arrange to be with us. Come over and help us, brethren.

D. O. HIRE, Pres.

WM. MORPHY, Sec'y.

MICHIGAN.

Union S. H. Sanilac, 10½ a. m. Sunday Aug. 25.

Port Sanilac, Advent Chapel, 2½ p. m. same day.

Brick S. H. Lexington Ridge, 7½ p. m. same day.

JOHN H. PATON.

This is an exchange with Br. Paton, so the friends may expect me to fill his appointments in Almont, Baker Corners, and Riley Center, the same day, Aug. 25.

GEO. WRIGHT.

The Michigan Southern District Campmeeting will be held in the town of California, Branch Co. Aug. 20-25. The first Q. M. for this conference year will be held in connection with campmeeting. Particulars soon. Meanwhile let all the brethren in this district make preparations to attend. This is a new interest, auxiliary to the State meeting. Let the churches prepare tents and dedicate them to God at this meeting, and let them be kept for future meetings, then all will be in readiness for the next yearly meetings.

J. R. PRESTON.

The Southern Michigan camp-meeting will be held on James Paul's farm in the town of California, Branch co., Aug. 20-25. We hope to have Eld. J. V. Himes to preach the word; also that Br. W. C. Hicks will be on the ground with "Pioneer" Tent. Every effort will be put forth to make this meeting a success.

We hope to see Brethren from all parts of the southern district on the ground with tents, ready for action at the commencement of the meeting.

The quarterly conference will convene at that time and place.

This will be a large meeting and one of unusual interest. Let all who love the appearing of Jesus prepare for a glorious waiting upon the Lord.

Those coming by R. R. from the North will stop at Fremont Station, where they will find a team waiting to convey them to the camp ground. Those coming on the M. C. R. R. will change cars at Jackson. Take the Ft. Wayne Road to Fremont. Those on the L. S. & M. S. R. R. will change cars at Jonesville for Fremont.

Come brethren, in the name of the Lord; and come with prayerful hearts that you may see and feel a glorious revival of the work of grace among us.

Hay and grain for teams will be provided on the ground at reasonable rates.

For the Brn. J. R. PRESTON.

The next Q. M. of the Northern District will be held at the Tyndall S. H. in Dayton, Newaygo Co., commencing Friday, Aug. 16, and holding over Sunday. We hope to see a general attendance. All that come will be provided for.

E. B. SCOTT, Sec'y.

WISCONSIN.

The first Q. M. for the East Dist. will be held (the Lord willing) with the Big Creek church, eight miles N. of Ironton, Sauk Co., Friday eve. Sep. 20, and over Lord's day. Let there be a general rally to this meeting.

GEO. THOMSON.

Cross Plains, 11 a. m. Sunday June 16. Sabbath School at 10 a. m.

Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.

Wingville, 3 p. m. June 23.

Will fill these appointments once in two weeks until further notice.

PHILO HITCHCOCK.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange.

P. W. HOUGH.

The first Q. M. of the Western District will be held in Burns, Friday eve. Aug. 16, and hold over Lord's day. We expect Br. Brown, of Minnesota, to assist. Come one, come all.

P. W. HOUGH.

The Southern Wisconsin Campmeeting will be held at Spring Grove, Wis., six miles S. W. of Brodhead, on the land of Br. Atwood, beginning on Sunday, Sept. 1. Tents will be put up on Saturday, the day before the meeting. Tent poles, straw and hay to be had on the ground. We expect several of our Wisconsin ministers present. Among them we hope to meet Brn. P. W. Hough, N. A. Hitchcock, Geo. Thomson, Geo. Howard, and several others. Those coming by cars will stop at Brodhead, and provided they will notify me by letter three days before the meeting begins, on what day they will be there, teams will be in readiness to convey them to the ground, except those who come on the first Saturday, who will find teams there without writing. Those coming from Prairie du Chien way will change cars at Milton junction, reaching Brodhead at 9 a. m. and 8 p. m. Those coming from the north on the Northwestern R. R. will change cars at Hanover Junction, reaching Brodhead at the same hour as by the other route.

This is a new field. Let all come to work for God. Probably the meeting will hold over two Sundays.

WM. SHELDON.

The Western District Campmeeting will be held at Tomah, on the Milwaukee and La Crosse R. R., at the junction of the West Wisconsin Road, 50 miles east of La Crosse, commencing Aug. 20, and holding over Lord's day. Hay and stable room will be furnished free for all who come and camp on the ground. This is a new place, but the people seem anxious to hear on the Lord's coming and kingdom. It is therefore desirable that we all make a sacrifice to attend from the beginning, that we may prepare a people for the coming of Jesus, and warn the perishing to flee from the wrath to come. Let all come forward to labor for the salvation of the perishing and thus get ready for the marriage feast. We shall have preachers who will preach Jesus. He is sure to be there. Is not this sufficient to induce all the children to come?

Excursion tickets will be given to all going to Campmeeting on the West Wisconsin Railroad during the meeting. See that you ask for excursion tickets to and from the Advent Campmeeting at Tomah.

Now is the time for our friends to Rally, for the camp. Bring Jesus with you, and come praying.

Board and lodging can be had at the hotels for $4 a week.

What ministers? Brn. Sheldon, Adams, and Putnam.

P. W. HOUGH.

INDIANA.

The Indiana A. C. Conference will assemble Aug. 9, and continue over two Sundays, at Colfax, Clinton Co., on the Indianapolis and La Fayette R. R. at the crossing of the Logansport Crawfordsville and South Western R. R. All should come prepared to stay on the ground, and as far as possible provide themselves with a family Tent. Br. Andrus' big tent, "Indiana Tabernacle" will be pitched on the ground for use in bad weather, and as a sleeping place for those not otherwise provided. All who come should have at least a straw tick and blankets for every two persons.

All who are seeking for the blessed hope and the coming of the King are invited. Come up friends of Jesus to this first Conference and reunion of the Lord's sheep since grievous wolves entered in and scattered the flock. And may the "Jehovah of armies" come with you, that God may be honored and sinners eternally saved in our Father's kingdom. Brethren every where cordially invited.

C. H. CASS, Sec'y.

MINNESOTA.

Kasota, where Brn. Butters and Chadwick may appoint, Saturday eve. Aug. 10, and over Sunday.

Plainview, Bently S. H. Sat. eve. Aug. 17, and over Sunday, 10½ a. m.

Viola, Stone S. H. 7½ p. m. Aug. 18.

St. Charles, Vowles S. H. Sat. eve. Aug. 24.

Utica, Cheatham's Grove, 10½ a. m., and 2 p. m. Aug. 25. Nooka, Page S. H. 7½ p. m. Aug. 25.

S. C. WELLCOME.

The St. Paul District Q. M. will be held with the Independence church near Armstrong's station in Wright Co., Friday eve. Sept. 6, and continue over Sunday. We shall expect to see delegates from every church in the district, and that they will bring with them their collections for the Mission Fund.

Q. M. for the Ottawa District will meet at Lombard and Mingar's mill, about seven miles east from Ottawa, Thursday eve. Sept. 12, and continue over Sunday. We expect a general rally of all in the district. The times demand of us especial efforts to keep the standard of truth, with its banner, "Thy kingdom come," before the people.

Q. M. for the Hutchinson District will be held with the Silver Lake church, Friday eve. Sept. 20, and continue over Sunday. As this will be the last for this Conference year, let us all pray that it may be the best.

Q. M. for Winona District will be held with the Utica church, near D. Cheatham's, Friday eve. Sept. 27, and continue over Sunday. Let there be special efforts made by all living in the district to attend this meeting—the last for this conference year.

GEO. W. MILLER, Evangelist.

MASSACHUSETTS.

There will be a "Time Conference" at the Lawrence Advent Chapel, beginning Sep. 26, and continuing over the following Sabbath.

Preaching brethren and others, from all parts are earnestly invited to be present. The evidence that the Prophetic periods are pointing to the year 1873 for the coming of the Lord, and the great plan of salvation, under the gospel is about to end, has awakened a deep interest, not only in this and surrounding churches, but the hearts of God's people are being moved, all over the land.

"Watchman what of the night?"

Come men of God! from the North, South, East, and West. Come filled with the Holy Spirit, and let this subject have a thorough investigation. If the judgment is indeed so soon to come, the world must not go unwarned; for God will require their blood at our hands. If these things be true, we cannot afford to be found opposing them, either by open or silent opposition. If they are without foundation in God's word, let this be exposed. Come brethren from every part. Those who have arguments against, are as cordially invited as those who think they have reasons for believing it.

We expect and hope by the blessings of God to have a time such as has not been experienced for these many years. Come up to the help of the Lord against the mighty. One more rally like that of 1843, and we go into the kingdom.

Brn. L. T. Cunningham, N. H. Barbour, Sheldon and others are expected.

For the church.
GEO. H. CHURCHILL,
MOSES PROCTOR,
J. T. MERRILL.

NEW YORK.

The undersigned committee appointed at the recent Annual Conference in Springwater, have decided upon the ground near Fairport for the State Campmeeting. But on account of other meetings to be held there, were obliged to appoint it one week earlier than was decided by the Conference. It will therefore commence Aug. 10 and hold to the 19th. Let all bear this date in mind and so arrange business as to be able to take a respite at this time, and come out to the feast of tabernacles. We may well hope for the best general meeting ever held in that State. To this end let us have the united prayers of the church.

The grove is a beautiful one, 1 1-2 miles north from Fairport station. Fairport is on the N. Y. Central (Direct) R. R. ten miles east of Rochester. The brethren and citizens offer to run free teams for passengers and baggage the first two days (9th and 10th), and the last day of the meeting. At other times ten cents will be charged. Cooking stoves for general use will be on the ground.

A boarding tent will be on the ground, furnishing potatoes, meat, bread, &c., to those who board themselves, and plain table board at 85c. a day, for those who do not. Let all come well prepared with overcoats, overshoes, shawls, coverlets, straw ticks, &c., &c. The large tent will furnish sleeping quarters for a few strangers, and those unable to procure berths in family tents.

Let all desiring tents correspond immediately (enclosing stamp for an answer) with Br. D. T. Cooper, 72 Mt. Hope Ave., Rochester, N. Y., who will see that their tents are on the ground in season. WM. E. BROWN, SAM'L. H. WITHINGTON, PERRY M. GRINNELL, Committee.

The next quarterly session of the N. Y. A. C. Conference will be held, the Lord willing, in the State Tent on the Fairport Campground during the coming Campmeeting. The first meeting will be called to order at 9 a. m., Wednesday Aug. 14, when Br. Warren Vreeland will give the opening address. After which the meetings will be held at such hours as will least interrupt the general course of the campmeeting, or disturb its devotional interests. Plans are being perfected and will be submitted for districting the Conference. Let every church be represented. Take the collections and appoint the delegates early.

MILTON R. MILES, Pres't.
WM. E. BROWN, Sec'y.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 3. CHICAGO, AUGUST 20, 1872. WHOLE NO. 434.

Advent Christian Times.

Hear the Church of England:

WHICH IS PROVED TO HAVE EXPELLED FROM HER ARTICLES THE DOGMA OF ENDLESS TORMENTS.

[Second Article.]

What, then, is the conclusion of the examination made here? It is, that in the Code of Articles of 1552, there were two which together affirmed the dogma of endless torments for the wicked; that the whole Synod of the church deliberately expelled these Articles in 1562, and legally ratified the new Code of Articles; that in its reformed state it was promulgated by royal authority, and subscribed by the clergy of the day; that nine years after it was again read, and ratified by Convocation, and solemnly subscribed by all the members of both houses. These are historical facts which the clergy are taught, or supposed to be taught, and they are worthy of the deep, candid, solemn attention of the public at large.

Nor is this all; another Article was expelled at the same time, and this instance will both confirm and illustrate the position here taken.

The Forty-first Article of the old code was against millennarians, and unless this also had been abolished, no clergyman, in consistency with his signature, could have held and taught the personal reign of Christ upon earth, and the consequent universal spread of his religion; but the obstacle to this glorious truth was removed, and we cannot sufficiently praise God for giving such spiritual knowledge, wisdom, and foresight to our Reformers. A large number of the clergy avail themselves of the liberty, and preach, with happy effect, the opposite of this expelled Forty-first Article. We would respectfully and affectionately entreat all classes of them to do the same with respect to the other two expelled Articles. They will find themselves on safe ground if they thus follow their church.

Now this act of Convocation made the church of England consistent with herself, and brought her into complete harmony with the Holy Scriptures and with the primitive church, and gave her the purest doctrinal code which has ever existed since Apostolic days.

Before this step in the Reformation, one of her Articles affirmed, and does still affirm, that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or thought requisite or necessary to salvation." Now the Platonic dogmas of the innate immortality of the soul and of the endlessness of torments are not contained in the Bible, nor is there a single text by which either of them can be proved. But as some see the supremacy of the Bishop of Rome in the words, "Thou art Peter," &c., and transubstantiation in "This is my body," so some think they see the immortality of the soul and the endlessness of torments in the phrases, "Burn up the chaff with unquenchable fire," and "everlasting punishment," words which terribly describe the endless result of punishment, though not an endless process of it; just as they themselves see that "eternal judgment" indicates the same endless result, and they do not see here an endless act or process of judging. In the pamphlet above mentioned this is demonstrated, and the whole question examined upon the sole ground of the Bible; and love to the Great Master's truth, and desire for the salvation of souls, make his servant bold to say that the world may be challenged to prove endless torments from the Book of God literally, lexically, grammatically, and primitively interpreted.

It has been above affirmed that, by the expulsion of the two Articles, the Reformers brought the Church of England into harmony on this point with the primitive church, an object which these wise and good men never lost sight of in all their reforms. Now the dogmas of the intrinsic immortality of the soul, and of the endlessness of torments, were not held by the early Christian church, nor are they found in the writings of the primitive fathers. One clear quotation will be sufficient, taken from Theophilus, Bishop of Antioch, who died A. D. 181. It is from the treatise to his friend Autolychus, and may be found in the second Book. "But some one [among the heathen] will say, was man made mortal by nature? By no means. Was he then made immortal? Nor do we say this. If immortal, he would have made him a god. If mortal, God would have seemed the author of sin. Therefore he made man neither mortal nor immortal, but capable of both; that if he were borne to the things which lead to immortality, he might receive immortality as a reward, and become thus a god. (*Voos.*) But, on the contrary, if he turn to the works of death, he might become the author of death to himself. God now [in this life] repairs the evil, for as man brought death upon himself by disobedience, so he that chooses, may obtain for himself eternal life by obeying the will of God. God has given to us a law and holy precepts, by which every one who keeps may be saved, and, obtaining the resurrection [of the saints] may inherit immortality." This is really a fair view of the doctrine held up to the time of Theophilus and some time after by many. But it soon became the custom to make Christianity acceptable to the heathen, by adopting some of their own ceremonies, and even some of their philosophical dogmas. It was thus that its heaven-born doctrines were corrupted, and their intended efficiency impaired. "In the third century, Porphery makes it a matter of accusation against Origen that he made use of the philosophy of the Greeks, in order to give a better appearance to his religious teaching; that he introduced Platonic notions into the same by means of allegorical interpretation." See Eusebius' *Ecclesiastical History*, 6: 19, and Neander's *Life of Julian.* Though this corruption of Christianity was as much opposed then as its purification is now, yet the great name of Origen prevailed; and it became the fashion of the day to square the Bible, on this subject, with Platonic teaching, and its fatal effects have lasted ever since. This, however, is no fault of the standards of our Reformed Church. She has expelled it from her code of doctrine, and if her ministers still teach the rationalism of the heathen, instead of the pure word of God, and they ought to answer for it to the State and to the public, and justify themselves if they can, and confound this plain paper.

But there is still more evidence on the point, and this as clear and decisive as the other. No longer ago than 1864 the question was tried by the Judicial Committee, whether endless torments was a doctrine of our church or not. In the case of Wilson *vs.* Fendall, it was argued on both sides by most able counsel, and, after mature deliberation, the Lord Chancellor gave judgment that it was not a doctrine of the Church of England, for, remarked his Lordship, "to affirm it was so would be reinstating the expelled Article, which we have no power to do." It should be specially remarked that this judgment was given with the approval of the two archbishops. An account of this judgment may be found in the reports of the *Law Times* for February 20, 1864.

For a moment let the reverse of all this be considered. Suppose that in the original code there had been an article in favor of extinction; that in the revision it had been expelled; that, notwithstanding, after a time, a clergyman was tried for teaching what was expelled; that the judgment went against him because it had been expelled, and because the whole teaching of the Prayer Book fell in with that expulsion, would not our church opponents, if they knew the facts, adduce all this as demonstrably in their favor? The opposite to this has the facts. Endless torments was in the original code —it was expelled. A trial took place whether the expelled doctrine was to be retained, and the judgment was that it had been expelled, and that, therefore, endless torments was not a doctrine of our church, and we rely on the expelling action of the Convocation, on the one hand, and on the confirmatory act of the Supreme Civil Court on the other. The writer of this paper has been twitted with his want of honesty for eating the bread of the church while he does not preach endless torments. He leaves the public to say— if any are to resign their benefices— which of the combatants ought to do it. He has no wish to decide this point, but only to exhibit the facts, and leave them to judge for themselves. Let them believe and teach in accordance with their church and the Bible, and they cannot be wrong.

Now let these facts be calmly and dispassionately looked at. Here was the deliberate action of the synod of the church, legally convened by legal authority, to reform, among other things, the dogmatic Articles; and in executing their duty, as the keepers of Holy Writ, they expel those two Articles which together taught endless torments. They recommend that the reformed Code should be the law of the land for the clergy. This is done by royal mandate, and the clergy by their subscription give their assent and consent to the new, and now scriptural, code of doctrine. All these facts, however, have become ignored or forgotten; and now most of the clergy teach as if they had never taken place, and one object of this pamphlet is to revive the recollection of them, and by their side to place the confirmatory decision of the Supreme Court in 1864.

Do we, then, assume too much, or assume at all, when we say that it is proved that the Church of England has expelled from her standards of doctrine the opinion that the wicked must live forever in endlessly burning fire, and be there endlessly tortured? And can the inference be rebutted that, what she herself expelled, she could never intend her ministers to retain and teach? On two occasions, and two only, it has been observed that the church has omitted a good many truths from her Articles, and that the omission does not prove that these truths should not be received. But is there not a wide difference between a thing only omitted, but never introduced, and a thing which had been wrongly introduced and afterward deliberately expelled? This is the case with the dogma of endless torments; and none can fairly or justly overturn the argument drawn from it. Nor need any one regret this great act of the church. What she expelled is not a doctrine of the Holy Bible. Why, then, should she retain it? It has been the hinderer of the salvation of souls, and the chief promoter of infidelity, and why should she retain what is so pernicious? How, indeed, could she have been faithful to her Lord, unless she had expelled it? Let her ministers be also faithful, and return to the guidance of the mother of them all, to the model of the apostolic and primitive church, and to the inspired teaching of God's Word.

Would that the historical facts here adduced could be conveyed to the Upper House of Convocation, composed as it is of the respected spiritual rulers of our church; but it cannot be done. The writer of these pages has tried, by the only two members that were properly open to him, to present a memorial and petition to that house, embodying the above facts, and praying that the intention of the legalized Acts of Convocation may be observed; but both refused to present it, though it was humbly worded, and drawn up in due form. One said it was vague, it was indefinite; but that it would have been definite if the petitioner had prayed for the restoration of the expelled Articles. The petitioner was simple enough to think that if he had prayed for that, he would have prayed for an illegal thing, and one which neither the Upper House nor the Lower House, nor both combined, had any power to do. The petitioner set forth the legal acts of the church, and prayed that these might be observed; and inasmuch as the Upper House is composed of those who are duly authorized to see that the legalized behests of the church are obeyed, he prayed for what was possible and legal. The other revered member appeared to refuse on what may be called "prudential grounds." But can anything be prudent when it is against what is true, and what has been legitimately declared by the chief court of the realm to be lawful and right? Should the Convocation of the present day refuse to consider the legalized deeds of a former Convocation, and to regulate its acts by those legalized deeds, and which are formally and authoritatively declared to be legalized deeds? If the doctrine petitioned against was expelled from the church, is it right to retain it? If it is not God's truth—as it certainly is not—is it safe to retain it? On the contrary, must it not be a fruitful source of weakness and disintegration? Is it not already producing direful results among thousands of thinking Englishmen? They cannot believe what one of them in the House of Commons called "a ferocious superstition." It is not too much to say that they are seriously zealous for the good character of the great, good, Supreme Being; and when it is represented to them that he will endlessly torment more than three-fourths of his helpless creatures, they cannot and will not believe it, and they are right. But then they are told that this is taught in the Bible; and inasmuch as they think that the authorized teachers of the Bible ought to know what is there better than themselves, they identify these utterances with the Sacred Book, and despise it. We who have opportunities of learning the state of the case, know well that in the far larger majority of the multitudes of the indifferent and the infidel, this odious and untrue notion is the first point of departure. If they choose to depart from the Bible for anything that is really taught there, we are not responsible; but we are deeply and awfully responsible if we add to God's words what is untrue and revolting, and then try to make the people believe that it is part of the Holy Book, and, in consequence, alienate their minds from it. What right have we, whether in or out of the Church of England, to take Satan's poison, and palm it off as heaven's medicine? Is it any wonder that so few are cured, and that so many perish through the fatal disease of sin? It sickens the heart and makes it bleed to observe all this. Yet it must be kept to oneself. To stir in the matter is disrespectful to those who seem to be pillars; is imprudent; is heretical; is conceited. If we consulted our own ease or profit, or social esteem, we should say no more, we should do no more. It is hard to live in turmoil and weariness, and find persecution and loss. But then there are the sweet drawings of truth, and the joy of heaven's love, and we dare not rest. (Jer. 20: 7-9.) The living Church of England is at fatal variance with the legal, documentary Church of England, and if it continue it will destroy our apostolic body and alienate still more of her children, and our Zion, the place of our joy, will be in ruins. While we hold such a lie of the wicked one, how can our injured God uphold us and give us peace and prosperity? How can he do otherwise than leave us in disunity and discord, and let our own ways whip us, seeing that we refuse to obey his word? If we could, we would humbly and earnestly entreat our spiritual rulers, as if upon our very knees, to impartially and prayerfully consider this heart-rending state of irreligion among the millions of their flocks, and examine the foundation upon which the allegation is here made. There is a festering sore at the very heart of our church, which they, if they will, can cure. May we not use entreaty? Dare we be silent? No! we cannot rest, but must lift up the voice still, though it may be like crying in the wilderness. A great and crying evil exists. We

[*Continued on page* 20.]

Poetry.

Trust in God, and Do the Right.

Courage, brother! Do not stumble,
Though thy path be dark as night;
There's a star to guide the humble—
"Trust in God, and do the right."
Though the road be long and dreary,
And the end be out of sight,
Foot it bravely, strong or weary—
"Trust in God, and do the right."

Perish "policy" and cunning,
Perish all that fears the light;
Whether losing, whether winning,
"Trust in God, and do the right."
Shun all forms of guilty passion—
Fiends can look like angels bright—
Heed no custom, school, or fashion:
"Trust in God, and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight,
Cease from man, and look above thee,
"Trust in God, and do the right:—"
Simple rule and safest guiding,
Inward peace and shining light,
Star upon path abiding—
"Trust in God, and do the right."

—By Rev. Norman McLeod.

The Way of Safety.

How shall the church, under God, preserve itself from defection? This is easily answered. It is by being aggressive and diffusive. Here as everywhere, soundness of health is energetic activity. In this way the early church maintained its purity and power. So long as they pressed their bloodless conquests in the work of the Lord, the were kept in purity. But when they became strong and had need of nothing, as they imagined, they fell into a lukewarm state, when the Savior neglected them. Work, work is health and safety.—*Primitive Piety Rivived.*

A Good Example.

The Moravians are few in number, not exceeding twenty thousand, and possessed of comparatively little wealth, and yet they sustain seventy missionary stations, with two hundred missionaries, at an annual expense of $50,000. Some portion of this sum is said to be contributed by others, not of this church, but this shows that God disposes his stewards to help them. If the members of evangelical churches in the United States contributed, severally, in the same proportion for foreign missionary purposes, more than $11,000,000 would be received, a sum four times greater than is now received in both England and America.—*Anon.*

Choice Scripture Quotations.

WISDOM.

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou cans't desire are not to be compared unto her. Her ways are ways of pleasantness, and all her ways are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. Wisdom is the principal thought; therefore get wisdom; and with all thy getting get understanding."

"But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. Whence then cometh wisdom? and where is the place of understanding, seeing it is hid from the eyes of all living? God understandeth the way thereof, and unto man he said, "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." How shall he obtain it? If "thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and lifteth up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith nothing wavering.

But what kind of wisdom is here spoken of? Let Paul answer: "And I brethren, when I come to you, came not in excellency of speech or of wisdom, declaring unto you the testimony of God, and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men but in the power of God. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise, for the wisdom of this world is foolishness with God. For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent." "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocricy." Therefore let us all seek for that wisdom that cometh from on high.

J. R. C.

"The Lord is at Hand."

These are the words of the Holy Ghost. They are given to us that we may know with unerring certainty our Lord's purpose. They present themselves to us with favor or disfavor, according as the subject of them is known and loved. The faithless wife receives the announcement of her husband's return with amazement. Not so the faithful and devoted sharer of his joys and sorrows. To her the absence of her husband is painful, and his near approach the signal of rising, swelling, outbursting love and joyous expectation. Our Lord is the husband of his wife—the bride—the church. He is absent; gone to receive for himself a kingdom. Faithful witnesses testify, as also does the Holy Ghost, that he ascended. We have testimony from the sure word of prophecy that the heavens have received him. He is seated at the right hand of the Majesty in the heavens. He fills all things.

Now as to the time of his continuance there we are sure, in the first place, that it will not be forever. Secondly, the time will not be long. "Behold," said he, "I come quickly." And since his gracious intentions respecting his church are so clearly expressed, it is but to be expected that her testimony concerning him will corroborate his own. I believe that these words relate to our Lord's coming to judgment. They unmistakably show this. Unlike the great mass of unscriptural teaching of this time, the Spirit's testimony through the word is, that the end of all things is at hand." And if they are willing to sacrifice their own wisdom and conform to the testimony of the divine record, they will say the same things. Accordingly, Paul, a loyal servant, proclaimed it as of prime necessity to quicken the obedience of saints. Besides, one verse in thirty in the New Testament points with eager gesture to our Lord's return; and in all we are warned of the probability of its occurence at any moment. It is to no purpose that the objection is urged that the early disciples misunderstood our Lord as to the imminence of that day in their time. The Judge of all reserves to himself the authority of prolonging or shortening this dispensation. This age is his own, as were all ages before. He is not bound to continue it one day more; and if he has not pledged himself to prolong this order of things to a certain limit, why may he not come to-day? Yes, would it not have been perfectly legitimate to judge the world within the first hundred years after his ascension from Mt. Olivet? Surely it would. The patriarchal age ended suddenly with an overwhelming flood. and this will end in precisely the same way: "As it was in the days of Noah so shall it be in the day when the Son of man is revealed." Were all converted before that time of universal judgment? Did the mighty preaching of the great prophet produce the reformation of a considerable number of the people? Was the awful doctrine of their rapidly approaching judgment believed by those who heard? These questions may easily be answered, but we must remember that our Lord has called for the comparison between that time and the coming day with emphasis, let us read: *"So shall it be when the Son of man is revealed."*

If, therefore, there are devout and pious men who have a lively sense of this great truth, and are living in readiness for it, and teaching others this way, then we are to say, "this is just as it should be." Holy Scripture shows that it is one of the chief thoughts of God's mind. If so, it must find a conspicuous place in God's word. And so it does. Faith sees this, and laying hold of it makes it the watchword of the church. The Lord is at hand. Faith marks the advancing rays of millennial glory, and shouts: "The morning cometh, and also the night." The morning comes to the waiting bride of the Lamb; the night comes to the enemies of God, the period of their perpetual desolation.—*Cor. Church Advocate.*

The Rationalist.

In our day, however, there is a class of righteous teachers who profess to know all about God, and all about the soul of man, and all about religion—scarce a doubt of immortality and of gaining heaven when they die—and yet they declare they have no other revelation, no other *logos* than what Socrates had, or Confucius, or Buddha, or Zoroaster. Will these friends please to tell us on what they base their confidence? Not in the transcendental style of mystification, for which some of the writers of this class are so remarkable; not in bold assertions which evidently can have authority and value only on the supposition of infallible inspiration; but in plain, simple terms, that plain, simple men can understand, will you please state just what is the basis of your firm hope of immortality? It cannot be you are depending upon the argument of the heathen philosophers, as these, as we have already seen, left those noble souls still in doubt and fear. If you have added to these others more powerful and satisfactory, where are they? Being somewhat familiar with your writings, I must confess that, save what has been manifestly borrowed from Scripture, I am utterly unable to find anything calculated to advance us one single step beyond the age of Cicero or Plato. Take away the Bible, and I cannot conceive how that all that has been said, however eloquently or beautifully, could confirm in steadfast faith and hope the soul of one single earnest inquirer. If even a Seneca had to confess that their doctrine of immortality was "that which our wise men do promise but do not prove," and a Cicero had to acknowledge that the doctrine of a future life was "a sort of conjecture or surmise of future ages," how can you expect reasonably that your teachings can confirm the unlearned and vicious in the embrace of this doctrine? Or if, assured by the positive tone of their teacher, the many should receive at their word what the mind of man indeed is naturally inclined to adopt, the belief in immortality, what could give them, as another has well put it, "conscious as they are of guilt and of ill-desert, the confidence that their future would be an immortality of bliss." An eloquent writer of this liberal—very liberal—school, "the light of the New England metropolis" in his day, has declared that "the New Zealander who has often gorged himself with his cannibal repasts; the Aztec who has offered the hearts of his human victims by thousands in sacrifice; the vile, thieving Bushman of South Africa; the stolid fetich worshiper of the interior; the thug of Asia, whose life has been a a trade of murder; the Mohammedan, with his reeking sword, and the enlightened Christian of New England, shall all sit dow with Abraham, Isaac and Jacob in the kingdom of God." And another, "the philosophical sage of the suburban town," assures us that "the Divine effort is never relaxed; the carrion in the sun will convert itself into grass and flowers, and man, though in brothels or jails or on gibbets, is on his way to all that is good and true."

Very comforting assurances these, surely, to those who can receive them as truths. But why, I ask again, do these men know these things to be so? Has God told them? If not, then what is the "ground and pillar" of their hope? Is it a mere speculation? Then, manifestly, it is utterly unworthy of confidence. Have these men, perhaps unconsciously, become confirmed in their belief of a future life, which they pretend to have attained by their own thought and study, through the influence of the prevailing belief of the Christian world, received by inspired teaching? Then certainly it is not fair thus to ignore and condemn the revelation which has taught them; to take advantage of the light which through centuries that very revelation has shed upon the Christian world; to make their rhetoric pass for the wisdom of spiritual insight, and rob mankind of their joyful confidence in that book which has proved to them the source of more wisdom and consolation than all other books put together.—*D. D. Howard, in Chris. Advocate.*

The Christian Life.

Words of Wisdom.

DOUBTING.

We often find within us a doubting of Christ's willingness, when there seems to be a persuasion of his power and ability. But we shall find, that on a more strict attention to the workings of our hearts, that we doubt the former, because we do not sufficiently believe the latter.—*Dorney.*

THE WORK OF FAITH.

Believe not your own heart or reason against the naked word of truth.

In cases of scruple or discouragement of any sort, give yourself the same counsel, as by the Scripture you would give to another person in the same case.

The work of faith is not to make sin no sin; but because of sin, to bring the soul to the Redeemer; that the more sin it sees, it may the more abhor it, and triumph the more, in consideration that grace doth superabound through a Mediator—*Henry Dorney.*

TROUBLE AND REST.

He who promiseth soul-rest to others, could not have soul-rest himself. If the spotless soul of our Savior, that never sinned, was troubled, what wonder then many troubles be to the sinner?

Christ's soul is above troubles, and rests sweetly in the bosom of God. Troubled souls! rejoice in hope. Soft and childish saints take it not well that they are not every day feasted with Christ's love, that they lie not all the night between the Redeemer's breasts, and are not dandled on his knee..... But they forget the difference between the inns of clay and the home of glory. Our fields here are sown with tares; grief grows in every furrow of this low land. You shall lay soul and head down in the bosom and between the breast of Christ. That bed must be soft and delicious; it is perfumed with eternal glory. The thoughts of all your now soul-troubles shall be as shadows passed away ten thousand years ago, when Christ shall circle his glorious arm about your head, and when you shall rest in an infinite compass of surpassing glory; when glory (or ripened grace) shall be within you and without you, above and below.

The street of the city is pure gold; yet gold is but a shadow to the glory that is there.—*Samuel Rutherford.*

The Influence of Fiction on the Mind.

I am not to enter upon a crusade against the perusal of works of fiction. I should be sorry to debar the child from *Robinson Crusoe* or the *Pilgrim's Progress*, or to prevent any one from becoming acquainted with the character of "Jennie Deans" or of "Uncle Tom;" but I do protest against that constant and indiscriminate perusal of romances in which so many indulge. In the use of such stimulants I am an advocate not of *total abstinence*, but of *temperance* principles. I am not afraid of an occasional glass of fiction, provided persons be not constantly sipping at it, and provided they be taking solid food in far larger measure. For every novel devoured, let there be eaten and digested several books of history or of biography, several books of voyages and travels, several books of good theology, with at least a book or two of science. If you examine some of our circulating libraries you will find a very different proportion—far more works of fiction than works of truth. Those who consume this garbage will soon take its hue, as the worm takes the color of the green herbage on which it feeds; and the furnishing of their mind becomes excessively like the circulating libraries to which I have referred; a strange medley, in which the vain and fictitious occupies a far larger place than the real and the solid.

Nor let it be urged by the novel reader, that as he does not believe the tale when he reads it, so no evil can possibly arise from the perusal of it; for the mischief may be produced altogether independently of his belief or his disbelief. It arises from the impressions produced, unconsciously produced, unconsciously abiding, and unconsciously operating. Like the poison caught from visiting an infected district, it is drawn into the system without our being aware of the precise spot from which it comes, or even of its existence. Like the evil influence of companions, these "evil communications corrupt good manners," all the more certainly because they work pleasantly and imperceptibly.

Even when the novels are all proper in themselves, the immoderate use of them has a pernicious tendency. It has been shown by Bishop Butler and by Dugald Stewart that it is injurious to the mind to stimulate high feeling—as is done in the novel—when the feeling is not allowed to go out in action. It is a good thing to cherish compassion towards a person in distress, when we are led in consequence to take steps towards the relief of that person. But it is not so good a thing to indulge in sympathy towards an imaginary personage whom we cannot aid. .... "From these reasonings it appears," says the philosopher last named, "that a habitual attention to exhibitions of fictitious distress, is in every view calculated to check our moral improvement. It diminishes that uneasiness which we feel at the sight of distress, and which prompts us to relieve it. It strengthens that disgust which the loathsome concomitants of distress excite in the mind, and which prompts us to avoid the sight of misery; while at the same time it has no tendency to confirm those habits of active benevolence without which the best dispositions are useless."—*Dr. McCosh.*

"I can, with the greatest assurence (to the honor of our highest, and greatest, and dearest Lord let it be spoken), assert (though I be but a child in Christ, and scarce able to walk but by a hold, and the meanest and less than the least of saints), that we do not come nigh, by twenty degrees, to the due love and estimation of that fairest among the sons of men; for if it were possible that heaven—yea, ten heavens, were laid in the balance with Christ, I would think the smell of his breath above them all. Sure I am he is the far best half of heaven—yea he is all heaven, and more than all heaven; and my testimony of him is, that ten lives black with sorrow, ten deaths, ten hells of pain, ten furnaces of brimstone, and all exquisite torments were all too little for Christ, if our suffering could be a hire to buy him; and therefore faint not in your sufferings and hazards for him."—*Rutherford.*

When we are alone, we have our thoughts to watch; in the family, our tempers; in company, our tongues.

Seek not to please the world, but your own conscience. The man who has a feeling within him that he has done his duty upon every occasion is far happier than he who hangs upon the smile of the great, or still more the favors of the multitude.

The only way to meet affliction is to pass through it solemnly, slowly with humanity and faith, as the Israelites passed through the sea. Then its very waves of misery will divide, and become to us a wall on the right side and on the left, until the gulf narrows before our eyes, and we land safe on the opposite shore.—*Miss Muloch.*

EDITOR'S JOURNAL.

MONDAY, July 29. Came to Bethlehem, where we have a small society raised by Br. Baldwin. The town is small. There are two places of worship, Baptist and Methodist. We are to have the Baptist chapel for our meetings.

In conversation with some to-day in another town, on the importance of unity of faith and practice in order to growth, a sister remarked that she and some members of her family had been confused and distracted with tracts and papers that had been recommended to them. They had been sorry they ever saw them. She liked the Advent papers and tracts and thought they had better patronize them.

At 8 p. m. I spoke on the blessedness of the meek in the present and in the future. It was intensely warm and in the hight of harvest, and yet the people turned out in considerable numbers. They value the gospel in the country more than in the villages, where but few attend. It is here just as in other portions of the country. The people come into town from the country from two to six miles, while even professors of religion, who live next door to the chapel, often neglect meeting. Many of the village chapels depend on the country for audiences. Why is it so? Fashion, and business, and lukewarmness.

TUESDAY, July 30. We are greatly oppressed with the heat, yet the people continue to turn out and fill our place of worship. Such is the love of truth. I spoke on the "Blessed Hope." (Tit. 2: 13.) Brn. Gibson and Baldwin followed in earnest appeals.

THURSDAY, Aug. 1. Leaving Bethlehem we came to Corydon where we called on a number of Advent families, reading and praying with them. Among these was the household of Br. W. H. Falsom, from Holyoke, Mass. It is pleasant to meet dear ones from the East on the wide prairies of the West, still looking for the kingdom. In communication with families here I often hear the name of Br. Wm. McCullock referred to in kind terms. He did a good work here, and they want him to return and do more. We had a blessed meeting at night. The cause is coming up in Corydon.

FRIDAY, Aug. 2. Had a talk with Br. Gibson on sanctification. He said he heard Dr. Palmer and his wife, the great leaders in the sanctification movement, in the Methodist church at Rock Island two years ago. The Doctor read and commented on Rev. 22. He made the river of life to be *death* and spiritualized the whole chapter after the same fashion. Never heard anything like it before! Mrs. P. spoke on her favorite theme of sanctification. She was dressed in ordinary style, so that of course she could not sustain Wesley in his views of the plain dress. She appeared before the people with bonnet and gloves on—very different from the style of our women speakers. I had looked to her for an example of great plainness of manners and dress, and confess I was disappointed. The discourse was without argument or connection. She followed her husband in spiritualizing and in expressions relating to the living and the dead. For example, "Father has the same care for his children on *this* side of the river, that he has for those on the *other* side," making death the passage over the river without dying! And going to heaven at death was the burden of the theme, without even a hint at the Lord's coming or the resurrection. She advocated holy living and said some good things; but what they said was based on a false view of the great facts of human nature and of the Bible.

Charles Fitch, who died in 1854, was one of the intimate friends of Dr. Palmer and family, and enjoyed with them a state of sanctification before he embraced the doctrine of the Lord's second coming. And if ever a man did enjoy a high state of blessedness, I believe Br. Fitch did. But while he enjoyed most in that vein, was the farthest, as he said afterwards, from the truth of the Lord's coming. And he told me that when the light of the Lord's coming, as an event near at hand, broke on his mind he found himself unprepared to meet him. He thought he was ready, but the sanctification he possessed was not sufficient to meet the Lord. "The doctrine of the speedy judgment searched me," he said, as Jerusalem was searched with candles. And I had to repent in dust and ashes, to get ready to meet the Lord. And after this he did enjoy a sweet, precious and high state of Christian blessedness such as he never enjoyed before. The Adventists East and West who heard him, will remember the heart-cheering, aye, and often ravishing discourses he gave on sanctification "by the truth," and many embraced and enjoyed this blessing.

Br. Fitch told me he had conversations with Mr. and Mrs. Palmer after his great change. But they did not change with him. They remained in the M. E. church and continue in the old view, except that Mrs. Palmer within the last few years has been favorable to Millennarian views, and has said and written some good things on the Lord's second coming. But few of her readers or hearers receive it, as it is not made prominent or shown to be of any special importance. The old theory of going to heaven at death is the established theme.

With my acquaintance among the modern doctrines of Methodist and campmeeting sanctification, I have not been able to see the justice that Mr. Wesley and the first Methodists brought forth and which they claimed would follow. Many of the modern converts of sanctification, follow the fashions in dress, live luxuriously, go to feasts and festivals like the rest of the membership. There is not much gained except a *happy feeling* which they get at the altar under the influence of those who profess this high state of religious blessedness.

There are evidently different kinds of sanctification: but the best, and the only kind that I could recommend, is that which Jesus prescribes to the obedient soul—"through the truth." For this let us all seek. Sanctification of soul, body and spirit, as a preparation, not to believe the error of going to heaven at death, but to meet the Lord in his coming and kingdom. It is not wise or safe for brethren to go to altars of strange fire to get the truth on sanctification; or to go where they have to conceal their faith and hear the truth neglected and error preached without the liberty of testifying for the truth or against error. Many who are week in the faith, are in danger of being led astray, and, under such influence, making shipwreck of the Advent faith. Jesus is coming soon. Let us come out and be separate from all sin, and from all who persistently reject the doctrine of the Lord's coming. Let our light *shine* amid the darkness that surrounds us.

Spoke this morning from John 4: 8: "For this purpose was the Son of God manifested, that he might destroy the works of the Devil." He destroys sin by his mediation in the conversion of men to holiness; and those who will not submit to God, and forsake sin, he will destroy, at his second coming. Two ministers of the M. E. church were out to hear. Prejudice is giving way

S[illegible]ug. 3. Having finished my work in Corydon, Br. Beal took me to the grove, for our Convention and Basket meeting, at Young's Mills.

I spoke on the first angel's message (Rev. 14: 6, 7), showing that it consisted in a proclamation of judgment on Babylon or the papal power, and the consequent nearness of the kingdom of God. The extent of the message was to all nations, and it would be proclaimed until Jesus should come. One mission is to proclaim this message and to further this work, we have now met in convention to organize the brethren to carry it out. At the close of the discourse the convention was called to order, and after a consultation on the subject of a Conference, it was resolved unanimously to organize a Conference.

I spoke in the p. m. on the blessedness of Christian unity "Behold how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133.) Many spoke to-day on their religious joys and hopes. They enjoy unity and prosperity. May it continue. They are out and out Adventists, and stand nobly for the cause and the truth.

At night I spoke at the School House upon the sufferings and the glory of Christ. This closed the week of toil. When will the *rest* come? I sought temporary rest with Br. J. M. Bryant, a lately enlisted, but bold soldier of the cross.

SABBATH, Aug. 4. Met in the grove at 10 a. m. The day was pleasant, and we had the largest gathering ever seen in this neighborhood.

At the close of the afternoon service Br. Gibson immersed four believers, in the Chariton River. We had a blessed season at the water side. This makes twenty-two that have been immersed by Br. Gibson since the first of July, and there are more to go forward. I gave a third sermon on fulfilled prophecy at night. Brn. Gibson and Baldwin followed me, pressing home the truth, and this closed the interesting service of the day.

The more I become acquainted with this people, the more I am interested in them. They are an intelligent, and reliable community. And very many are fully "established in the faith."

Socrates.

"Though Socrates had more just ideas concerning the nature and character of Deity, and also of the nature and obligations of virtue, than the generality of his countrymen, and even of the philosophers, he does not appear to have had any more knowledge than others concerning the great sanction of virtue, in the doctrine of a future state. In none of his conversations recorded by Xenophon, on the subject of virtue, with young men and others, is there the least mention of it, or allusion to it; which was certainly unavoidable, if he had really been acquainted with it and believed it.

"Speaking of the happiness of his virtuous pupils, he mentions the pleasure they would have in this life, and the respect that would be paid to them, and says that, 'when they died they would not be without honor consigned to oblivion, but would be forever celebrated.' Having said this, could he have forborne to add their happier condition after death, if he had any belief in it?

"It is particularly remarkable that nothing that Xenophon says as coming from Socrates, not only in his conversations with his pupils, but even at his trial, and the scenes before his death, implies a belief of a future state. All that we have of this kind is from Plato; and though he was present at the trial, and therefore what he says is, no doubt, entitled to a considerable degree of credit, it wants the attestation of another witness; and the want of that of Xenophon is something more than negative; especially as it is well known that Plato did not scruple to put into the mouth of Socrates, language and sentiments that never fell from him, as it is said Socrates himself observed when he was shown the dialogue entitled Lysis, in which he is the principal speaker, as he is in many others.

"In Plato's celebrated dialogue entitled Phœdon, in which he makes Socrates advance arguments in favor of a future state, we want the evidence of some person who was present; for Plato himself was at that time confined by sickness, so that it is very possible, as nothing is said of it by Xenophon, that he might not have held any discourse on the subject at all.

"Besides, all that Socrates is represented by Plato to have said on this subject is far from amounting to anything like certain knowledge and real belief with respect to it, such as appears in the discourses of Jesus, and the writings of the apostles. Socrates, according to Plato, generally speaks of a future state, and the condition of men in it, as the popular belief, which might be true or false. 'If,' says he, 'what is said be true, we shall in another state die no more.' 'In death,' he says, to his judges, 'we either lose all sense of things, or, as it is said, go into some other place; and if so, it will be much better; as we shall be out of the power of partial judges, and come before those that are impartial; Minos, Rhadamanthus, Alacus, Triptolemus, and others, who were demigods.' Taking his leave of them, he says, 'I must now depart to die, while you continue in life; but which of these is better, the gods only can tell; for in my opinion no man can know this.'

"His first argument is that, as everything else in nature has its contrary, death must have it also, and if so, it must be followed by life, as day follows night, and a state of vigilance always follows sleep. But might it not be said that, for the same reason, everything that is bitter must, some time or other, become sweet, and everything that is sweet become bitter?

"His second argument is, that all our present acquired knowledge is only the recollection of what we knew in a former state. But what evidence is there of this?

"His third argument is, that only compound substances are liable to corruption, by a separation of the parts of which they consist; but the mind is a simple substance, and therefore cannot be affected by the dissolution of the body in death.

"This is certainly the most plausible argument of the three, but it is of too subtle a nature to give much satisfaction. If the mind have several powers and affections, and be furnished with a multiplicity of ideas, there is the same evidence of its being a compound as there is with respect to the body; and if the power of thinking, or mental action, bear any resemblance to corporeal motion, it may cease, and be suspended, though the substance remain." J. PRIESTLEY.

—*Selected by F. H. Burbank.*

Revival Meetings.

The leisure season is nearing, when protracted meetings should be held by our preachers over the land. Special efforts should be made to infuse the spirit of labor for perishing men into the hearts of our membership. We should not be content with the impressions that we are in as good working order as other religious denominations around us, for we ought to be far in advance of them, for we see the day of God approaching, and this should make us a working people. And we should make special efforts to get ready for that great day. This cannot be done by bitter contention, under the claim that we must preach the truth; for truth preached in *such* a spirit is often ruinous in its present effects. Of course we must preach the truth, but always in the loving spirit of Jesus instead of the combative spirit of warfare, which never fails to awaken the same contentious spirit in the hearts of some of the hearers—an element that never promotes the revival spirit, but always blights in its incipient stage.

This has led some to suppose that the *truth* must be suppressed in revival efforts in order to success. But such a conclusion is entirely wrong. A revival that can be killed by the truth of heaven, when presented in the spirit of Christ, *ought to die*, and angels would say *amen* to its death. The more truth we present, the stronger will the converts be, and the less liable to be caught by chaff. Revivals minus truth, are like a porridge without salt or meal; and converts, though born alive under the excitement, live only while it stimulates them, and then die for want of nourishing food, having been born without a relish for the truth, rejecting it when presented to them.— *W. Sheldon, Crisis.*

The Problem of Evil.

Perhaps, by giving them perfect health, and everything they wanted, with absolute good temper, and making them very fond of each other besides, God might have provided himself a people he would have had no difficulty in governing, and amongst whom in consequence, there would have been no crime and no struggling or suffering. But I have known a dog with more goodness than that would come to. We cannot be good without having consented to be made good. God shows us the good and the bad; urges us to be good: wakes good thoughts and desires in us; helps our spirit with his spirit, our thought with his thought; but we must yield; we must turn to him; we must consent, yes, try to be made good. If we could grow good without trying, it would be a poor goodness; we should not be good, after all; at best we should only be not bad. God wants us to choose to be good, and so be partakers of his holiness; he would have us lay hold of him. He who has given us his Son to suffer for us will make us suffer too, bitterly if needful, that we may bethink ourselves and turn to him. He would make us as good as good can be, that is, perfectly good, and therefore rouse us to take the needful hand in the work ourselves—rouse us by discomforts innumerable.—*George McDonald.*

The Bible Class.

No Contradiction.

There are here and there intimations in the Bible that God tempts or tries his children, and in other places it is plainly expressed that God does not tempt men to wickedness. Just look upon that careful mother as she tempts or tries to induce her little child to walk. Holding its little hand, or walking close beside it to prevent its falling, she endeavors to develop its walking powers; and like this may our Heavenly Father be said to tempt or try his children. He would have their spiritual powers developed by exercise, but at such times he walks close beside us to prevent our falling; "for he will not suffer us to be tempted above that which we are able to bear." That loving mother would not place anything before her child to cause it to stumble, neither will God cast his children down. But the temptations of the wicked one are all to cast us down and destroy.

The Rev. F. S. DeHass, D.D., of the New York East Conference, has in his possession a splendid copy of the Pentateuch, written in clear and beautiful characters, on parchment. It is sixty-seven feet long by thirteen inches wide—the columns of writing on pages—as they would be if bound in book form, being about ten inches high by four wide.

The ends of the roll are evidently very ancient, being decayed and worm-eaten. The writing, however, is very legible. The skins in the middle of the roll are in better preservation, and of more recent date.

Such is the opinion of Tischendorf, to whom Dr. DeHass showed it when in Leipsic. Tischendorf estimates its date to be anterior to that of the Christian Era. Dr. Wright, of Cambridge, England, thinks it cannot be more recent—even the middle portion of it—than the third century. Certain suggestive archaisms in the roll give strength to Tischendorf's opinion. The Messianic promise in Gen. 3: 15, does not read "It," but He shall bruise the head, &c., and in all other prophesies of Messiah the same difference between this and our modern versions of the Pentateuch is apparent. The change in the gender of the pronoun from the masculine to the neuter gender was made by the Jews in the first century. This copy, therefore, must be of older date.

Advent Christian Times.

CHICAGO, TUESDAY, August 20, 1878.

JOSHUA V. HIMES,........EDITOR-IN-CHIEF

☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the Divinity of Christ, as "the Son of God;" the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

As the Editor allows a reasonable latitude of discussion, he will not become responsible for the sentiments of correspondents in any case.

All communications must be accompanied by the writer's names, not necessarily for publication, but as a pledge of good faith.

SOME time since we referred to the controversy in the Church of England over the Athanasian Creed, and also gave our readers the document in full. The attempt to expunge this relic of the dark ages from the Episcopal Ritual, proved a failure. It was then that the Earl of Shaftesbury conceived and suggested a compromise. He put in circulation petitions that the reading of the Creed should be made optional, and not mandatory. The high bishops have considered the compromise favorable, much to the disgust of the strait orthodox, who will insist that he who cannot think the unthinkable assertions of this ancient Trinitarian confession concerning the Father, Son and Holy Spirit, can be only fit food for eternal perdition

THE *Illustrated Christian Weekly* has an article on children's mistakes. We propose a supplement upon the mistakes of adults. The children had been to Sunday-school and learned this lesson:

"Why can we not see God?"

"God is a spirit, and *therefore* invisible."

One of the qualities of spirit is, then, upon orthodox authority, invisibility. But the Bible says angels are spirits, and they have been seen frequently. Clearly, then, either the Bible or orthodoxy is wrong. Those who have more confidence in the last than the first will, of course, accept its unwarranted *ipse dixit*. For ourselves, while fully believing that God is spirit, we equally believe that "the pure in heart shall see God."

A SPIRIT IN MAN.

"There is a spirit in man." This we believe more fully than our opponents do. We believe there is a spirit *in man*. The spirit is not the man; but a man without the spirit is a man still, though a dead man.

Spirit is a generic term. Primarily it means wind or breath; then life or the life-principle; the mind or some of its affections or passions; a being; an influence proceeding from a being. Now while it is true that the word has borne another sense—that of "a rational, conscious, thinking, moral responsible entity" in man, it is not true that the word ever occurs in that sense in the Scriptures. Certainly this sense has been placed there, but it is injected, and non-natural.

Let us here call attention to a fundamental law of language: The primary sense of a word is always the sense intended, unless the context, or consistency demand a secondary definition. In such case, the context, or scope of the writer, or his usage of the term, or all these combined must determine the meaning. In other words, it wind or breath make sense in every case in the Bible where the term *spirit* occurs, that is the sense intended. If it does not, we must supply a secondary sense, according to the principle laid down above.

Our opponents have an advantage in dealing with this subject, in the fact that most people suppose that "the immortal soul" is the primary sense of the word spirit, and they have been drilled from infancy to attach that sense to the word in certain passages, so that they take it for granted that it is the sense intended. They do not perceive that this result is based entirely upon assumption. To illustrate. One will quote from Job that "there is a spirit in man," and from Daniel that "his spirit was grieved in him," "its sheath," and dares us to deny that there is a spirit in man—as if we had ever thought of doing such a thing.

But if one wishes us to deny that there is such a spirit in man, as the popular idea asserts, we do deny it in as round terms as the assertion itself. We appeal not to a popular understanding of the term, but to the usage of the writers: and we find that the Holy Spirit uses spirit from Genesis to Revelation for *mind*, or state of feeling. When we read Daniel's spirit was grieved it no more implies that spirit is a separate entity, than when we read of one's being grieved at heart, that "heart" is a separate entity. Paul's spirit "was stirred"—his mind, his feelings were affected. 1 Cor. 2: 11 is sometimes cited. "Who knoweth the things of a man save the spirit of man *which is in him*." If our opposers would give us just one passage containing a definite statement that the spirit of man is intelligent when disembodied, or out of him, it would be to the point. Unfortunately for them, all such passages read *in him*. The coveted passage assuring us that the spirit of man when out of him as well as when in him, knows the things of a man, is lacking. Definitely asserted in ancient heathen writings, and the modern spelling book, hymn book, and mental philosophies, but nowhere affirmed in the Bible, the notion is of doubtful parentage, and may safely be treated with a most cordial distrust.

THE ERRORS OF THE AGE.

Let us not be unjust, either to an individual or an age. Let us be charitable to both; not discoloring, nor distorting, nor gathering up hasty inferences; but speak calmly, remembering that we ourselves are part of the age, and so, doubly bound, not to be mere haters of the false; but lovers of the true; not satirists nor slanderers, but men alive to the magnitude of the very least of good or evil, and desirous not to be mere assailants of the evil but upbuilders of the good.

He who sees nothing but error in an age is quite as likely to be mistaken as he who sees nothing but the truth; and yet, on the other hand, he who sees nothing but *progress* in our time is, beyond all doubt, afflicted with as sorrowful a delusion as he who sees in it nothing but *retrogression*.

It is not everything done in an age that is part of the age; and an error may be *in* the age, and yet not *of* it. It may be an isolation, an exception, an excrescence, not a characteristic; an exotic, not a thing of native growth. The solitary rock in mid ocean is not a specimen of the sea; one weed is not a specimen of the garden, nor one palm-tree of the desert. One hasty word does not represent the man; nor does one blundering sentence stamp the character of the book. Let us deal fairly with the age and its utterances. As every freckle is not leprosy, and every leprosy is not epidemic, so every imperfection is not deadly, and even that which is deadly may perhaps stand alone. Before we can attach the error to the age, or the age to the error, let us see that the error is wide-spread or deep-rooted, or chronic, or influential, giving tone and complexion to theology, or literature, or public opinion; not a mere summer-ripple, raised by a momentary breeze, but a broad tidal wave moving shoreward, and imparting its brackishness to the stream up which it is noiselessly working.

It is well that this should be kept in mind in order to prevent either an over-estimate or an under-estimate of the evil.

Besides, the *greatness* of an error is one thing, and its *capacity* for mischief is quite another. That which in one age, or kingdom, or stage of the human mind and conscience, would be potent for evil, in another age, or kingdom, or stage of the human mind and conscience, is totally innocuous. What a book of error and cunningly-devised fable is the Koran! But its power of injury commensurate with the magnitude of its errors? A thousand years ago it was a book of power; in our age it is feeble as the voice or hand of a child. In Bagdad, or Cairo, or Constantinople, it is powerful: in London or Paris, or Edinburg, it is impotent. Among the oriental races, even half a century ago it went forth and was responded to by the eastern mind and conscience of that generation; now the scepticism of the age has so told upon the Moslem race, that their prophet's volume is beginning to lose its hold upon the multitudes: conscience has passed into a new stage, and it no longer responds to the appeals which once would have stirred all its depths.

In fact, we may say that in many cases it is the magnitude of the error that is its weakness. Were it less in size, or less audaciously untrue; were it less audible, less visible, it would be more pernicious and more infectious, more seductive and perilous. So that often that which error gains in greatness it loses in influence and efficiency. Of two lies, or systems of lies, it is frequently the minute and half invisible, not the imposing and colossal that is the more extensively mischievous. The volcano thunders and smokes, but you see it and keep aloof; the scorpion, hidden under the stone on which you are sitting, or the snake, dropping from the bough under whose shade you are cooling yourself, strikes its tiny fang into your limb, and the little drop of invisible poison into your veins. A Voltaire rages and blasphemes. He proclaims the Bible to be a fable of the priesthood. You stand afar off, and his voice reaches you not. Another man rises, clad in priestly garb, uttering no blasphemy, and professing to venerate religion. He blandly suggests that the Bible is "unhistorical." Unhistorical! Yes; that is all. It is a smooth word, but under it is hidden the poison of the adder. By "unhistorical" he *seems* to the unpracticed ear to mean only at variance with common history; but he really means by it all that Voltaire and Paine did—fabulous and false; no truer than the Koran or the Shasters; the weak invention of some unknown impostors, who, like the camel-driver of Mecca, or Manu the son of Brachmar, compiled volumes of miracles, whose genuineness they did not themselves believe. Satan, as the Prince of darkness, had overreached himself; he is now clothing himself in the garb of an angel light, of and arraying error in the seemly raiment of science and philosophy, and poetry or humanity; he is sending it abroad to decieve, if it were possible, the very elect. The vulgar blasphemies of other days would not serve his purpose now, so he makes a selection of the least offensive; and even for that select number he is at pains to provide a more polite and less audacious phraseology, which will not altogether shock even religious men, and which will yet lodge in their minds the seeds of the same remorseless infidelity that from the beginning, has set itself to overthrow the book of God. He has picked up the spent shafts of Celsus, and Porphyry, and Blount, and Toland, and Hume, and Bolingbroke, and Voltaire; and having painted, feathered pointed, and poisoned them anew, he puts them not into the hand of the scoffer, not into the quiver of the profane, but into the hand and quiver of men who are called friends of religion and ministers of Christ. The goddess of reason has put on the mitre now, and speaks from sacred ground. It was once but the infidelity of the press and the platform, it is the infidelity of the pulpit and the altar now.

Thus many of the errors of the present day go forth with an authority which they never had before; and are listened to by thousands who denounce the infidelities of the past. A new standing-point, new vantage-ground has been secured for error. An undue and undeserved (not to say dishonest) position has been attained by it; and the resurrection of exploded sophistries is received as the discovery of new and irresistable argument.

Besides all this there is great difficulty in taking the measurements of many modern errors, of ascertaining their exact dimensions and character and tendencies. They are so intangible and indefinite. You can lay hands on a skeleton of however gigantic dimensions, but no one can undertake to deal with a spectre—a ghost, however imposing in its stature or aspect. You can measure a mountain, but not a cloud, still less a mist; you can grasp the shower-drops, but not a rain bow; you can analyze the light, but not the darkness. So indeed we find it difficult to handle the dreamy abstractions, the incoherent sentimentalisms, the broken reveries, the gorgeous pictorialism, the swamp-born exhalations which meet us on every side in connection with the "young" theologies and philosophic transcendentalisms of the day. They raise the cry of liberality, progress, geniality, large-mindedness, freedom from old-world fetters, and they brand the defense of old creeds as the mere poverty of intellect or the timorous conservatism of men who are too stupid, too indolent, too cowardly to think for themselves. their battle word is "young England," "young Germany," or "young France;" as if they had monopolized the youth of the world; or perhaps "young faith," "young truth," "young Christendom," as if *in* them and *through* them theology and philosophy were renewing their prime—assuming a nobler form, and brushing aside the obsoleteisms of a trammeled and uninstructed past, to emerge into a largeness and a liberty such as Moses or Daniel, such as Paul or John, had never known. And may we not predict that the watchword "young Christendom" will soon be drowned in that of "young Rome" or "young Babylon," when the fermenting theologies and philosophies of the day shall subside into one dark creed of satanic error, a compound of positiveness and negativeism, of supernaturalism and atheism, of superstition and infidelity, of all beliefs and of no belief; a strange dualism of religion and irreligion, of spiritualism, and secularism, of socialism and despotism, which will unite the world in submission to the great anti-Christian enemy of God? That which now worships unsanctified genius, and to whom goodness apart from high intellect is a term of reproach, which shelters itself under the name of progressive theol ogy, or philosophic eclecticism, or a re-adjustment of Christianity, will develop into a disbelief of all fixed creeds, it may be into a refined heathenism—certainly into a denial of the one Jehovah and his incarnate Son.

I enter into no comparison between the present and the past; nor do I attempt to ascertain what and how much we may have gained or lost; yet let me say that it ought to be acknowledged that the modern developments of evil have been met with large compensations and counteractions in the growth and evolutions of good; and that the argument and intensified energy of error has been, in no small measure, the result of the new life and power which have, by the all-quickening Spirit, been infused into truth. That which was "from above" came first, and was met immediately by that which is "from beneath." The resurrection of the false was preceded by the resurrection of the true. While truth slept, error also slept; when truth awoke, error also awoke; and the aggression of the former was the signal for the aggression of the latter. The armies of hell have mustered because the hosts of heaven had already taken the field.

I do not attempt either to enumerate or to classify the errors of the age; I simply point out a few of the more prominent and perilous—those especially that have both root and seed, not broken branches, nor cut down stems, but living and productive. It is of errors connected with man's religious being, or with religion itself, that I mean to speak; understanding by religion, not a cluster of abstractions, but *the acting out of each man's personal relationship to God.* (*To be continued.*)

Hear the Church of England.

[Continued from First Page.

have tried to point this out, and get rid of it in a quiet, unobtrusive way, but it fails, and now, as the work must be done, nothing is left but to appeal to the public, by the press and on the platform. This course has been entered upon with marked encouragement and success, and it will be pursued, especially on the platform, wherever the heavenly Master shall open doors of entrance. There is wide distrust of the so-called orthodox doctrine of endless torments, and it needs but the exhibition of Bible truth to call forth the grateful belief of tens of thousands, who are now burdened with doubts of the doctrine and fears of going wrong. If others will do this necessary work, gladly will I stand aside; but if not, I will still write at home, and go out to lecture wherever I may be invited. I ask all lovers of the truth to communicate with me; but if no answer come for awhile, surprise must not be felt, for already the correspondence on this subject is at times more than I can well sustain.

A concluding remark should not be omitted. It is, indeed, high time that Convocation should be reformed, and, as it was in the ancient church, that the lay element should be introduced into it, since it appears that there is no way by which a petition from a member of the church or a presbyter of the church can be conveyed to the Upper House if any of its members choose to intercept it, though there be no plea for refusal on the ground of informality or disrespect, and though the prayer be only that the legalized acts of a former Convocation may be observed. The Constitution allows any Englishman to present a petition to the House of Commons and to the House of Lords, and even to her most gracious Majesty, if it be properly worded and in due form; and no member of either House would refuse to present such petition, even though he might not agree in the prayer of it. But so it is not with the Upper House of Convocation; and if it be not already unconstitutional and unusual for members of this House to intercept petitions to it, surely it is time that it should become so.—*Henry S. Warleigh, Rector of Ash Church, Tewkesbury.*

"They Rise."

Under the above caption, Rev. D. A. Dryden, of the California Conference of the Methodist Episcopal Church, has written a book, which is just issued from the press of the Western Methodist Book Concern, being published for the author. After the general caption above given, the title of the book is, "Suggestive Inquiries Concerning the Resurrection of the Dead, as taught in the New Testament." It is always pleasant for us to commend books written by our brethren, especially when devoted to the elucidation or defense of the fundamental doctrines of Christianity, but we cannot do this at the expense of positive convictions. In the present instance, our high esteem for the author, and our natural timidity about differing from brethren, fail to overcome an impression that this well-intended publication is a mistake.

The book came into our hands only the day before our departure for the General Conference, so that our reading of it has been hasty and fragmentary; yet we think the true idea of the author has been gathered, and no injustice will be done in the remarks we make. The author differs from the standards of the church very decidedly, and therefore expects the majority of evangelical Christians to differ from him. According to his view, there is no resurrection of the dead at all. He affirms th[illegible] death, or in the transition known as death, the spirit-man, the *real* man, is not unclothed, but clothed upon; that it simply exchanges one body for another; that the earthly body that dies goes to the dust forever, while the spirit body is possessed at death. This is, substantially, the old Swedenborgian notion, as revamped by Universalists and Unitarians—a plausible substitute for the Scriptural doctrine of the redemption of the whole man. We cannot believe that any such transition from one body to another, or development of one body out of another, meets the force of the words death and resurrection.

Not long since we had occasion to remark on this point, in reviewing an article on the subject, written by a Universalist, and we need not now repeat what we then said. The fatal thing in the hypothesis is, that the part of man that rises does not die, while the part that really dies is allowed no share in the rising at all. This was not the case in the resurrection of Christ, the pattern as well as the ground of our resurrection; for if anything is plain in regard to that event, it is that the body, which was nailed to the cross, and which was afterward taken down from the cross, and laid in the tomb, disappeared from the tomb, and was seen alive, with the print of the nails still visible, and was recognized by the disciples as the veritable body of the son of Mary.

The author very properly regards the term *hades*, as used in the New Testament, as having an important bearing on the subject of the resurrection, and we are happy to observe that he has some very distinct glimmerings of the truth in relation to that term. He shows conclusively that it does not mean the grave, and should never have been so translated in the New Testament, as it is once; and he shows, also, as we have long taught, that it does not mean what *gehenna* means, and should never be used interchangably with that word, because it does not express the final state of the lost after the resurrection, as *gehenna* does; but then he fails to do justice to those of us who agree with him in these particulars, and yet believe in a real, conscious existence of the soul in the disembodied state. He intimates that the common idea of the separate existence of the soul, regards the soul as an unformed, shapeless, unsubstantial sort of thing, divested of its proper attributes, and retaining only a misty, ethereal, dreamy kind of existence, without any proper home, or life, or occupation.

Now, we protest against this as an injustice, and one that cannot be of advantage to the author's argument. We have not failed to see that Romanists have abused the doctrine of an intermediate existence, by their crude notions of a purgatory; nor have we overlooked the fact that the saints in paradise are in the "third heaven," near the throne; and yet we rejoice in the belief that the disembodied existence is real; that the soul knows, and enjoys, and loves, and anticipates the final glorification with Christ, when death shall be destroyed, and the bodies that fall beneath its power shall be delivered unto corruption.

The author reasons well on the resurrection of Christ. We quote from Acts 2: 27, 31: 'Because thou wilt not leave my soul in *hades*; neither wilt thou suffer thine Holy One to see corruption. He seeing this before, spake of the resurrection of Christ, that his soul was not left in *hades*, neither his flesh did see corruption.' In both these verses *hades*, in the Greek text, is in our English text translated hell. Now, the question is, what was the meaning of Peter, and of contemporary authors, in the use of this word? What place or state is meant by *hades* in these texts? And it may assist us in this inquiry to give a brief exegesis of the context, and thus clearly see of whom Peter is speaking. Verses 27, 28, are a quotation from David in the sixteenth psalm. In verses 19–34, it is shown that David did not speak of himself. He was buried, and his sepulcher remained to that day in Jerusalem. He was not ascended into the heavens, and his flesh did see corruption. In verses 30, 31, it is shown that David spake in the spirit of prophecy concerning Christ; that *his* soul was not left in *hades*, neither did *his* flesh see corruption, Then manifestly the doctrine is concerning the resurrection of Christ, that his soul rose from *hades*, and his body from the tomb. The second part of this teaching, in verse 31, we can readily understand. It is that the material or earthly body of Jesus did not see corruption—though dead, it was raised from the tomb before decomposition had commenced. What are we to understand by his soul? Manifestly his immortal, human soul—not in the sense of breath of life, or unorganized physical essence, but his real substantial *self*, or personality—the real human Christ. For the body left in the tomb was not the real, personal Christ, any more than the shadow is the real substance, or than your body is your real, personal self. Yet we have been so long under the teaching of the old Platonic and other metaphysical philosophy, or naked, disembodied soul-immortality, of mere shades and ghosts, that it is difficult for us to perceive that a living soul out of the earthly body is still a living, real, substantial person, and that the New Testament knows the dead as persons, not as breaths, or unorganized shapes. The soul of Christ was the real, personal, spiritual Christ, for a time out of the earthly body, which was in the tomb."

This long quotation is given to show that the author recognizes the fact of the resurrection of Christ, and in such a way as to suggest that he must have felt that, as this was the "first fruit," the pattern and pledge of our resurrection, so it ought to be considered as direct proof of the resurrection of the body. But it seems that he immediately lost sight of this point, and so bewildered himself in the pursuit of the locality of the soul, that he failed to explain the bearing on the main question of the resuscitation of this earthly body. We admit all the essential points in the above, and find them in perfect harmony with our doctrine, but in conflict with any theory of the resurrection that leaves the body forever under the power of sin and death. The two main facts in the resurrection of Christ are, that his *soul* came back from *hades*, and his *body* came back from the tomb. He arose with soul and body reunited, and nothing short of this constitutes the resurrection of the dead, as taught in the New Testament. We may admit all the author says about the locality and condition of the soul, while separate from the body, and yet the truth abides that this is not its final state. The resurrection is not attained until the reunion takes place. This, and nothing less than this, constitutes the destruction of death.

There are many points in this argument that we have neither time nor space to mention. We always fear for the result when a Methodist preacher cuts loose from the moorings of accepted theology, and starts to drift on the sea of speculation. In this instance we shall hope for good, but it looks very much like hoping against hope. The resurrection of the dead is a miracle, and, therefore, it cannot be tested by the laws of nature, either as to its possibility or its manner. It lies outside the range of the philosophies of men. The great point in this discussion, which our author has treated altogether too lightly, is the decisive fact that the resurrection is connected with the second personal advent of Christ, and, therefore, cannot be a progressive, spiritual development within the sphere of the invisible world.—*Bp. S. N. Merrill.*

Eyes.

What a variety of eyes there are in the world! There are loving eyes, admiring eyes, longing eyes, inquisitive eyes, jealous eyes, envious eyes, malicious eyes, smiling eyes, tearful eyes, meddlesome eyes, penetrating eyes, and eyes that look and yet see nothing; besides many other kinds of eyes which, in their own peculiar way, are peering into the world's mysteries.

A good way to make loving eyes is to be true, devoted and thoughtful of home comforts.

To attract admiring eyes, be cheerful, tidy, and industrious.

To cure longing eyes, call in and give some supper to the poor, half-starved little creature, who is gazing in at your bountifully supplied table.

To satisfy inquisitive eyes, let them see the very thing they had rather not.

To avoid jealous eyes, be neither distrustful nor do that to another which you would not have done to you.

To avoid jealous eyes, be squint-eyed, hump-backed, squatty, disagreeable, and no sort of use to anybody.

To keep clear of malicious eyes, die at once, and go to heaven.

To cause smiling eyes, speak kindly, deal gently, be light-hearted and merry, remembering life is to enjoy.

Have tearful eyes whenever the heart is full. It is a good way to work off troubles and lighten the spirit.

To avoid meddlesome eyes, stay at home, lock all doors, and draw the curtains. Then if they look through the key-hole, throw hot water on them, if you are over-sensitive; otherwise go ahead with your own affairs in your own way, and let them meddle.

Penetrating eyes must look up and try to forget all the secrets discovered of the short-comings of others, only remembering the beautiful things which the blind cannot see.

For eyes that look and see nothing there is no cure, excepting an awakening of soul or intellectual energies. Will it not be heaven when all eyes see clearly and from kindly motives? —*Elm Orlou.*

Joseph Priestley.

Speaking of the inauguration of that eminently successful statue in Central Park, Mr. Ward's Shakespeare, the *Journal of Popular Science*, goes on to speak of the discoverer of oxygen, whose statue is shortly to be set up at Birmingham. And the strange remark closes the article that, while his theology is forgotten, his scientific fame grows brighter with the ages. Now, what he means by Priestley's theology I do not know—perhaps he does not himself; but at this very moment his theology is more read and more admired than anything else about him, and will be so in the coming age. While not one in a thousand knows him as the discoverer of oxygen, the people at large remember his bitter persecution, the destruction of his invaluable MSS. by an infuriated mob, and the very pitiful compensation offered by the British government.

I remember an anecdote by Rev. James Kay which ought to be preserved. In an evening party a snuff box was passed round with the Savior's face upon it. "That is the face that never smiled," said somebody. Priestley fired up at once. "What!" said he. "Would children have thronged his steps and leaped into his arms had he never smiled?"

He thought the gloomy notion needed to be scouted away, and he was right. Children especially ought to feel that Christ's peace flowed out in a sunny smile; that love made his face a perpetual invitation, and joy breathed through his common tones.

But equally impressive is the fact that, when little Joseph brought back a pin he had picked up on a neighbor's floor, his aunt made him carry it back. And so, as the twig was bent the tree inclined. Priestley grew up one of the most honest men that ever lived. His enemies gave him credit for a soul clear like crystal, He never distorted what they believed, nor exaggerated what he believed himself. He left a richer legacy than any fortune—his noble character. He does not require a statue, though few have deserved it so well. He does not want our eulogy; he desires to be remembered for just what he was—a thoroughly true conscience, a wholly brave soul!—*Lib. Christian.*

A Short Sermon.

My text is these words: *Mind your own busi[illegible].* And each word shall form a division of the sermon.

1. Mind your *business.* I assume that you *have* a business—a lawful business of some sort. If you are an idler, you will probably be a tattler and a busybody in other men's matters, and have no business in the world. The world was not made for vagabonds. Adam and Eve were children, but the garden was something more than a playground. It was their *business* to dress and keep it. They might attend flowers for beauty and fragrance, but they must not neglect the peas and early potatoes.

Mind *your* business. Be sure it is something useful. If it be hurtful, it is *none* of your business, and you had better let it alone. If the thing be wrong, the busier you are the worse it will be for you. If you do not mind your business, you may be certain that Satan is contriving some mischief, and will promptly set you to work.

2. Mind *your* business. Have nothing to do with Satan's business. It is always improper work. A certain man, it is said, made his fortune by minding *his own* business. Yet *your* business may have somewhat to do with your neighbor. Am I my brother's keeper? was Cain's question. Thou shalt in any wise reprove thy neighbor, and not suffer sin upon him. It is part of *your* business to bear another's infirmities and burdens. The text does not say mind *his* business, but mind *your* business. Destroy the weeds in your field as well for *his* sake as for *your own.* It is not intermeddling to pull *his* ox out of the mire. Christ said, I must be about my Father's business. He made it his own.

3. *Mind* your business. Study to do your own business. Keep your mind upon it. Not slothful in business, is linked with "fervent in spirit, serving the Lord." Push your business. Do not suffer it to push you. Remember the ancient rhyme about "the busy bee." Do your business with all your might; do not go about it grudgingly and fretfully. Let your thoughts be, "I delight to do thy will." Do not find fault with Adam. You ought to be something more than a pair of hands. Keep your mind upon your business, but remember that worry is not work. Be diligent in business. In one word, be a busybody, and yet be not a busybody.

In this paradox endeth both the text and the sermon, with a benediction.—*Sel.*

The Times.

AT HOME.

– – – There were twenty-three cases of sunstroke in New York, one day last week, five of which were fatal. Seven cases were reported in Brooklyn on the same day.

– – – Under the late law of Congress granting to disabled soldiers artificial limbs, or, in lieu thereof, commutation, those who have been paralyzed or have sustained some bodily injury depriving them of the use of their limbs, can make application on commutation to the Surgeon General of the Army.

– – – Father Alessandro Gavazzi and Rev. J. B. Thompson, distinguished clergymen of the Free Church of Italy, preached in Chicago last Sabbath. The object of their visit to this country is, in the language of their commission, "to make known to Christian friends in America the details of the interesting work of God going on in Rome and throughout the kingdom of Italy, and to ask their sympathy, prayers and aid in carrying on the evangelization of this beautiful country, so long barred against the entrance of truth as it is in Jesus, but now open from one end to the other for the free proclamation of the everlasting gospel." Father Gavazzi is celebrated in Europe for his brilliant oratory, and was, at the early age of sixteen, appointed Professor at the University of Naples.

– – – The yellow fever excitement has been considerably increased in New York by the arrival of two more infected vessels. The second ship arrived in the bay on the 15th inst., and a tale of fearful suffering was related by the survivors of the crew. This vessel is the German bark Johann Fredericks, of Stetin, bound from Sanarra La Mar on the north coast of the Island of Jamaica, to Stetter. She sailed from Jamaica on the 9th of July, under the command of Captain Kell, with a crew of nine men, beside her commander. She carries a cargo of logwood, pimento, coffee and rum. On the fourth day out the yellow fever made its appearance. They were utterly without medical attendance, and the horrors of the voyage are unutterable. Six out of nine men died, and there is good reason to suppose that one of these, the carpenter, who was terribly afflicted, jumped overboard and drowned himself. The last of these men died August 7, the bark being at the time north of Hatteras. The Captain, two men and the cook alone survive, and of these the cook and one seaman have been down with the fever, but are now convalescent. For days and weeks they have been too short handed to work their vessel, and literally drifted into New York in distress. A third yellow fever vessel lies in the lower bay, the American brig Liberty, Captain Devereaux, from Manzanville, Cuba. She has now three sick on board, and one seaman died on the voyage. Her Captain and crew deny that they were suffering from yellow fever, but the Health Officer in New York thinks differently. There are now six ships with yellow fever on board at anchor in New York Bay, within twenty miles of the city. The Health Officer claims that no new case has appeared on any of these vessels since their arrival. Every precaution is taken to prevent articles from being thrown into the harbor, even the ashes of an infected steamer being carried thirty miles and dumped into the sea.

ABROAD.

– – – The St. Petersburg and Florence Geographical Societies have each sent to Stanley, the African traveler, a gold medal.

– – – An English correspondent says the German Government has intimated to Thiers its intention to retain possession of Belfort, though it is willing to make compensatory concession to France.

– – – The religious disturbances at Belfast, Ireland, continued on Saturday and throughout Saturday night. The populace is divided into hostile Catholic and Protestant mobs, and whenever they come into contact a fight is sure to ensue. A large number had been wounded up to last accounts. Five deaths have been reported.

– – – The London papers publish full details of the damage done at Antioch by the earthquake of April 3. Of 3,003 houses, only 149 are habitable. Of 1,183 shops, 349 are now standing. There is one mosque left out of forty-one. All the churches, inns and cafes, and all the factories, with one exception, were destroyed. Of 17,005 people, about 300 were wounded and 500 killed. Up to July 11, the Government, for some inexplicable reason, had forbidden all rebuilding. Unless this embargo is removed, there will be great suffering during the rainy season, which will soon begin.

– – – Advices from Berlin represent that city to be in a deplorable condition, owing to lack of dwellings in the city for the increased number of the inhabitants. While whole districts of Germany are being nearly depopulated by emigration to the United States, an exodus far surpassing anything ever known even in Ireland, in the city of Berlin the reverse is taking place. The large open space known as the Butchers' Meadow is said to present an extraordinary spectacle. Hundreds of homeless families have betaken themselves to that spot, where, under cover of improvised houses made out of planks rudely put together, chests of drawers, tables, and other articles of furniture, temporarily fastened together, they manage to eke out an existence. During the warm weather this may answer; but it is painful to think what may be the condition of these people when winter sets in.

– – – Late reports from the San Salvadorian invasion of Honduras, read more like a chapter out of a burlesque history than serious news. Mendieta, who had captured Omoa, a small seaport of Honduras, and proclaimed himself President, seems to have managed affairs very well for a time. He was able to subdue Medina, the real President, so that that functionary, instead of routing the invader, actually hob-nobbed with him, and probably the twain sipped their "mescal" in amicable companionship. If Sanchez, Commander-in Chief, had kept quiet, all might have been well; he arrested his President, and, after demanding and receiving a ransom of $10,000 for him, put him on trial. The curious conclusion of the whole affair is, that Mendieta is a fugitive, Medina a prisoner, and Honduras, so far as we can see, has no President.

– – – Peruvian advices furnish a detailed account of the recent short-lived but bloody revolution in that country. Guiterrez, who, with the army, seized the reins of Government, and declared himself dictator, commenced by imprisoning Balta, the lawful President. This act was succeeded by a reign of terror both at Lima and Callao. Soldiers filled the streets and fired indiscriminately upon the inhabitants. The troops, soon tiring of their bloody work, began to forsake the usurper, and he was finally left without a supporter. He made a desperate attempt to escape, but was caught, executed, and his body hung to a lamp-post. Guiterrez's brother, hearing of the President's death, stole into the prison where President Balta was confined, and murdered the latter in his bed. The murderer had barely quitted the prison before he was seized by the populace, murdered, and every indignity offered to the corpse. Yet another of the Guiterrez brothers was murdered, and the bodies of the three were immersed in kerosene and buried in the plaza. Pardo, the President elect, who made his escape to the fleet in Callao harbor, had returned at last accounts, and matters were quieting down.

Correspondence.

From Arkansas.

I am neither dead, nor in a dying condition; nor is the blessed cause in which I labor come to naught. No, we are not asleep, but at work, and our numbers are on the increase. Adventism is in its infancy here. We have built a chapel in connection with the Disciples at the Head Stream schoolhouse. Br. Brown, of the Disciples, furnished the nails; Sr. Nelson gave the money for the sash and glass, and we commenced work on Monday morning, and by Saturday of the same week had a house 22x32 feet, ready for meeting on Sunday. Thus we have secured a comfortable place of worship.

Prejudice is giving way before the light of truth. Oh, for earnest workers in the vineyard! "Cæsar" and the world have had a heavy burden lashed on my back; and I have been trying to cut the cords and let it fall, or in other words, be free from debt, which, I think, by the blessing of God, I shall be able to do this year. And once free, I am determined, by the grace of God, that the like thing shall never happen to me again. But my faith has not failed, nor my ardor for the Master cooled.

For twenty-three years I have prayed that some one would come this way to preach the Lord's coming, and show the true nature of man. The most of those years have been spent in solitude, so far as faith is concerned; but I have endeavored to be instant in season and out of season, and preached these truths in all hours of the war. I took no part in it, feeling it was no place for a man of God, but could see the finger of God in it as one of the signs of the times, and the approaching judgment. Darkness covered the earth, and gross darkness the people, as to these precious truths. Oh, how I sighed for some one with whom I could take sweet counsel!

In good time the Lord sent Br. Fletcher to Arkansas. Through him, or the results of his labors, I got a clue to THE TIMES, then the *Voice*. How we drank down its contents! It was cool water to a thirsty soul. We had studied and sought to understand dearly the blessed truths, and now it seemed as if some took us by the hand and led us straight into their clearness and beauty. We had but to see and feed upon the ripe thoughts of those who, with greater privileges, had advanced far beyond us, and had removed difficulties that stood in our way.

I thank the Advent brethren who furnished the means for those books and tracts sent down here. And when I saw the list, I felt like engaging anew in the work, for I did not wish to enjoy the blessing all alone, but rather that others should share in it. Being an ordained elder in the Baptist church, I ceased not day nor night to proclaim the coming and kingdom of Jesus, the sleep of the dead, and the resurrection. I was called to an account by the Association, and the doors of the Baptist church were virtually closed upon me as a minister. Seeing this, I decided to withdraw, and wished to give them my reasons for doing so. They desired me to defer my remarks until another time. The case was put over several times, and finally came up again. The pastor in charge protested against any action that would give me a chance to be heard. The clerk joined with him. The moderator then declared I was an opposer, and had been borne with long enough. A motion was put and carried, and I was excluded without an opportunity for defending myself.

I then put up my petition to God, and wrote to Br. Himes to come and help me. Ere long I got a letter, in which occurred these words: "Brother, be of good cheer. You shall have help. If there is no one else, I will come myself." The tears of joy flowed freely. Br. Himes came at the time appointed, and brought us the word of light and truth. And his visit, with his teaching in public and private, and all his walk and conversation among us have been a blessing to many in this region. And we are looking for his return here this fall. Everywhere we go we are asked, "is Father Himes coming?" Yes, we tell them, if life continues. We are making arrangements for meeting when he comes, and we are trying to get Father Raymond to come here from Minnesota, which we hope to do.

Thus we are greatly blessed, and our prospects for the future are encouraging, for which we thank the Lord. Pray for us. S. ROSENBAUGH.

From J. N. Dennis, Taylor Co., Iowa.

While visiting my brother, I saw the first copy of your paper, and it comes so near advocating my religious views that I would like to become a constant reader. 'Tis true our views are not very popular in this vicinity, yet I hope the day is not far distant when the veil of superstition and false teaching will be removed, and all will be willing to accept the truth. There is much need of labor here, and I wish I had aid to advance the good work. I would like a few copies of the paper. I may induce others to subscribe.

From S. P. Miller, McDonald Co., Mo.

Having gained considerable information in regard to your views, called Adventism, from some of your brother preachers and from God's word, I wish to have a still more clear view with reference to the covenants made to Abraham. I am not now a member of any denomination of worshipers. I have been formerly connected with the Disciple church, but have been denounced by them as unworthy of their fellowship in consequence of holding and advocating the unconsciousness of man between death and the resurrection, and for believing that the wicked, after the resurrection, will die the second time. In short, for believing that God told the truth, and that the devil told a lie in Eden.

From T. R. Way, Erie Co., Pa.

Having received THE TIMES from a friend, on trial, and seeing your offer of the Bible Triumphant to any one who becomes a permanent subscriber, I herein inclose the subscription. I am anxious to get the light as fast as I can. I joined the Methodist church last winter, but I was half inclined to be an Adventist at that time, and am now two-thirds. Adventists are scarce in this part of the country, and I have never heard an Advent sermon in my life. Yet I believe the doctrine to be Bible doctrine. But I associate daily with an eternal misery believer, who says that he has thoroughly sifted the doctrine, and found it to be anti-Scriptural. I am inclined to think he "sifted" a good deal as the marine said the officers did the prize: "Run it through a ladder, and gave the privates what stuck to the rounds." The more *I* sift it the more I find to believe. I wish I was more decided and living up to it better.

From Wm. Breech, Kentucky.

I wrote you a few lines some six months ago, requesting some papers and tracts, which I duly received. I read them and became interested in them, and gave some of them to my neighbors, some of whom have become almost Adventists. One old man, of eighty years, said he never in all his life before saw any works so true to the word of Christ, as your publications. He wishes me to send for more. And I do want to read all your books; but I am a poor man, and have to support my family by my daily labor; but I will spare a little now, and a little at another time.

We have a great many about who call themselves Christians: but if I am any judge, they are far from filling Paul's standard of a Christian. But I am endeavoring to show them the plain word, and some have commenced reading their Bibles, and are almost convinced of their need of a Savior. I hope and pray this good work may go on.

From A. A. Judkins, Jefferson Co., Ind.

Being a believer in the Advent faith, I feel like lending my influence to that cause. I am a young believer of one year's experience. I was converted while an inmate of Br. Tibbet's family, and by the example and influence of Christian friends I became convinced of the need of a Savior, and then was led to confess him. I now feel that I am building on a sure foundation, which is Christ our Lord, who will soon come to receive his waiting people home and give them their inheritance in the new earth, where they will ever be with the Lord.

This thought gives me courage to press on in hope of gaining the kingdom, immortality and eternal life which our Savior has promised to every one that loves his appearing. I am numbered with the little church at Volga, which is trying to let its light so shine that others may be induced to come in to work with us. Many are interested in the Bible truth, which is being spread before the people daily. "The truth is mighty and will prevail."

From S. F. Rice, a Baptist Minister, Macoupin Co., Ill.

I wish to let you know that there are some lovers of the truth in this part of the world, and that we are persecuted for the truth by our brethren. It does appear that some professed Christians can persecute every one that differs from the old dogma they were taught by their forefathers with more zeal than they manifest in anything else. We are passing through some of the trials all true lovers of Christ have to undergo who come out for the truth as it is in Christ, especially the truth that man out of Christ is in death, and eternal life and immortality are put on at the resurrection. There are about thirty of us that hold the Second Advent views, that belong to one Baptist church. The Association has called the church to account, and will deal with them the last week in August, at church in Green Co. Then the ball will be thrown that is to kill all "soul sleepers" in these parts.

We ask your prayers and sympathy, and we want some good and strong in-the-Lord Advent preacher to come and see us. There are three ordained ministers in our ranks, all belonging to the same church. Two are young, and one has been preaching for some time. There are some ten churches affected with the truth. I do think there is a good chance now to build up the cause of truth in these parts.

From B. J. Goodwin, Iowa.

I think we have great reason to be thankful that we have been called into the vineyard after the heat and burden of the day is past, and the cool shades of the evening are setting down, giving us assurance that "pay day" is just at hand. The early laborers entered the vineyard at the risk of being defamed, of having their property taken from them, and even themselves cast into prison; yea more—of being put to death. But we have to guard against the cool influences of popularity and pleasure. We ought not to be conformed to this world in the evening of time any more than they in the middle of the day, but be transformed by the renewing of our minds, that we may prove what is that good and perfect will of our Employer, that we may receive every man his "penny." We should not seek to please our friends, nor ourselves, even, but the husbandman of the vineyard, that when the new day dawns, and all nature is clad in perfect purity, we may put on a crown of eternal life which will not fade away. Let us watch lest we become chilled by worldly mindedness, and that day overtake us as a thief in the night, and we be unprepared to go in when the door is opened to celebrate the marriage supper of the lamb.

I feel thankful that the terms of admittance are so easy. We have only to keep his commandments, which are not grievous, and watch and be ready at a moments' warning. Let us girt up the loins of our minds, and watch unto prayer, for the coming of the Lord draweth nigh.

From a Brother in the "Christian" Ministry, Iowa.

I have received your books, papers, etc., with which I am much pleased. I send you my kindest thanks for the same. I would like to take your paper but am not financially able at present, but may be soon. The doctrine advocated in your paper is not new to me. I was reared in that belief, and my parents and grandfather now living at Mineral Ridge, although members of the Christian church at present, are, and always have been, very strong adherents to the Advent system. For myself, I am a steadfast believer in the main features of Advent doctrine. I look upon the doctrine of "natural immortality," "endless misery," etc., as pagan and false. I am trying to live a Christian life, but I do not expect I shall go to heaven when I die, but that God will "hide me in the grave" until the day of eternal joy shall dawn upon the world. With Job of old, I have a fixed and earnest hope, that he will "call and I shall answer." And that in the great day of God's eternal glory, at the appearing and kingdom of our Lord and Savior Jesus Christ, I expect with Paul, to receive my reward. Yes, upon that glorious event my hope is anchored; and "if the dead rise not," "if in this life only, we have hope in Christ," then with the apostle I must say, "I am of all men most miserable." May God speed the day of our Lord's coming and kingdom. I will get some subscribers for the paper if I can.

From J. F. Eshelman, Ohio.

I see by the little bill on the wrapper of my paper that I am somewhat in arrears, and I here send the money for the paper one year more. I have now been a reader of this paper over five years, and at the coming of Christ the fruit thereof will be made manifest. I only wish every family in the world could have the chance to read it, and would interest themselves in the doctrine advocated. I often talk with persons who seem to think they are well "posted" in Scripture, who sneer at the idea that "all the wicked God will destroy," "root and branch;" who say that if they believed so, that they would not care what they did while here in time. But I then ask them to point out to me the man that does so believe who is not an honest, fair, patient, good person; which somewhat staggers them. And I believe the love and justice and mercy of our God and Redeemer being shown to us makes us love, and leads us to serve him. Though there are very few of this faith around here and they are much scattered. We do not keep the light under a bushel. May the love of God and his dear Son sanctify us all, and we be accepted by him, at his coming, is my prayer.

[It will always be safe to watch those persons who insist that only the fear of eternal misery prevents their plunging into the depths of iniquity. If *that* is their only motive for doing right their *hearts* must necessarily be corrupt, as must be seen by a moments thought. ED.]

From J. T. Ongley.

I am trying to hold up the banner and the cross, endeavoring to get men and women to see the truth in relation to the kingdom of God—what, when, and where located; also the nearness of, and the necessary preparation for it. I saw in Br. Himes' notes of travel in the oil region that through Br. Dodge of Titusville, he heard of me. I have preached at McClintockville more or less for nearly two years, also preached a number of discourses within about a mile of Kansas City. I have been, of late, preaching mostly in new places, finding some opposition, and some that have taken hold of the truth, and are trying to live it. I have just returned from a meeting at Sutton's Corner. Sunday afternoon we repaired to a beautiful grove close to the water, and with saw logs for seats, and a large concourse of people, I preached the word. Five then put on Christ by baptism. The above is a strong sectarian place, and the few that have come out will have to trust in the Lord, and keep near the throne of grace, to be able to stand. Brn. C. F. Sweet and G. Wendell have labored there, the result as above; and other fruit will appear soon.

The Methodists lately got one of their preachers to come and preach five discourses on the immortality of the soul. He would not discuss the subject, but said he would preach the five sermons for fifty dollars; and he did so. Yes, "preach for hire and divine for money," and "say, the Lord saith, when he hath not said it." Truly a wonderful and horrible thing is committed in the land. Four weeks ago a Christian preacher in Lycoming Co., Pa., where I have been preaching once in four weeks, gave a discourse of three hour's length, to prove the immortality of the soul, in opposition to what I had taught. But the truth will stand. We can do nothing against the truth, but for the truth. The Lord direct us into all the truth is my prayer.

From Amos Sanford, Columbus, Kas.

I am contending "for the faith once delivered to the saints" more earnestly than ever before. A few of us here are keeping in view our Savior's second advent and praying for the kingdom to come soon. Some professed Christians call us infidels, and not a few use the word "insane" when speaking of me and the views I entertain, which they are unable to meet with any other argument. But the truth is progressing and it rejoices me to find that, in the minds of some, prejudice is giving place to Gospel reasoning and the true light.

A strict communion minister preached at the Baptist chapel last night and took occasion to remark that he believed mankind immediatel[illegible] into another state of conscio[illegible] ence at death; that he would [illegible] stop to prove his position, but he [illegible] not question the motives of those who differed with him, and by no means intimate that they were not Christians. This was more liberal than anything I have heard from the pulpit recently. This morning he called upon me at my office and frankly stated that he always took it for granted that his theory was correct and had never given the subject a critical examination. He asked for some work to read, and I loaned him "Whitmore on Immortality," and gave him some copies of the TIMES, hoping that he may see the error of his way of preaching and embrace the Bible doctrine, which gives Christ all the glory for securing to mortal man the blessings of life and immortality beyond the grave.

Another evidence of liberality is found in the fact that the Baptist church of this place retain me as the Superintendent of their Sunday School and positively refuse to accept of my resignation, notwithstanding I am no longer even a nominal member of their organization and will not pervert the plain reading of the Scriptures to accommodate their creed.

Elder Murray, with whom you held the discussion here, has recently manifested kindly feelings towards "this sect which is everywhere spoken against." He now advocates a union of the Free Will Baptists, the Christians and the Adventists of this place and vicinity, and says there is no essential difference of opinion to justify a separation. The spirit is working here and although we have been much discouraged, yet I have hope that the "early and latter rain" will produce an abundant harvest at this place.

From Isaac Adrian, Cascade, Iowa.

I was compelled to return home by the sickness of my son, but he is now recovering, and I am in the field again. He has talents that may be a blessing to the church and the Lord if consecrated to the work and service of God. He gave his heart to God when fifteen years of age, and although his studies have engrossed much of his attention, he has not abandoned the cause. Pray for my son, that God may direct him in life's duties. I left home July 26, and met a glad welcome from the church in Clinton, Iowa. I hope I was enabled to do them good. They are a self-sacrificing people, and maintain their meetings, with a place of worship, paying more than many churches far better off do for preaching. Will our preachers going East or West take a little notice of this struggling society. Coming to Monticello I learned that Br. Samuel Calkins lived three miles East. Met them at the door of their pleasant home, and was instantly recognized after a separation of twenty-seven years. It was pleasant to remember that this dear brother and sister opened their house to shelter the weary pilgrim and their hearts to welcome the glad tidings of the Savior's return. Of them I learned that the venerable Br. Starker and his faithful wife, with their children settled around them, lived in the village I had just left. I could but return. It was indeed a reunion of long absent brothers and sisters. I found Clinton, N. Y., fully represented in their town. Nearly all their large family were converted at a meeting I held in Clinton, twenty-eight years ago. Here also I met with a lady, who on a visit to Wisconsin two years ago, was induced to attend a grove meeting I was holding in Belleville, and was converted to the truth, baptised and returned to this place, I trust, a true missionary. The husband of this lady, a man of extensive business, very kind and honorable, yet not a Christian, disgusted by the popery, and dandyism of the clergy, who, he thinks, only strut and beg. Most too true. Yet may God grant that he may obtain the blessed hope of immortality. Br. Calkins left his harvest field and safely landed me at the door of Br. Dickinson, in Cascade. This church is in a discouraged condition and needs help. They are surrounded by a foreign element, mostly Romanists. There is but little to hope for, unless a railroad to the place, shall cause the inflate of a more intelligent class.

I will close this letter by saying that at no time in my life have I coveted any thing more than now to be worthy he name Adventist, expressive o: hope and Christian character and e.

n Daniel S. Clark.

left home in May to attend the ference at Greenfield, Adair Co., a, a distance of more than three lred miles. I found the friends wake and ready for meeting. This place where the Advent faith had r been preached till last winter. they have a small church with prospect of a healthy growth. We a good meeting, and a full house he last. Many of the brethren and rs were kept away by the rain. y for them, but we were blest in ng the spirit of the good Lord with One was baptised and more, I hope, oe soon. We had some opposition. an by the name of Mershon came fifty miles to attend this meeting, aid, to show the people that this Clark was deceiving them. He l to set some of them "right," but could not be moved from the of God's blessed word. Then ought he must take another course, gave me a challenge to meet him public debate, which was accepted will come off the first of October . Due notice will be given in The :s. I left Greenfield for Arbor June 6. On Sunday held the ing in the grove on the bank of lle River, some eighty rods from Stowell's house. After the sermon ptised two happy souls in the wa- where I baptised twenty-seven winter. This church is doing well. Lord is with them. Br. Philander es is their Elder, and preaches for some, but not as often as they . He should give more of his time e ministry. May the way be open- he can go out more, is the prayer is friends. This church was organ- some two years ago by Br. Himes, only eight members, now some -five. I believe the Lord sent Br. es there in the right time. What lp I found it when I was called to a meeting with them last winter nd eight all ready for work. May Lord bless Br. Himes as he goes place to place gathering up the ered ones and bringing them into ready for work. And may the l send men into the field that will l up and add to, and not tear down scatter.

hen came to Penn Center, where Hubbell and Hough live. Br. es organized a church of six mem- here some two years ago; now number over thirty. They have od Sunday School, but no regular ching. Br. Nokes preaches for occasionally. Br. Hubbell is Elder, and the church is doing . I left the brethren in this place the promise to come back and a grove meeting, and went to ter and preached twice in the Pres- rian house. I was called to this e to baptise the sick daughter of S. Shirk—one that came out in the ing last winter. She wanted to orward last winter when her broth- iid. Her friends thought her health d not permit. So it was put off he present time. Br. S. arranged ptistry in his front yard, and when time came the people flocked to see y buried in the watery grave to forth her faith in the resurrection ne dead. She was taken from her to the place prepared for the occa- , and was planted in the likeness hrist's death and raised in the ness of his resurrection. I never a more glorious sight in my life. was carried back into the house, ng the Lord had blessed her, and felt better. At the time she was tised she could not walk across the e alone, nor sit up any of the time. she sits up a part of the time and walk out of doors. Coming to is I held meetings in the Metho- church. Had a good hearing. y I think are interested in the ns we hold. Visited Br. E. Blanch- who lives at Milford, where he ying to hold up the truth. They a small church some two and a miles from this place, I believe ed up by Brn. Blanchard and Mor- , which is doing well. I commenc- ay meetings at Milford, Thursday and held over Sunday, with a good ing for the time of year. At Red I found some old friends. We Br. Gibson on the way. He had ted for me to bring me to his place. er two good meetings visited the rch raised by Br. Morphy in Br. tin's neighborhood. I visited a nber of places, meeting old and new nds, but had not the time I wish I d spend with them. I then attend- he grove meeting already reported The Times, near Br. Hubbell's, and n returned home. I spent some six eks with the friends in Iowa, and my prayer is that the Lord may send some good man filled with the Holy Spirit to preach for them, as they are in need of help. But if they cannot have the right kind, they had better have none. Oh! how we need more good laborers in the field. And men that think more of the cause of God than they do of themselves, will build up and not tear down. I cannot find time to find fault with others, there is so much to do for the blessed Master. And if we have his Spirit we shall love each other and work in harmony. How much the Lord has done for us as a people in the West. Only a few years ago we could find one here and there looking for the blessed hope; now we can find them in many of our towns West. Little did I think this when Br. Himes first came West and called for some one to take the old Mission Tent and go out, and at the call I answered and laid by the jack plane, and we went from place to place. I am glad the Lord put it into Br. Himes' heart to come West and to start that paper. The Lord was in the move. We have a good paper. How many I find are brought into the truth by reading the paper and the tracts that are sent out from the Association. Now, dear brethren, let us all work together, as one man, for Jesus and the cause. Time is short. We have no time to lose. Let us awake out of sleep. O blessed hope of Jesus' coming! Are we all ready? If not, may we get ready before it is too late.

Our Young Folks.

Deeds of Kindness.

Suppose the little Cowslip
Should hang its golden cup,
And say, "I'm such a tiny flower,
I'd better not grow up;"
How many a weary traveler
Would miss its fagrant smell,
How many a little child would grieve
To lose it from the dell.

Suppose the glistening Dewdrop
Upon the grass should say,
"What can a little dewdrop do?
I'd better roll away;"
The blade on which it rested,
Before the day was done,
Without a drop to moisten it,
Would wither in the sun.

Suppose the little Breezes,
Upon a summer's day,
Should think themselves too small to cool
The traveler on his way;
Who would not miss the smallest
And softest ones that blow,
And think they made a great mistake
If they were talking so.

How many deeds of kindness
A little child may do,
Although it has so little strength,
And little wisdom, too.
It wants a loving spirit,
Much more than strength, to prove
How many things a child may do
For others by his love.

Big Brothers and Little Sisters.

BY C. A. G.

"There's always two sides to everything," said a positive, boyish voice outside my window this morning.

"There ain't two sides to a string," answered a smaller voice, equally regardless of grammar.

But while I smiled at the speakers, the words of the first fitted into my thoughts aptly, for I had just been reading a pleasant little volume called "Talks with little Girls," in which the duty of sisters to their young brothers was particularly set forth; and I was thinking how, as I read that chapter, a pair of bright eyes looked over my shoulder, and their owner said:

"That's so; the girls do plague us awfully. I just wish you'd write another book, and give it to 'em harder!"

But "there are always two sides to everything," and it is the tother side about which I want to talk to you boys, a few moments. There was once a tiny girl toilfully going through her Sunday-school lesson, and it was observed that as she studied the small face grew more and more clouded, until at last she lifted up her voice and wept loud and long, whereat there was great consternation, until it occurred to somebody to ask what was the matter.

"Because—because"—sobbed poor little Polly, "the verse says, 'Add to your godliness, *brotherly kindness*,' and if that's kindness like Tom's, I don't like it at all!"

What did she mean? Well, I suspect she meant that Tom was just such a brother to her as a great many of you are to your little Pollies at home. I suspect she knew what it was to have her dolls hung up in the apple trees, and her kittens' tails tied together, and to be leaped at from behind doors, and growled at in dark corners. I imagine she had been tickled and pinched and locked into the closet; she was used to being called a pickle and a cry-baby, and a little pug, and to trotting with patient feet upstairs, downstairs, out to the orchard, into the tool-room, hither and thither on errands, for the doing of which she received only a tweak of the ear or a careless jest in the place of thanks.

Yet, I also suspect that Tom was a generous lad, who despised a "sneak," and who, if he had seen another boy abuse or torment Polly, would have promptly offered to bestow on that individual a black eye. I have no doubt that in the play-ground or at school he was good natured and honorable, disdaining a "mean" action and emulous to be manly. He would open wide eyes of astonishment at any suggestion of cruelty in his conduct toward his sister, and reply with honest candor:

"Why, it's only Polly; she don't mind."

Ah, boys! "only Polly" has a tender little heart, and it aches many a time, when you don't know it, with the sting of your careless teasing. The words you utter so lightly, and forget in ten minutes, are arrows to her sensitive little soul, and the tricks which seem to you so trifling are weighty trials to her.

"Well, but," says Tom, "it's so silly of her to mind; because she knows we don't mean anything."

That is one view of it. I suppose if she was a boy, or grown up, or wise, she would not mind; but being just Polly, little and weak and silly—if that is what you call it—she can't help it. You know if you squeeze a rubber ball tightly in your hand it will expand again into as round a ball as ever, and you cannot even see the place where it was compressed. But if you try the same experiment on a handful of rose-leaves the result will be very different. And rose leaves are not much more easily crushed flat than Polly's feelings. It seems absurd to Tom; but then it is a fact, and facts, you know, even if they are ever so much in the way, cannot be disregarded. Wouldn't Tom be the truer gentleman if he accepted facts and spared Polly's feelings, even at the loss of a little fun? After all, is the fun so amusing it can't be replaced with something better? Then, too, Polly loves Tom so dearly; she is so ready to believe in the extent of his strength and wisdom and ability, if he will but leave her faith undisturbed by teasing pranks. Tom has a warm heart under his jacket, and I think he privately enjoys Polly's love and admiration; but I also think it is a pity he covers up his feelings so carefully, and rather snubs Polly's kisses. For the day will come when the little sister's love will be valued at its worth, and, it may be, wished for in vain.

Once we were going on a grand fishing excursion from Cherrywold, and word was brought that a certain famous traveler would like to join us. He was a man that had ridden elephants in India, and polar bears at the North pole, for all I know! He had hunted lions, and been lost in jungles, and frizzled in hot countries, and stiffened in Arctic regions, and been all over the world; he had been a soldier, too; and everybody who knew about him knew what courage and patience and nobility made up the man. You can imagine how the boys shouted at the prospect of having such a fishing companion, who could tell stories of everything they wanted to know, and answer all the questions, and who liked boys, too!

Well, the reality was just as delightful as we all expected, which is saying a great deal, as every one knows who has ever belonged to a debating club and discussed the question about the pleasures of anticipation. After we came home I said to the famous traveler:

"Which of the boys did you like best!

And he answered promptly, "Jack."

So I asked why, because I thought he would have said Tom, or Dick, or Harry, and this is what he said:

"Because he went back after we were started to kiss his little sister, and wasn't ashamed of it, either."

Then this brave, wise man—the bravest man I ever knew—told me a secret. Said he:

"The real promise for a boy's future is shown in the way he treats his little sisters."

"Dear me!" thought I, "what a lovely time your little sister must have had!"

But I didn't say that. I only wondered how many of the Toms I know would be willing to have the hope of their future manliness measured by their treatment of their little Pollies.

But oh, my dear boys, I think my traveler was right; for the most truly brave soul is tender toward the little and weak; the most manly heart is the one that loves most; the greatest are the most patient; and the St. Georges, who are sure to conquer the dragons abroad, are gentlest with the Pollies at home.—*Christian Union.*

Advertisements.

The Estey Organ. Any person wishing to procure a splendid, new, Estey Organ or *Melodeon*, at a great bargain, can learn particulars by addressing this office.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 9, Range 3, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $500, or more.

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, and A. A. Phelps. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE ADVENT TIMES and *Banner*, one year for $2.50 if pre-paid. Address Wm. L. Himes, 25 W. Lake St., Chicago.

Woman and Her Work. A monthly paper 16 large quarto pages. Established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well—Christian charity.

Published by the Woman's Christian Association. $1.00 a year. Mrs. E. S. Jennings editor. Address: 74 Williams St., Rochester, N. Y.

The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 80c. a year. Ten copies, $4 Fifty copies, $35. tf

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AGENTS TO SELL OUR NEW WINDOW LOCKS, *THE NEATEST, BEST, AND MOST DURABLE MADE.*

ITS ADVANTAGES:

(1) It is perfectly self-adjusting; any child can use it. (2) It holds the window at any point without cutting or notching the casing in the least; and holds the window firmly down by a single notch in the casing. (3) It neither wears or even blackens the casing, whether painted or varnished. (4) No cutting, notching or boring required to attach the lock. It is secured to the sash by one screw.

Those wishing a good, and very profitable business will do well to write us, enclosing 25c. for sample and postage on the same. Address:

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FRUIT FARM
FOR SALE!

Consisting of *ONE HUNDRED and TEN ACRES*, fenced into twelve fields. Large and commodious farm house, with good cistern; barn and cistern, good out buildings, large three-story shop and tool-house—first story for making cider and vinegar, second story tool-room, third story box manufactory.

Seven Tenant Houses. Three Running Soft Water Springs. Eighty Acres in Fruit, and Mostly in Bearing.

Thirty-three Hundred Apple Trees; Thirty-six Hundred Peach Trees; Three Hundred Pear Trees. A lot of Cherries, Apricots, Nectarines, Mulberries, &c., &c.

Five Acres Strawberries; Three Acres Raspberries. Peach Nursery of 25,000 Stocks. Thirty Acres in Corn.

House is surrounded with a beautiful lot of Evergreens, with a large flower garden. Close to meeting houses and school house. Climate delightful. Trees loaded with peaches and apples. Near two Railroads—the Illinois Central on the East side, and the Cairo and St. Louis Railroad on the West side.

20 ACRES of the Best of TIMBER.

Will sell for one hundred dollars per acre—part cash, part time; or exchange for other real estate in suitable localities. I will also sell or trade teams, wagons, stock and tools, if parties want them.

Refer to Eld. F. Burr, or Eld. J. V. Himes, of Chicago, or Eld. W. McCulloch, New Rutland, Ill.

Address: *W. L. HIMES*, 25 West Lake St., Chicago, Ill.; or J. S. LAWVER, Cobden, Union Co. Ill.

HOW TO GO WEST.

This is an inquiry which every one should have *truthfully* answered before he starts on his journey, and a little care taken in examination of Routes will in many cases save much trouble, time and money.

The "C., B. & Q. R. R.," running from Chicago through Galesburg to Burlington, has achieved a splendid reputation in the last two years as the leading Passenger Route to the West. At Burlington it connects with the great Burlington Route which runs direct through Southern Iowa to Nebraska and Kansas, with close connections to California and the Territories; and passengers starting from Chicago on their way westward, cannot do better than to take the C. B. & Q. and Burlington Route.

This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R. Burlington, Iowa.

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A book you will want to read yourself.
A book you will want your neighbors to read.
A book that will silence opposers.
A book that will help those seeking light.
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The title indicates the scope of the work.
Paul not a Pharisee in Doctrine.
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Prophets looked for it.
Jesus Christ demonstrated it.
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Opposing arguments confuted.

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This book takes up the fancied 144 Contradictions of the Bible, which Infidels array against the book, and shows that they are

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The work the book proposes is not only done, but *well done.*

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THE ADVENT CHRISTIAN TIMES.

Or for 25c. to an old subscriber renewing his subscription.

Advent Christian Times.

CHICAGO, TUESDAY, August 20, 1872.

Business Agent's Department.

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☞ Address all communications for the paper to Joshua V. Himes, 25 West Lake St., Chicago.

☞ Address all Business Letters to William L. Himes, 25 West Lake St., Chicago.

☞ Make Postal Orders and Drafts payable to Wm. L. Himes.

☞ Business and matter for the paper may be sent in the same envelope; but write all appointments, notices, letters and communications for publication, ☞ EACH ON A SEPARATE PIECE OF PAPER.

☞ Matter for publication should be written ON ONLY ONE SIDE.

☞ DO NOT FAIL to comply with these suggestions.

P. O Address.

A. F. Dugger, Sycamore, Ill.

The Quarterly—The Chart.

If brethren who have written on these subjects will be patient, we hope to report progress in these two works ere long.

To my Friends.

I would like to correspond with some friends who would like to invest $250 or more at Norwood Park, thereby conferring a personal favor on me, and at the same time securing a good investment for themselves. Address, WM. L. HIMES, 25 West Lake St., Chicago.

Sumner's (C. A.) remarkable address on short hand writing has been laid upon our table in pamphlet form. It is the finest thing on the subject yet given to the public. An extensive interest in making phonography a branch of popular education has been stirred up in San Francisco by the treatise.

Copies for sale at this office. *Price 15c.*

WE will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.35, post-paid. The Jubilee HYMNS, full gilt, stamped, post-paid, $1.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 35 sheets, 50c.

To Correspondents.

C. T. RUSSELL, jr. Will comply with your request as soon as possible. You will find something to the point in the *Quarterly*, if you have them....J. BROWN. Thank you. Appointment came too late. . W. H. WILLIAMS. Have no papers of those dates....C. BENJAMIN. Have a few left.

Tract Fund.

C T Russell jr $6 80. A C Huetson $4.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

W McCulloch J M Snook J R Cooper H Constable J Greaves J J Peavy V C Bryan J Shaw M Ring T S Rupel D A Bradley R Spotswood H Harrington J P Moon W H Lansing P Johnson H T Taylor E A Marsh J V Himes O D Gibson J D Olney T Stephenson J C Post N P Hathaway H J Munson W Strode G Wright M A Tibbe ts 2 E C Andrus M J Wellman J Smith C C Marston Mrs C D Williams W H Lawrence W Royce L C Collins C Rowley D J Vermilyea Dr G W Martin Mrs P A Clendenen C H Weltner E Tritton J Lowry B F Workman Miss R E Chichester E S McDonough J W Alston Geo Wright M V Johnson A C Huetson M E Green E Buckholder G T Adams R A Keating P G Marsh C and E Rice R Anderson C Newcomb D Q Kent Wm B McDowell S Cain S Carlisle J C Hooper C Benjamin A J Mears N R Sutton C D Lewis M Duncan J Hamilton M A Newcomb J H Cotton Mrs E Dyer E C Jewsbury J B Morgan J W Blaisdell C Gillespie O Prescott W L Redington G Thomson J S Galloway I Adrian C T Russell jr J Griffith A E Babcock J Wallace D E Atwood J Brown Dr C M Richmond J P Gardner H E Davis O Combe L H Davis O O Dinslow G Mathew N Breese J E Proctor G W Stetson J Raymond P L Wilson D Patten A M Matts G Lacy R T Taylor C R Stouffer Mrs M L Weldon L N Snell R B Cranson D Felch P Rice J Sutherland W E Hathaway C L Jones C D W Scott M M Morton H D Cutting D D Reed M R Miles G W Rossiter C Goud H Weby G Beafer S West C W Smith.

Minnesota Tent.

D Patten $10

Marriages.

WARDWELL—CHAMPLIN.—At the bride's father's, Aug. 11, 1872, by Eld. J. M. Snook, Mr. Samuel R. Wardwell and Miss Mary E. Champlin: all of Jackson.

Notices, Etc.

Notice.

The Eighth Annual Meeting of the Western Advent Christian Publishing Association will be held at Norwood Park, Cook Co. Ill., commencing Tuesday, Oct. 15, 1872. A full attendance of the members is requested. J. M. SNOOK, Sec'y.

Notice.

I propose going to Minnesota soon, and shall be happy to serve any churches on or near my route that desire a call from me. I expect to attend the Amboy Campmeeting. My route will be by the Michigan Central to Chicago; Galena Division thence to Fulton, and then by steamboat to St. Paul. Write me at Laingsburg, Mich., until Aug. 25; then to Chicago, Room 7, 25 West Lake St., or to Amboy.

WM. BRANCH.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.
2. Write *names of places* and *dates* VERY *plainly*.
3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

ILLINOIS.

Genoa, every Sabbath. E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.
Traveling brethren invited to call.
S. B. MABEY.

Afton, 11 a. m. and 4 p. m., Sabbath Sep. 1.
Beemerville, 11 a. m. and 7:30 p. m. Sep. 8.
Johnson's S. H. 3 p. m., same day.
C. W. SMITH.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I expect to hold a debate with D. W. Hull, of Hobart, Ind., at Rochelle, Ogle Co., commencing Tuesday, Sept. 17, 1872, to continue several days, with two sessions each day, on the following proposition:

Resolved, That modern Spiritualism is a Satanic delusion. C. C. MARSTON.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and ample provisions for all who desire to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a general rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the tented grove for the Lord and his glorious cause. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. B. Mabey, L. H. Davis, W. McCullock, F. Burr, D. S. Clark.

The first Annual Campmeeting of the Southern Illinois Conference will commence Aug. 17, and continue over the second Sabbath.

The place of meeting will be Saratoga, Union Co. seven miles east of Anna Station.

Friends of the cause are requested to meet with us on that occasion. Eld. Wm. McCullock will bring the Mission Tent with him.

J. B. Lawver, F. A. Childs, J. McCoy, Com.

Amboy, Lee Co. Preaching the second and fourth Sabbaths of each month, at 10½ a. m. and 7½ p. m., in the Lutheran chapel. Prayermeeting Wednesday eve. Also Sabbath afternoon when no preaching.

Traveling brethren will be welcomed at any of our meetings. C. C. MARSTON, Pastor.

The Advent Christian church of Elida, Winnebago Co., expect, the Lord willing, to hold a tent meeting at Elida, commencing Friday eve. Aug. 16, and continuing over Sabbath, the 25th.

Elida is eight miles S. W. of Rockford. Eld. Himes is expected to be present to preach the Word. Let all the friends in the region about come up to this meeting. Come with your hearts full of the Holy Spirit, to labor for God and his glorious cause.

For the church, C. C. MARSTON.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4 and every four weeks. ALICE E. RATHBUN.

Milroy, Sabbath, Aug. 25.
C. W. SMITH.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

IOWA.

Campmeeting at Chase's Grove.
S. K. GIBSON.

The third Campmeeting of the Iowa A. C. Conference will be held at Manchester, commencing Friday eve. Sept. 6, and continuing over the second Sunday. All are cordially invited from north, south, east and west. Come all who love the Lord's appearing. Come with hearts burning with the love of God and our fellowmen.

The camp-ground is located one mile and a quarter N. W. of the business part of the town. There will be teams at the depot on the arrival of the morning and evening trains, the 7th, 9th, 10th and 11th, to convey all who come to the meeting.

Hay, straw, and tent-poles will be furnished free on the ground. Grain for teams, at cost. There will be a stand for the sale of necessary provisions.

Those who attend had better come prepared to take care of themselves. Bring plenty of bedding. Remember that a few yards of sheeting will make you a tent, and will be just as good for family use afterwards. Bring your tent and be ready to keep house at once. Let those who live near by, also arrange to stay on the ground during the meeting. Come early. Make a sacrifice if need be.

Brn. Isaac Adrian and S. W. Thurber are expected. Br. C. C. Marston has been invited.

The Annual Meeting of the Conference will be held in connection with the Campmeeting, commencing Thursday morning. Let each church be represented by delegates, early upon the ground. Read the Constitution, and be governed accordingly.

In behalf of the Committee. F. H. KENNY.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves.

Hay will be furnished free for teams; also, straw and poles for tents. There will be no grocery or boarding house on the ground, which is only five minutes walk from good stores and taverns, where meals can be had for 25 cents. The ground is five blocks nor hwest of the public square, and south of the McGregor Railroad track, and half a mile west of the depot. Don't fail to bring bedding. The big tent can be used for lodgings, and if the weather is wet there are barns close by. Prospect is good, and great interest to hear. Pray for the meeting.

Write when you will come, and we will meet you.

Peter S. W. Deyo, C. C. Ramsey, Presidents.

F. Denton, J. Reffsnider, J. Livingston, J. Cleaveland, E. Stearns, C. F. Burroughs, C. Griffith, H. Brown, Committee.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JANES.

The third annual session of the A. C. Conference of Iowa will be held in connection with the campmeeting at Manchester, in Sept. next; Conference to be called on Thursday, the 12th. Let all the brethren and sisters be sure to be present at the commencement. We are to do business for our blessed Master; and the King's business requires haste and promptness.

H. H. JANES, Sec'y.

MISSOURI AND IOWA.

The S. W. Iowa, and N. W. Missouri Annual Conference and Campmeeting will be held, as last year, with the Nodaway Church at "Chase's Grove," eight miles north of Clarinda, Page Co., Iowa, commencing, Friday, Sep. 5. Let there be a large attendance from all our churches and quarterly meetings. Come prepared to camp. Bring tents if you can, or come with your covered wagons: any way, only come. Let none of our ministers stay away. We have none too many, and can ill afford to spare even one. Let the quarterly meeting clerks come prepared with written reports from their respective districts.

Cannot brethren S. K. Gibson, and N. C. Miller, arrange to be with us. Come over and help us, brethren. D. O. HINE, Pres.

WM. MORPHY, Sec'y.

MICHIGAN.

The Michigan Southern District Campmeeting will be held in the town of California, Branch Co. Aug. 20-25. The first Q. M. for this conference year will be held in connection with campmeeting. Particulars soon. Meanwhile let all the brethren in this district make preparations to attend. This is a new interest, auxiliary to the State meeting. Let the churches prepare tents and dedicate them to God at this meeting, and let them be kept for future meetings, then all will be in readiness for the next yearly meetings.

J. R. PRESTON.

Pt. Sanilac, Advent chapel, Sabbath Aug. 26, 10½ a. m.

Lake Shore, Advent chapel, same day, 2½ p. m.

Lexington, Earret Hall, same day, 7½ p. m.

Sanilac Union S. H. Saturday eve., Aug. 24. 7½ p. m. JOHN PATON.

This is an exchange with Br. P.

GEO. WRIGHT.

The Southern Michigan camp-meeting will be held on James Paul's farm in the town of California, Branch co., Aug. 20-25. We hope to have Eld. J. V. Himes to preach the word; also that Br. W. C. Hicks will be on the ground with "Pioneer" Tent. Every effort will be put forth to make this meeting a success.

We hope to see Brethren from all parts of the southern district on the ground with tents, ready for action at the commencement of the meeting.

The quarterly conference will convene at that time and place.

This will be a large meeting and one of unusual interest. Let all who love the appearing of Jesus prepare for a glorious waiting upon the Lord.

Those coming by R. R. from the North will stop at Fremont Station, where they will find a team waiting to convey them to the camp ground. Those coming on the M. C. R. R. will change cars at Jackson. Take the Ft. Wayne Road to Fremont. Those on the L. S. & M. S. R. R. will change cars at Jonesville for Fremont.

Come brethren, in the name of the Lord; and come with prayerful hearts that you may see and feel a glorious revival of the work of grace among us.

Hay and grain for teams will be provided on the ground at reasonable rates.

For the Brn. J. R. PRESTON.

WISCONSIN.

The first Q. M. for the East Dist. will be held (the Lord willing) with the Big Creek church, eight miles N. of Ironton, Sauk Co., Friday eve. Sep. 20, and over Lord's day. Let there be a general rally to this meeting.

GEO. THOMSON.

Cross Plains, 11 a. m, Sunday June 16. Sabbath School at 10 a. m.

Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.

Wingville, 3 p. m. June 23.

Will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

The Southern Wisconsin Campmeeting will be held at Spring Grove, Wis., six miles S. W. of Brodhead, on the land of Br. Atwood, beginning on Sunday, Sept. 1. Tents will be put up on Saturday, the day before the meeting. Tent poles, straw and hay to be had on the ground. We expect several of our Wisconsin ministers present. Among them we hope to meet Brn. P. W. Hough, N. A. Hitchcock, Geo. Thomson, Geo. Howard, and several others. Those coming by cars will stop at Brodhead, and provided they will notify me by letter three days before the meeting begins, on what day they will be there, teams will be in readiness to convey them to the ground, except those who come on the first Saturday, who will find teams there without writing. Those coming from Prairie du Chien way will change cars at Milton junction, reaching Brodhead at 9 a. m. and 8 p. m. Those coming from the north on the Northwestern R. R. will change cars at Hanover Junction, reaching Brodhead at the same hour as by the other route.

This is a new field. Let all come to work for God. Probably the meeting will hold over two Sundays. WM. SHELDON.

The Western District Campmeeting will be held at Tomah, on the Milwaukee and La Crosse R. R., at the junction of the West Wisconsin Road, 50 miles east of La Crosse, commencing Aug. 20, and holding over Lord's day. Hay and stable room will be furnished free for all who come and camp on the ground. This is a new place, but the people seem anxious to hear on the Lord's coming and kingdom. It is therefore desirable that we all make a sacrifice to attend from the beginning, that we may prepare a people for the coming of Jesus, and warn the perishing to flee from the wrath to come. Let all come forward to labor for the salvation of the perishing and thus get ready for the marriage feast. We shall have preachers who will preach Jesus. He is sure to be there. Is not this sufficient to induce all the children to come?

Excursion tickets will be given to all going to Campmeeting on the West Wisconsin Railroad during the meeting. See that you ask for excursion tickets to and from the Advent Campmeeting at Tomah.

Now is the time for our friends to Rally, for the camp. Bring Jesus with you, and come praying.

Board and lodging can be had at the hotels for $4 a week.

What ministers? Brn. Sheldon, Adams, and Putnam. P. W. HOUGH.

MINNESOTA.

St. Charles, Vowles S. H. Sat. eve. Aug. 24.

Utica, Cheatham's Grove, 10½ a. m., and 2 p. m. Aug. 25. Nooka, Page S. H. 7½ p. m. Aug. 25.

S. C. WELLCOME.

The St. Paul District Q. M. will be held with the Independence church near Armstrong's station in Wright Co., Friday eve. Sept. 6, and continue over Sunday. We shall expect to see delegates from every church in the district, and that they will bring with them their collections for the Mission Fund.

Q. M. for the Ottawa District will meet at Lombard and Mingar's mill, about seven miles east from Ottawa, Thursday eve. Sept. 12, and continue over Sunday. We expect a general rally of all in the district. The times demand of us especial efforts to keep the standard of truth, with its banner, "Thy kingdom come," before the people.

Q. M. for the Hutchinson District will be held with the Silver Lake church, Friday eve. Sept. 20, and continue over Sunday. As this will be the last for this Conference year, let us all pray that it may be the best.

Q. M. for Winona District will be held with the Utica church, near D. Cheatham's, Friday eve. Sept. 27, and continue over Sunday. Let there be special efforts made by all living in the district to attend this meeting—the last for this conference year. GEO. W. MILLER, Evangelist.

ARKANSAS.

I would say to the Elders and brethren in Arkansas, that it will not be practicable for me to visit them in September, as was hoped. Br. John S. Lawver, of Cobden, Ill., has arranged to come with me, and we shall start about the first of November. We will meet you in Conference Nov. 20, and continue over the Sabbath. We shall then visit Red River District, and elsewhere, as doors may open. J. V. HIMES.

WEST VIRGINIA.

The next annual meeting of the West Virginia and Southern Ohio A. C. C., will be held with the Hays Fork A. C. Church, commencing October 19, and holding several days as the Lord may direct. The churches connected with the Conference are requested to appoint delegates. Brethren, arouse! Let us awake from our lethargy, and come to our annual feast, to strengthen each other's hands for the warfare. Pray for the success of Zion.

S. P. WHITNEY, President.

PENNSYLVANIA.

The yearly grove meeting of the Church of God (called Adventists), will commence in the grove of Br. J. T. Ongley, in Bootville, Crawford Co., Aug. 22. Eld. C. F. Sweet will be (D. V.) present to preach the word. We hope to see a general gathering of the friends of Jesus, having the spirit and the cause of the Master at heart. The meeting is expected to continue a week.

Friends from the east and west can take the express trains to Union, on the A. & G. W. R. R., connecting with the train that leaves Union on the U. & T. R. R., at 1.45 p. m. for Lincolnville, arriving at L. 2.20 p. m. Friends from the South on the O. C. & A. R. R. R., arrive at L. 11.30 a. m. and 7 p. m. There will be a team to take passengers to the ground from Lincolnville on the arrival of the train at 2.20 p. m. The grove is 2½ miles west of L. In case of rain, a barn near the grove will be prepared.

Also there will be a Grove Meeting in Beaver Co., near Beaver Court House, as the friends in that region may arrange, to commence eve. of Aug. 30, and continue about a week, as duty may demand.

Also a Grove Meeting on Quaker Hill, near Williamsport and Warrensville, Sycoming Co., commencing eve. of Sept. 5, and continue about a week.

Also a Grove Meeting in Ward Tp., Tioga Co., in the vicinity of Chase's Mills, as Br. Wm. Fletcher and others may arrange, commencing eve. Sept. 12, to continue about a week. Elds. C. F. Sweet and J. T. Ongley (Lord willing) will attend to preach the word, at the above meetings. All are invited. J. T. ONGLEY.

MASSACHUSETTS.

There will be a "Time Conference" at the Lawrence Advent Chapel, beginning Sep. 26, and continuing over the following Sabbath.

Preaching brethren and others, from all parts are earnestly invited to be present. The evidence that the Prophetic periods are pointing to the year 1873 for the coming of the Lord, and the great plan of salvation, under the gospel is about to end, has awakened a deep interest, not only in this and surrounding churches, but the hearts of God's people are being moved, all over the land.

"Watchman what of the night?"

Come men of God! from the North, South, East, and West. Come filled with the Holy Spirit, and let this subject have a thorough investigation. If the judgment is indeed so soon to come, the world must not go unwarned; for God will require their blood at our hands. If those things be true, we cannot afford to be found opposing them, either by open or silent opposition. If they are without foundation in God's word, let this be exposed. Come brethren from every part. Those who have arguments against, are as cordially invited as those who think they have reasons for believing it.

We expect and hope by the blessings of God to have a time such as has not been experienced for these many years. Come up to the help of the Lord against the mighty. One more rally like that of 1843, and we go into the kingdom.

Brn. L. T. Cunningham, N. H. Barbour, Sheldon and others are expected.

For the church. GEO. H. CHURCHILL,
MOSES PROCTOR,
J. T. MERRILL.

NEW YORK.

The next annual meeting of the Advent Christian Conference of Northern Pa. and Southern N. Y., will be held at Stephens' Mills, Steuben Co., N. Y., commencing Thursday evening, Sep. 12, to continue over the following Sunday. Let each church remember this is an annual meeting, and report either by delegate or letter. A general invitation is extended to all to come and labor for the promotion of the cause of truth.

A. H. BRIGGS, Sec'y. J. W. TAYLOR, Pres.

Advertisements.

The Estey Organ. Any person wishing to procure a splendid, new, Estey Organ or *Melodeon*, at a great bargain, can learn particulars by addressing this office.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 9, Range 2, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $500, or more.

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

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The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.—NO. 4. CHICAGO, AUGUST 27, 1872. WHOLE NO. 435.

Advent Christian Times.

A Nameless Nature.

While some writers freely admit that Adam was not created immortal, yet they claim that there are irrefutable objections to the idea that he was made mortal; hence they assume that he had a kind of nondescript nature, neither this nor that, but about half way between a nature, which, it seems, they are unable to name or define; but one which could have lived on unlimitedly, just as do the angels who kept not their first estate, and yet not death-proof; and they might add with equal propriety, just as Adam who kept not his first estate, but fell and was driven from his own habitation, lived nine hundred and thirty years, yet was not death-proof. For it is mere assumption to claim that those angels, as also Adam, were not created with a nature susceptible of dying, and needed foreign aid in order to live on unlimitedly; for the angels sinned, as also Adam, and were sentenced to die, and were removed from their former habitation, the former to (*tartarosas*) hell, the latter to till the ground for his life until the sentence should be executed upon them. (2 Pet. 2: 4; Jude 6; Gen. 3: 23.)

In Adam's case, we know that God had provided in the tree of life that very aid which his nature needed, in order to keep him from dying; not by giving him a new nature, but by sustaining his original or mortal nature, not being, in itself, death-proof. And by a parity of reason, we may argue that God had provided in the habitation of the angels, who sinned and fell, an ample antidote for the tendency of their mortal nature while on probation, just as he did for Adam in his; yet both being shut out from that antidote because of sin, were doomed to die.

We propose to examine some of the irrefutable (?) objections to the idea that Adam was created mortal, or susceptible of dying. (1) If created mortal, says the objector, God's statement that death would be incurred by eating of the forbidden tree, was incorrect, because he would have certainly died without eating of it. This objection is refuted and falls to the ground when brought to the light of facts; for we are informed that the Lord God provided the tree of life, whose leaves, John says (Rev. 22: 2), were for the healing of the nations. Mortal nations, therefore, were contemplated in the creation of this tree; nor do we find the first intimation that it was designed to give a new kind of life, or change man's original nature to immortality; but to sustain the life of mortal nations while on probation. (See Gen. 2: 9; Rev. 22: 2.)

The second commandment given by the Lord God to man was to freely eat of the tree of life. (Gen. 2: 16.) Disobedience to this command would have been sin, and have exposed them to die as really as disobedience to the third commandment: "But of the tree of the knowledge of good and evil thou shalt not eat of it," for both were God's commands, and therefore law, and sin is the transgression of the law. (John 3: 4.) And if, as we argue, Adam was mortal, and needed the tree of life to sustain him in life, and heal him of sickness, to abstain from eating freely of the tree would expose him to death, so death would have been the result of disobedience in either case. After he had sinned, there was no necessity of his dying; though not in his nature death-proof, if he could still have free access to the tree of life. (Gen. 3: 22.) Thus the objection that, if man was created mortal, the statement of the Lord that death would be incurred by eating of the forbidden fruit was incorrect, is refuted.

Again, (2) it is claimed that when God told Adam if he ate of the forbidden fruit he should die, it was tantamount to an assurance that he would not die unless he did eat thereof. This would be true on the supposition that he obeyed the second commandment, viz., to freely eat of the tree of life, to sustain his life, and used its leaves to heal him of disease, not otherwise. It is a well known fact that ancient names were given to indicate the nature, object, design, or future history of the person or thing named. That this was the case in the names given to the two trees now under consideration, is clearly proved by the reference to them in Gen. 3: 22. "And the lord God said, behold the man is become as one of us to *know* good and evil; and now lest he put forth his hand and take also of the *tree of life, and eat and live forever.*" This fact of itself goes to show that man was created mortal, and must have food and medicine, or sicken and die, as other animals would; and, therefore, to refuse or neglect these would seal his fate as really as being shut from the tree of life, with the earth curse against him.

Again, (3) the objector further claims that if Adam was created mortal, he would just as certainly have died without eating of the forbidden tree as by eating, which would make God's instruction deceptive or meaningless, and Adam might have replied: I am already mortal, and therefore must die, whether I eat or not. With Gen. 2: 9, 16 and 3: 22, 23, before me, I can but marvel at this singular claim. Let us read them. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food, the *tree of life* also (for food and healing, Rev. 22: 2); in the midst of the garden, and the tree of the knowledge of good and evil."…. "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it….And now lest he put forth his hand, and take also of the tree of life, and eat and live forever, therefore the Lord God sent him forth from the Garden of Eden."

In the foregoing Scriptures, we have the following facts: (1) Adam being mortal, liable to sickness and death while on probation, God provided the tree of life as a perfect antidote for these liabilities. (2) God commanded him to freely eat of it. (3) By so doing, he would live forever, even though he became a sinner. And (4) that to prevent his living forever, it was necessary to send him "forth from the Garden of Eden" to deprive him of the tree of life. With what propriety, then, may we humbly ask, is it claimed that Adam, if created mortal, would just as surely die without eating of the forbidden tree as he would if he did eat thereof? So far from this being the fact, if he had not been deprived of free access to the tree of life, he would be alive to-day, a mortal sinner.

I argue, therefore, from these facts, that Jehovah's warning to Adam, that by disobedience in eating of the forbidden tree, he would incur death ("the wages of sin" Rom. 6: 23), was neither deceptive nor meaningless, but of the highest import as the sequel has shown. And if Adam had claimed that, being mortal, he must die, whether he obeyed God or not, the Lord God could have replied: Adam, I have directed you to eat freely of the tree of life, which will sustain your life forever, and its leaves are an antidote for sickness; if you obey me, therefore, you will live forever; but if you turn from my commandments, and eat of the tree of which I have "said thou shalt not eat of it," I shall deprive you of the tree of life, and you will "surely die." Is it just to call this trifling on the part of God? Remember, kind reader, that man was never death-doomed until he disobeyed God, and was shut out from the tree of life.

It was sin, not physical poison, that produced this dreadful result. (Rom. 5: 12.) The claim that the tree of life possessed a property which, if partaken of once, would produce an entire change in man's physical and organic nature, from that in which God made him, and which he declared to be very good, to an immortal nature; and that the tree of the knowledge of good and evil possessed a native physical poison, which would poison man's nature, producing death in all the race, are, to my mind, entirely foreign to the word of God; for in Gen. 3: 22, we are informed what the nature of those two trees were, as we shall endeavor to show.

It is claimed that the forbidden fruit planted the seeds of death in man's physical system, who otherwise would have lived on until he had gained access to the tree of life, and become deathless; whereas the Scriptures teach that he was placed in immediate access to it on entering the Garden of Eden, and the first commandment received from God on entering the garden was to freely eat of it. (Gen. 2: 16.)

Again, it is claimed that death is not the direct punishment for sin, but the result of physical poison, which God provided in the tree of the knowledge of good and evil, before man sinned, for the purpose of killing him if he ate of its fruit; thus virtually making sin and death a part of God's original plan; but where in the Bible do we find any authority for this singular claim? What is the testimony of Scripture on the nature of these two trees?

It is a well known fact that the ancients, following the example of the Lord God himself, as in the case before us, gave names to indicate ideas; hence the names of these two trees indicate their nature and design, and are so explained by their author. But we find not in either of them the most remote indication of the idea set up in this claim. The name *tree of life* cannot signify to give life, for this Adam received direct from his Maker; it must then signify the preservation of life, not by changing man's original nature, but as food to nourish and sustain that nature in life, and this it would do though the eater be a vile transgressor. Hence we read: "And the Lord God commanded the man, saying, Of every tree of the garden (among which was the tree of life in the midst of the garden, see v. 9), thou mayest *freely eat*" ("eating thou shalt eat," Mar.) (Gen. 2: 16.) "And now, lest he put forth his hand and take also of the tree of life, and eat and *live forever.*' (Gen. 3: 22.) In these two texts we have (1) the name by which this tree is designated; (2) man's relation to it while in the garden, and (3) its nature and effect upon him as a life-preserver, clearly stated by the Creator himself.

We come now to the forbidden tree. We find nothing, says the objector, in the prohibition, intimating that God threatened to kill Adam for eating. O no. He only deposited the poison in the tree for the purpose of killing him if he ate of its fruits, (?) and that, too, without giving him direct notice of the fact. (?) The tree looks pleasant, and is good for food, in their view only the prohibition and its penalty stood in the way. Would this be deceptive? Does the name of this prohibited tree indicate that its fruit is to poison the eater to death, as set up in this claim? I think not. All the facts are against it. It is "the tree of the *knowledge of good and evil*" (Gen. 2: 9), (or of right and wrong, not of poison and death.) The nature and object of this tree, then, to correspond with its name, must be to give the knowledge of good and evil to intelligent, accountable beings, not to poison their physical nature, as we shall see; a knowledge which he needed and must have to be a moral agent. No right government would hold a man accountable to its laws who had no possible means of knowing them, or of knowing right from wrong; hence the publication of laws; nor would we suppose it necessary to transgress a right law, and incur its penalty, to learn what was evil, or wrong; but we should commend the man who, by a strict attention to such law, studied its authority, and his obligation to obey it; however crossing and trying it might be to his inclination, and thus obtain the knowledge of good and evil, or right and wrong. This was the Bible mode of obtaining it. (Heb. 5: 14.)

The forbidden tree, with the commandment, presented the law of God in its germ. It would give the knowledge of good and evil in two ways. (1) By trying and testing man's obedience and fidelity to his Creator, as the only law-giver, bringing his mind into trial, use, exercise, reasoning, on God's government, and his relation and obligation thereto. Hence Paul says: "Strong meat belongeth to them that are of full age, even those who, by *reason of* USE, *have their senses exercised to discern both* GOOD *and* EVIL." (Heb. 5: 14.) Isaiah also, speaking of the second Adam, Jesus Christ, who must pass the test of discipline, as did the first, speaks of his being restricted to certain kinds of food, "that he may *know and refuse the* EVIL, *and choose the* GOOD." Also of a time when he did not have this knowledge. (Is. 7: 15, 16.)

Or (2) this tree would communicate the knowledge of good and evil by eating its fruit, in violation of God's command, "Thou shalt not eat of it." This the serpent well knew, so he tempted them with the idea of being gods, knowing good and evil, through disobedience, while he denied the penalty (Gen. 3: 4, 5), perhaps pointing to the tree of life in support of his lie, "Ye shall not surely die." Under this temptation, the first Adam chose the latter mode of obtaining the knowledge of good and evil, sinned, and fell. By the former, the second Adam obtained the knowledge, and triumphed over the tempter and bore off the palm of righteousness in the law. (Heb. 1: 9.) Thus we read of the first Adam: "And the lord God said, behold the man is become as one of us to know good and evil." (Gen. 3: 22.) By what means did he become so? By eating of the tree of the knowledge of good and evil, surely. This is the Lord's explanation of the name given to this tree, and the serpent so explained it (Gen. 3: 5), and the woman so understood it. All agree that its name gave its nature and design, but not one intimation do we find of a physical poison in the tree of its fruit; unless it can be proved that the knowledge of good and evil is such.

Adam followed the serpent's mode of obtaining the knowledge of good and evil, which was by disobeying God. This was the crime, the transgression of the law, the sin, that brought death into the world; not by physical poison in the tree, but by transgressing God's law, whose penalty was death, of which Adam had full notice before the act. Hence we read: "When *lust* hath conceived, it bringeth forth *sin;* and *sin,* when it is finished, bringeth forth *death.*" (James 1: 15.)

Thus, when tempted by the serpent, our first parents lusted after the forbidden fruit. This lust, when yielded to, brought forth the sin of transgression by one man, that brought death into the world. (Rom. 5: 12.) It was by one man's offense death reigned. (Rom. 5: 17.) This was the judgment upon the race (v. 18), because in him they all sinned. (v. 12, 18.) He being the unit of the race, whatever was his fate was the fate of all. It was the disobedience of one man that made the many sinners, and sin brought death. Why? Because the *wages of sin is death.* (Rom. 6: 23.)

Thus death is shown to be the direct penalty, or punishment, for sin; and not the result of a physical poison deposited in the tree of the knowledge of good and evil, for the purpose of killing Adam, if he ate of its fruit (Rom. 7: 7, 13); but by being shut out from the tree of life, which alone could preserve his life forever in his original nature, mortal with no healing balm as an antidote for sickness, except such as was contained in the herb of the field, and these were cursed against him, as an incidental evil; he was to eat his bread by the sweat of his face till the penalty of the law, which had been denounced against his act, was executed upon him. (Gen. 3: 17, 19.) I have dwelt upon this point because I consider it important, and in accordance with the foregoing is the entire testimony of Scripture from Gen. to Rev.

In further proof of man's original mortality, we refer to the incarnation of our Lord. (1) He must be the seed of the woman. (2) He must be made under the law. (Gen. 3: 15; Gal. 4: 4.) Why? Because he had undertaken to redeem them that were under the law (Gal. 4: 4); and therefore must be tried and qualified under and by that very law which held the race. (3) He must have a body of flesh and blood. (Heb. 10: 5; 2: 14.) Why? That he might be susceptible of dying. (Heb. 2: 14.)

Now Jesus took upon him our fallen nature, or he did not; if he did not, then he took Adam's original sinless nature. Which was it? if the former, then he was under sentence of the law as we are, and could not "by any means redeem his brother, nor give to God a ransom for him, ….that he should still live forever and not see corruption." (Ps. 49: 7, 9.) Was he physically poisoned? But if the latter, then all is plain; for he had a body of flesh and blood like his brethren (sin excepted), that was susceptible of dying, hence mortal. How was Adam made "a little lower than the angels"? (Ps. 8: 5; Heb 2: 7.) How was Jesus made? "A little lower than the angels." For what? "*For the sufferings of death.*" Heb. 2: 9.) *Ergo,* Adam was originally made mortal, susceptible of dying.

Our argument then stands thus: (1) Man's original nature was mortal, susceptible of death. (2) The tree of life, of which "God commanded Adam" to "freely eat," possessed the property necessary to nourish, heal and sustain him in his original nature, while on probation. (3) The name of this tree, as also the tree of the knowledge of good and evil, signify their nature and object, and are so explained by the Lord God in Gen. 3: 22. (4) It was disobedience to God's commands that brought death on Adam and his race. (5) Death was and is affected by his and their being shut out from the tree of life, and the earth being cursed against them (Gen. 3: 17), and not by physical poison received in the fruit of the forbidden tree. And (6), that the incarnation of Jesus Christ in man's original, sinless nature of flesh and blood, that he might suffer death to redeem us, is proof positive that man's original nature was susceptible of dying, though sinless. May faith and love control our tongues and pens, while we try to spread God's word from pole to pole.

C. GOUD.

Poetry.

A Grand Old Poem.

Who shall judge a man from manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less;
Crumpled shirt and dirty jacket,
May beclothe the golden ore
Of the deepest thought and feeling—
Satin vests could do no more.

There are springs of crystal nectar
Ever welling out of stone;
There are purple buds and golden,
Hidden, crushed and overgrown;
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones the highest
But as pebbles in the sea.

Man, upraised above his fellows,
Oft forgets his fellows then,
Masters, rulers, lords remember
That your meanest hinds are men;
Men by honor, men by feeling,
Men by thought and men by fame,
Claiming equal rights to sunshine,
In a man's ennobling name.

There are foam-embroidered oceans,
There are little weed-clad rills;
There are feeble inch high saplings,
There are cedars on the hills;
God, who counts by souls, not station,
Loves and prospers you and me;
For to him all famed distinctions
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth or fame;
Titled laziness is pensioned,
Fed and fatted on the same;
By the sweat of others' foreheads,
Living only to rejoice;
While the poor man's outraged freedom
Vainly lifted up its voice.

Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sacred right;
God, whose word heard voice is singing
Boundless love to you and me,
Sinks oppression with its titles,
As the pebbles in the sea.

—*Sel.*

The Star of Bethlehem.

Late one night, when all was still around a rude hostelrie in Judea, save perchance, the rippling of the wind through the tree-tops, a young mother gave birth to a son. She was one of a company of poor travelers who had taken up their night's lodgings in the stable. Such a birth was no uncommon thing among the poorer classes, and yet heaven never bent over a universe just rolled into being with such intense, absorbing interest, as it did over that unconscious babe, as it lay with feeble, flutter-breath upon its mother's bosom. The heavens were quiet above—the inmates of the low inn slumber peacefully—the shepherds were dreaming free from care amid their flocks on the fresh hill-sides, and all nature was at rest when the birth-throes of the young mother brought troops of angels from the throne of God.

But suddenly a change seemed to pass over nature—mysterious influences were in the air—the slumberers on the hill-side and in the valley felt a strange unrest, and arose and came forth into the open air. Whisperings were about them, and sounds like the passage of swift wings, all sweeping onward to one place, and then on the darkness of night a new star arose, bathing the landscape in mellow splendor, and flooding that rude inn and ruder stable with light that dazzled the beholder. There it stood, beautiful and bright, pointing with its steady beam to that slumbering babe. Encompassed in the still glory, the wondering shepherds turned in alarm one to the other, but saw in the shining countenance of each only cause of great fear. While they thus stood hesitating what to do, an angel hovered above them, saying, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David, a Savior, which is Christ the Lord." Suddenly crowds on crowds of radiant beings swept around them, singing, "Glory to God in the highest, and on earth peace, good will to men." Oh, how the glorious anthem arose and fell among the Judean mountains. "Glory to God in the highest!" from voices tuned in heaven for ages to melody, and sent up in one exultant shout from that excited host, burst again and again on the ear. The heavens trembled with the song, and far away beyond the reach of watching shepherds, or listening men, were louder shouts, and more entrancing melody.

With that shout and that song on their lips, the host of angels wheeled away to heaven, and all was still again. But still the star kept shining on, and lo! the shepherds from the hill-tops, and wise men from afar, guided by its finger of light, came to where its beam fell on the infant in the manger, and worshiped him there. Strange occupants were in the stable. The wise and proud were there kneeling. Angels had been there adoring. The Son of God was there sleeping in a human mother's arms. That stable was greater than the palace of a king, for its manger cradled the "King of kings," "Emmanuel, the Wonderful, Counselor, Prince of Peace, Redeemer," Savior of men, were all embraced in that helpless infant. There it lay, calm and fair and lovely, the companion of cattle, and yet the maker of the earth, and the adored of heaven—the son of a carpenter, and the "Son of God." The feeble arm could scarcely lift itself to its mother's neck, yet on it the universe stood balanced. Its voice was faint, low, and infantile, and yet at its slightest cry, myriads on myriads of angelic beings would crowd to its relief. A few hours measured its existence, and yet it lived before the stars of God. Born to die, and yet the conquerer of death. No wonder that star beamed on its face, for it did more than declare its heavenly birth, direct the wise men to where it was cradled. It was pointing to the great solution of the problem of life, and of the profoundest mystery of heaven. For four thousand years the world had summoned its thought and energies, and exhausted its wisdom on the single question, "How shall man be just with God?" The smoke of the first altar-fire kindle on the yet unpeopled earth, as it curled slowly heavenward, was burdened with this question. From the borders of deserted Eden—from the top of Mount Ararat—from the Bethel of Abraham, and from the the tents of Jacob, had the sacrificial flame burned skyward in vain. The priests of Aaron had stood before the altar, and struggled for ages with the mighty problem, and lo! the "Star of Bethlehem" pointed to that babe as its solution. The long wanderings of the Hebrews—the miracles that preserved them—the imposing ceremonies of their religion—the "ark of God," the "mercy seat," the pomp of temple worship, what did they all mean? That silent star pointed to the reply. Altars and sacrifices, prayers and prophecies, all were to end here. For four thousand years the earth had been rolling on its axis to bring about one event, and lo! it was accomplished. To the thousand inquiries of the human heart—to its painful questionings—to all its hopes and fears for so long a period, this was the answer and the end. Like a shadow forever fleeing had the mystery of justification baffled both the thoughtful and inspired. The Hebrew with his temple worship and his offerings—the pagan with his heathen rites and his gods—the philosopher with his reason and his conscience, and the poet with his imagination, had pondered for ages over it. Watchings and fastings, self-humiliation, long pilgrimages, self-immolation, and death had been cheerfully, nay, joyfully endured, to solve it. Too high for the rapt prophet, too deep for the sage, it still remained to sadden and excite the heart of man, till the "Star of Bethlehem" arose on the plains of Judea. Then the problem was solved, and the mystery explained, but by one greater than all.

The long line of David, unbroken through so many centuries, was maintained solely to secure the birth of that child. Rapt in holy enthusiasm, Isaiah and Jeremiah, and all the prophets of God, had spoken of a king of Israel yet to come, whose throne should excel all the thrones of earth, and in the sublimest strains of eloquence spoken of the glory of his kingdom, and the splendor of his reign. Through ages of oppression—through long years of captivity—from the depths of suffering, had prophets and people looked forward to the coming of the "Redeemer of Israel," and now, as if to mock their hopes, that silent star pointed to the babe of a carpenter's wife as the fulfillment of all.

Oh what a bitter disappointment to be told that the King of Glory—the Prince of Peace—the Redeemer of Israel—the hope of the human heart, were in that infant, coarsely clad, and laid in a manger.

Yet that star said more than all this—to the longing after immortality—to the dim hopes—the painful bitter cry of the human soul after a life to come, it still cast its dazzling rays on that rude manger. The sad soul may question on and struggle on; but the sleeper there alone can satisfy its desires. It may range the fields of thought—exhaust all learning and philosophy—dive into its own unfathomed depths; yet there alone is the unfolded mystery. "Life and immortality" are in that manger—so speaks the ever-beaming star. Kneel there with thy soul, which has fallen back exhausted from the fearful heights it has endeavored to climb unaided, fling thy philosophy, thy pride, as well as thy fears away, and let the light of that wandrous star fall on thy countenance, and its rays subdue and gladden thy spirit. Painful doubts and appalling fears lest the sinful heart could never be accounted pure—unsatisfied longings and shadowy visions of a life to come, are all over. Oh, with what thrilling eloquence that silent star spoke to the bewildered, melancholy race of men.

Not only did it point to the only way of justification, and reveal the life of the soul, when its earthly clog is cast away, but it shed light on the grave of the body—cast the first ray that ever fell within its dark and voiceless chambers. It said as it shone, "Behold the resurrection and the life:" "There is the first fruits of them that slept." Wondrous beam, penetrating to the caverned dead, casting unearthly splendor on the charnel house, and flooding with light and glory the mutilated fragments which the worm and corruption have left. To the "whole creation travailing in pain and groaning," waiting for the redemption of the body, it said in accents sweeter than ever yet fell on mortal ears, "Be still, that babe shall open the portals of death, and lead captivity captive."

To the heaven above, it also spoke a language—it solved that mystery of redemption—showing how mercy and justice could be united, and revealed the length, and breadth, and depth, and height of the love of God—a length that reaches from everlasting to everlasting, "a breadth that compasses every intelligence and every interest, a depth that reaches the lowest state of human degradation and misery, and a height that throws floods of glory on the throne and crown of Jehovah."

Two great events mark the long history of the earth—one is the coming of Christ in a human form as the "Babe of Bethlehem," to save and redeem—the other is to be his coming in the plenitude of his divinity to judge the world. A single star arose and beamed on his birth: at his second appearance, the stars of heaven shall all be quenched, the sun be "turned into darkness, and the moon into blood.—*Headley.*

Fulfillment of Prophecy.

A Lecture on Palestine, by Rev. Prof. Porter, of Belfast, Author of "Giant Cities" of Bashan.

Palestine is only a little country, 150 miles in length by 100 in width. What is this compared to the great monarchy of Assyria or the empire of Alexander? But Palestine has exercised more influence on the human race than all the others. Palestine has neither beauty nor richness, according to our ideas. If he could set his hearers down on Lebanon, and give them a sight of the country, they would pronounce it the most desolate on the face of the earth; but on the other hand if he could bring an Arab tribe here they would pronounce this country uninhabitable. The first striking feature of the country is, that the rich plains are deserted, while the wildest recesses of the mountains are densely peopled. Nine-tenths of the inhabitants have their homes in the wildest and most inaccessible places. Villages densely populated are perched on the sides of rocks and on the tops of precipices. They would be startled by troops of naked children rushing out to see the Frank with the kettle on his head; and when he tried to see where their parents lived and where they obtained their sustenance, he would see a little vineyard, and a little strip of corn, where one would suppose nothing but an eagle could plant it. The poor and industrious peasants are driven to the rocks, and even there they have often to take their stand, rifle in hand, to defend their crops. The lecturer himself had seen a peasant sowing seed on a plain, with a rifle on his shoulder and two large pistols and a dagger in his belt, and in one corner of the field the bag, with the remainder of the seed, guarded by two men with rifles. Compare this picture of the country with the prophecies, and they are literally fulfilled. The country is divided physically and historically into four great belts: First, a belt of clay, parallel to the Mediterranean; parallel to that a belt of hill country; next a belt of plain country along the Jordan, 1,000 feet below the level of the Mediterranean, and on the east of the Jordan a belt of high table land, 2,000 feet above the sea, and 3,000 feet above the plain. In Palestine there are no railways, or roads that would be called roads anywhere else. In the plain country there were tracks such as sheep would make on a Western prairie; and on the mountains, paths on the sides of precipices, where sure footed horses and mules only could go. In Palestine he had only seen one wheeled conveyance. He had ridden a horse, and two mules carried his baggage, and at night he selected a spot near a spring and pitched his tent in true patriarchal style. Excepting one or two in Jerusalem, there are no hotels in Palestine; as for the inns in the villages, any one who wished a good night's sleep would be very careful to keep out of them. The lecturer then described some of the cities of Philistia. Ekron was a royal city; now there were a dozen mud houses and a few acres of cultivated land. Compare this with the prophecy—"Ekron shall be rooted up." Askelon he beheld from the top of a wall which had been built by the Crusaders. One part of it was a scene of utter desolation; not a house, not a fragment of a house remained. There was only one vineyard and a little field among the heaps of rubbish and slabs of marble scattered around; the rest of it was so thickly covered with sand that not a single remnant was left, and the sand is advancing so fast that in twenty-five or thirty years there will be nothing to mark the spot where Askelon was. Compare this with the prophecy given 3,000 years ago, and 2,000 years before Askelon began to decline: "Askelon shall not be inhabited. Askelon shall be a desolation." He appealed to a skeptic if a fitter description of Askelon could be given than this prophecy. Tyre was next described, and it was to be remembered that there were two Tyres—Old and New Tyre—but both built before the time of Solomon. New Tyre was on an island. Of Old Tyre not a vestige remained, not even a heap of rubbish. Three centuries B. C., Alexander captured Tyre, and not being able to reach the new city, he took the remains of the old and built a causeway for his army to cross and capture the new city, thus literally fulfilling the prophecy that Tyre should be scraped into the sea. New Tyre is now represented by a wretched village of 1,500 or 2,000 inhabitants, and the whole fleet consisted of three fishing boats. The lecturer next described what he had seen of the foundation of the Temple at Jerusalem, some of the stones of which he had measured and found to be from 25 to 40 feet in length, six feet in breadth, and five to seven feet in thickness; beautiful corner-stones, polished after the similitude of a palace, and he could never understand that phrase until he had seen these stones. The height of the foundations, as now remaining, was from 150 to 200 feet, so that the pinnacle of the Temple from which our Lord looked must have been at the height of 450 feet. He also described the bridge or ascent by which Solomon went up to the Temple, and which excited the astonishment of the Queen of Sheba. He next described the Dead Sea, saying it was well named; not a living creature had ever been found in it. A person cannot sink in the water, as it contains twenty six per cent. of salt. Its shores are unparalleled for sterility. The lecturer gave a description of the country as it originally was, and of its destruction as foretold in the Bible, and said that the value of Siddim, spoken of, and which now formed part of the bed of the Dead Sea, was pure bitumen, and on the shores of it sulphur was found in lumps, which presented the appearance of having fallen in a shower. There was also a ridge of salt rocks. He believed that Sodom and Gomorrah were built of basaltic limestone, which, though very hard, burned as well as coal, and that bitumen had been used instead of mortar, and if lightning struck these houses they would burn entirely up. Fire had rained down on Sodom and Gomorrah, and had burned them up, and burned off the whole face of the plain on which they stood. The lecturer next described the northern part of the great Jordan Valley; the cities of Galilee which had refused the Gospel. On the site of Chorazin there is not a house nor the fragment of a wall. The Arab does not pitch his tent there, nor the shepherd feed his flock, and not a sound falls on the ear but the summer breeze. Further west on the shore of the lake was Bethsaida, the only inhabitant being an Arab child, in a ragged tent. In looking over the plain of Genessaret, he saw a heap of rubbish which he supposed to be Capernaum, but it is so desolate, and all traces of it are so utterly obliterated, that its very site is disputed by geographers. The country east of Jordan was next described. Bashan is crowded with towns and villages, the greater part of them utterly uninhabited but not in ruins. The lecturer had ridden into empty houses in these villages at night, and stabled his horse in one room and slept in another, and ridden out through the village in the morning without having seen a single inhabitant, and not a solitary human being had been living there for the last 500 years. He believed that these houses had been occupied by [illegible] aboriginal inhabitants, and had been built in the time of Abraham. How is it that they are whole in that land of desolation, even the doors and shutters being in their places? He himself had opened and shut them. The walls are from five to eight feet thick, built of basalt, with roofs of stone; doors nine feet high, four feet six inches wide, and five to ten inches thick, composed of a single slab of basalt, with pivots on which they turned in sockets in the stone lintels. He had stood on a high hill and counted thirty of these towns and villages, and most of them had not a single inhabitant for the last 800 years.

Personal Efforts of Ministers.

Skill to converse with unbelievers on religion is an indispensable qualification of a good pastor. Power in the pulpit is very important; but personal conversation supplements the sermon and helps to render it effectual. There are a few men who do a great work by preaching alone, but they are exceptions. Among the most successful pastors of our day there are not more than two or three great preachers. They are generally described thus: "He is not a remarkable preacher, but a great worker." That means that their chief power is in personal contact with men.... The too common style of personal appeals is offensive, and repels from the Savior more than it draws to him. The talkers begin and spoil the matter from lack of skill. It is done in a formal, pretentious way, which is always repulsive. Sinners are more frequently provoked and repelled than persuaded by such ministrations; and the young flee from such ministers as they would from a sheriff or policeman. "I never had any one speak with me about religion but that it made me mad, except Mr. ——," said an intelligent young lady. How many of us can recall similar experiences! The manner of address, the spirit and bearing, was such as to provoke and irritate, or at any rate to leave us cold and indifferent. "He that winneth souls is wise;" but the many are not wise. They do not know how to fish for men.

The Christian Life.

The Traveler.

What heir on his way to take possession of a rich inheritance, lets a green meadow or pleasant garden detain him; or a black cloud or foul way dishearten him? O my soul, thou art traveling to take possession of a glorious inheritance among the saints,—wilt thou turn aside to crop every flower? Wilt thou stand still to hear every melodious sound? Wilt thou leave thy way to drink of every gilded stream of carnal pleasure? What is this, but to view a meadow and lose a manor—for a dying flower, to part with an eternal crown—for a flying vanity, to lose an immortal felicity? What though my way should be in tears, and my days in sorrow, a clouded sky and a swelling sea? Though my very life should be in danger, yet my infinitely good father, my large portion, my sweet rest, and my everlasting comfort, will make amends for all.

A Fool and His Burden.

"Alas for to-morrow! alas for to-morrow!" groaned a poor man under an enormous load as I passed him on the crowded highway. "Alas for to-morrow! however, shall I carry my burden to-morrow!"

"Why, you see, I must do it to-morrow, and I'm sure it's too much for me, it will break my poor back; and so after I got to-day's work done—and a hard day's work it has been—I must take up to-morrow's load and see how I can manage it."

"It seems to me very foolish to act thus; you do your work more than twice, for, now when you are worn out with the work of to-day, you burden yourself with that of to-morrow, and then to-morrow it must be all done over again. Would it not be wiser to go home, lay to-morrow's burden down, seek rest in sleep, and so both save your back to-night and fit it for the work of another day?"

He was persuaded, and did so. Next evening I met him, and he said, with a happy face, that, in the morning, when he was just ready to start with his load, the carts of Providence Hill came along and took up both it and himself too.

Reader! think not that this is at all untrue. I know the man; and, alas! many more who have not learned this wisdom are to-day found groaning under to-morrow's load, forgetting that "sufficient unto the day is the evil thereof."—*Gospel Trumpet.*

Not Worse than Others.

"I am not worse than others," says another, who feels that he must have something to say for himself; and because he has nothing better, says this.

Granted, my friend, with all my heart. You are not a bit worse than a great many people—hundreds of thousands; and what is more, you are not half so bad as a great many of them. You never thought of that did you? You never expected a help up from this quarter; but we believe in the old saying, that "fair play is a jewel," and if you are not as bad as many, why should any one say you are?

But then, what about these others? What is going to become of them? If they are on the way to ruin, what comfort is it to you that you are no worse off? the point is, Are you any better off? If you say "you are no worse off than they," you are, in point of fact, casting in your lot with them; and what is that lot, that you should be content with it? If there are forty-nine men to be flogged, it won't make you feel the lash the less because you are the fiftieth; and if there are three men to be hanged, you'll as certainly die if you be one of the three, as if there were no one but yourself.

And even if you are not half so bad as others, there's only cold comfort there, for God will not measure you by others at all, but by a standard of his own.

If a man goes to be measured for a suit of clothes, the tailor does not take a general survey of him, and write down in his measuring book that he thinks he is three inches taller than Mr. A., and an inch and a quarter shorter than Mr. B.; but he measures the man himself, even to the eighth of an inch; for what he has to do with is that particular man, and not Mr. A. or B., or any one else.

And depend upon it, you will be measured without reference to any one else; and when Jesus comes, you will not trouble yourself in the least about what any one else is; you will know that God is going to ask you about yourself, and not about them.

If you were coming to judgment to-morrow, and the realities of eternity were straight before you; and a minister or Christian friend came in to see you, and began to try and appease the craving of your soul by telling you what a bad man A was, and that B was no better, you would say, "I don't want to hear about A and B, but about myself and the things which concern my soul, which will soon be before my God." Well! don't be doing now to yourself what you would not let another do to you. It is bad enough to listen to such talk from another, but it is far worse to listen to it from yourself.—*P. B. Power.*

Sulks.

You may depend, in some sense, upon a phlegmatic complaint, or a minutely cautious man; you know what he will do on any given occasion; you may shape your course accordingly. But the sulky, treacherous temper defies calculation. All at once a cloud comes over the face. You have unwittingly touched some sore, and he sulks. There is no honest anger, no blaze, but the coals are alight in the mine, and generally you must wait till they are burned out. You can't get at the hidden heat. It smoulders on; all work is stopped, though the outside looks much the same as usual. I remember a horse-dealer who had always cured a fault by indulging in it. He had once a brute sent to him which occasionally sulked and stood still. Farmer Waistcoat had flogged him, and he would not move for an hour. Well, this man took the beast, put him in his break, and drove off. In ten minutes he came to a dead stand. Breaker said nothing, did nothing. Horse didn't quite know what to reply tried to look back with his ears, waited half-an-hour, and then began to move on. No my friend, said the breaker; you stay here all day. The farmers passed him going to market with uncomplimentary greetings. What, can't you make him move? Breaker doesn't look put out, though. Tck! Farmers drive on, show their samples, dine at the ordinary, and jog home a trifle merrier, late in the afternoon. Breaker still there, master of the position. At last '*he* jogged home victorious. The horse never stopped again except on legitimate orthodox occasions. So may we sometimes treat human temper, and give the sulky something to sulk about.—*People's Magazine.*

Courage in Every-day Life.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for dishonest duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to prefer comfort and propriety to fashion in all things.

Have the courage to acknowledge your ignorance rather than to seek credit for knowledge under false pretences.

Have the courage to provide entreatment for your friends within your means—not beyond.

Have the courage to take a good paper, and pay for it annually in advance.

Make up your mind to do a thing, and then do it. If a spider breaks his web twenty times, twenty times he will mend it."

Never smile at, or in any way approve of, any trait in a child which you do not wish to cultivate."

" Kindness to others generally insures kindness in return."

" A good word is as easily spoken as a bad one."

The Great Religions of the World.

Dr Fowler, of Chicago, in a late missonary sermon before the Rock River Conference, groups the great religions of the world thus:

The religion of the world may be summed up in *four great families*, radically distinguished by their conceptions of the fundamental idea of God: Buddhism, Brahminism, Mohammedanism, and Christianity. Buddhism is accepted by 300,000,000 of people, Brahminism by 159,000,000, Mohammedanism by 180,000,000, Christianity by 369,000,000. Buddhism is atheistic—practically that there is no God—saying, "The Infinite cannot be revealed to the finite." Brahminism is pantheistic—that every thing is God. Mohammedanism is deistic—that there is but one God and no Savior. Christianity accepts God as revealed in his Word and Son. Buddhism, ramified into 84,000 sects, and Brahminism, divided into 270 castes, are found chiefly in China and India. Mohammedanism is found in Turkey, Arabia, Africa, and India. Christianity controls North America, South America, Europe, Northern Asia, British India, Oceanica, and other territory in Asia and Africa, amounting to as many square miles as that occupied by the United States.

Baby Wisdom.

It has been ordained that from the mouths of babes and sucklings wisdom should proceed, which was exemplified in the remark, not long since, of a little girl, the daughter of a Congregationalist minister. A younger sister, a babe, had been "baptized" on a certain Sunday. At night, the older daughter, when put to bed by her mother referred to the great event of the day, and gavely said, "Mother, I don't think —*was very much baptised.*"

This naturally amused the parents, and the father has been heard to repeat the smart saying with a smile. We hope it may set them to thinking and examining. Little girl, you were wiser than your teachers.

A Good Receipt.

In a rural district in the North of England, the following dialogue lately took place, between a Friend and a shoemaker, who had signed the temperance pledge:

"Well, William, how are you?"

"Oh, pretty well. I had only eighteen pence and an old hen when I signed, and a few old scores, but *now* I have about ten pounds in the books, and my wife and I have lived through the summer without getting into debt; but as I am only thirty weeks old yet (so he styled himself), I cannot be so strong yet, Friend."

"How is it that you never signed before?"

"I did sign, but I keep it different now to what I did before, Friend."

"How is that?"

"Why, I *gae doon* on my knees and pray."

Better informed persons might learn a lesson in this respect, by applying to the source of strength possessed by William, the shoemaker.

Purity of Heart.

"Man looketh on the outward appearence, but the Lord looketh on the heart;" this is a brief way in which the Bible points out the difference between God and man. If Christianity consisted in outward show and ostentation, Mohammedanism and Paganism would take the preference; but since it consists in a heart void of offense, it stands unrivaled. But let those who imagine themselves pure remember that the *conduct* is the mirror of the heart, that purity of soul necessarily carries with it purity of *life.*

Gambling Taught.

It is not worth while to despise seeds because they are small. And to many a father the civil service reform, the Bullinger movement, the coming of the cholera, and a multitude of other overshadowing questions are of less consequence than the baits Satan is setting before his children in the prize packages of candies that are offered them on the cars, at the stores, and in the streets. A shrewder scheme for raising up lottery-lovers and gamblers could not have been devised. This is a poison that "takes" readily in human nature and is not easily eradicated. Let Sunday-school superintendents warn the children against their danger. If consistency requires that they at the same time condemn the gift cakes and raffles of church festivals, all the better.—*Advance.*

Ways of Treating the Word.

There are two ways of treating the seed. The botanist splits it up, and discourses on its curious characteristics; the simple hurbandman eats and sows; sows and eats. Similarly there are two ways of treating the gospel. A critic dissects it, raises a mountain of debate about the structure of the whole, and relation of its parts; and when he is done with his argument, he is done; to him the letter is dead; he neither lives on it himself, nor spreads it for the good of his neighbors, he neither eats nor sows. The disciple of Jesus, hungering for righteousness, takes the seed whole; it is bread for to-day's hunger, and seed for to-morrow's supply.—*W. Arnot.*

Do the duties of to-day and leave the cares of to-morrow till they come.

The finest hair casts a shadow.—*Goethe.*

Command your temper, lest it command you.

Kindness is a language which the dumb can speak, and the deaf can understand.

The Christian is a beggar on his journey, and a king when he arrives at home.

O. W. Holmes says that humility is the first of the virtues—for other people.

No Syllogism gives us so much wisdom as does the humble look upwards to God.

When a man has no design but to speak plain truth he may say a great deal in a very narrow compass.

By taking revenge, a man is but even with his enemy; but in passing over it, he is superior.—*Lord Bacon.*

I don't believe any one knows the sweetness of the promises who underrates the sanctity of the precept.—*J. H. Evans.*

If the world is to be held together by lies, the old, which are current already, are just as good as the new.—*Lessing.*

Cato said: I would much rather that posterity should inquire why no statues were erected to me, than why they were.

Most controversies would soon be ended if those engaged in them would first accurately define their terms and then rigidly adhere to their definitions.—*Edwards.*

It is no disgrace not to be able to do everything; but to undertake, or pretend to do, what you are not made for, is not only shameful, but extremely troublesome and vexatious.—*Plutarch.*

Dr. McCosh preached in a pulpit where the quartette choir sang the first piece in most finished and artistic style; so artistic that neither minister nor people understood one word of what was sung. When it was ended, the Doctor waited a moment, and then rose and gravely said: "And now we will *commence the worship of God,* in *the* use of the 27th hymn."

In direct contrast to the majority of the world, there are some hearts which are really lofty, brave, and heroic. All are not selfish and indifferent—beautiful exceptions exist of those who find more pleasure in assisting the purposes and forwarding the desires of others, than in giving themselves up to luxury and self-indulgence. Such are the happiest, as well as the loveliest natures on earth. Their reward is constant and abundant. Heaven multiply their number, and increase their joys!

Half the grievances of the world arise from inattention to small matters. The sum of human happiness or misery is not made up of great actions or their results, but depends upon the aggregate bearing of the seeming trifles of the hour. The lack of the proper estimate of the importance of minute things induces a carelessness—a want of thought—a neglect of which few would be guilty did they but rightly apprehend the important consequences of all actions.

I compare the troubles which we have to undergo in the course of a year to a bundle of fagots, far too large for us to lift. But God does not require us to lift the whole at once. He mercifully unties the bundles, and gives us first one stick. This we might easily manage, if we could only take the burden appointed to us each day; but we choose to increase our troubles by carrying yesterday's sticks over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—*John Newton.*

Some of our readers may be interested to learn their new Darwinian pedigree. It is sufficiently ancient to satisfy the most exacting—a million years, more or less. Its principal memberships are as follows: Ascidians, Ganoids, Amphibians, Monotremata, Marsupials, Lemuridae, Simiadæ, Man. Or, to use the nearest *popular* terms, the pedigree would stand, Oysters, Fishes, Crocodiles, Duckbills, Kangaroos, Lemurs, Monkeys, men. If anybody is not satisfied with such an amount of blue blood as this, he must be hard to suit indeed.—*The Index.*

Unhappily, a great portion of our species are not very wise, and a good many of them not very honest. The former, if they hear of a person who does not admit the grounds on which they believe something, take for granted that he does not believe it at all; and the latter think it meritorious to take advantage of the silliness of the others, to garble and misrepresent their opponent's expressions, in order to expose him to odium, thus acting like those tyrannical emperors who used to dress up their victims in the skins of wild beasts, and then set dogs at them to worry them to death.—*Whately.*

What is it that, at this day, enables a thousand errors to keep their station in the world; priestcraft, tests, bribery, war, cabal, and whatever else excites the disapprobation of the honest and enlightened mind? Cowardice? the timid reserve which makes men shrink from telling what they know, and the insidious policy that annexes persecution and punishment to an unrestrained and spirited discussion of the true interests of society. Men either refrain from the publication of unpalatable opinions, because they are unwilling to make a sacrifice of all their worldly prospects; or they publish them in a frigid, enigmatical spirit, stripped of their genuine operation. If every man to-day would tell all the truth he knew, it is impossible to predict how short would be the reign of usurpation and folly.—*Godwin.*

As the last of these positions—immortality only in Christ—covers the whole field of argument, by embracing in itself the most conclusive proof, I respectfully submit to your thoughtful consideration. If I fail to establish all that I have said, I pray you to lay the failure on me, and not on the doctrine; for I am *morally, mentally, logically, religiously certain,* that no human being that ever trod this earth will live forever except he be a partaker of the Divine nature by union with the Divine Redeemer. On this I stake everything in this momentous controversy, which is destined to shake all the world, and to effect a doctrinal reformation equal in all respects, and greater in some, than that of the sixteenth century. MAY THE LORD OF TRUTH DIRECT US!—*Rev. W. Leask. (Esq.) Congregationalist.*

The Bible Class.

"Thoughts Perish."

When speaking of the nature of man, David says: "His breath goeth forth, he returneth to the earth; in that very day his thoughts perish." (Ps. 146: 4.) The Septuagint reads: "His breath shall go forth, and he shall return to his earth: in that day *all* his thoughts perish."

Those who do not believe in the unconscious sleep of the dead, sometimes try to evade the simple teaching of this passage, by saying it means his thoughts concerning this world. The Hebrew word *gesh-toh-noth*, rendered thoughts in this passage, occurs nowhere else in the Bible. The full definition of the word, given by Gesenius, is as follows: "Thoughts, counsels." The Bishop's Bible reads: "For when the breath of man goeth forth, he shall turn again to his earth, and so *all* his thoughts perish." If man continues to think when he is dead, and never stops thinking, then David must be wrong. But he is in harmony with all other Bible writers. Why not let God be true, if all the theological books of modern times are proved false? It is very easy to believe that a dead man has stopped thinking. The Bible, common sense, true philosophy, and sound reason, are harmonious, and all teach that in the day a man dies "his thoughts perish."—*Crisis.*

A few years since the Rev. Carteret Carey, Incumbent of St. John's, Guernsey, published a "Translation of the Book of Job." It is in blank verse, amply illustrated by critical notes and a commentary. The work is but little known in this country, though it possesses great merit. We extract the following lines from the thirty-eighth chapter. They begin with the twelfth verse, a well known passage in the English Bible:

"Hast thou, since thy days, commanded the morning,
And caused the day-spring to know his place—
To take hold of the wings of the earth
That the wicked might be shaken out of it?
It turneth round like a seal of the clay,
And things stand out as though in dress."

An examination of the original will satisfy any one moderately acquainted with Hebrew that Mr. Carey is correct. A verbal critic would be out of place. The translation alludes to the turning round of the earth like a seal of clay. Both in Assyria and Egypt these clay seals are found. They are made in the form of a wheel, and have their designs wrought in relief upon the tire, and, when used, were rolled over the soft wax or whatever was intended to take the impression. Thus the "objects" or designs "stand out," and as the seal rolls round, the revolution of the earth is declared and illustrated, and one remarkable agreement between science and Scripture is established conclusively.—*Sel.*

Advent Christian Times.

CHICAGO, TUESDAY, August 27, 1872.

JOSHUA V. HIMES,........EDITOR-IN-CHIEF

☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the Divinity of Christ, as "the SON OF GOD;" the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

As the Editor allows a reasonable latitude of discussion, he will not become responsible for the sentiments of correspondents in any case.

All communications must be accompanied by the writer's names, not necessarily for publication, but as a pledge of good faith.

OUR attention has been called to the fact that some brethren who oppose THE TIMES, and endeavor to hinder its circulation and introduce other papers in its place, have their appointments in its pages. We understand this: but we have no disposition to make friendliness to ourselves a test of liberty to speak in THE TIMES. All who labor in the common cause, maintaining a Christian character and standing, can have the advantages our columns may afford, whether they oppose us or not. But those who oppose public interests, who divide, who break up and distract the cause THE TIMES is intended to sustain, unite and uphold, such cannot reasonably demand any portion of our space. Let us be patient toward opposers, and if any pull down, let us be more diligent in building up.

OF late the special items of news have been concerning fierce storms, with resultant disasters in the form of floods, and a remarkable number of deaths from lightning. These storms have occurred in various parts of the world, and have been exceptionally severe in our own country. As if in sympathy with the disturbances in the physical atmosphere, the moral and political skies are also covered with dark clouds. The fierce election riots of Belfast—serious indeed when considered by themselves, and accompanied by rancorous exhibitions of human hatred, pale into insignificance beside the story of the, brief 'reign of terror' with which the last Peruvian revolution opened. It takes our credulity to believe that three brothers, eminent politicians, should be slain by the mob, hoisted a hundred feet in the air, dropped to the earth, their mangled remains saturated with kerosene, and then burned to ashes. And while our blood is still chilled with these horrors, the Mississippi adds a tale of a seven-fold murder committed on its waters near St. Louis. Truly we are fallen on 'perilous times' in a most obvious sense of the term. Perils on land and water; in the religious, moral, and physical worlds, that would be frightful if we had to contemplate them. The world is too busy to pay more than passing attention to its own woes.

A LIVING SOUL.

"The first man was made a living soul." (1 Cor. 15. 45.)

The construction of Paul's argument here enables us to demonstrate the real nature of the man—the *personality;* for he is contrasting two beings—the first Adam and the second Adam. "The first man Adam was made a living soul; the last Adam was made a quickening spirit." Now unless we adopt the theory that man is a unit we shall here fall into inextricable difficulties. If we say 'the body of the first Adam was made a living soul,' we must also read 'the body of the last Adam was made a quickening spirit;' for Paul is speaking of the same thing concerning each Adam. We cannot say he means the body of the one and the spirit of the other, for this would destroy the analogy. But if we affirm that the *spirit* of the first man was the living soul, then we must not only admit that the spirit is the natural man (see context), but must read v. 47—'The first man's *spirit* is of the earth, earthy,' a conclusion every immaterialist is bound to resist. And if we take refuge in the assertion that the body is here referred to, then we must submit to read the last clause of this verse—'the second man's *body* is the Lord from heaven!' I see here no escape from the conclusion that "the first *man* is of the earth, earthy"—a mortal corruptible being. All his seed are like him. But those of them who become incorporated into the family of the second Adam will be made like him; for "this mortal shall *put on* immortality, and this corruptible shall *put on* incorruption," in the resurrection, at the last day.

This sentiment agrees with Paul's reasoning throughout this celebrated chapter, which everywhere affirms the personality of man to be that which dies, which is mortal, which is to be revived, and changed. And this shows that he understood the account of the creation of man in its literal sense. And why should he not? It is a plain account of a simple transaction. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2: 7.) There are only two elements here, and their sum: the second is added to the first and the result is the third. We have, first, man; a material organization. Second, the breath of life—not a rational entity, not a conscious intelligent being, not *the real man, for he* had been formed of the dust, and lay there lifeless. But the breath of life being blown into his nostrils, the lifeless man became a living man or creature; for "living soul" cannot be made to fairly imply more than this. It is a general term for all earthly creatures endowed with life. So in Gen. 1: 21—"God created great whales and every living creature (Hebrew, living soul) that moveth." So in v. 24. And the term never loses this sense in Scripture. In the closing book of the canon we read of "every living soul in the sea," and that they all died—so far is the term from conveying any notion of immortality. If the phrase conveys the idea of immortality or a separate rational entity, it accords the same to "every creature that moveth" as well as to man. We are sometimes appealed to in piteous accents not to "drag man down to a level with the brutes." We respond by praying our opponents not to drag the reptile up to a level with man. We protest that practically man is infinitely above the highest brute, not by virtue of natural immortality, but because of his vastly superior organization, his moral nature, and his *privilege* of attaining to an eternal existence.

"The breath of life"—a spark of divinity, an emanation from God, say some, while others more modestly affirm it to be an immortal spirit. But Isaiah refers to it as proof of the frailty of man, the uncertain tenure of his life, to remind one of the little thread upon which his existence hangs. "Cease from man, whose breath is in his nostrils." (Ch. 2: 22.) It is the same *n'shahmah* of Gen. 2: 7, still located in the same place—a curious residence, by the way, for man's immortal, real self,—one's nostrils! But it is not an entity at all. It is simply the life, the breath of life common to all the animate creation. "Yea they have all one breath." (Eccl. 3: 19.) Hence we read that in the deluge, reptile and bird and beast and cattle and man, "all in whose nostrils was the breath of life," died.

Thus we learn that not only is every living creature a living soul, but also that the breath of life—the *n'shahmah* or *ruach*—is their common heritage. Whatever it is, they all alike possess it: it is ascribed to them all in precisely the same terms. "As the one dieth, so dieth the other: yea they have all one breath: so that a man [in the article of death] hath no pre-eminence above a beast, for all is vanity. All go to one place. All are of dust, and all turn to dust again." But says one, "This is *materialism!*" Very well! Suppose it is. Shall we reject the plain teaching of inspiration because of prejudices attaching to a name? Let us believe the truth, by whatever name it may be called.

I know it is affirmed by some that they "know the spirit of man;" that it is analogous in nature to angels, to Divinity itself, and possesses endless life. But the doctrine is not in the Bible. I read that the just *shall be* as the angels hereafter, not that they are so now. Then, after the resurrection, they shall die no more. (Lk. 20: 36.) I find man compared to enduring things in philosophy and theology, ancient and modern, in fact almost everywhere but in the Bible. There he is never once compared to anything enduring in nature or quality. Instead of being styled immortal, he is called mortal. (Job 4: 17; 2 Chron. 14: 11; 1 Cor. 15: 53; 2 Cor. 5: 4.) Instead of an immaterial substance, "he is plainly said to be "dust," "earthy." (Gen. 3: 19; 1 Cor. 15: 47.) I read not that he is "undying," but "thou shalt surely die." When one asserts that his glory is his immortal spirit, an apostle echoes the Psalmist's assertion that "all the glory of man is as the flower of grass." (1 Pet. 1: 24.) Theology affirms man's days to be as the days of God; but Job says to his Creator—"Are thy days as the days of a man?" *i. e.* few. For "every man at his best estate is altogether vanity. (Ps. 39: 5.) He is like the failing waters that dry away. (Job 14: 12.) Like a sleep. (Ps. 90.) A cloud. (Job 7: 9.) Grass. (Ps. 103: 13–16; 90: 5, 6; Is. 40: 6–8; 1 Pet. 1: 24.) His days are "an hand-breath." (Ps. 39: 5.) Now I do not in this place lay any special stress upon the fact that these figures are employed in speaking of now, but I call attention to *the fact that these and similar comparisons are used to the exclusion of all others.* It is inconceiveable if the soul or spirit be the real man and also immortal that in all the Scriptures the fact should not be clearly stated so much as once. The silence of the Scriptures upon the immortality and separate existence of the soul is simply unaccountable if the doctrine be true. "Out of the abundance of the heart the mouth speaketh."

"Mortal man," then, is in the Scriptures a unit. True he possesses a body, and soul, and spirit: so he does also heart, and might, and mind, and strength; but not as separate entities. They are attributes or qualities of his being, not entities capable of existence apart from each other. Man is that organization God framed of the dust. "And unto *Adam* he said, Because *thou* hast hearkened unto the voice of *thy* wife....in the sweat of *thy* face shalt *thou* eat bread till *thou* return unto the ground; for out of it wast *thou* taken: for dust *thou* art, and unto dust shalt *thou* return." (Gen. 3: 19.) Adam, the intelligent personality that disobeyed, is the "thou" that came from the dust and is to be resolved to dust again. This is God's definition of death.

THE ERRORS OF THE AGE.

(Second Article.)

The religious movements of our day have not been the mere diffusion of certain abstractions, the mere effervescence of certain doctrines. No truth, however true, could of itself accomplish what has been wrought within these forty years. God himself has come down. It is a divine voice that has spoken, and a divine hand that has been working. It is no mere summer-breath that has swept over the churchyard, and clothed its heaving turf with verdure; it is the Spirit of the living God that has gone into the tombs and touched the dry bones, and made dead men alive.

Yet this is what the world not merely overlooks, but rejects. It is the admission of *a divine element* into any movement, or any truth, or any dogma, that is refused. I do not say a *supernatural* element; for, strange to tell, there are not a few, even of the educated and the literary, that admit the supernatural while they reject the divine; nay, receive the former on purpose to be able to resist and deny the latter: as we see in the tens of thousands in America, on the Continent, and in our own islands, who are the enthusiastic devotees of Spiritualism and all its spirit-rapping delusions.

The expulsion, then—I do not say of a supernatural, or spiritual, or transcendental, but of a strictly *divine* element from our faith, either is its origin, its basis, or its contents—is what the fallen intellect has decided on as indispensable to its own free action in the investigation of truth. The recognition of a divine element would be considered as vitiating the whole process of inquiry, and the absence of such would be regarded as a necessary condition of authentic faith, and an essential criterion of the genuineness of the truth believed. For it is not speculation or opinion that the natural heart so desperately hates, but God himself, and whatever contains God.

There are some who say "there is no God;" but they say it with a flippancy that disappoints us. If they suppose honestly that they have made this discovery, they, of all men ought to be the most profoundly sorrowful. That this vast universe has no head and that they themselves have no parent, is one of the most melancholy of all discoveries. That which we see and hear and touch is the terminus, the ultimatum or limit to that which is; that the infinate is an impossibility; that the sun has no brighter fountain than itself out of which it came; that the beautiful in nature has nothing more beautiful after whose image it was designed; that the lovable in man and man's world is the highest type and widest circle of the lovable; that the stream has no fountain more transparent than itself; that a parent's heart has no prototype or model in an infinite heart above; what a dark and sad discovery! What a disappointment, what a blank, what an infinite loss! to be cut off from the possibility of so much hope and beauty and perfection and love; to be confined within the narrow circle of the finite; surely this is sad! Yet those men who profess to have made this discovery are not sorrowful! Do they believe in their own discovery? Or is it the thought of having succeeded in expelling the divine from their creed that has cheered them into mirth?

There are others who say there is a God, but there is no intercourse between him and his creatures. The finite and the infinite are separated by a wide gulf. He has not spoken to man. His only speech is that of nature. There is no divine teaching save that of nature: and men talk of interrogating nature in order to learn the mind of the Creator. The sun and stars speak, but God is dumb. The hills and forests speak, but God is dumb. Yet these men who have thus expelled the divine element from the circle of their being, seem not to miss it. They do not seem sensible of the awful loss which must be sustained by the creature in being cut out from all direct, all personal communication with God.

There are others who affirm that God has spoken, but not *intelligibly.* His words require an earthly interpreter; otherwise they are as dark as they are dangerous; as if God had muffled his words to prevent men hearing them; as if man alone could speak intelligible language! The Bible, they say, needs an interpreter; the Church is the sole interpreter; the priest is the Church's organ; and only through the Church and the priest can God be made to speak intelligibly to man. And this absence of simplicity, this want of the intelligible and transparent, which in human writings is esteemed a defect and a proof of weakness is not lamented as a loss and an imperfection, but triumphed in as a perfection and a gain! The Divine element of simplicity and clearness which pervades the works of God must be banished from his word; and without a sigh! The heavens declare the glory of God, and the firmament shows forth its handiwork; day unto day utters speech, and night unto night teacheth knowledge; so that even the peasant of the field, or the Bedawi of the desert, or the serf of Siberia may see and hear and understand; but the book of God gives no such glorious utterance of intelligible truth, till the Church's voice, more intelligible than that of the Holy Spirit, has spoken—man's speech removing the ambiguities of God, man's rendering legible the illegible hand writing of God; as if it were the Church and not the Lamb slain that had prevailed to open the book; as if it had been the priest and not the Lion of the tribe of Judah that had been found worthy to loose the seals.

But, say others, though God may have in a certain sense spoken *intelligibly,* yet he has not spoken *articulately.* The Bible is no doubt the book of God, but not to the same extent in which *The Færie Queen* is Spencer's, or *Hamlet,* Shakespeare's, or *Paradise Lost,* Milton's. These works of men contain not the thoughts of the writers, but their words; but as for the Bible, it embodies, no doubt, the *thoughts* of God; but to say that it contains the very words of God, his articulate speech, is unphilosophical in the extreme, and would assume that prophets and opostles were mere unintelligent machines or printing presses. Suppose it were so, is it a degradation or a hardship for a creature to be a passive instrument in the hand of the God only wise and would the book produced in this way, at the expense of the creature's liberty for an hour or a day, be less correct and less articulate? But, let the truth be spoken respecting both man and God. Man left to himself, to speak alone and act alone, is in bondage to influences which prevent his being *really himself,* which hamper his free thought, his free speech, his free action. It is only when taken posession of by the free Spirit, when filled with God, that he is truly himself, truly free either in thought or word. These hands are never more free than when the soul within moves them; these lips are not slaves, because acting according to the touch of the inner man; these eyes are not machines, because the intellect or the fancy kindles them into eloquent brightness; so the inspired prophet is not a machine, nor a pen, nor an electric wire, because God has come in and awakened his dormant being; because the Holy Spirit has set all his faculties in motion; because the master-hand has taken up the harp and passed his fingers over its silent strings, giving liberty to its imprisoned music, and calling forth a melody which but for that divine touch had been hidden there, in durance dark, unheard and unknown. The expulsion of the divine element from the *words* of Scripture seems to be reckoned by not a few amongst us rather a gain than a loss! The surrender of the perfect in a revelation is made without a sigh.

But, say the men of another class, though God may have spoken authoritatively. He has given us the Bible as a book of thought—a sort of hand-book or guide-book; but not a statue-book, not a promulgation of peremptory law or infallible and inexorable truth. By this class of reasoners the divine element of *authority* is struck out, and man is allowed to trifle with the Scriptures, to play fast and loose with their revelations, as if they were the mere utterances of a higher kind of *genius* than that which gave us the *Iliad,* or the *Canterbury Tales,* or *Faust, Locksley Hall.* Beauty, eloquence, lofty thought, tenderness, power, they allow to Scripture, but not authority! They will admire, but not obey. They will listen to its suggestions, but they decline its commands. They will study it, but they will not be bound by it. How this free-and-easy treatment of the Bible is reconcilable with the idea of a revelation from God, I do not now inquire. I point to it simply as another of the eliminations of the divine element from that which is yet recognized as a divine volume. How strangely desirous are some to trust in God out of his own book! How thoroughly they do this by this repudiation of infallibility and authority! And how blind they are to the loss which they themselves thus sustain in being shut out from all certainty by being deprived of all divine authority. We need not stay to show how this free-and-easy dealing with the authority of revelation leads to a free-and-easy theology, a free-and-easy creed, a free-and-easy mortality.—*To be continued.*

SCENES AND THOUGHTS EAST.

I *did* get away from home after all; and right glad was I to do so. I say home—I mean all the home I have, which is our office, in Chicago by day, at Norwood Park by night. For when we left Buchanan, our house was given up, our household scattered in various directions. The office furnishes a place to sleep and eat, where we cheerfully toil on, hoping for something better, perhaps *before* our Master returns, *certainly* when he appears.

While passing through Canada, the displacement of an unlocked switch, as our train was passing over it, gave us a little idea of the sensation of running off the track, and hindered us (Br. and Sr. Burr and others were along) some hours from the New York Campmeeting; and it was no small deprivation to be hindered from the enjoyment of *such* a campmeeting. New York has been hitherto skeptical on the subject of these feasts of tabernacles, and the friends of campmeetings have had to struggle to carry their point. But the crisis is passed, and an annual gathering of this sort is now a settled institution of this flourishing Conference.

It is but a few years since this field was a stronghold of opposition *to* organization; to-day it is one of the most effectively organized bodies of Adventists in the land; and the results are such as might be expected from healthful organization. Contending parties have been in a surprising measure reconciled, and it is really interesting to see how the tide of cordial *Bible* union is rising to cover the obstructions to its strong current. This was specially manifest during this meeting. Though a minister, in his sermon, or a zealous believer, in his Conference-meeting testimony might throw down the gage of contention by the introduction of points contended about, or pet personal opinions, the stagnating waters of strife refused a responding movement, while the waves of unity and peace rolled steadily on. God grant that New York may never again come to the wells of "the waters of strife."

In point of ability the average of the preaching was high. Whether the topics were all wisely chosen is, perhaps, none of my business. Yet I could but observe the illustrations it sometimes afforded of Horace Greeley's shrewd remark, that men may hold nineteen opinions in common, but differing on the twentieth, will, on meeting, by no means enjoy their common beliefs, but insist upon "locking horns" upon the point of difference. It is this disposition of human nature that at times turns our general meetings into a debating society, to the great detriment of public interest, whatever may be the result to private dogmas. I submit it as a question for the candid attention of the ministry whether the consideration of the aforesaid "*twentieth*" may not be properly expunged from the campmeeting programme? Not that I would advise the substitution of watery platitudes for vigorous, soul-stirring, *live* ideas; for, surely, the points of agreement—every-day religion, the life and death question and the subject of future punishment in their general aspects, the nature and proximity of the Advent, and the essential preparation for this most august of all events, will furnish the most active mind with material to be worked up in most useful and entertaining variety, and to the intense satisfaction of the household of faith.

And if one have "somethin [illegible]," or wishes to present an old controverted point in a new light, would it not be better to *first* talk over the matter with the brethren, and have a fair understanding with them before pressing in a public discourse a new or old "twentieth."

I recollect the case of one brother who, having experienced a revolution of opinion upon a vital question in theology, quietly prepared an extensive work upon the subject, and then shipped large quantities of the same, to fall like a thunderbolt in several of our campmeetings. In some cases, with great propriety, I think, the "committees" declined to have the meetings in their charge turned into a tournament. Every man has a right to hold his private opinion, and to disseminate the same; but he is bound, also, to respect the rights of others; and it is not right to introduce jarring notions into gatherings whose interests are of a public nature, without first consulting with, and obtaining the consent of those who are held responsible for the conduct of such meetings. A Christian, of all men, should be courteous; and the true Christian will be the model gentleman.

The Scriptures gives us full authority to "provoke" our brethren; but it is too often forgotten that this license extends *only* to "love and good works." Let us, then, without locking the doors of investigation, much less throwing away the key, in our general meetings, especially of a social character, pay more attention to the nineteen points of Unity than the horn-locking "twentieth" point of dispute. "I speak as unto wise men: judge ye what I say."

New York gave her Western brethren the heartiest kind of a welcome, and to Br. Burr was assigned the honorable position of "closing the meeting." He showed his appreciation of the responsibilities of giving the last discourse in a new field, both in his choice of a subject and his manner of handling it. The saints' future home, was set forth in a manner that showed faith in the renewed earth to be not only a logical but an inviting article of faith; and thus the meeting closed with a glimpse of "the rest that remains for the people of God."

As a sort of thank-offering for the goodness of God, the Wayne County brethren raised over two hundred dollars before leaving the camp-ground, on Monday morning, to put a new tent in the field. Fit offering to commemorate so blessed a gathering.

WM. L. HIMES.

EDITOR'S JOURNAL.

SOUTHERN IOWA.

MONDAY, Aug. 5. In company with Brn. Gibson, Baldwin, and Fulsom came to Clay, ten miles, where we were welcomed by Br. Daniel Amos, a young man of promise, in the faith of the Lord's soon coming. The family also greeted us, though not in the faith as yet. But we had much favorable conversation on the subject.

Spoke at the Williams S. H. at night. Among my auditors were Elds. Greenlee and Nelson, leading ministers of the Baptist church in this region. I spoke on the "Blessed Hope," showing how, and when it is to be consummated. Not at death, but at the second advent of Jesus. As I was proceeding with my subject, Elder Nelson asked me a question as to the translation of King James' version, its bearing on the future of the wicked. Was it a fair one? I told him I thought it was not, for the following reasons:

1. In relation to *sheol.* They have translated this Hebrew word in three ways, grave, pit, hell. The word is used sixty-four times in the Old Testament, and they have rendered it *pit* three times, grave thirty-one times, and hell twenty-nine times, when it should have been grave in every case.

Hele or hell, is a Saxon word which had no reference to a place of punishment, but simply to cover, to hide, and was used for covering or shingleing a house. The common English reader is often misled by this translation in reference to future punishment, it having no reference to it in any case, but always the grave.

Hades, the Greek word for grave, they have translated hell, in every instance, except 1 Cor. 15: 55. "O *grave,* where is thy victory," and here they have given hell in the margin. But *hades* like *sheol* means the grave, and not a place of punishment. The only case where it is spoken of as a place of suffering is in Luke 16: 23, "In hell he lifted up his eyes, being in torment." And this is a parable, and Christ uses the heathen fables in a parable. The only place of punishment is *gehenna.* And this they have also translated hell. And by usage the old Saxon *hele* has come to be used for a place of torment. But this is the acquired meaning, *gehenna* is the place of punishment, and in this the wicked are destroyed, both soul and body. (Mat. 10: 28.)

Other questions were asked which led to long explanations of the truth of Advent theology. But the most gentlemanly spirit and kindness was shown by the interrogator, and answers were received in the spirit they were given.

At the close, Br. Nelson gave me the report of their Association for 1871, in which a circular letter to the churches appears, which was written by himself, the theme being, "No sleep in the grave for the spirit of man." The letter shows that the writer did not understand the subject on which he wrote. He gives a compound of truth and falsehood jumbled together in a way to make confusion more confounded. He uses the words soul and spirit interchangeably as though they meant the same thing, and speaks from this standpoint. And then, because the word spirit is used sometimes for breath, he tries his skill at sarcasm, by rendering it as *breath in every case.* He also quotes the usual texts used by immaterialists, with the common view, without giving a particle of light. Such efforts to save people from materialism, only confirms them in it. The more such letters, the better for the progress of Adventism.

Our meeting at Clay was a success. The people are intelligent, inquiring and liberal. Br. Baldwin is doing a good work here.

TUESDAY, Aug. 6. Spoke at night in the Walker S. H., at Peoria, to a crowd. I spoke on the signs of the second coming of the Lord. Brn. Gibson and Baldwin followed in interesting remarks. Some souls have been gathered here for the kingdom. This meeting closed our work in this portion of the field.

THURSDAY, Aug. 8. The weather continues fine and the farmers are getting in their harvest in good condition, and the harvest is plentiful. But with the abundance of the husbandman he has little to cheer his heart from the fact that the market is glutted, and prices are down to almost nothing. Oats, the chief crop here, are only ten cents a bushel, and it costs two cents of this to thrash them, and the balance for harvesting alone.

I spoke at night in Seymour on the soul, what is it? Some see the light, while others reject it, and hold to other views, without being able to give the evidence of their truth. One intelligent gentleman said that he had thought from modern teaching that nothing *certain* could be known of the future state of men. But now the subject appeared in a new light. I have a respectful hearing.

FRIDAY, Aug. 9. I find in this region a number of "Disciples." They have an institution of learning at Oskaloosa, in this vicinity. They are, as a people, well organized and active, and are succeeding. This new sect organized about sixty years ago, with Thomas Campbell, a Presbyterian minister of learning and talent. The first feeling of dissatisfaction he had with his own people was from their strict communion. He did not see why all the Lord's people should not come to the table. He spoke of this matter in a way to produce dissatisfaction, and so he was censured by his church, the seceding Presbyterians in the township of Washington in Western Pennsylvania. This led him to a stand against all sectarian churches, and the organization of one on more liberal principles, to unite those of different views. The principle of association was this: *Where the Scriptures speak, we speak: where the Scriptures are silent, we are silent.* This principle of association was designed to cut the Gordian knot of sectarian strife. But when they came to organize, they found that they had only added another sect to the legion already in existence.

His son, Alexander Campbell, was then a young man of commanding talent and promise. He committed himself to the principle of the association, and told his father he should carry it out in his future life. He soon found that the Bible was silent on the sprinkling of both infants and adults. And he with his father, and the members of the Association, were then immersed. From this time Alexander Campbell was the leader of the movement, and though now dead, his writings are the standard theology in the churches of his faith. He gave the churches the name of "The Disciples of Christ," and repudiated the name *Christian,* as a denominational name. He told me this on his visit to my house in Boston. And his writings, also, show it. Many of the churches of his followers, however, now take the name Christian, as more appropriate than that of *Disciples.* And so they have different names.

Mr. Campbell held that a sinner should believe and be immersed for the remission of sins, and not first pray and get evidence of a change of heart, or conversion before baptism. The ministers of this church are indefatigable in discipling men to Christ on this principle, but they have reason to lament over many of these disciples for the want of piety, or depth of religious experience.

As to the great principle of union, "*Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent,*" it evidently became a dead letter long before Mr. Campbell's decease. Mr. Braden, a leading minister of this church, showed this clearly in the last debate in THE TIMES and the *Standard.* It was found to be easier to lay down principles than to follow them. The argument of Mr. Campbell on the state of the dead, and the destiny of the wicked, is founded on the violation of his cardinal principle, "*where* the Scriptures speak, we speak." But *where* do the Scriptures "speak" of the immortality of the soul? And yet he makes the Scriptures "speak" this, as do his followers.

This evening I spoke on the spirit of man, and closed my labors at Seymour. There is some interest in town, but the chief interest is in the country among families a few miles out. Br. Gibson and myself enjoyed the hospitality of Mr. J. Conger, one of the principle merchants, and were, made very welcome. Our views were favorably received by them.

SATURDAY, Aug 10. Took leave of kind friends, and Br. Bryant took us to the Kniffin S. H. on our way to Warsaw. I spoke at 11 a. m. from Lk. 12 : 31–48. The faithful steward, and his reward, at the coming of the Lord. Good conference meeting at the close.

While in the school room a Wesleyan Sabbath School book was taken up and opened, which revealed at first sight the following verse:

"There is a dreadful hell,
And everlasting pains,
Where sinners must with devils dwell
In darkness, fire and chains."

This kind of reading is put into the hands of children, by men professing godliness. But what kind of a God must he be who makes such a hell as the poet describes? What child can love or honor such a being?

Came to Warsaw, and put up with Sr. E. E. Sturgeon, formerly of the M. E. church, and a laborer and burden-bearer. Her house was the home of the preachers for long years. She made a great sacrifice for the truth, but feels that she made a good change, and is a gainer by it. Her house is still open to her old friends, but they do not now accept her hospitality. A bitter hostility has taken the place of Christian love and friendship. Religious hate is one of the most cruel and inexorable of all the human passions. The most lovely and estimable ones turned into objects of contempt and worthlessness, for opinion's sake.

Warsaw is a small town of a few hundred inhabitants. They have no chapel as yet, and all meet in the school room for worship. Br. Wm. McCullock opened the subject of the Lord's near coming here two years ago, and organized a church of ten members. The opposition was wicked but helped the truth, as always in such cases.

We were invited to the hospitality of Mr. Allen, a noble-hearted man, who opened his doors in the time of trial to Br. McCullock. He likes to see justice, and, withal, thinks we have the truth and ought to be heard.

The land in this part of the country, and the farming interest is good. But there is very much land yet to be possessed. Not half the prairie is yet under cultivation. There are thousands of beautiful homes—or beautiful situations—which with small means and Yankee pluck could be made so.

I spoke at 8 p. m. to a fine audience, on the promise that the meek should inherit the earth (Ps. 37: 9–11), and enjoy the abundance of peace. There will be no "more curse, but the throne of God and the Lamb." And so another weary week is passed, and the Sabbath is soon to dawn, and all creation groans for deliverance. When will it come?

SABBATH, Aug. 11. Thirty-two years ago to-day the independence of the Ottoman Empire passed into the hands of the four great European powers. This closed the prophetic period of Rev. 9: 15—"the hour, day, month and year, to slay the third part of men," or the Greek Empire. It began in 1449 in the taking of Constantinople by the Turks, and ended in 1840. And so the second wo was past, and the third, and last wo cometh quickly. And here in the "quickly" we wait. And soon Jesus must come.

I spoke in the grove to-day, on the signs of Jesus' near coming. Among them I spoke of the present condition of the Ottoman Empire. This power is to be "dried up" (Rev. 16 12), and to "come to its end, and none to help it" (Dan. 11: 45), when "Michael shall stand up." (Dan. 12: 1-3.) This brings the resurrection and the kingdom of God; and this will be soon.

In the afternoon the Restitution (Acts 3: 21) was my theme, showing that there is a good time coming. We had a good gathering, and a profitable day for the church here. Br. Gibson spoke in the S. H. at night.

MONDAY, Aug. 12. Took leave of our noble Br. Shottman's family, of Corydon, when he, with about a dozen of the brethren and sisters, including Br. Baldwin, came with me seven miles to my evening service in Bethlehem. We rode over the rolling prairie, hill, dale and creek, till we came to what they call the Creek or "Fords of Jordan," one mile from Bethlehem, just at dusk, and soon we were at the chapel in Bethlehem, finding a good congregation, as always, here. I spoke from Lk. 23: 39–43, showing that the thief prayed for a part in the kingdom of God at the second coming of Christ. At the close, a prominent member of the Baptist church, offered himself for membership, and was received. He was enlightened in the truth, by Br. J. H. Whitmore's book on *Immortality,* and was obliged, from a sense of duty to unite with the Advent people, and give his influence to the truth. Let others follow his example and "let their light shine."

At the close of the service I took leave of Br. Baldwin, who with the brethren in this field, had invited me to help them. He has been very kind and liberal, as also the brethren. There is a noble company of Adventists in all this field, who have been raised up by the labors of Brn. Baldwin, Gibson and McCullock, and a permanent cause will be the result.

Communications.

Has Man Inherent Immortality?

This is a subject much commented on at the present day. Some say man was made immortal from the beginning; that is, the inner man or soul. Let us examine the Scriptures on this point. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 3: 7.) The question is, what was man before the breath of life was breathed into his nostrils? We must conclude that he was a *dead* soul. Orthodoxy says that when God breathed into man the breath of life, man then received his immortal part. But it does not read that man received an immortal soul, or soul at all: it says he *became* a living soul.

"The Lord said, Behold the man has become as one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live forever," he must be driven from Eden. (Gen. 3: 22-24.) If man was immortal why did God say send him forth lest he eat of the tree of life and live forever? If he, the real man, was immortalized, he certainly would live forever, any how. If man is the soul, and the body the tabernacle, then the soul must die, as *man the sinner* is threatened with the second death, unless he finds pardon in Jesus Christ.

Orthodoxy says the sinner must spend eternity with devils. We ask, has Satan immortality? I can find no place in the Bible where man is spoken of as immortal. On the contrary he is represented as like "stubble," "grass" and other perishable matter. He "shall utterly perish in his own corruption."

We poor mortals are always willing to boast of something which we don't possess. "Man being in honor abideth not; he is like the beasts that perish." (Ps. 40: 12.) "The living know that they must die, but the dead know not anything." (Eccl. 9: 5.) Also their love and their envy and hatred are now perished." (Eccl. 9: 6.) This looks as if when we die we die *really* until the trump shall sound, and the sleeping millions shall awake, to everlasting life and everlasting contempt. This is the time when we expect immortality: "When Christ who is our life shall appear." Then "we" shall appear with him in glory. Let us have the word of God rather than that of men. Let us lay aside all creeds and traditions and take the Bible for what it says? If it says the sinner shall be burned up, destroyed, perish, let us have it that way. If it says we will die the death that never dieth, live forever in hell or the lake of fire, let us have it that way. But let us take the *Bible* before Plato, Josephus or any of our modern theologians.

Arkansas. H. M. JUDGE.

Playing Croquet.

I wish to introduce the above subject to my brethren and sisters for the purpose of ascertaining its merits (if it has any), and to inquire a little after its influence upon professors of religion and the churches in general. My thoughts were aroused to this subject a few days since while passing through a little lawn not far distant from my own house, where I had gone to console and sympathize with a bereaved mothre at the sudden loss of a beloved daughter. After performing this duty, much to the comfort of the stricken heart, I started for my own home filled with sad reflections at the misery produced by sin and death in the land, and only a little way from the house of mourning and sorrow, what was my surprise to come right up to a large group of men and boys engaged in playing croquet; and the very minister, who only a few days previously preached the funeral sermon of the young wife and mother, was taking an active part in the new and fashionable amusement.

The different churches were fully represented side by side with the rabble and notoriously wicked, too often found in many little country towns. I can scarcely express in words my astonishment and surprise, on beholding such a sight in broad day light by the public roadside, where every passer-by might behold the folly and, to say the least, the unwise example, of not only the young but the middle aged and even old men professing the religion of him who said, "For every word that men shall speak they shall give an account thereof in the day of judgment."

Oh! if that minister, and that deacon, with the other professors of the religion of Jesus, had read the above passage of God's holy word before engaging in that idle play, they surely would have improved the time in something that could honor God or benefit man. The blessed Bible is open before me and I will write the words I have just read, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10: 31.) If these precious words were more fully known and remembered, surely many professors of religion would have less time and less disposition for playing croquet, "parlor dancing," and getting up festivals, than seems to be the case at the present day. I do rejoice that we as Adventists, looking for the coming of our blessed Lord, repudiate all these carnal amusements, feeling something like "Christian and Faithful," as represented by good old Bunyan, while passing through Vanity Fair, that they had no desire to so much as look at their wares. Let it ever be so with us who enjoy "the blessed hope" of soon seeing our blessed Lord, that we may indeed be "a peculiar people" so "zealous of good works" that we shall have no time to waste in such follies as seem to amuse the masses of the present day. Let us be spiritually minded, relieving the widow and orphan, comforting the sick, helping the poor, "going about doing good," that in this way our influence may honor God and the religion we profess, making the world the better for our having lived in it.

MARY A. TIBBETS.

The Time of Christ's Coming.

There is no event of past time, or revealed event pertaining to the future of our world, that begins to equal in point of magnitude and interest, the event of Christ's second advent to our world. It matters not how we view the matter of this event, whether it be spiritually or literally, it involves features of profound interest. With it comes judgments and rewards; resurrection and translation; everlasting meetings and everlasting partings. With it comes the transformation of all things sublunary, and the removing of all that is offensive in the sight of the Lord's annointed judge of quick and dead.

Who can think of an event impending upon which hangs such paralyzing facts and incidents, without trembling?

Perhaps we may safely say, that no single revealed fact of holy rite, has been productive of more error and speculation than that of Christ's second coming; and yet, it is but natural and legitimate that it should be so, from the very nature of the case.

When we consider the fact that Christ has been upon our earth as the very embodiment of love and sympathy for and with a fallen race, we need not marvel that his friends are over anxious to see him return; neither is it at all marvelous that the last token of his return should be magnified into unwarrantable dimensions.

One single principle in human nature fairly discovered, will account for all the mistakes in time-setting that have characterized the church in all ages, and that principle is this: We are so constituted that we have no trouble in finding evidence for what we desire to be so, at least evidence that is self-satisfying. Upon this principle we look into the face of Jesus, as revealed by the word and spirit and we say, "Is he not the chiefest among ten thousand and altogether lovely?" and our longing hearts cry out, "O come!"

The most mature thought which centers in the event is its time; and we immediately inquire, "When shall it be?" "Does the Bible tell us of the time?" Fired with enthusiasm we rush to its sacred pages, and its symbols are all ablaze with light upon this one thing so much desired, and blinded with love for the event, and a curious feeling of fear and hope we commence the investigation of the wonderful symbols of nature; some fallen, some rising, and some to rise, some to continue "one time," and some "two times," and some "three and a half times." How thankful we are that we are wise, and can figure these periods, and point out in the history of the world just when each began; and with what confidence we come before the world all aglow with love for the event, and all on fire with enthusiastic power. We say, "The man who cannot see our numbers to be correct lacks wisdom, must share the fate of the foolish virgins." And should we be so fortunate as to be the successor of numerous figures, whose failures have been pointed out by the faithful index-hand of time, we can have the consolation of telling just where their mistake occurred, and base our calculations of success upon their failure.

So we can say: "*That* man's *failure* was 'the *first* watch;' and the other man's failure was 'the second watch,' and your failure was 'the third watch,' and my success will be the fourth watch: and that is the last you know, and he must come then." Some are ready to cry "I believe it!" "I know it!" "The 'wise' are going to see it." "Amen, let it come!" Now such things may do for some to eat, but they are hard things to digest, and they leave the body in a very bad state after they have been down long enough to dissolve. But let us examine the only hiding place of past time-setting. What is its forte called? NECESSITY is its name. Why call it thus? Because the parable of the ten virgins could not be fulfilled unless some one preached definite time and it proved a failure. Ah! let us look at that hiding place, now we are fairly behind the ramparts.

No fulfillment of this parable short of definite time, is the promise laid down. How is that? Why do you not see that some one must preach the coming of Christ at a specified time, and the church represented by the virgins must believe it, go out on it, and be disappointed in order to have a "tarrying?" No I don't see that the nature of the parable involves any such feature, but directly the contrary.

Let us see. Here is a parable or figure drawn from the ancient wedding ceremony and its accompaniments, and to violate the customs from which the lesson of the parable is deduced, is to veil the truth of the whole matter at once.

What are the essential features of the parable? (1) A wedding. (2) The Bridegroom expected. (3) He does not come as soon as the virgins begin to look for him. (4) The virgins are on the lookout with their lamps burning: and in the long delay they slumber and sleep. (5) The virgins are all aroused by a cry at midnight.

What would be the qualifications in order to become one of these virgins. (1) A knowledge of the wedding to be celebrated. (2) A knowledge of the country from which the bridegroom was to come. (3) A knowledge of the evening he was expected. (4) A knowledge of the preparation needed to meet him; which was "vessels with oil," [illegible] lamps burning."

D[illegible] ho celebrated these anc[illegible] know the exact time the bridegroom was expected. No, the[illegible] could not from the very nature of th[illegible] The condition of things forbade it. The facilities for traveling, and sending news would not admit of previous knowledge of the hour of the bridegroom's arrival, or the precise time of the marriage feast being known at the time the virgins go out; which fact is a very prominent feature in the parable itself, and, indeed the very point of interest in it.

The Savior does not select a thing that is of itself an exception to the class of things to which it belongs, when he uses this figure to illustrate the condition of his church in her relation to his second coming; but he grasps a figure, the prominent feature of which, would show the very thing he wished to teach.

The figure is, as we have said, an Oriental wedding. The prominent features of such a wedding, were a preparation to meet the bridegroom on the part of virgins, and a going out and waiting till midnight, if he did not come before. But if he did not make his appearance at midnight or before, the wedding celebration was deferred till the next night. No plainer fact can be seen than the fact that these virgins did not know when the bridegroom was coming; and this knowledge was not accessible, from the very nature of things; and from these considerations alone was this parable selected as a fit figure to represent his church, who in the evening of this world, or this dispensation, shall, from a knowledge of the fact that he is to come again [illegible] that the signs of his coming predict[illegible] Mat. 24, or that were to show [illegible] near, mount the watch tower of the gospel high-way, and with longing eyes and loving hearts *watch* as he enjoined them to do; for "they know neither the day nor the hour wherein the Son of man cometh." (Mat. 25: 13.)

Relatively applied, the knowledge of the century in which Christ might come, would be equivalent to knowing the evening in which the bridegroom of an ancient wedding was expected.

The Savior in portraying the signs of his second coming said, "When these things [meaning the signs in the sun, moon, and stars, etc.] begin to come to pass, look up, and lift up your heads, for your redemption draweth nigh." (Lk. 21: 28) Now it is almost a century since these things began to come to pass; and agreeably to the parable I have drawn in the analogy, a century was to an evening, we are very near the midnight, when the cry shall roll over hill and dale, with the archangel's voice arousing all the virgins who sleep.

Shall this generation all pass before the glad news of his arrival shall reach the ear of those waiting, and those who are sleeping shall hear the shout, and trump of the Lord? God forbid!

Do any part of the virgins make the cry at midnight? No, they are all asleep, comparatively, and the cry awakens them. It would be a strange phenomenon of sleep, that those sleeping should behold a thing while asleep, that they could not see when awake, and the vision should arouse them to wakefulness, and they should find *themselves* the instruments which awake themselves! We must go to the nature of the parable to find the key to this feature.

The heralder of the bridegroom was not the bride nor her party, but some one attending *him*. So in the fulfillment of this, we shall find some one attending the Son of God, that has a work equivalant in character to do. What say the Scriptures on this point? "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect [from the marriage feast] from the four winds, from one end of heaven to the other." (Mat. 24: 31.) Again: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead [or those asleep] in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." (1 Thes. 4: 16-18.) Here is the analogy of the midnight cry, found in the angel attendants who accompany the Lord Jesus to the great marriage supper.

It is simply ridiculous to suppose the virgins of a wedding who have by long waiting fallen asleep, should awake *themselves*. Such was not the case in the preparation of ancient weddings; and no such thing can by any fair means be deduced from this parable, as applying to the church in her position in the last days. She is the counterpart of Noah. (Mat 24: 37.) As Noah preached the event of the flood and prepared for it, for a century (or thereabout), and from the fact of his faithfulness in the charge committed to him, he is found ready for the time of the event by being ready for the event itself; and as seven days before it came God declared the time to Noah.

So let us be on the watch-tower all ready for the event, and when the Lord in his own way shall make known the time, we shall be prepared for that, by being prepared for the event. In this position alone can we fill the mould of the parable of the ten virgins, as wise virgins.

What about those foolish virgins? Who are they?

They are those that thought the bridegroom was coming at a much earlier period than he did, and so prepared accordingly; and in that he tarried they were found without oil when he came; while the wise, not knowing the time when he would come, prepared themselves accordingly, and were ready, with plenty of oil, even at the late hour of midnight.

Although the foolish virgins did not have an idea of the precise hour in which the bridegroom would come, they seemed to limit the time much short of midnight, else they would have prepared for emergencies, and long delays, as did the wise.

If this parable affords any analogy for definite time, it is found alone in the character of the foolish virgins, indicated by a sufficient quantity of oil to last to a given period, and should the delay reach beyond that time, they would be in midnight darkness, as some confess they have been since set times have passed; whereas the wise have with confidence waited for his coming, and many have fallen asleep waiting; and unless he comes soon, all who saw the signs begin to come to pass (evidencing to them his near coming) will be found asleep. But as they close their eyes, with lamps burning, and oil in their vessels, they have nothing to fear, for they shall awake and rise to meet him. Then shall the wisdom of the wise be seen in their careful preparation for delays and emergencies; and the folly of the foolish shall be seen in a careful preparation for an event at a much earlier period than was the true one, and they are lost for their folly. They are foolish to begin with, and foolish to the end. (*To be continued.*)

A title of honor will no more abate the torments of conscience than it doth mitigate Beelzebub's torments to be styled prince of the devils. You may as well seek to cure a wound in your body by applying a plaster to your garment, as to seek to ease a wounded spirit by all the treasures, pleasures, and enjoyments of this world.—*Hopkins.*

Correspondence.

News From a New Field.

Information came to us from Hennepin, Illinois, that a series of exceedingly interesting meetings have been held there, lasting one week, and conducted by Br. C. C. Marston, of Amboy. This is a new field, in which our faith has never been publicly proclaimed, and in which there was, previous to Br. Marston's visit, only two or three persons in the whole country, who sympathized with the views of Adventists.

For reasons peculiar to such occasions, it was impossible to obtain the Methodist church in which to hold the services, so that it only remained to secure the Court House, which was freely granted. At the first meeting the auditorium was comfortably filled, at the next it was crowded, and at the next it was impossible to seat all who came, the aisles and hall were filled with anxious listeners, and at the following meetings the same large audiences assembled, with still increasing numbers. For Sabbath morning and afternoon the public square had been prepared with seats for about eight hundred, as no hall in the town could hold all who wanted to hear. All the seats were occupied and many were obliged to find seats on the ground beyond the seated portion of the square.

The most careful attention was given to Br. Marston, at all his meetings, while he held his large audience almost spell-bound with his earnest presentation of the truth. Many said they had never heard such preaching before, and listened as if they might never hear anything like it again. It was certainly "glad tidings of great joy" to which they gave their attention, if we may judge by the great number of friends Br. M. made while there, and from the manner in which the people take hold of the truths that were scattered broadcast.

It is indeed encouraging to receive intelligence of this church and to know that new fields are opening and already yielding fruit.

C. R. Stouffer.

Assyria.

Our grove meeting at Assyria, Michigan, has come off, and I trust has left a wholesome impression on that community outside of those who love the Savior. There was deep interest, and those who were so fearful of us are being persuaded they were mistaken, finding that we are not laboring to destroy Christianity, but to help men and women up to that standard. Br. Babcock was with us, and labored to good acceptance, and I trust good results will soon follow. On Sabbath three were buried by baptism. We organized a church of thirteen members. Br. D. F. Quimby was chosen elder, Br. Bowen deacon, and Br. Taylor clerk. In the evening, on Lord's day, near twenty joined in celebrating the Lord's Supper in the apostolic order, where deep, and, I trust, lasting impressions were made. At many points about here the people want to hear preaching. I expect to organize a church north of Fishville soon. I shall have to give nearly all my time to the ministry, which I love to do when I can see good is being accomplished. Let us strive to enter into the kingdom, and watch unto prayer.

P. Holler.

Pittsburg, Pa.

It is now ten months since I was called and came to Pittsburg, Pa., to labor, and, though we have worked quietly and made no flourish of trumpets, we are able to say "the Lord is with us," and the truth is spreading and taking a deep hold in this city and Allegheny. We now propose to "carry the war into Africa," *i. e.* invade the strongholds of "orthodoxy," by scattering among "the incorruptible seed," by free distribution of our standard works. The schism in the the body is nearly healed, the fragments gathered up, the marks obliterated, and the brethren are meeting together in harmony and holding public service regularly in Quincy Hall, No. 127 Leacock st., Allegheny, every Sunday at 10:30 A. M. and 7:30 P. M. Through the week all are busy in disseminating and presenting the truth among and to others, as they may have opportunity. We might give the names of some ten or a dozen Brn. who are especially assiduous workers, but as distinctions are invidious and comparisons odious, and all merit commendation, I forbear.

I had the pleasure, some weeks since, of seeing Br. Cherry, now of Chicago, among us, who gave a good report of the church there. He will be pleased to learn that several of his old acquaintances have, since he was with us, "put on Christ in baptism," and now more are "booked," and will soon be "planted in the likeness of Christ's death," that they may be with him in the likeness of his resurrection. The last three Sabbaths have been seasons of unusual interest and blessedness in our meetings. That the Lord may prosper, build and establish us in all our work and in his ways, preserve us from sin and from evil unto his glorious appearing, is our most earnest supplication to him who is able to keep us from falling, and present us faultless before his glory. Amen.

G. W. Stetson.

Iowa.

Dear brethren and sisters scattered throughout Iowa, greetings:

We wish to call your attention to an invitation extended at our last Annual Conference, held at Cascade, to all within the bounds of our State, who love the appearing of Jesus, to unite with us. The Adventists in Iowa should be one in action, as well as in faith, and nothing on our part that can be done for the unity of all, will be left undone.

If there is any considerable number of Advent ministers and churches who may not be satisfied with our present organization, who still wish to join in the organization of an Advent Christian Conference, that will unite all the Adventists in the State, we will hold a convention with them and reorganize if necessary, for a more perfect union of all, whenever they shall signify their wish to do so.

We shall expect to see you all at our feast of tabernacles and Conference to be held in Manchester, Sept. 6. See notice. Time is short. What we do must be done quickly. God help us that it may be well done.

F. H. Kenny, Pres't.
H. H. Janes, Sec'y.

The Scriptural Farmer.

The "rich fool" in the parable was not blamed for farming well and having good crops. With him it was meritorious, as it is with all other farmers to practice such husbandry as to have an abundant harvest. But he was selfish. He thought only of his own ease, his own elegance and luxury. With a world needing help, and demanding it of him, within easy reach of his charity, he had no higher thought than to "eat, drink and be merry." As the harvests are being gathered throughout the land, it is the duty of all to think of the share God has in the products. They who pull down barns and build greater, should be careful not to store all therein, for it may not be enjoyed. Even death will not rob the Christian of his harvest fruits, if he put them in immediate circulation.

Christ has taken our nature into heaven to represent us. He has left us on earth with his nature to represent him.

The clay of the pit may yet be built into palace for a King.—*Spurgeon.*

Consecration of Property.

It is as much the duty of a Christian to serve God with his property, as with his voice. If he has a talent to make money, he is under as great obligation to use it to the glory of God, as the man is who has a talent to speak or write to use that to the glory of God. The obligation is the same in both cases. The one can no more live for himself, and be in the favor of God, than the other.

But what shall a Christian man, who has a talent for business, do with the avails of his labor and skill? Shall he go on and make all the money he can, and lay it up for himself and children? The general practice in all the churches strongly sanctions this view. But is custom law? Not where it conflicts with the plain teaching of the word of God.

On no point does the Bible speak more plainly than on this. Its language is unmistakable. Jesus says, Mat. 5: 19–20. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Superabundance of anything that has a commercial value, is an earthly treasure. God allows every man to provide for himself and those dependent upon him a comfortable home, food and raiment. Anything more laid up on earth, either in land or money, than is necessary to procure them, is plainly forbidden. If, then, you are wholly consecrated to God, you will take some such course as the following:

First—you will, all along, give according as the Lord prospers you, not less than a tenth of your income to his service. As your income increases, you will give a larger proportion. But you will have some system about it. You will not be governed by the fluctuating impulses of the moment.

Second—When you have all you need to make you comfortable, you will use all the money you can make, in doing good. You will not add farm to farm, and house to house, and keep yourself in debt and trouble all your days. You will work quietly, unostentatiously, and faithfully for the Lord. You will not think of retiring because you have plenty; nor will you seek to become rich, that your children may grow up with the impression that there will never be any necessity for them to labor.

Third—You will make provision, in some way, to have your property do good when you have no longer any need of it. You will make your will in the fear and love of God. You will not leave your property for the lawyers to contend about when you are gone.

Finally, you will no more seek to build up pride in the church than in your own family. How freely money is poured out for magnificent churches! How difficult, in almost every community, to raise the necessary amount to erect a plain, humble edifice, in which the poor may have the Gospel preached! Many professing Christians will give more for ornament in the house of God, than would be necessary to carry the Gospel to hundreds who will never hear it.

Beloved, how is it with you? Is your property consecrated to God? Are you free to give whenever God calls upon you, and in such a way as he directs? The judgment is at hand. Live for it. You cannot afford to lose a single opportunity for doing good.

A good example is one of the largest bells to toll people to church.

You cannot teach a child to take care of himself unless you will let him try to take care of himself. He will make mistakes; and out of these mistakes will come his wisdom.—*Rev. H. W. Beecher.*

Our Young Folks.

A Riddle.

A cross and a half cross, and a circle complete.

An upright where two semi-circles do meet.

An angle triangle that stands upon feet.

And two semi-circles and a circle complete.

The first person under the age of twenty-one years sending the correct answer to the above riddle in three weeks from the time it appears in The Times, may have their choice of any book published at The Times office, price not exceeding fifty cents, at my expense.

Those who have heard the riddle and answer, are not expected to write.

All answers must be sent to Virgil Hunt, Wellington, Sumner Co., Kan., with name and P. O. address.

A Proverb Illustrated.

BY JOSEPH ALDEN, D.D.

To do justice and judgment is more acceptable to the Lord than sacrifice.—Prov. 21: 3.

"Is this a good article?" said a customer to Mr. Salsbury, a prosperous country merchant. "I am not a judge of it, and I must depend upon your recommendation."

"I hope you don't think I would knowingly sell you anything but a good article. I call it a good article, and I think I am a pretty good judge."

"You may cut me off twelve yards of it."

The cloth was cut off and delivered and paid for, and the customer left the store.

Mrs. Salsbury happened to be in the store when the sale was made. She thought that the fabric was not what it appeared to be, and was sorry to hear her husband say what he did respecting it.

"I was sorry to hear you recommend it so strongly," said Mrs. Salsbury. "I am very sure that there is some cotton in it."

"I bought it for a genuine article, and I must sell it as I buy it. I can't insure all the goods I buy and sell. I should soon be a poor man if I did. Besides, I did not recommend it strongly. I didn't say it was a good article, though I have no doubt it is as good as any he would be likely to find; I said I *called* it a good article. I didn't say I was a good judge; I said I believed I was a good judge. The truth is, my dear, that you don't understand the business of selling goods. It would be impossible to carry on business as you would have it carried on."

"I can't see that telling the exact truth would be out of the way in doing business."

"If I were to tell every customer exactly what I think of the goods, I should not be able to sell anything. There are certain business usages that business men must conform to."

"Suppose those usages conflict with the law of God?"

"They don't usually; of course when they do come in conflict, the law of God must be obeyed."

When Mrs. Salsbury had retired, her husband felt a little uneasy. He didn't seem to be quite satisfied with what he had done, and with the principles he had laid down.

His thoughts were, in a measure, diverted from the subject by the entrance of new customers.

When they had gone he thought of his subscription to the missionary cause; it was made on the previous Sabbath, but had not been paid. He resolved that as soon as he had closed the store he would call on the treasurer and double this subscription.

At 9 o'clock he closed the store, losing thereby the opportunity of selling some few articles, and called on the treasurer. "I have called to pay my subscription," said he, handing him double the amount that stood opposite his name.

"Did you intend to double your subscription?" said the treasurer, as he counted the money.

"Yes; I can't really afford to do it; but some sacrifices must be made, and I suppose I may as well make them as any one."

The treasurer was a very humble man, and was not in the habit of calling the motives of his brethren in question. He was glad to hear Mr. Salsbury make the remarks he did, and to receive the pecuniary proof of his sincerity.

If he had known what had taken place at the store, and the causes which prompted Mr. Salsbury to double his subscription, he would, perhaps, have been reminded of the passage, "To do justice and judgment is more acceptable to the Lord than sacrifice." There is no such thing as atoning for our sins by special acts of sacrifice. Christ tells us that when we have done all, we have done only that which it is our duty to do.—*Christian Advocate.*

As the best writers are the most candid judges of the writings of others so the best livers are the most charitable, in the judgment they form of their neighbors.

A NEW BOOK.

—:o:—

BY L. C. COLLINS.

—:o:—

A book you will want to read yourself.

A book you will want your neighbors to read.

A book that will silence opposers.

A book that will help those seeking light.

A book that will confirm those who have received the truth.

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NOR
PHARISAIC,
BUT

HEBREW.

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Advent Christian Times.

CHICAGO, TUESDAY, August 27, 1872.

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☞ Address all Business Letters to William L. Himes, 25 West Lake St., Chicago.
☞ Make Postal Orders and Drafts payable to Wm. L. Himes.
☞ Business and matter for the paper may be sent in the same envelope, but write all appointments, notices, letters and communications for publication, EACH ON A SEPARATE PIECE OF PAPER.
☞ Matter for publication should be written ON ONLY ONE SIDE.
☞ DO NOT FAIL to comply with these suggestions.

The Quarterly—The Chart.

If brethren who have written on these subjects will be patient, we hope to report progress in these two works ere long.

To my Friends.

I would like to correspond with some friends who would like to invest $250 or more at Norwood Park, thereby conferring a personal favor on me, and at the same time securing a good investment for themselves. Address WM. L. HIMES, 25 West Lake St., Chicago.

Sumner's (C. A.) remarkable address on short hand writing has been laid upon our table in pamphlet form. It is the finest thing on the subject yet given to the public. An extensive interest in making phonography a branch of popular education has been stirred up in San Francisco by the treatise.

Copies for sale at this office. Price 15c.

WE will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.25, post-paid. The Jubilee Hymns, full gilt, stamped, post-paid, $1.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page, $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 35 sheets, 50c.

To Correspondents.

JNO. MILLER. You failed to give us your P. O. address: what is it?....W. C. TAYLOR. The money is received.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

H Hathaway L Record W H Jarvis S W Thurber V Hunt L L Ames F King J Ecker J Miller H Bancroft E [illegible] V Mc[illegible] A Sumner E H Durand G T A[illegible] [illegible] L A Miller J S Dennett M L[illegible] W S [illegible] T J Giddings H Holabaw G L Abrams W C Taylor J R Preston J G Rogers J [illegible] J M Cassell M Preble P N Foulks Ichabod J F [illegible] W Hall O D Gibson H P Hathaway J Carr V F Hand J H Paton A Freeman G P Mattoon W R P S W Deyo M A Newcomb J H Paton G W Brown A M Goulding R Whitney D N Laing E C Brownligh W C Hall M J Quimby W B McDowell D S Clark G F Cranston S B Mabey N C Miller U A Barlow S J Rosbrook R R York M E Barlow.

P. O. Address.

S. W. Thurber, Minneapolis, Minn.

Marriages.

CHAPMAN—GARRETT.—In [illegible], Warren Co. Ill., [illegible] 19, 1872, by Eld. M. McCulloch, Mr. Orson G. Chapman and Miss Adaline Garrett.

Obituary.

SPENCE.—In Oneida, Knox Co. Ill., Aug. 22, 1872, Amanda M. Fuller-Spence; aged 36 years.

Services in the A. C. Chapel. L. F. COLE.

BATCHELOR.—In New Bedford, Mass., Aug. 10, 1872, Mary, wife of Br. Mathew Batchelor: aged 73 years.

Sr. Batchelor sleeps well. She has worked long and faithfully, and has a little rest vouchsafed her before the return of the Master. For more than ten years she has been an invalid. While Br. B. has been away from home proclaiming the gospel, she has cared for the family at home, some of them sick, ever mindful to "entertain strangers," as well as brethren and friends, many of whom will drop tears of sympathy with our afflicted brother. The ties of a happy union of forty-seven years are not easily severed. Death can accomplish the work, but memory will recall the form lost to sight. God bless the lonely mourner. May the Advent speedily bring reunion. W.

Notices, Etc.

Notice.

The Eighth Annual Meeting of the Western Advent Christian Publishing Association will be held at Norwood Park, Cook Co. Ill., commencing Tuesday, Oct. 15, 1872. A full attendance of the members is requested. J. M. SNOOK, Sec'y.

Notice.

I propose going to Minnesota soon, and shall be happy to serve any churches on or near my route that desire a call from me. I expect to attend the Amboy Campmeeting. My route will be by the Michigan Central to Chicago; Galena Division thence to Fulton, and then by steamboat to St. Paul. Write me at Laingsburg, Mich., until Aug. 25; then to Chicago, Room 7, 25 West Lake St., or to Amboy.

WM. BRANCH.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.
2. Write *names of places* and *dates* VERY *plainly*.
3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

ILLINOIS.

Genoa, every Sabbath. E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MABEY.

Afton, 11 a. m. and 4 p. m., Sabbath Sep. 1.
Sommerville, 11 a. m. and 7:30 p. m. Sep. 8.
Johnson's S. H. 3 p. m., same day.
C. W. SMITH.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I expect to hold a debate with D. W. Hull, of Hobart, Ind., at Rochelle, Ogle Co., commencing Tuesday, Sept. 17, 1872, to continue several days, with two sessions each day, on the following proposition:

Resolved, That modern Spiritualism is a Satanic delusion. C. C. MARSTON.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and ample provisions for all who desire to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a general rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the tented grove for the Lord and his glorious cause. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. B. Mabey, L. H. Davis, W. McCulloch F. Burr, D. S. Clark.

Amboy, Lee Co. Preaching the second and fourth Sabbaths of each month, at 10½ a. m. and 7½ p. m., in the Lutheran chapel. Prayermeeting Wednesday eve. Also Sabbath afternoon when no preaching.

Traveling brethren will be welcomed at any of our meetings. C. C. MARSTON, Pastor.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.

Hope S. H., Broughton, 11 a. m., and Center S H. 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

IOWA.

The third Campmeeting of the Iowa A. C. Conference will be held at Manchester, commencing Friday eve. Sept. 6, and continuing over the second Sunday. All are cordially invited from north, south, east and west. Come all who love the Lord's appearing. Come with hearts burning with the love of God and our fellowmen.

The camp-ground is located one mile and a quarter N. W. of the business part of the town. There will be teams at the depot on the arrival of the morning and evening trains, the 7th, 9th, 10th and 11th, to convey all who come to the meeting.

Hay, straw, and tent-poles will be furnished free on the ground. Grain for teams, at cost. There will be a stand for the sale of necessary provisions.

Those who attend had better come prepared to take care of themselves. Bring plenty of bedding. Remember that a few yards of sheeting will make you a tent, and will be just as good for family use afterwards. Bring your tent and be ready to keep house at once. Let those who live near by, also arrange to stay on the ground during the meeting. Come early. Make a sacrifice if need be.

Brn. Isaac Adrian and S. W. Thurber are expected. Br. C. C. Marston has been invited.

The Annual Meeting of the Conference will be held in connection with the Campmeeting, commencing Thursday morning. Let each church be represented by delegates, early upon the ground. Read the Constitution, and be governed accordingly.

In behalf of the Committee. F. H. KENNY.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves.

Hay will be furnished free for teams; also, straw and poles for tents. There will be no grocery or boarding house on the ground, which is only five minutes walk from good stores and taverns, where meals can be had for 25 cents. The ground is five blocks northwest of the public square, and south of the McGregor Railroad track, and half a mile west of the depot. Don't fail to bring bedding. The big tent can be used for lodgings, and if the weather is wet there are barns close by. Prospect is good, and great interest to hear. Pray for the meeting.

Write when you will come, and we will meet you.

Peter S. W. Deyo, C. C. Ramsey, Presidents.

F. Denton, J. Reffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, H. Brown, Committee.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

The third annual session of the A. C. Conference of Iowa will be held in connection with the campmeeting at Manchester, in Sept. next; Conference to be called on Thursday, the 12th. Let all the brethren and sisters be sure to be present at the commencement. We are to do business for our blessed Master; and the King's business requires haste and promptness.

H. H. JAMES, Sec'y.

INDIANA.

The Indiana Tabernacle will be pitched at Goodland, Newton Co., Aug 22, and continue over two Sundays. E. C. ANDRUS.

MISSOURI AND IOWA.

The S. W. Iowa, and N. W. Missouri Annual Conference and Campmeeting will be held, as last year, with the Nodaway Church at "Chase's Grove," eight miles north of Clarinda, Page Co., Iowa, commencing, Friday, Sep. 3. Let there be a large attendance from all our churches and quarterly meetings. Come prepared to camp. Bring tents if you can, or come with your covered wagons: any way, only come. Let none of our ministers stay away. We have none too many, and can ill afford to spare even one. Let the quarterly meeting clerks come prepared with written reports from their respective districts.

Cannot brethren S. K. Gibson, and N. C. Miller, arrange to be with us. Come over and help us, brethren. D. O. HINE, Pres.

WM. MORPHY, Sec'y.

WISCONSIN.

The first Q. M. of the Southern District of Wisconsin will be held in connection with the Southern campmeeting at Spring Grove, commencing Sunday, Sept. 1. GEORGE HOWARD.

The first Q. M. for the East Dist. will be held (the Lord willing) with the Big Creek church, eight miles N. of Ironton, Sauk Co., Friday eve. Sep. 20. and over Lord's day. Let there be a general rally to this meeting.

GEO. THOMSON.

Cross Plains, 11 a. m, Sunday June 16. Sabbath School at 10 a. m.

Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.

Wingville, 3 p. m. June 23.

Will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Brackett or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

The Southern Wisconsin Campmeeting will be held at Spring Grove, Wis., six miles S. W. of Brodhead, on the land of Br. Atwood, beginning on Sunday, Sept. 1. Tents will be put up on Saturday, the day before the meeting. Tent poles, straw and hay to be had on the ground. We expect several of our Wisconsin ministers present. Among them we hope to meet Brn. P. W. Hough, N. A. Hitchcock, Geo. Thomson, Geo. Howard, and several others. Those coming by cars will stop at Brodhead, and provided they will notify me by letter three days before the meeting begins, on what day they will be there, teams will be in readiness to convey them to the ground, except those who come on the first Saturday, who will find teams there without writing. Those coming from Prairie du Chien way will change cars at Milton junction, reaching Brodhead at 9 a. m. and 8 p. m. Those coming from the north on the Northwestern R. R. will change cars at Hanover Junction, reaching Brodhead at the same hour as by the other route.

This is a new field. Let all come to work for God. Probably the meeting will hold over two Sundays. WM. SHELDON.

MINNESOTA.

The Minnesota State Tent will be pitched at, or near, Armstrong Station, for the purpose of holding our Q. M., Sept. 6, and onward. We invite all our friends to come, and as many as can do so to bring bedding and provision, and to come fully prepared to work for the Master.

GEO. W. MILLER.

The St. Paul District Q. M. will be held with the Independence church near Armstrong's station in Wright Co., Friday eve. Sept. 6, and continue over Sunday. We shall expect to see delegates from every church in the district, and that they will bring with them their collections for the Mission Fund.

Q. M. for the Ottawa District will meet at Lombard and Mingar's mill, about seven miles east from Ottawa, Thursday eve. Sept. 12, and continue over Sunday. We expect a general rally of all in the district. The times demand of us especial efforts to keep the standard of truth, with its banner, "Thy kingdom come," before the people.

Q. M. for the Hutchinson District will be held with the Silver Lake church, Friday eve. Sept. 20, and continue over Sunday. As this will be the last for this Conference year, let us all pray that it may be the best.

Q. M. for Winona District will be held with the Utica church, near D. Cheatham's, Friday eve. Sept. 27, and continue over Sunday. Let there be special efforts made by all living in the district to attend this meeting—the last for this conference year. GEO. W. MILLER, Evangelist.

ARKANSAS.

I would say to the Elders and brethren in Arkansas, that it will not be practicable for me to visit them in September, as was hoped. Br. John S. Lawver, of Cobden, Ill., has arranged to come with me, and we shall start about the first of November. We will meet you in Conference Nov. 20, and continue over the Sabbath. We shall then visit Red River District, and elsewhere, as doors may open. J. V. HIMES.

WEST VIRGINIA.

The next annual meeting of the West Virginia and Southern Ohio A. C. C., will be held with the Hays Fork A. C. Church, commencing October 19, and holding several days as the Lord may direct. The churches connected with the Conference are requested to appoint delegates. Brethren, arouse! Let us awake from our lethargy, and come to our annual feast, to strengthen each other's hands for the warfare. Pray for the success of Zion.

S. P. WHITNEY, President.

PENNSYLVANIA.

Also there will be a Grove Meeting in Beaver Co., near Beaver Court House, as the friends in that region may arrange, to commence eve. of Aug. 30, and continue about a week, as duty may demand.

Also a Grove Meeting on Quaker Hill, near Williamsport and Warrensville, Sycoming Co., commencing eve. of Sept. 5, and continue about a week.

Also a Grove Meeting in Ward Tp., Tioga Co., in the vicinity of Chase's Mills, as Br. Wm. Fletcher and others may arrange, commencing eve. Sept. 12, to continue about a week. Elds. C. F. Sweet and J. T. Ongley, (Lord willing) will attend to preach the word, at the above meetings. All are invited. J. T. ONGLEY.

The next annual meeting of the Advent Christian Conference of Northern Pa. and Southern N. Y., will be held at Stephens' Mills, Steuben Co., N. Y., commencing Thursday evening, Sep. 12, to continue over the following Sunday. Let each church remember this is an annual meeting, and report either by delegate or letter. A general invitation is extended to all to come and labor for the promotion of the cause of truth.

A. H. BRIGGS, Sec'y. J. W. TAYLOR, Pres.

MASSACHUSETTS.

There will be a "Time Conference" at the Lawrence Advent Chapel, beginning Sep. 26, and continuing over the following Sabbath.

Preaching brethren and others, from all parts are earnestly invited to be present. The evidence that the Prophetic periods are pointing to the year 1873 for the coming of the Lord, and the great plan of salvation, under the gospel is about to end, has awakened a deep interest, not only in this and surrounding churches, but the hearts of God's people are being moved, all over the land.

"Watchman what of the night?"

Come men of God! from the North, South, East, and West. Come filled with the Holy Spirit, and let this subject have a thorough investigation. If the judgment is indeed so soon to come, the world must not go unwarned; for God will require their blood at our hands. If these things be true, we cannot afford to be found opposing them, either by open or silent opposition. If they are without foundation in God's word, let this be exposed. Come brethren from every part. Those who have arguments against, are as cordially invited as those who think they have reasons for believing it.

We expect and hope by the blessings of God to have a time such as has not been experienced for these many years. Come up to the help of the Lord against the mighty. One more rally like that of 1843, and we go into the kingdom.

Brn. L. T. Cunningham, N. H. Barbour, Sheldon and others are expected.

For the church. GEO. H. CHURCHILL,
MOSES PROCTOR,
J. T. MERRILL.

SPECIAL NOTICE.

A special Time Conference will be held on the Life and Union campground, at Springfield, Mass., Sept. 18, 1872, to continue over Lord's day.

The object of this meeting will be to earnestly investigate the prophecies bearing on the time of the coming of Christ, and deliverence of the people of God; the justification of the sanctuary; and to consult as to what are our special duties growing out of the evidence of Christ's immediate coming; and to take such action as may be deemed advisable in view of the vast responsibility resting upon the servants of Jesus Christ.

Let such as can, bring their provision; but such as cannot, may obtain it on the ground at reasonable rates. Bring also such clothing as will be necessary for night protection. A large tent will be on the ground, also other accommodations. Let there be a general rally.

(Signed.) GEO. W. BROWN, S. W. BISHOP, CHARLES C. BARKER, CALEB THOMSON, L. T. CUNNINGHAM.

Advertisements.

The Estey Organ. Any person wishing to procure a splendid, new, Estey Organ or *Melodeon*, at a great bargain, can learn particulars by addressing this office.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 9, Range 5, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $500, or more.

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, and A. A. Phelps. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE ADVENT TIMES and *Banner*, one year for $2.50 if pre-paid. Address Wm. L. Himes, 25 W. Lake St., Chicago.

The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

Woman and Her Work. A monthly paper 16 large quarto pages. Established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well—Christian charity.

Published by the Woman's Christian Association. $1.00 a year. Mrs. E. S. Jennings editor. Address: 74 Williams St., Rochester, N. Y.

The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. L. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 30c. a year. Ten copies, $4. Fifty copies, $35. tf

The Bee-Keepers' Journal and *National Agriculturist*, on trial, three months, for ten cents, or 15 months and best Bee book, German or English, for $1. Splendid premiums for 1872. Movable Comb-Hives, Italian Bees, &c., for sale. Fifty per cent. and great inducements to agents.

Sample of Journal, "Hints to Bee-Keepers," (a 36 page pamphlet) Price List, &c., *sent free*, or for stamp. Write now, and don't forget it. Address H. A. KING & CO., 14 Murray St., New York city.

GERMAN TRACTS

On the Speedy Coming of Christ.
Resurrection of the Dead in Christ.
Nature and Destiny of Man.
Destruction of the Wicked.
Soul of Man, Etc.

LOUIS REIMER,
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AGENTS TO SELL OUR NEW WINDOW LOCKS, *THE NEATEST, BEST, AND MOST DURABLE MADE.*

ITS ADVANTAGES:

(1) It is perfectly self-adjusting: any child can use it. (2) It holds the window at any point without cutting or notching the casing in the least; and holds the window firmly down by a single notch in the casing. (3) It neither wears or even blackens the casing, whether painted or varnished. (4) No cutting, notching or boring required to attach the lock. It is secured to the sash by one screw.

Those wishing a good, and very profitable business will do well to write us, enclosing 25c. for sample and postage on the same. Address:

NOVELTY SASH LOCK CO.,
(239m3) Box 101, LAINGSBURG, Mich.

HOW TO GO WEST.

This is an inquiry which every one should have *truthfully* answered before he starts on his journey, and a little care taken in examination of Routes will in many cases save much trouble, time and money.

The "C., B. & Q. R. R.," running from Chicago through Galesburg to Burlington, has achieved a splendid reputation in the last two years as the leading Passenger Route to the West. At Burlington it connects with the great Burlington Route which runs direct through Southern Iowa to Nebraska and Kansas, with close connections to California and the Territories; and passengers starting from Chicago on their way westward, cannot do better than to take the C. B. & Q. and Burlington Route.

This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R. Burlington, Iowa.

FRUIT FARM
FOR SALE!

Consisting of *ONE HUNDRED and TEN ACRES*, fenced into twelve fields. Large and commodious farm house, with good cistern; barn and cisterns, good out buildings, large three-story shop and tool-house—first story for making cider and vinegar, second story tool-room, third story box manufactory.

Seven Tenant Houses. Three Running Soft Water Springs. Eighty Acres in Fruit, and Mostly in Bearing.

Thirty-three Hundred Apple Trees; Thirty-six Hundred Peach Trees; Three Hundred Pear Trees. A lot of Cherries, Apricots, Nectarines, Mulberries, &c., &c.

Five Acres Strawberries; Three Acres Raspberries. Peach Nursery of 25,000 Stocks. Thirty Acres in Corn.

House is surrounded with a beautiful lot of Evergreens, with a large flower garden. Close to meeting houses and school house. Climate delightful. Trees loaded with peaches and apples. Near two Railroads—the Illinois Central on the East side, and the Cairo and St. Louis Railroad on the West side.

20 ACRES of the Best of TIMBER.

Will sell for one hundred dollars per acre—part cash, part time; or exchange for other real estate in suitable localities. I will also sell or trade teams, wagons, stock and tools, if parties want them.

Refer to Eld. F. Burr, or Eld. J. V. Himes, of Chicago, or Eld. W. McCulloch, New Rutland, Ill.

Address: *W. L. HIMES*, 25 West Lake St., Chicago, Ill.; or J. S. LAWVER, Cobden, Union Co. Ill.

A BOOK FOR NOTHING!

Send a new subscriber to THE TIMES for one year, with the money, and we will send you a copy of

THE BIBLE TRIUMPHANT, FREE!

This book takes up the fancied 144 Contradictions of the Bible, which Infidels array against the book, and shows that they are

Extravagant, Sophistical,
Unreasonable, Jesuitical,
Fallacious, Untenable,
Puerile, Ill-judged,
Senseless, Drivelling,
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Absurd, Illogical.

The work the book proposes is not only done, but *well done.*

PRICE—FIFTY CENTS.

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THE ADVENT CHRISTIAN TIMES.

Or for 25c. to an old subscriber renewing his subscription.

Advent Christian Times.

CHICAGO, TUESDAY, August 27, 1872.

Business Agent's Department.

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Vice President—DANIEL R. MANSFIELD.
Secretary—JOHN M. SNOOK.
Auditor—SIDNEY C. RAYMOND.
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JOSHUA V. HIMES.
TREASURER AND BUSINESS AGENT,
WILLIAM L. HIMES.

☞ Address all communications for the paper to Joshua V. Himes, 25 West Lake St., Chicago.

☞ Address all Business Letters to William L. Himes, 25 West Lake St., Chicago.

☞ Make Postal Orders and Drafts payable to Wm. L. Himes.

☞ Business and matter for the paper may be sent in the same envelope; but write all appointments, notices, letters and communications for publication,

☞ EACH ON A SEPARATE PIECE OF PAPER.

☞ Matter for publication should be written ON ONLY ONE SIDE.

☞ Do not fail to comply with these suggestions.

The Quarterly—The Chart.

If brethren who have written on these subjects will be patient, we hope to report progress in these two works ere long.

To my Friends.

I would like to correspond with some friends who would like to invest $250 or more at Norwood Park, thereby conferring a personal favor on me, and at the same time securing a good investment for themselves. Address: WM. L. HIMES, 25 West Lake St., Chicago.

Sumner's (C. A.) remarkable address on short hand writing has been laid upon our table in pamphlet form. It is the finest thing on the subject yet given to the public. An extensive interest in making phonography a branch of popular education has been stirred up in San Francisco by the treatise.

Copies for sale at this office. Price 15c.

We will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.35, post-paid. The Jubilee Hymns, full gilt, stamped, post-paid, $1.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject indicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page, $5 a ream, postal or express charges prepaid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1 25 for quarter ream, 25 sheets, 30c.

To Correspondents.

JNO. MILLER. You failed to give us your P. O. address: what is it?... W. C. TAYLOR. The money is received.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

H Hathaway L Record W H Jarvis S W Thurber V Hunt L L Ames F King J Ecker J Miner H Bancroft E C [illegible] M McCullock C A Sumner E H D [illegible] G T Adams [illegible] Beverley L A Miner J S Dennis [illegible] [illegible] J G Rogers J [illegible] J M Cassell [illegible] Fowlks Ichabod J [illegible] W Hall O D Gibson H P Hathaway J Carr V [illegible] J H Paton A Freeman G P Mattoon W H, P S W Deyo M A Newcomb J H Paton G W Brown A M [illegible] D N Lathrop E C Burrough W C Hall M J Quimby W B McDowell D S Clark [illegible] Crandall S B Mabey N C Miller F A Barlow S J Rosbrook R R York M E Parlow

P. O. Address.

S. W. Thurber, Minneapolis, Minn.

Marriages.

CHAPMAN—GARRETT.—In Ionia, Warren Co. Ill., June 19, 1872, by Eld. M. McCulloch, Mr. Orson G. Chapman and Miss Adaline Garrett.

Obituary.

SPENCE.—In Oneida, Knox Co. Ill., Aug. 22, 1872, Amanda M. Fuller-Spence; aged 28 years.

Services in the A. C. Chapel. L. F. COLE.

BATCHELOR.—In New Bedford, Mass., Aug. 10, 1872, Mary, wife of Br. Mathew Batchelor; aged 73 years.

Sr. Batchelor sleeps well. She has worked long and faithfully, and has a little rest vouchsafed her before the return of the Master. For more than ten years she has been an invalid. While Br. B. has been away from home proclaiming the gospel, she has cared for the family at home, some of them sick, ever mindful to "entertain strangers," as well as brethren and friends, many of whom will drop tears of sympathy with our afflicted brother. The ties of a happy union of forty-seven years are not easily severed. Death can accomplish the work, but memory will recall the form lost to sight. God bless the lonely mourner. May the Advent speedily bring reunion. W.

Notices, Etc.

Notice.

The Eighth Annual Meeting of the Western Advent Christian Publishing Association will be held at Norwood Park, Cook Co. Ill., commencing Tuesday, Oct. 15, 1872. A full attendance of the members is requested. J. M. SNOOK, Sec'y.

Notice.

I propose going to Minnesota soon, and shall be happy to serve any churches on or near my route that desire a call from me. I expect to attend the Amboy Campmeeting. My route will be by the Michigan Central to Chicago; Galena Division thence to Fulton, and then by steamboat to St. Paul. Write me at Laingsburg, Mich., until Aug. 25; then to Chicago, Room 7, 25 West Lake St., or to Amboy.

WM. BRANCH.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.
2. Write *names of places* and *dates* VERY *plainly*.
3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

ILLINOIS.

Genoa, every Sabbath. E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MABEY.

Afton, 11 a. m. and 4 p. m., Sabbath Sep. 1.
Beemerville, 11 a. m. and 7:30 p. m. Sep. 8.
Johnson's S. H. 3 p. m., same day.
C. W. SMITH.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I expect to hold a debate with D. W. Hull, of Hobart, Ind., at Rochelle, Ogle Co., commencing Tuesday, Sept. 17, 1872, to continue several days, with two sessions each day, on the following proposition:

Resolved, That modern Spiritualism is a Satanic delusion. C. C. MARSTON.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and ample provisions for all who desire to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a general rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the tented grove for the Lord and his glorious cause. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. B. Mabey, L. H. Davis, W. McCullock, F. Burr, D. S. Clark.

Amboy, Lee Co. Preaching the second and fourth Sabbaths of each month, at 10½ a. m. and 7½ p. m., in the Lutheran chapel. Prayermeeting Wednesday eve. Also Sabbath afternoon when no preaching.

Traveling brethren will be welcomed at any of our meetings. C. C. MARSTON, Pastor.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.

Hope S. H., Broughton, 11 a. m., and Center S. H. 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

IOWA.

The third Campmeeting of the Iowa A. C. Conference will be held at Manchester, commencing Friday eve. Sept. 6, and continuing over the second Sunday. All are cordially invited from north, south, east and west. Come all who love the Lord's appearing. Come with hearts burning with the love of God and our fellowmen.

The camp-ground is located one mile and a quarter N. W. of the business part of the town. There will be teams at the depot on the arrival of the morning and evening trains, the 7th, 9th, 10th and 11th, to convey all who come to the meeting.

Hay, straw, and tent-poles will be furnished free on the ground. Grain for teams, at cost. There will be a stand for the sale of necessary provisions.

Those who attend had better come prepared to take care of themselves. Bring plenty of bedding. Remember that a few yards of sheeting will make you a tent, and will be just as good for family use afterwards. Bring your tent and be ready to keep house at once. Let those who live near by, also arrange to stay on the ground during the meeting. Come early. Make a sacrifice if need be.

Brn. Isaac Adrian and S. W. Thurber are expected. Br. C. C. Marston has been invited.

The Annual Meeting of the Conference will be held in connection with the Campmeeting, commencing Thursday morning. Let each church be represented by delegates, early upon the ground. Read the Constitution, and be governed accordingly.

In behalf of the Committee. F. H. KENNY.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves.

Hay will be furnished free for teams; also, straw and poles for tents. There will be no grocery or boarding house on the ground, which is only five minutes walk from good stores and taverns, where meals can be had for 25 cents. The ground is five blocks northwest of the public square, and south of the McGregor Railroad track, and half a mile west of the depot. Don't fail to bring bedding. The big tent can be used for lodgings, and if the weather is wet there are barns close by. Prospect is good, and great interest to hear. Pray for the meeting.

Write when you will come, and we will meet you.

Peter S. W. Deyo, C. C. Ramsey, Presidents.

F. Denton, J. Reffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, H. Brown, Committee.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JANES.

The third annual session of the A. C. Conference of Iowa will be held in connection with the campmeeting at Manchester, in Sept. next; Conference to be called on Thursday, the 12th. Let all the brethren and sisters be sure to be present at the commencement. We are to do business for our blessed Master; and the King's business requires haste and promptness.

H. H. JANES, Sec'y.

INDIANA.

The Indiana Tabernacle will be pitched at Goodland, Newton Co., Aug 22, and continue over two Sundays. E. C. ANDRUS.

MISSOURI AND IOWA.

The S. W. Iowa, and N. W. Missouri Annual Conference and Campmeeting will be held, as last year, with the Nodaway Church at "Chase's Grove," eight miles north of Clarinda, Page Co., Iowa, commencing, Friday, Sep. 5. Let there be a large attendance from all our churches and quarterly meetings. Come prepared to camp. Bring tents if you can, or come with your covered wagons: any way, only come. Let none of our ministers stay away. We have none too many, and can ill afford to spare even one. Let the quarterly meeting clerks come prepared with written reports from their respective districts.

Cannot brethren S. K. Gibson, and N. C. Miller, arrange to be with us. Come over and help us, brethren. D. O. HINK, Pres.

WM. MORPHY, Sec'y.

WISCONSIN.

The first Q. M. of the Southern District of Wisconsin will be held in connection with the Southern campmeeting at Spring Grove, commencing Sunday, Sept. 1. GEORGE HOWARD.

The first Q. M. for the East Dist. will be held (the Lord willing) with the Big Creek church, eight miles N. of Ironton, Sauk Co., Friday eve. Sep. 20, and over Lord's day. Let there be a general rally to this meeting.

GEO. THOMSON.

Cross Plains, 11 a. m, Sunday June 16. Sabbath School at 10 a. m.

Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.

Wingville, 3 p. m. June 23.

Will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Brackett or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

The Southern Wisconsin Campmeeting will be held at Spring Grove, Wis., six miles S. W. of Brodhead, on the land of Br. Atwood, beginning on Sunday, Sept. 1. Tents will be put up on Saturday, the day before the meeting. Tent poles, straw and hay to be had on the ground. We expect several of our Wisconsin ministers present. Among them we hope to meet Brn. P. W. Hough, N. A. Hitchcock, Geo. Thomson, Geo. Howard, and several others. Those coming by cars will stop at Brodhead, and provided they will notify me by letter three days before the meeting begins, on what day they will be there, teams will be in readiness to convey them to the ground, except those who come on the first Saturday, who will find teams there without writing. Those coming from Prairie du Chien way will change cars at Milton junction, reaching Brodhead at 9 a. m. and 8 p. m. Those coming from the north on the Northwestern R. R. will change cars at Hanover Junction, reaching Brodhead at the same hour as by the other route.

This is a new field. Let all come to work for God. Probably the meeting will hold over two Sundays. WM. SHELDON.

MINNESOTA.

The Minnesota State Tent will be pitched at, or near, Armstrong Station, for the purpose of holding our Q. M., Sept. 6, and onward. We invite all our friends to come, and as many as can do so to bring bedding and provision, and to come fully prepared to work for the Master.

GEO. W. MILLER.

The St. Paul District Q. M. will be held with the Independence church near Armstrong's station in Wright Co., Friday eve. Sept. 6, and continue over Sunday. We shall expect to see delegates from every church in the district, and that they will bring with them their collections for the Mission Fund.

Q. M. for the Ottawa District will meet at Lombard and Mingar's mill, about seven miles east from Ottawa, Thursday eve. Sept. 12, and continue over Sunday. We expect a general rally of all in the district. The times demand of us especial efforts to keep the standard of truth, with its banner, "Thy kingdom come," before the people.

Q. M. for the Hutchinson District will be held with the Silver Lake church, Friday eve. Sept. 20, and continue over Sunday. As this will be the last for this Conference year, let us all pray that it may be the best.

Q. M. for Winona District will be held with the Utica church, near D. Cheatham's, Friday eve. Sept. 27, and continue over Sunday. Let there be special efforts made by all living in the district to attend this meeting—the last for this conference year. GEO. W. MILLER, Evangelist.

ARKANSAS.

I would say to the Elders and brethren in Arkansas, that it will not be practicable for me to visit them in September, as was hoped. Br. John S. Lawver, of Cobden, Ill., has arranged to come with me, and we shall start about the first of November. We will meet you in Conference Nov. 20, and continue over the Sabbath. We shall then visit Red River District, and elsewhere, as doors may open. J. V. HIMES.

WEST VIRGINIA.

The next annual meeting of the West Virginia and Southern Ohio A. C. C., will be held with the Hays Fork A. C. Church, commencing October 19, and holding several days as the Lord may direct. The churches connected with the Conference are requested to appoint delegates. Brethren, arouse! Let us awake from our lethargy, and come to our annual feast, to strengthen each other's hands for the warfare. Pray for the success of Zion.

S. P. WHITNEY, President.

PENNSYLVANIA.

Also there will be a Grove Meeting in Beaver Co., near Beaver Court House, as the friends in that region may arrange, to commence eve. of Aug. 30, and continue about a week, as duty may demand.

Also a Grove Meeting on Quaker Hill, near Williamsport and Warrensville, Sycoming Co., commencing eve. of Sept. 5, and continue about a week.

Also a Grove Meeting in Ward Tp., Tioga Co., in the vicinity of Chase's Mills, as Br. Wm. Fletcher and others may arrange, commencing eve. Sept. 12, to continue about a week. Elds. C. F. Sweet and J. T. Ongley (Lord willing) will attend to preach the word, at the above meetings. All are invited. J. T. ONGLEY.

The next annual meeting of the Advent Christian Conference of Northern Pa. and Southern N. Y., will be held at Stephens' Mills, Steuben Co., N. Y., commencing Thursday evening, Sep. 12, to continue over the following Sunday. Let each church remember this is an annual meeting, and report either by delegate or letter. A general invitation is extended to all to come and labor for the promotion of the cause of truth.

A. H. BRIGGS, Sec'y. J. W. TAYLOR, Pres.

MASSACHUSETTS.

There will be a "Time Conference" at the Lawrence Advent Chapel, beginning Sep. 26, and continuing over the following Sabbath.

Preaching brethren and others, from all parts are earnestly invited to be present. The evidence that the Prophetic periods are pointing to the year 1873 for the coming of the Lord, and the great plan of salvation, under the gospel is about to end, has awakened a deep interest, not only in this and surrounding churches, but the hearts of God's people are being moved, all over the land.

"Watchman what of the night?"

Come men of God! from the North, South, East, and West. Come filled with the Holy Spirit, and let this subject have a thorough investigation. If the judgment is indeed so soon to come, the world must not go unwarned; for God will require their blood at our hands. If these things be true, we cannot afford to be found opposing them, either by open or silent opposition. If they are without foundation in God's word, let this be exposed. Come brethren from every part. Those who have arguments against, are as cordially invited as those who think they have reasons for believing it.

We expect and hope by the blessings of God to have a time such as has not been experienced for these many years. Come up to the help of the Lord against the mighty. One more rally like that of 1843, and we go into the kingdom.

Brn. L. T. Cunningham, N. H. Barbour, Sheldon and others are expected.

For the church. GEO. H. CHURCHILL,
MOSES PROCTOR,
J. T. MERRILL.

SPECIAL NOTICE.

A special Time Conference will be held on the Life and Union campground, at Springfield, Mass., Sept. 18, 1872, to continue over Lord's day.

The object of this meeting will be to earnestly investigate the prophecies bearing on the time of the coming of Christ, and deliverence of the people of God; the justification of the sanctuary; and to consult as to what are our special duties growing out of the evidence of Christ's immediate coming; and to take such action as may be deemed advisable in view of the vast responsibility resting upon the servants of Jesus Christ.

Let such as can, bring their provision; but such as cannot, may obtain it on the ground at reasonable rates. Bring also such clothing as will be necessary for night protection. A large tent will be on the ground, also other accommodations. Let there be a general rally.

(Signed.) GEO. W. BROWN, S. W. BISHOP, CHARLES C. BARKER, CALEB THOMSON, L. T. CUNNINGHAM.

Advertisements.

The Estey Organ. Any person wishing to procure a splendid, new, Estey Organ or *Melodeon*, at a great bargain, can learn particulars by addressing this office.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 9 Range 3, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $500, or more.

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, and A. A. Phelps. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE ADVENT TIMES and *Banner*, one year for $2.50 if pre-paid. Address Wm. L. Himes, 25 W. Lake St., Chicago.

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Woman and Her Work. A monthly paper 16 large quarto pages. Established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well—Christian charity.

Published by the Woman's Christian Association. $1.00 a year. Mrs. E. S. Jennings editor. Address: 76 Williams St., Rochester, N. Y.

The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address commun[illegible] to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 50c. a year. Ten copies, $4 Fifty copies, $35. tf

The Bee-Keepers' Journal and National Agriculturist, on trial, three months, for ten cents, or 15 months and best Bee book, German or English, for $1. Splendid premiums for 1872. Movable Comb-Hives, Italian Bees, &c., for sale. Fifty per cent. and great inducements to agents.

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This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R. Burlington, Iowa.

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House is surrounded with a beautiful lot of Evergreens, with a large flower garden. Close to meeting houses and school house. Climate delightful. Trees loaded with peaches and apples. Near two Railroads—the Illinois Central on the East side, and the Cairo and St. Louis Railroad on the West side.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.—NO. 5. CHICAGO, SEPTEMBER 3, 1872. WHOLE NO. 436.

Advent Christian Times.

The Seventh-day Sabbath Not Obligatory.

Few have ever given much serious thought to the Sabbath question, so far, at least, as the comparative claims of the first and seventh day are concerned. Admitting, as is most commonly done, that the Mosaic decalogue, as given to the Jews, is still obligatory, many find themselves easily confounded by zealous Sabbatarians for not keeping, according to the commandments, the seventh day. Without going at length into the subject, I propose to throw out a few thoughts that may help to a better understanding of the question.

And, first, I believe, we are to regard the keeping of the seventh-day Sabbath, as purely a Jewish institution as was the Passover or the feast of Tabernacles. There is no lack of Scripture proof that its observance was given directly to the Jews as a people. God says of Israel: "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them my judgments, which, if a man do, he shall even live in them. Moreover, also, *I gave them my Sabbath* to be a *sign between me and them*, that they might know that I am the Lord that do sanctify them." (Eze. 20: 10–12. See, also, Ex. 31: 12–18.)

Now, if the Sabbath were an old institution, always in force, how could it be said at this period to be given as a sign—a sign between God and Israel? And how could he specify that, as the very time in which it was given, if it had been given at the creation? These Scriptures manifestly show that here was the time and place, and the Jews were the people with whom it was first instituted.

As to the creation Sabbath, God sanctified it—or set it apart—*for himself;* "for in it *he rested* from all his works." There is no trace of its ever having been kept, or that the existence of such a Sabbath had ever been made known among men, prior to the time of Moses, by whom the fact is recorded. In the wilderness God made it known, and gave it to Israel for a sign to be kept in "*their generations*, for a perpetual covenant," by which no more is meant than by "perpetual incense," or a "perpetual meat offering."

That the manna was given six days, and withheld on the Sabbath, before we come to Sinai, is no proof whatever that the Sabbath was an old institution already established; for it was under special direction from God to Moses that the people be instructed to gather manna, "a certain rate every day," and on the "sixth day" to gather "twice as much as they gathered daily" (Ex. 16: 4, 5); for the Lord had *given them the Sabbath* (v. 29) "*to prove them* whether they would walk in his law or no." (v. 4.) Even the rulers of the congregation themselves had to have this thing explained to them. (vv. 22, 23.) And many still failing to comprehend it, had it again repeated to them in a manner showing that they had no previous knowledge of it at that time. (vv. 27–29.) It was manifestly to them a new thing, and given preparatory to its final ratification in the covenant upon the mount.

That "the Sabbath was made for man," does not necessarily imply that it was made for man in every age. Circumcision was instituted for man, and for all men during the dispensation to which it belonged. And during that dispensation its observance was as essential to every man who would serve and obey God, as was the keeping of the Sabbath. Both were Jewish ordinances, limited by the dispensation to which they belonged; imposed till the Seed should come to whom the promise was made, and both alike were done away in Christ.

The law and the gospel are set forth as two distinct covenants. In his illustration St. Paul says: "These are the "*two covenants;*" the "one from Mount Sinia," by which we must understand that he means the law; and the other "Jerusalem, which is above," clearly indicating the gospel. (Gal. 4: 21–26.) Again he says: "If the *first covenant* had been faultless, then should no place have been sought for the *second*." (Heb. 8: 7.) Showing that the one is to supersede the other. For "behold the days come, saith the Lord, that I will make a *new covenant* with the house of Israel, and with the house of Judah. Not according to the *covenant* that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." (Heb. 8: 8, 9.) Moses was the mediator of the old covenant, and Christ of the new. (Heb. 9: 15, 19, 20.) And as Christ superseded Moses, so the new covenant displaced the old. "*He taketh away the first*, that he may *establish the second*." (Heb. 10: 9.) A change we have in the covenants, a change also in the priesthood, and there is made of necessity a change also of the law. (Heb. 7: 12.) The new covenant came, just as do revised statutes, or a new constitution, to supersede the old. And whatever in the old is not incorporated into the new, ceases to be binding by the very law of limitation. Why are not circumcision and the sacrifices of the Levitical law not obligatory? Simply because they are done away in Christ. Connected as they were with a covenant that has passed away, and failing to be incorporated into the new, they have ceased longer to be binding.

Now these facts are generally admitted. It is admitted that we are not now living under the first or Mosaic covenant, but under the new or second covenant, of which Christ is the mediator. The first is past, and the second established.

But right here the claim is made that the decalogue is no part whatever of the first covenant, but that it stands by itself alone, still in full force; and hence that the seventh-day Sabbath, being a part of it, is still obligatory. St. Paul tells us that this first covenant, now done away in Christ, was the covenant God made with the fathers when he took them by the hand and led them out of Egypt; the very same covenant, he assures us, that was given from Mount Sinai. (Heb. 8: 9, and Gal. 4: 24.) Now was the covenant then given, the ceremonial or Levitical law—"the law of commandments"—or was it clearly and positively the decalogue itself? We should let the Bible decide this point.

Moses, in rehearsing the ten commandments, says, by way of introduction: "The Lord our God *made a covenant* with us in Horeb. The Lord made not *this covenant* with our fathers, but with us; even us, who are all alive here this day. The Lord talked with you face to face in the Mount, out of the midst of the fire." (Deut. 5: 2–4.) He then proceeds to repeat *this covenant* which God, he says, made with them; and he gives nothing more nor less than the ten commandments. And in closing he says: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire of the cloud and of the thick darkness, with a great voice; and he added no more. And he wrote them in the tables of stone, and delivered them unto me." (v. 22.) Here, then, we have the decalogue given as the covenant—as the covenant distinct from anything else. He gives the covenant—which is the decalogue—and says that God "*added no more.*" Is not this testimony clear and positive as to what the covenant was? Could anything be more positive? Again, Moses says: "And the Lord spake unto you out of the midst of the fire; ye heard the voice of his words.... and he declared unto you *his covenant*, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." (Deut. 4: 12, 13; Ex. 34: 27, 28.) Here again the ten commandments written by the finger of God upon the two tables of stone, and declared to be the *covenant* which God made with Israel in the wilderness. God made this covenant *with the people;* not by proxy, but personally "*face to face*," giving it all the solemnities and formalities of a covenant, distinct from the ceremonial law which was afterward communicated through Moses to the children of Israel.

It is further clear that the ceremonial law was not the covenant, from the fact that St. Paul speaks of it as separate therefrom, though belonging to it. "Then verily the first covenant *had also ordinances of divine service*, and a worldly sanctuary." (Heb. 9: 1.) These "ordinances of divine service" included the entire sacrificial or ceremonial services of the law. Still they were not the *covenant*, but appended to it. And "there were also the candlestick, and the table, and the shewbread, and the golden censor, and the *ark of the covenant*, and the two tables of stone." (vv. 2: 3, 4.) Yet none, nor all of them, was the covenant. The *covenant* was that which was *written upon the two tables*," even the ten commandments."

It is objected that a "covenant does not consist in *commandments*, but in the *agreement of two parties*." But an agreement shows that something is agreed upon. And this something, when agreed upon, *constitutes the covenant*. In the case before us the agreement is touching the ten commandments. God says to the people by Moses, "Now, therefore, if ye will *obey my voice and keep my covenant*, then shall ye be a *peculiar treasure* unto me above all people." (Ex. 19: 5.) They give answer, "All that the Lord hath spoken we will do." (v. 8.) That is, they *agree to obey his voice*, and to *keep his covenant*. Preparatory to their hearing his voice and receiving his covenant, they are commanded to *sanctify themselves*, to wash their clothes, and to be ready against the third day; for the Lord will come down in the sight of all the people upon Mount Sinai." (vv. 10, 11.) And then, out of the fire and of the thick darkness, they hear his voice declaring unto them "*his covenant*," even ten commandments." (Deut. 4: 13.) The contract or agreement on the part of the people is, "*All that the Lord hath spoken we will do.*" On God's part it is, "*I am* the Lord THY GOD," and ye shall be to me a "*peculiar treasure*." The basis of this agreement is the decalogue, and as such constitutes the covenant. We thus have the "*parties*," the "*agreement*," and the "*covenant*."

Can there be any mistake, any flaw in this evidence? God made but this one covenant with Israel in the wilderness; and he made it upon the mount, and the decalogue over and over is declared to be that covenant. It was made personally, "face to face" with the people, giving it all the forms and solemnities of a covenant, unlike anything before or after it. It is properly called the Mosaic or Jewish covenant—the "first" or "old" covenant, which God gave to the "new" or gospel covenant. It "was our school-master to bring us to Christ, that we might be justified by faith. But [illegible] that faith has come we are no longer under a school-master;" we are under no law but a law to Christ.

The old covenant with all its connected rites and ceremonies being abolished, nothing remains obligatory, that does not grow out of our new covenant relation. In this "new covenant" we nowhere find the keeping of the seventh day Sabbath enjoined; while all the other precepts of the decalogue, over and over are plainly and positively enforced. It requires supreme love to God, and prohibits idolatry and profanity. It inculcates the duty of honoring parents, while murder, adultery and theft, with all lying and covetousness, are repeatedly interdicted. But nowhere can one lay his finger upon a solitary text requiring the keeping of the fourth commandment. This very fact, ends its further obligation.

The grand principle is laid down in the new covenant, that "*love is the fulfilling of the law.*" That is, that no man under it, can truly love God and his neighbor and not at the same time fulfill all that is now required. Not because one who thus loves will do anything, when commanded, but because he will naturally do the very things that are commanded, irrespective of their being required.

Why then, it may be asked, should any law be given? "By the law is the knowledge of sin." Knowing this, says the apostle, "that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners," a man truly loving God and his neighbor, would keep every point of the decalogue—but just this seventh-day Sabbath—as fully as if no decalogue existed, as with it. This did Abraham and many others before that *distinct law* was given that made the Jews a *distinct people*. But without a special statute, love would fail to meet this seventh day requirement. For we could love God and love our neighbor just as fervently while working on the seventh day as we could while working during any of the other six.

St. Paul, so far from teaching the observance of the day, does by repeated warnings show it no longer obligatory, but calculated, like other Jewish ordinances that were done away, to draw the disciples back to Judaism. To the Galatians he says, "ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain." (Gal. 4: 10, 11.) First in the "observance of days" stands the Jewish Sabbath. Had Paul been a Sabbatarian would he not have discriminated in its favor? That no such discrimination was to be made he assures us by saying, "One man esteemeth one day above another; another esteemeth every day alike." (Rom. 14: 5.) He then proceeds to justify this liberty, which he could not do were the seventh-day Sabbath still obligatory. Again he says, "Let no man therefore judge you in meat, or in drink, or in respect of any holy day, or of the new moon or of the Sabbath days." (Col. 2: 16.) There is no escaping the fact that this text sets entirely aside the obligation of the Jewish Sabbath. "Let no man judge you," implies that we are at liberty to set aside or disregard entirely the use of meats, the keeping of holy days, new moons and Sabbath days. The claim that the Jews had other Sabbaths than the seventh, does not break the force of the text; for the expression includes all sabbaths, one as well as another. But days are in italics, leaving the simple expression, "*the Sabbath;*" which expression in the Bible universally indicates the seventh day.

But once more. If the seventh-day Sabbath were still obligatory, how shall we account, not only that its observance is never enjoined, but that no warning should ever be uttered against so great a sin, as its violation. Other sins in catalogues are arrayed before us repeatedly, and men are warned, that they which do such things shall not inherit the kingdom of God." (1 Cor. 6: 9, 10; Gal. 5: 20, 21.) But here is a sin, according to Sabbatarians, of both very common occurrence and great enormity, and one to which Gentile converts would be peculiarly liable and need both warning and instruction, and yet it never is so much as once mentioned. Now if this be "*the mark of the beast*," as some have urged, and if none who do not keep the seventh-day Sabbath can enter the kingdom, how could St. John have failed to add to his list this "mark," and taught us that not only "the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," but also that *all Sabbath-breakers*, "shall have their part in the lake which burneth with fire and brimstone, which is the second death."

But how shall this view be harmonized with the words of Christ and Paul. "I am not come to destroy the law," but "to fulfill." "Do we then make void the law through faith? God forbid; yea we establish the law." The law was neither "destroyed" or made "void," but established or confirmed by the gospel as being of God, inas-

[CONTINUED ON PAGE 37.]

Poetry.

The One Talent.

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

One poor talent—nothing more!
All the years that have gone o'er
Have not added to the store.

Some will double what they hold,
Others add to it ten-fold,
And pay back the shining gold.

Would that I had toiled like them!
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.

Lord, O teach me what to do!
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something yet to do for thee,
Thou who hast done all for me.

—*Teacher's Treasury.*

Beyond This Troubled Sea.

[TUNE—When you and I were young.]

We are out on the Sea of Life, my Lord,
Where death's dark waters frown;
And beneath its restless tide, my Lord,
Our fallen race have gone.

CHORUS.

But there's life from the dead in thee, my Lord;
'Tis promised in thy word,
And a home for the weary saint, my Lord,
When earth shall be restored.
Then we'll sing of that joyous day, my Lord,
Earth's promised jubilee;
When the ransomed shall reign with Thee, my Lord,
Beyond this troubled sea.

When the breakers are thick'ning fast, my Lord,
Thy word shall be our guide;
And when tempests surround our bark, my Lord,
In Thee we'll still confide.

For there's life from the dead, &c.

We are waiting for thy return, my Lord;
To be from sin made free,
And to join in redemption's song, my Lord,
Beyond this troubled sea.

For there's life from the dead, &c.

B. C. SIMONDS.

Christ Our High Priest and Our Sin-Offering.

We have seen in our last that the Messiah was the true high priest after the order of Melchizedec as well as of the Aaronic, and was, therefore, foreshadowed by both; the former represented the boundless duration of the priesthood, the latter by his entering once a year into the most holy place its sacrificial character. But while Aaron had to make atonement for himself as well as for the people, and had to repeat the act of atonement every year, our Divine high priest performed it but once and this for all coming days, and need not to make atonement for himself, being without sin, the atonement he made was, therefore, wholly for the people. But Messiah was not only the eternal high priest but also our ever effective sin-offering, the blood of which is ever visible before the eye of Jehovah and never loses its atoning value and power. He is ever the true Caporeth, the mercy seat which at all times covers the sins and transgressions of those who, by faith, apply it to themselves.

We have already considered some resemblance betwen the types and the anti-type of the order of priests, but for a better understanding by our readers we will present some more; for it is an important subject which has been and still is contested not only by Jews but also by many who bear the sacred name of Christian.

1. Like Aaron, Christ was woman born, being one of the nation of the Hebrews whose father was the faithful friend of God, Abraham. But how much higher was Christ than any other of his people? Of whom, or to whom was it ever said; "Thou art my son, to-day have I begotten thee?"

2. Aaron and all who succeeded him in the office had to be without blemish, none with a defect on his body was admissible to the service of God, high wisdom and knowledge was a necessary qualification of the high priest, for he had to be the highest judge in all matters of divine law. Christ was without blemish in his body, and his wisdom was higher than any mortal ever possessed, for the fulness of the Godhead dwelt in him. "We must have" says the apostle, "a high priest, holy, harmless, undefiled, separate from sinners and made higher than (the inmates of) heaven." (Heb. 7: 26.) The high priest was to be an impartial mediator between God and man, his love and compassion for the feeble race from whom he sprung, should not lead him to degenerate the least from the dignity of the most high God, nor should his zeal for that dignity prevent him from the utmost care and efforts for his flock in working for their reconciliation and salvation. Such a high priest was our divine Messiah, our Emanuel; he was zealous for the honor of his Father. It was he "whom God hath set forth to be a propitiation through faith in his blood, to declare his (God's righteousness for the remission of sins" etc., etc. (Rom. 3: 25.) And, indeed, he glorified him (God) on the earth, and performed the work which he had given him. See John 4: 17. At the same time he was full of compassion towards his brethren according to the flesh, so much so that he wept over Jerusalem, suffered almost all suffering which frail humanity is subject to and finally a most shameful death.

3. Next is the calling to the office, God expressly commanded Moses to take his brother Aaron and consecrate him for the special inner service in the tabernacle. Without such special appointment no man could have dared to approach the sanctuary and assume the high office of one whose station was between the holy one and sinful man without incurring instant death, as the case indeed was with Corah and his associates. Jesus Messiah also did not assume the office of high priest without authority or special appointment from his Father in heaven. He was called to the office, "So also Christ glorified not himself to be made a high priest, but he that said unto him 'thou art my son, to-day have I begotten thee,' said in another place, 'Thou art a priest forever after the order of Melchizedec.'" (Heb. 5: 5, 6.) These two testimonials from the writings of David were referred to by the apostle in order to answer the objection of the Hebrews of his days, that Jesus who was acknowledged as a descendant of David and not of Aaron could not be a priest of the most high; and ancient Rabbies admitted this truth and applied these passages to the Messiah whom they still expected to come.

The apostle also proves the great pre-eminence value of the priesthood of the Messiah to that of Aaron. That of the Messiah was confirmed by an oath, and gave in him, the royal high priest, the great hope of an ever effective reconciliation and re-union with God, the fruit of which is the resurrection unto life and immortality. In the seventh chapter of the epistle to the Hebrews the apostle gives a detailed explanation of the great excellency of the priesthood of the Messiah, before that of Aaron, and at the same time arrives at the conclusion that with the re-institution of the priesthood after the order of Melchizedec the Aaronic order must cease, together with the Levitical law in all its branches. For the law as well as the atonement of the Aaronic priesthood proved insufficient to purify the heart and to effect a full reconciliation which should last for life and lead to a free approach unto, and never to be severed union with God. This chapter is of exceeding great importance for every one who wishes to have a full knowledge of God's plan of salvation.

4. The vestments of Aaron are typical, not of the vestments of Messiah with which he was dressed, but with his moral character which fitted him, to be the everlasting high priest. We shall mention a few only, as a full description of every one of them would require more space than can be allowed in a magazine of twenty-four pages.

A. The frontlet or diadem of gold which Aaron wore on his forehead and upon which was engraved; "Holy unto the Lord," typical of the royal high priest upon his throne, himself most holy and the source of all holiness.

B. The names of the twelve tribes of Israel upon the breast-plate of Aaron as also upon the two stones in the Ephod upon his shoulders, foreshadowed the love of the Divine high priest towards all of his children, and the burden of his sins which he takes upon his shoulders to make them free, and by both of which he so cements them to himself that no power in heaven or on earth can separate them or take them out of his hand.

C. The Urim and Tumim by which the counsel of Jehovah was made known by the inquiring priest, and the names of which signify light and uprightness or justice, and which were lost in the early days of Israel's national life represented the true high priest, Jesus the Messiah as the only exponent of the counsel of his Father and the light that shineth into the world of darkness. Also the light of wisdom and his righteousness which he displayed during his life on the earth, and which he will show again in a far greater degree at his coming again in power and great glory.

D. The beautiful girdle of exceedingly fine workmanship, woven in gold, purple, blue and scarlet, was an emblem of that which was said of the Messiah: "Righteousness shall be the girdle of his loins and faithfulness the girdle of his reins." (Is. 11: 5.)

E. Sweet and pleasant was the sound of the golden bells which skirted the robe of Aaron; but sweeter still was the sound of the voice of Jesus when he addressed the multitudes which followed him, for "he spake as no man ever spake." Blessed is he who listens to the sweet voice of the gospel, who opens not only his ears but also his heart to the gracious invitation: "Come unto me, all ye that labor and are heavy laden and I will give you rest." (Mat. 11: 28.)

F. The initiation. When Aaron and his sons were initiated into the priesthood they were placed before the entrance of the tabernacle, washed in water, clothed with the official robes and anointed with precious ointment. Even so Jesus, the Messiah, before he entered upon his public life he was baptised by his forerunner, John—himself a priest of the Aaronic order—washed in water in the presence of a great multitude, anointed with the Holy Ghost and clothed with Divine authority. The washing of his flesh in water was not, as in the case of Aaron and his successors on account of uncleanness, for there was nothing that ever defiled his flesh, but as he said unto John, "it behooves me to fulfill all righteousness," that is to say; my initiation must be like that which was a type of me.

Our divine Messiah performed all the duties of the Aaronic high priest in a higher, spiritual character. It was the duty of Aaron and his successors, not only to offer gifts and sacrifices for the people upon the altar of brass, to burn incense upon that of gold, but also to pray for the people, to bless and to instruct them in the law of God, to superintend the service of the priests and Levites in the tabernacle, to cause the trumpet to be blown on certain occasions and to give his decision in case of doubt between clean and unclean. Our divine high priest offered himself a sin-offering and his life as a gift for the people upon the altar of God's righteousness and justice, the order of which was more acceptable than all gifts, sacrifices and incense offered up by the priests from Aaron down to Caiphas. The curtain of the most holy was rent in twain, the temple destroyed, the Aaronic priesthood abolished, the shadow has vanished at the appearance of the reality, the true high priest is now blessing the people; he intercedes for them, he is their instructor in divine wisdom laid down in the New Testament Scriptures in comparing it with the gospel messages of Moses and the prophets and the psalms. Our divine high priest will cause the trump of God to be blown at his coming down from heaven to assume the government of the world as the King of kings, to raise the sainted dead and change the living ones to life and immortality.—*Nathaniel.*

Sit Down For Jesus.

The parting injunction of the lamented Tyng—"Stand up for Jesus"—uttered as he stood upon the margin of the dark river, is held as a sacred treasure in the Christian household. It has been quoted times innumerable, upon occasions various—in the pulpit, in the prayer-circle, in the newspaper, almost everywhere. We love the brief and pungent words, freighted, as they are, with so much of meaning and of feeling. As they have proved a rallying-cry to the Christian host in the past, so may they continue in the future.

But, conversely, may not a thought be submitted? Does not evil arise from too much standing—from "standing up" too long and too frequently? Not long since, in listening to a long-drawn-out pulpit effort, in which there was much "beating of the air" and of the Bible, but with no indications of milk for babes or of strong meat for men, and with little appearance of thought, save of failure, upon the part both of speaker and hearers, we secretly wished that some one would whisper in the ear of the good brother—"Sit down for Jesus." And we have no doubt that the Savior would have been more efficiently and acceptably served thus than by a further compliance with the Tyng injunction.

When, in the prayer-meeting, Br. A. "stands up," and for the space of thirty minutes bewails his "coldness, and indifference, and ingratitude, and want of faith, and doubts of acceptance, and the distance at which he lives from the Savior;" or, when Br. B. repeats, for the hundredth time, the "exhortation and experience" that even the children have "gotten by heart;" or, when Br. C. indulges in his accustomed criticisms of and animadversions upon the "brethren and sisters that don't come to the prayer-meeting," and himself gives expression to no fresh and sparkling gems of Christian experience; or, when sister C. "breaks forth into singing" the longest hymn that she can find, and in a tone unknown to all the world beside, the thought *will* come, and struggle for utterance, "Sit down for Jesus."

It is a marvelously difficult matter, at times, to determine precisely how long one should "stand up for Jesus;" but the rule may may be accepted as of universal application, and the fact as of unquestioned force that, "when the hopper is empty, the grist is ground;" in which case it is always safe to "Sit down for Jesus."—*H. A. G. in Standard.*

Emerson and Confucius.

When Mr. Emerson, the sage of Concord, in a recent discourse, alluded to the sage of China, Confucius, as foreshadowing the ethics of the sacred books of Christians, he was not as careful in his chronology as becomes a philosopher. A correspondent well versed in Oriental lore, writes to us:

"In my study of Confucius, in China, I found in his writings the precept, 'What yourself like not, give not to others.' The word I translate 'give,' may perhaps bear to be rendered *do*; but if I am not greatly mistaken, this is not its common meaning, which is best expressed by our word, *bestow*. The precept, then, dwindles down to a prohibition of a mean hypocrisy in giving.

In all my reading of his works, and my intercourse with Chinese teachers and other students of the Chinese language and literature, I never saw or heard of anything in his writings more nearly resembling our Christian 'golden rule,' than this. Doubtless some one, who wanted to extol Confucius, published the statement that Confucius, long before Christ, gave 'the golden rule' to the world. But I am confident it is a false statement. It is time that its currency was stopped. I call on Mr. Emerson, and every one that assumes to teach, to refrain from using it, unless they can prove it true. Let them give us the Chinese words, with reference to the place where they are found, and a literal translation of them; and then we shall be instructed. They might better go back to the writings of Moses, near 1,500 years before Christ, for something like this precept. He wrote, 'Thou shalt love thy neighbor as thyself.' (Lev. 19: 18.)

Instead of being 'inspired' as a religious teacher, Confucius only claimed to teach morality and economy—for the individual, the family, and the State. When inquired of respecting the gods, he said—'we do not yet know men, how can we know gods?' And of death, probably meaning a future state, he said, 'We do not yet know life, how can we know death?'"

This rises an interesting question, and we have not a doubt as to the result that will follow its investigation. The germ of the gospel ethics is in the Pentateuch, and no Chinese sage had no hand in that.—*N. Y. Observer.*

The Power of Goodness.

Did you never see a person whose coming into a room was like the bringing of a lamp there? Did you never see a person whose mere presence made the whole room shine, as it were? You cannot analyze nor understand the power which such a person exerts on you. It is not intellectual. It is a mysterious influence which emanates from him, so to speak. There are persons the mention of whose names awakens in you feelings which nothing else does. Their lives are so radiant, so genial, so kind, so pleasure-bearing, that you instinctively feel, in their presence, that they do you good. It seems to you wholesome to breathe the atmosphere where they are. Their influence seems to you like the perfume of flowers in a garden. There are persons who are so genial, so gentle, so forth-putting in the direction of purity, and gentleness, and love, that you have not the slightest doubt of their being Christians. Have you never known persons of whom you have said, "I do not want any other definition of a Christian than that which I see in him?" He is an orphan who, having lived forty years, cannot lay his finger on any one and say, "He gives me my idea of goodness." Blessed be God, I know a great many.

The Month of Earthquakes.

The month of April, 1872, will long be remembered, and will occupy an important position in geological history as the month of earthquakes and volcanoes. The series of disturbances in question commenced on March 26, with an earthquake at Independence, Inoy County, California, and lasted for five hours, during which time the earth was never for a moment perfectly quiet, and every few moments heavy shocks of a few seconds duration were occuring. In all there were more than fifty heavy shocks. During the disturbance flashes of light were seen to issue from the Black Rock, a volcano of the Sierra Nevada range, about fourteen miles distant.

On April 3 the terrible earthquake of Antioch laid that ancient city in ruins. In this commotion the earth was disturbed over a considerable extent, the shocks being severely felt from Aleppo to Orfa, beyond the Euphrates, and occurring at intervals for more than a week.

On April 14 and 15 violent shocks of earthquake were felt at Accra, on the gold coast of Africa, and these were attended by a hurricane which wrecked nearly every vessel in the harbor of Zanzibar.

April 24 Vesuvius again burst her bonds, and became more active than at any time since the eruption that overwhelmed Herculaneum and Pompeii.

Europe, Asia, Africa, and America, four out of the five great divisions of the globe, showing serious disturbance of their surface at almost the same time. It is as if mother earth were shaking the finger of admonition at those who deny the old geological doctrines, and advance the hypothesis that the globe is not fluid in its interior, but is solid through and through.—*Scribner's Monthly, August,* 1872.

Old Peter Cartwright was often much annoyed at a sister, more noisy than pious, who would go off on a high key at every opportunity. At an animated class-meeting, one day, she broke out with, "If I had one more feather in the wing of my faith, I could fly away and be with the Savior." "Stick in the feather, O Lord! and let her go," fervently responded Br. Cartwright.

All.

"Why should it be thought a thing incredible with you that God should raise [all] the dead?" (Acts 26: 8. "For as in Adam *all* died, even so in Christ shall *all* be made alive." (1 Cor. 15: 22.) "Now, if Christ be preached that he rose from the dead, how say *some* among you that there is no resurrection of the [wicked or rest of the] dead?" (1 Cor. 15: 12.) "There shall be a resurrection of the dead, *both* of the just and *unjust*." (Acts 24: 15.) "Marvel not at this, for the hour is coming in the which *all* that are in the graves shall *hear* his voice, and shall *come forth;* they that have done good unto a resurrection of life, and they that have done evil unto a resurrection of damnation." (Jno. 5: 28, 29.) "And many that sleep in the dust of the earth shall awake; some to everlasting life, some to shame and everlasting contempt." (Dan. 12: 2.) "But every man in his own order; Christ the first fruits, afterward, they that are Christ's at his coming." (1 Cor. 15: 23.) "And they lived and reigned with Christ a thousand years; but the *rest* of the dead lived not again *until* the thousand years were finished. This is the *first* resurrection; blessed and holy is he that hath part in the *first* resurrection; on such the *second* death hath no power." (Rev. 20: 4, 5, 6.) "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sands of the sea; and the sea gave up the dead which was in it, and death and hell [grave] delivered up the dead which were in them, and they were judged, every man according to their works, and death and hell were cast into the lake of fire; this is the *second* death; and whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 7, 8, 13-15.) "Verily, verily, I say unto you, he that believeth on me *hath* everlasting life." (Jno. 6: 48.) "He that believeth on the Son hath *everlasting* life; he that believeth not the Son, shall not see life [everlasting], but the wrath of God abideth on him."—(Jno. 3: 36.)

Who for one moment can think, in the face of all this testimony from the Holy Spirit, that God will not raise *all* the dead—yes, the wicked and the good? It was certainly not *only* the *righteous* that died in Adam; it was *all*, good and bad, both *just* and *unjust; all* in the graves shall *hear* and *come forth.* They certainly will then be alive when they hear and come forth. "All" certainly means not *one* of *any* class omitted. Awake to shame and everlasting contempt (Dan. 12: 2) means the wicked dead; for the righteous never awake to shame. The righteous only live and reign with Christ; and the "rest" [wicked] live not again till the thousand years are finished, implies that they [wicked] will live then; for if they did not rise, how could they suffer the *second* death, which is only for the wicked? (Rev. 20: 4.)

And think it not incredible that *every* human being that ever breathed the breath of life will be raised, to be judged and rewarded according to their works. The righteous will have eternal life, whilst the wicked will be burned up root and branch (Mal. 4: 1); they shall be as the "fat of lambs," shall "consume, into smoke shall they consume away" (Ps. 37: 20); "yea, thou shalt diligently consider his *place*, and it shall not be." (Ps. 37: 10. "The face of the Lord is against them that do evil, to *cut off* the *remembrance* of *them* from the earth." (Ps. 37: 9.) "But the wicked shall be cut off from the earth, the transgressor shall be rooted out of it." (Prov. 2: 22.) "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." (Mal. 4: 3.)

If they have no resurrection, how are all the above texts to be fulfilled? It is true they shall not see life *eternal*, as it is equally true that as in Adam *all* died, even so in Christ shall *all* be made alive.

Rev. 3 : 18.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed.

The representation which Scripture uniformly gives of our state by nature is, that we are "poor, and naked, and blind, and miserable;" and it is this lost condition that makes us the fit subjects of the mercy of the Gospel, which provides for us the spiritual blessings figuratively represented in the text.

I. These words direct us to the fullness of Christ for the supply of all our wants; and two things are here particularly named: 1. "Gold tried in the fire, that is, rich and abundant grace, which is as pure gold, that stands the trial of the fire, without danger of being destroyed or diminished. But this grace is tried—and "tried in the fire:" and here we may remark that our graces are to be tried, (1) By the word of God. So it is said of Joseph, "the word of the Lord tried him;" and this is the great touchstone to which all our graces should continually be brought. (2) The providences of God will try our graces, whether they be pure gold or not. Prosperity will try us. If the heart be lifted up with pride, if we are unthankful, avaricious, churlish, these are bad signs, and shew that we have much dross to lose; but if prosperity makes us thankful, humble, benevolent, then is our gold pure gold. But adversity is the great furnace to try our graces. When afflictions render us meek, patient, thankful, then is our gold properly refined.

(2) "White raiment that thou mayest be clothed." The white raiment, we are told in this same book, is "the righteousness of the saints," which, in the first instance, implies the imputed righteousness of Christ, which is to and "upon all them that believe;" and farther, those "garments of sanctification," and of righteousness, which the Holy Spirit prepares for all believers.

II. We are counselled to *buy* these blessings; by which we are not to understand that any merit of ours can purchase them; but as the prophet Isaiah says, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat—without money and without price." The idea is, that we must part with all to obtain the free blessings of the gospel salvation. The New Testament inculcates self-denial, and many sacrifices must be made by real Christians. The true disciples of Christ must take up their cross to follow him. Yet all the blessings of the gospel are free as the air we breathe, or the light by which we see.—*Sel. by M. M. Maxwell.*

The Gospel our Law.

I. The law given on Mount Sinai is repeatedly called the "first testament" (Heb. 9: 15, 18, 20); the first covenant (Heb. 8: 7, 9, 13; 9: 1). The dispensation of the gospel is repeatedly called the "new testament," "the new covenant," "better covenant," "second covenant," etc., (Heb. 9: 15; 2 Cor. 3: 6; Heb. 7: 22; 12: 24; 8: 6.)

II. This first covenant or testament is declared to have been imperfect, faulty (Heb. 8: 7, 8), and therefore to be superceded—done away (2 Cor. 3: 11; Heb. 7: 18, 19; 8: 13.)

III. But the ten commandments are themselves the old testament, the old or first covenant. Not simply a part, but the main part, the foundation upon which all the law and the prophets hang, the gist of the Old Testament, the identical first covenant that, with all its appurtenances, was to be done away and superceded by the new, as will appear from the following Scriptures:

(*a.*) The ten commandants were directly called "his covenant," "the words of the covenant," etc. (Deut. 4: 13; Ex. 34: 28.)

(*b.*) They were written on two tables of stone, (Deut. 5: 22; 10. 34), engraven upon the stone, (Ex. 32: 16), and the stones thus written upon were called "the tables of *testimony*," "the tables of the covenant" (Ex. 31: 18; Heb. 9: 4.)

(*c.*) The tables of stone thus engraved with the ten commandants were put into the golden ark and that ark, because of the presence of these tables of the covenant, was called the "ark of the covenant." (Heb. 4: 4.)

Now, with these positive statements of scripture in view, please turn again and read 2 Cor. 3: 7-11: "but if the ministration of death, written and engraven in stone was glorious," &c..... Will any one venture to assert that this does not mean positively and unmistakably the ten commandants? And will they venture to assert that v. 11 does not just as positively declare they *are done away*?

The same truth is taught us typically in Gal. 4: 24-30, and very plainly in Heb. 12: 18-27; and if any doubt a reference to the giving of the ten commandments in verses 18-21, let him read Ex. 19: 16-20, and 20: 18-20.

When, therefore, God himself declares so plainly that the ten commandments are his covenant with the children of Israel—his first covenant, his old will and testament—and that the old is superceded by the new because it was faulty, and repeats this assertion in so many ways and with such a degree of minuteness as to leave no possible chance of mistake, I cannot for one, see how the conclusion is to be avoided that the fourth commandant, and every other one of the ten, *are not* of binding force now *unless* they are found in the New Testament. Instead, then, of "of carrying the idea that the spirit is substituted for the letter," I mean to be understood as above stated, that neither the letter nor the spirit of the ten commandants are binding upon us now any farther than they are found incorporated in the New Testament. As found there they are binding both in their letter and their spirit.—*M. T. L. in Standard.*

Ruskin says: An educated man ought to know these things: first, where he is—that is to say, what kind of a world he has got into; how large it is, what kind of creatures live in it, and how; what it is made of, and what may be made of it. Secondly, where is he going—that is to say, what chances or reports there are of any other world beside this; what seems to be the nature of that other world. Thirdly, what he had best do under the circumstances; what are the present state and wants of mankind; what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and who has his will so subdued that he is ready to do what he knows he ought, is an educated man; and the man who knows them not, is uneducated, although he could talk all the tongues of Babel.

The Christian Life.

Yesterday.

It was ours once, and we improved or misimproved it. We crowded it full of good or evil, and made it a blessing or a curse. But such as it was, it has gone from us. Not one hour, not one minute, can ever be recalled. It is numbered with the returnless past, and its work cannot be undone. No river of tears can erase its record; no ocean of water can wash away its errors. To-day I may improve; to-morrow I may [illegible]; but yesterday is not mi[illegible], but, like a shining icicle, it melted in my hands. Like a cloud it rolled away and left me standing on to-day, to feel how little I had gained or lost.

Reader, thy present will soon be changed to past—to-morrow will be yesterday—and thus life will slip away, and time will become eternity. Attend, therefore, to the voice of heavenly wisdom, and know that to-day is the day of grace, but to-morrow there may be for thee no time or opportunity for seeking the favor of God. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

A Tenth for the Lord.

BY BLIND HOHANNES, THE "WALKING CONCORDANCE."

A lady has preserved the following notes of a sermon which she heard from this blind preacher (of the American Missions in Turkey), who was called, from his knowledge of Scripture, the "Walking Concordance."

The preacher commenced his discourse by repeating that striking passage in Malachi, "Will a man *rob God?* Yet ye have robbed me; but ye say, wherein have we robbed thee? In tithes and offerings," &c. He then told us that he proposed to show from the word of God that the giving of a tenth to the Lord was a primitive institution, attended with great benefits and blessings to the givers, and perpetuated and enforced under the *new dispensation* no less than the old.

"Open your Bibles at the 14th chapter of Genesis, and let some one read the 18th and 20th verses." Bibles were instantly opened all over the house, and the passage read, in clear tones, by one of the congregation. "Abraham gave tithes to Melchizedec," said the preacher, "more than 400 years before the giving of the law to Moses; Abraham, the father of the faithful, whose children the Jews gloried in being; Abraham, whom even Moslems honor and call the blessed."

"Now turn to the 28th chapter and read the 20th, 21st, and 22d verses." Jacob's vow was read, concluding with the words, "And of all that thou shalt give me, I will surely give the tenth to thee." He then rapidly drew the contrast between Jacob's *going* to Padanaram—alone, and in utter destitution—and the *return*, with his flocks, and herds, and camels, men servants, and maid servants. "And now," he said, "open at the 27th of Leviticus, and read the 30th verse. 'And all the tithe of the land *is the Lord's*'—nine-tenths for yourselves, but one-tenth is holy unto the Lord. Open at numbers 18, and read the 20th, 21st, 26th, 28th and 29th verses." Hohannes then said, the Levites who ministered in the house of the Lord, were to have no part or inheritance in the *land*, for the *tithes* of the people were to be their inheritance; and of these tithes, *they* were to offer a *tenth* to the Lord, "even of all the best thereof!" "Read Deut. 14: 22; and 26: 12. See the abundant provision made, not only for the Levites, but also for the stranger, the fatherless, and the widow. Read also 2 Chron. 31: 4, 10, where the people are described as obeying the command of God, and bringing in *abundantly* of the increase of the land. And the chief priest answered King Hezekiah, when he questioned him concerning the *heaps*—'since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people, and that which is left is this great store.' Now read Nehemiah 13: 10th, 13th and 14th verses. Mark the contrast! The people no longer gave tithes; the house of the Lord was desecrated, and the Levites had forsaken their sacred office, and '*fled*, every one to *his own* FIELD!'

"And now," said the preacher, "we will turn to the *new* dispensation. Open at the 23d of Matthew and read the 23d verse: 'These *ought* ye to have done, and *not* to leave the other undone,' are our blessed Savior's words to the Scribes and Pharisees. Ye do well to pay *tithes;* it is your duty; but ye ought also to do judgment, mercy, and faith. Now turn to Luke 11: 42, 'Woe unto you Pharisees, for ye tithe ....all manner of herbs, and pass over judgment and the love of God; *these ought ye to have done*, and not to leave the other undone.' Read Luke 3: 7-12. 'Bring forth fruits *worthy of repentance*,'" repeated the preacher. "John the Baptist was a connecting link between the Jewish and the Gospel dispensations, and he spake as he was moved by the Spirit of God, 'Now also is the axe laid at the *root* of the tree.' What tree? It was nothing less than the tree—the *root*—of *self* and *selfishness!* What this good fruit is, he tells us in the 11th verse; "He that hath two coats, let him impart to him that hath none; and he that hath meat (food), let him do likewise.' Where now remains the *tenth?*" he exclaimed. "Under the new dispensation, not one-tenth merely, but one-HALF is required!" (At this announcement there was an evident sensation in the audience; many a face lighted up with a smile, as the electric current shot through the assembly.)

The preacher continued. "Read now the 6th of Luke, 38th verse: 'Give and it shall be given unto you' —the wherewithal to give! Shut your hand and your heart and you shut the windows of heaven; you keep back the blessing of God. See what Christ says in Luke 12: 33. 'Sell that ye have and give alms,' &c., which means, consider yourselves as *stewards* of God's grace on the earth; seeking your inheritance in the world to come. You are to set light store by your earthly possessions, and lay up treasure in heaven. "Now read Luke 14: 33." Slowly and solemnly the preacher repeated the words of the Master, "'So likewise, whosoever he be of you that *forsaketh not* ALL that he hath, he CANNOT be my disciple!' 'Ah! my brethren," he said, it is not merely a *tenth*, or even a *half* of our worldly possessions that Christ claims, *it is our* ALL! Think upon the *meaning* of those words. It is thus he speaks to you: If you wish to be my disciple *you must count the cost!* You cannot serve *two* masters. You must give up everything that the children of this world seek after. You must hold yourselves *aloof* from your earthly possessions (the Armenian version of the text quoted from Luke 14: 33), holding to them *loosely*, setting your affections on things above. Your comfort, pleasure, honor, ease, yea, your *very life*, you must esteem as *nothing* in comparison with my service! And in thus losing *all* you will find ALL, and that forever.

"Open your Bibles at Matthew 19: 29, and Mark 10: 29, and read the glorious promise to those who truly '*forsake all*' for Christ and his cause. See," exclaimed Hohannes, "how rich the reward! A hundred-fold in this life, and *life everlasting* beside! Now open at Luke 18, read from the 2d to the 10th verse. Note the words of Zaccheus: 'The half of my goods I give to the poor;' and mark the answer of our Savior. But what, say you, is salvation to be *bought with money?* We all know that it is 'without money, without price.' Why then this blessing upon Zaccheus? "Because," answered one of the congregation, "the *giving* was the fruit of his *faith!*" "Yes," rejoined the preacher, "Zaccheus brought forth fruit worthy of true repentance, and immediately received the promised blessing.

The Bible Class.

Herod, "That Fox."

Herod (called the Great), was the Father of the Herod (called Antipas) designated by Christ as "that fox," in Lk. 13: 31-32, by Cleopatra of Jerusalem, his fifth wife. Eusebius says he had ten wives. He was a man of blood from the beginning. He killed his second wife. He executed his two children of whom she was the mother, and five days before his own death he caused his eldest son Antipater, to be put to death: and just before his death, which was horrible in the extreme, he ordered the principal Jews of the nation to be shut up and guarded in the Hippodrome, with orders that after his death, and just before it was made public, these Jews should be slain—his avowed reason being that there might thus be mourning throughout the land at his funeral! The order was not executed.

Herod Antipas appears to have inherited, in a mitigated form, the depravity of his father. He lived in incest with the wife of his brother, Herod Philip, the latter being alive; and he beheaded John the Baptist in a freak of pleasure. It is alleged that, knowing the wish of his father to slay the infant Jesus, he plotted the death of the man Christ, through fear that he was about to set up a royal kingdom; that he devised cunningly, not openly,—operating through others to compass the death of our Lord; but the latter being aware of his purposes, escaped his devices. Hence Christ calls him 'that Fox;' but his time being at hand, he seeks no longer to avoid the toils of his enemy, but he sends him a defiant message, foreshadowing his own death.

We find a little later, from Lk. 23: 7, &c., that Pilate sends Christ, under an accusation made by the Jews, to this same Herod; and that the latter, wishing to shift the responsibility of his death, arrays him in kingly garments, by way of mockery, and returns him to Pilate. He is at Jerusalem, at the Crucifixion, conniving at the death of our Lord; but, with his craftiness and cunning, puts others forward to do the work of murder! He was, about A. D. 41, banished to Lyons, and there died.—*Cor. N. Y. Observer.*

All.

"Why should it be thought a thing incredible with you that God should raise [all] the dead?" (Acts 26: 8. "For as in Adam *all* died, even so in Christ shall *all* be made alive." (1 Cor. 15: 22.) "Now, if Christ be preached that he rose from the dead, how say *some* among you that there is no resurrection of the [wicked or rest of the] dead?" (1 Cor. 15: 12.) "There shall be a resurrection of the dead, *both* of the just and *unjust*." (Acts 24: 15.) "Marvel not at this, for the hour is coming in the which *all* that are in the graves shall *hear* his voice, and shall *come forth;* they that have done good unto a resurrection of life, and they that have done evil unto a resurrection of damnation." (Jno. 5: 28, 29.) "And many that sleep in the dust of the earth shall awake; some to everlasting life, some to shame and everlasting contempt." (Dan. 12: 2.) "But every man in his own order; Christ the first fruits, afterward, they that are Christ's at his coming." (1 Cor. 15: 23.) "And they lived and reigned with Christ a thousand years; but the *rest* of the dead lived not again *until* the thousand years were finished. This is the *first* resurrection; blessed and holy is he that hath part in the *first* resurrection; on such the *second* death hath no power." (Rev. 20: 4, 5, 6.) "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sands of the sea; and the sea gave up the dead which was in it, and death and hell [grave] delivered up the dead which were in them, and they were judged, every man according to their works, and death and hell were cast into the lake of fire; this is the *second* death; and whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 7, 8, 13-15.) "Verily, verily, I say unto you, he that believeth on me *hath* everlasting life." (Jno. 6: 48.) "He that believeth on the Son hath *everlasting* life; he that believeth not the Son, shall not see life [everlasting], but the wrath of God abideth on him."—(Jno. 3: 36.)

Who for one moment can think, in the face of all this testimony from the Holy Spirit, that God will not raise *all* the dead—yes, the wicked and the good? It was certainly not *only* the *righteous* that died in Adam; it was *all*, good and bad, both *just* and *unjust; all* in the graves shall *hear* and *come forth*. They certainly will then be alive when they hear and come forth. "All" certainly means not *one* of *any* class omitted. Awake to shame and everlasting contempt (Dan. 12: 2) means the wicked dead; for the righteous never awake to shame. The righteous only live and reign with Christ; and the "rest" [wicked] live not again till the thousand years are finished, implies that they [wicked] will live then; for if they did not rise, how could they suffer the *second* death, which is only for the wicked? (Rev. 20: 4.)

And think it not incredible that *every* human being that ever breathed the breath of life will be raised, to be judged and rewarded according to their works. The righteous will have eternal life, whilst the wicked will be burned up root and branch (Mal. 4: 1); they shall be as the "fat of lambs," shall "consume, into smoke shall they consume away" (Ps. 37: 20); "yea, thou shalt diligently consider his *place*, and it shall not be." (Ps. 37: 10. "The face of the Lord is against them that do evil, to *cut off* the *remembrance* of *them* from the earth." (Ps. 37: 9.) "But the wicked shall be cut off from the earth, the transgressor shall be rooted out of it." (Prov. 2: 22.) "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." (Mal. 4: 3.)

If they have no resurrection, how are all the above texts to be fulfilled? It is true they shall not see life *eternal*, as it is equally true that as in Adam *all* died, even so in Christ shall *all* be made alive.

Rev. 3 : 18.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed.

The representation which Scripture uniformly gives of our state by nature is, that we are "poor, and naked, and blind, and miserable;" and it is this lost condition that makes us the fit subjects of the mercy of the Gospel, which provides for us the spiritual blessings figuratively represented in the text.

1. These words direct us to the fullness of Christ for the supply of all our wants; and two things are here particularly named: 1. "Gold tried in the fire, that is, rich and abundant grace, which is as pure gold, that stands the trial of the fire, without danger of being destroyed or diminished. But this grace is tried—and "tried in the fire:" and here we may remark that our graces are to be tried, (1) By the word of God. So it is said of Joseph, "the word of the Lord tried him;" and this is the great touchstone to which all our graces should continually be brought. (2) The providences of God will try our graces, whether they be pure gold or not. Prosperity will try us. If the heart be lifted up with pride, if we are unthankful, avaricious, churlish, these are bad signs, and shew that we have much dross to lose; but if prosperity makes us thankful, humble, benevolent, then is our gold pure gold. But adversity is the great furnace to try our graces. When afflictions render us meek, patient, thankful, then is our gold properly refined.

(2) "White raiment that thou mayest be clothed." The white raiment, we are told in this same book, is "the righteousness of the saints," which, in the first instance, implies the imputed righteousness of Christ, which is to and "upon all them that believe;" and farther, those "garments of sanctification," and of righteousness, which the Holy Spirit prepares for all believers.

II. We are counselled to *buy* these blessings; by which we are not to understand that any merit of ours can purchase them; but as the prophet Isaiah says, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat—without money and without price." The idea is, that we must part with all to obtain the free blessings of the gospel salvation. The New Testament inculcates self-denial, and many sacrifices must be made by real Christians. The true disciples of Christ must take up their cross to follow him. Yet all the blessings of the gospel are free as the air we breathe, or the light by which we see.—*Sel. by M. M. Maxwell.*

The Gospel our Law.

I. The law given on Mount Sinai is repeatedly called the "first testament" (Heb. 9: 15, 18, 20); the first covenant (Heb. 8: 7, 9, 13; 9: 1). The dispensation of the gospel is repeatedly called the "new testament," "the new covenant," "better covenant," "second covenant," etc., (Heb. 9 : 15; 2 Cor. 3: 6; Heb. 7 : 22; 12 : 24; 8 : 6.)

II. This first covenant or testament is declared to have been imperfect, faulty (Heb. 8: 7, 8), and therefore to be superceded—done away (2 Cor. 3: 11; Heb. 7 : 18, 19; 8: 13.)

III. But the ten commandments are themselves the old testament, the old or first covenant. Not simply a part, but the main part, the foundation upon which all the law and the prophets hang, the gist of the Old Testament, the identical first covenant that, with all its appurtenances, was to be done away and superceded by the new, as will appear f[illegible] the following Scriptures:

(*a*.) The ten commandants were directly called "his covenant," "the words of the covenant," etc. (Deut. 4: 13; Ex. 34 : 28.)

(*b*.) They were written on two tables of stone, (Deut. 5: 22; 10. 34), engraven upon the stone, (Ex. 32: 16), and the stones thus written upon were called "the tables of *testimony*," "the tables of the covenant" (Ex. 31: 18; Heb. 9 : 4.)

(*c*.) The tables of stone thus engraved with the ten commandants were put into the golden ark and that ark, because of the presence of these tables of the covenant, was called the "ark of the covenant." (Heb. 4 : 4.)

Now, with these positive statements of scripture in view, please turn again and read 2 Cor. 3 : 7-11: "but if the ministration of death, written and engraven in stone was glorious," &c..... Will any one venture to assert that this does not mean positively and unmistakably the ten commandants? And will they venture to assert that v. 11 does not just as positively declare they *are done away*?

The same truth is taught us typically in Gal. 4 : 24-30, and very plainly in Heb. 12: 18-27; and if any doubt a reference to the giving of the ten commandments in verses 18-21, let him read Ex. 19: 16-20, and 20: 18-20.

When, therefore, God himself declares so plainly that the ten commandments are his covenant with the children of Israel—his first covenant, his old will and testament—and that the old is superceded by the new because it was faulty, and repeats this assertion in so many ways and with such a degree of minuteness as to leave no possible chance of mistake, I cannot for one, see how the conclusion is to be avoided that the fourth commandant, and every other one of the ten, *are not* of binding force now *unless* they are found in the New Testament. Instead, then, of "of carrying the idea that the spirit is substituted for the letter," I mean to be understood as above stated, that neither the letter nor the spirit of the ten commandants are binding upon us now any farther than they are found incorporated in the New Testament. As found there they are binding both in their letter and their spirit.—*M. T. L. in Standard.*

Ruskin says: An educated man ought to know these things: first, where he is—that is to say, what kind of a world he has got into; how large it is, what kind of creatures live in it, and how; what it is made of, and what may be made of it. Secondly, where is he going—that is to say, what chances or reports there are of any other world beside this; what seems to be the nature of that other world. Thirdly, what he had best do under the circumstances; what are the present state and wants of mankind; what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and who has his will so subdued that he is ready to do what he knows he ought, is an educated man; and the man who knows them not, is uneducated, although he could talk all the tongues of Babel.

The Christian Life.

Yesterday.

It was ours once, and we improved or misimproved it. We crowded it full of good or evil, and made it a blessing or a curse. But such as it was, it has gone from us. Not one hour, not one minute, can ever be recalled. It is numbered with the returnless past, and its work cannot be undone. No river of tears can erase its record; no ocean of water can wash away its errors. To-day I may improve; to-morrow I may[illegible] [illegible]; but yesterday is not mi[illegible], but, like a shining icicle, it melted in my hands. Like a cloud it rolled away and left me standing on to-day, to feel how little I had gained or lost.

Reader, thy present will soon be changed to past—to-morrow will be yesterday—and thus life will slip away, and time will become eternity. Attend, therefore, to the voice of heavenly wisdom, and know that to-day is the day of grace, but to-morrow there may be for thee no time or opportunity for seeking the favor of God. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

A Tenth for the Lord.

BY BLIND HOHANNES, THE "WALKING CONCORDANCE."

A lady has preserved the following notes of a sermon which she heard from this blind preacher (of the American Missions in Turkey), who was called, from his knowledge of Scripture, the "Walking Concordance."

The preacher commenced his discourse by repeating that striking passage in Malachi, "Will a man *rob God?* Yet ye have robbed me; but ye say, wherein have we robbed thee? In tithes and offerings," &c. He then told us that he proposed to show from the word of God that the giving of a tenth to the Lord was a primitive institution, attended with great benefits and blessings to the givers, and perpetuated and enforced under the *new dispensation* no less than the old.

"Open your Bibles at the 14th chapter of Genesis, and let some one read the 18th and 20th verses." Bibles were instantly opened all over the house, and the passage read, in clear tones, by one of the congregation. "Abraham gave tithes to Melchizedec," said the preacher, "more than 400 years before the giving of the law to Moses; Abraham, the father of the faithful, whose children the Jews gloried in being; Abraham, whom even Moslems honor and call the blessed."

"Now turn to the 28th chapter and read the 20th, 21st, and 22d verses." Jacob's vow was read, concluding with the words, "And of all that thou shalt give me, I will surely give the tenth to thee." He then rapidly drew the contrast between Jacob's *going* to Padan-aram—alone, and in utter destitution—and the *return*, with his flocks, and herds, and camels, men servants, and maid servants. "And now," he said, "open at the 27th of Leviticus, and read the 30th verse. 'And all the tithe of the land *is the Lord's*'—nine-tenths for yourselves, but one-tenth is holy unto the Lord. Open at numbers 18, and read the 20th, 21st, 26th, 28th and 29th verses." Hohannes then said, the Levites who ministered in the house of the Lord, were to have no part or inheritance in the *land*, for the *tithes* of the people were to be their inheritance; and of these tithes, *they* were to offer a *tenth* to the Lord, "even of all the best thereof!" "Read Deut. 14: 22; and 26: 12. See the abundant provision made, not only for the Levites, but also for the stranger, the fatherless, and the widow. Read also 2 Chron. 31 : 4, 10, where the people are described as obeying the command of God, and bringing in *abundantly* of the increase of the land. And the chief priest answered King Hezekiah, when he questioned him concerning the *heaps*—'since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people, and that which is left is this great store.' Now read Nehemiah 13: 10th, 13th and 14th verses. Mark the contrast! The people no longer gave tithes; the house of the Lord was desecrated, and the Levites had forsaken their sacred office, and '*fled*, every one to *his own* FIELD!'

"And now," said the preacher, "we will turn to the *new* dispensation. Open at the 23d of Matthew and read the 23d verse: 'These *ought* ye to have done, and *not* to leave the other undone,' are our blessed Savior's words to the Scribes and Pharisees. Ye do well to pay *tithes;* it is your duty; but ye ought also to do judgment, mercy, and faith. Now turn to Luke 11: 42, 'Woe unto you Pharisees, for ye tithe ....all manner of herbs, and pass over judgment and the love of God; *these ought ye to have done*, and not to leave the other undone.' Read Luke 3: 7-12. 'Bring forth fruits *worthy of repentance*,'" repeated the preacher. "John the Baptist was a connecting link between the Jewish and the Gospel dispensations, and he spake as he was moved by the Spirit of God, 'Now also is the axe laid at the *root* of the tree.' What tree? It was nothing less than the tree—the *root*—of *self* and *selfishness!* What this good fruit is, he tells us in the 11th verse; "He that hath two coats, let him impart to him that hath none; and he that hath meat (food), let him do likewise.' Where now remains the *tenth?*" he exclaimed. "Under the new dispensation, 'not one-tenth merely, but one-HALF is required!" (At this announcement there was an evident sensation in the audience; many a face lighted up with a smile, as the electric current shot through the assembly.)

The preacher continued. "Read now the 6th of Luke, 38th verse: 'Give and it shall be given unto you' —the wherewithal to give! Shut your hand and your heart and you shut the windows of heaven; you keep back the blessing of God. See what Christ says in Luke 12 : 33. 'Sell that ye have and give alms,' &c., which means, consider yourselves as *stewards* of God's grace on the earth; seeking your inheritance in the world to come. You are to set light store by your earthly possessions, and lay up treasure in heaven. "Now read Luke 14: 33." Slowly and solemnly the preacher repeated the words of the Master, "'So likewise, whosoever he be of you that *forsaketh not* ALL that he hath, he CANNOT be my disciple!' 'Ah! my brethren," he said, it is not merely a *tenth*, or even a *half* of our worldly possessions that Christ claims, *it is our* ALL! Think upon the *meaning* of those words. It is thus he speaks to you: If you wish to be my disciple *you must count the cost!* You cannot serve *two* masters. You must give up everything that the children of this world seek after. You must hold yourselves *aloof* from your earthly possessions (the Armenian version of the text quoted from Luke 14 : 33), holding to them *loosely*, setting your affections on things above. Your comfort, pleasure, honor, ease, yea, your *very life*, you must esteem as *nothing* in comparison with my service! And in thus losing *all* you will find ALL, and that forever.

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Advent Christian Times.

CHICAGO, TUESDAY, September 3, 1872.

JOSHUA V. HIMES........EDITOR-IN-CHIEF.

☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the Divinity of Christ, as "the Son of God;" the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

As the Editor allows a reasonable latitude of discussion, he will not become responsible for the sentiments of correspondents in any case.

All communications must be accompanied by the writer's names, not necessarily for publication, but as a pledge of good faith.

ELDER HASTINGS, from Boston, is expected to be at the Amboy campmeeting. Those who have read his writings on the Lord's coming, the resurrection, judgment, the state of the dead, and immortality, will want to see and hear him. The notice of him in our letter from the Springfield campmeeting is true to the life. It will be both a privilege and blessing to hear him. Let all come who can.

WE truly sympathize with Elder R. R. York, in his late affliction by the loss of his oldest son, Charles. He was their chief earthly dependence, and was taken from them under the most trying circumstances, by that terrible scourge the small pox. They could not see, or minister to him in life, or pay the usual tribute to him in death. How very sad to be separated in this way. The Lord comfort our brother and family in this trying hour. They all have the blessed hope and of seeing Charles in the resurrection.

THE EDITOR'S TOUR

SOUTH AND WEST.

I propose, by the blessing of God, without whose aid we can accomplish nothing, to visit and preach in the following States, as noticed below:

KANSAS.

Beginning at Columbus, in Southern Kansas, Sept. 19, and continue till Oct. 4, as Brn. Munson, Sanford and Dunbar may arrange. The tent will be ready for use about that time.

MISSOURI.

I will be in Brookfield, Mo. (on the Hannibal and St. Joseph R. R.), Sabbath Oct. 6, and through the week. I will be glad to see Br. Miller, and any other friends in the vicinity of Brookfield, as I shall have only the week to spend in the State now.

Shall return to Chicago Oct. 14, for duties there, and spend the balance of the month as I may have calls.

ARKANSAS.

Early in November, with Eld. Lawver, I shall go to Arkansas. We shall go from Cobden, Egypt, on horseback, and preach as we go, reaching Batesville about the middle of the month, and attend the Advent Conference the 20th. After this we shall spend a short time in preaching in such places as open to us.

CALIFORNIA.

Some time in December I shall go to California and Oregon. It is my intention to visit such places as shall open to me, where I may help the Advent brethren, or plant churches. My headquarters will be San Francisco; address No. 6 Municipal Court Building, care of C. A. Sumner.

Between this date and the first of December all letters from California and Oregon should be addressed to 25 West Lake Street, Chicago.

I will be pleased to hear from any persons in the above States, as to any openings for missionary labor, or any desire for help among Adventist brethren on the way out, on the line of the C. B. & Q., B. & M. R., and Union Pacific Railroads. I shall also call on my way out, if it be practicable, in Colorado, and Salt Lake. Will be glad to hear from any in those States.

It will be seen that my labors will be in the missionary field for some time to come, which will require some aid from the friends of missions. I trust in God to open the hearts and hands of his stewards to aid me in this good work. One good brother has provided me with help towards my Southern tour. God bless him.

And now I wish to hear from all interested in any of the above places. I would like to hear from my old friends that I visited many years ago in California, so I may know what is wanted, and, so far as able, make provision for it.

I make a special call upon all the friends of this important missionary tour, to implore the Lord's blessing upon it, and the unworthy laborer, that the Lord of the harvest will remember him, and the people to whom he may preach the Word of Life. We can do nothing without help from above. But "through Christ strengthening us we can do all things."

With my present health and vigor, and a heart burning with zeal in the missionary work, I hope by the Lord's help to do more than in the best days of my youth. Like my namesake of old, I can say, "my eye is not dim, or my natural force abated." And though I may not live to go over the River with the hosts of the Lord, yet I will work, by God's help, until I get to the Fords of Jordan.

Brethren in Christ looking for the coming kingdom, let us awake to the great missionary work. Let us seek by every and all means to save some. And let us preach the full gospel of the kingdom, to prepare a people for the Lord's coming, for he is nigh, even at the doors. JOSHUA V. HIMES,
25 West Lake St., Chicago.

SPRINGFIELD.

One of the first things missed by those who have frequented this camp-ground at its annual gatherings is the morning *Love Feast* at the grand stand. And its influence as a unifying power is quite lost. The preaching is now the only service common to the whole camp. The sanctification meeting and gatherings in various tents for conference, prayer or preaching, give a diversity of interest that is essential to the success of the campmeeting; but there should be *one* love-feast for the *whole* camp.

The meeting this year is good, *very* good, the best I have attended here. The preaching is better than usual. The style of speaking is generally earnest, and the topics well chosen and appropriate. The manner of the speakers impresses one with a sense of settled conviction rather than fiery zeal. The current is strong and deep, rather than rapid and turbulent. Several preachers have touched the subject of sanctification, presenting clear *Bible* views, rather than the mystical, or perhaps I should say mystified ideas pressed by a few. I think Adventists generally will not be moved from the position so ably defined by Elds. Carpenter and Couch. I find an impression upon not a few judicious minds that "sanctification" is getting to be a "hobby." And by "hobby" I understand a subject that has become a pet, to be introduced or pressed with pertinacity and continuity, without regard to "time or judgment," both which, the wise man says, should be "discerned." Br. Fassett's late letter is generally approved.

The Advent, Judgment, Kingdom and Inheritance have been set forth with incontrovertible arguments. Their definite time has not as yet been presented. In conversation I find many more who *wish* the arguments upon definite time to be true, than have any faith that they are so. There are more believers in 1872 without a "definite time argument" than in '73 with it. But the time-believers are quite in earnest, and propose a campmeeting here in September. I wish I could attend it. Without pronouncing upon the merits of the *argument*, I must say that so far as I have been able to develop opinions, a new "time movement" is quite an impossibility; not that brethren are unwilling to believe, but they find it impossible to do so. They are willing to consider, but cannot forget that they have been mistaken once, or more than that, when the understanding could discover no flaw in the argument; so that positiveness of conviction is no guaranty of freedom from error. But most seem ready to candidly listen to what sincere men, like Br. Cunningham, have to say, and hope the event is at least *as near* as he and others think, if not nearer. So far as argument is concerned, '75 rather than '73 is the point indicated by decisive prophetic periods.

One of the most prominent figures in the foreground of the meeting is Br. Peyton G. Bowman, from South Carolina. Some may be glad to know that he has never been (as was reported) dubbed a D. D. He is Doctor of Divinity by a higher title than a college faculty can confer, and has already effected something in the way of healing diseased theology by skillful administration of Bible cordials. Some patients persistently refuse to be made whole; but others rejoice that they are rid of unhealthful errors.

Br. Bowman does not *need* the "D. D." Some men, no doubt, gain a meretricious importance by wearing "semilunar fardels," but he is not of that sort. He stands fully six feet in hight, and straight as an arrow, more active and quick in movement than most men of twenty-five, a face with the Southern bronze, black hair, but thickly frosted by the encroaching gray, a Roman nose, a black eagle eye that is quick without being restless, piercing and resolute, yet kind, a voice like a lion, and a fervid eloquence, as if his lips had been touched by a "live coal from off the altar." He is doctrinally sound, and practically keen. He says little about the faults of former generations, except by way of enforcing a point, but strikes at the tap roots of *now* prevailing sins. Yet he does this in a way that might be a model for many a minister; he shows that one may be strong without being rough, severe without rancor.

As I write, H. L. Hastings is taking the stand, another powerful man; and the Lord seems to favor him with the opportunities for exhibition of his peculiar gifts. As he rises, you see a tall, you would almost say a *long* man, the effect of his natural hight being increased by his flowing coat, his long hair and longer and heavier beard. His head slightly bald, makes the naturally high forehead appear still higher. The hair and complexion are light, and behind his glasses are half-hidden a pair of eyes that are full of meaning or as inscrutable as a blank page, just as the owner may elect. He walks, stands, or lounges, in a way that makes you fear, at first, that his joints are all loose, and there is danger that he might fall to pieces, but you soon see he is safe, and will hold both himself and his audience together. He has various oddities of manner and expression which leave one in doubt whether they are natural or affected: but be this as it may, they insure a strong *personality*. There is no danger that he will ever be mistaken for any other man. "None but himself can be his parallel."

As he commenced his sermon, black clouds began to roll up, and the distant thunder muttered threateningly. A heavy rain seemed imminent, but he commenced his work as if he had received an assurance from on high that the storm should not interfere with the services. And when, after he was well under way with his subject, there came a clap of thunder that rolled and reverbrated with unusual power and length, he waited until his drowned voice could again be heard, reverently repeated the passage—"The thunder of his power *who* can understand," and then continued his subject with imperturbable straight-forwardness. A few drops of rain that sent a portion of his audience flying to their tents, gave opportunity to point a moral, as he called attention to the fact that human anxiety to save ribbons, flowers and clothes so far exceeded the interest to save the soul. These points cannot be put on paper; but I have said enough to give my readers an idea of at least one of the peculiar powers of the man: he has the faculty of appropriating every incident that arises and working it into his discourse, so as to fasten rather than distract attention from the main subject. He is a master-workman in his own way, and his sermon comforted and established many hearts in the faith that the Son of man is a *Divine* Redeemer. (*To be continued.*)

WM. L. HIMES.

Those who go wrong from excess of zeal cannot indeed be approved, but must nevertheless be loved.—*Bacon.*

EDITOR'S JOURNAL.

SOUTHERN IOWA.

TUESDAY, Aug. 13. Br. Corbitt, whose hospitalities I had enjoyed, took me from Bethlehem to Russell Station, ten miles on the B. & M. Road, from where I came to Frederick, where I was cordially welcomed by Brn. Rankin and Farnsworth. Br. F. keeps the public house. We have these two Advent families only, here now, but they are workers, and we shall have more. The town is new, having a few hundred inhabitants only. The Baptists have offered their chapel to us. They are the most numerous of any sect here, and indeed there is no other of any account. My theme was the Advent. When God fulfills a prophecy we know whether he means a literal or a spiritual thing. And as all the prophecies relating to the first advent were fulfilled in a literal sense, then we have *a rule* for the fulfillment of those prophecies relating to the second coming of Jesus. There can be no mistake, or room for doubt. It *must be literal.* And so, when we are asked for the promise of Jesus' coming, we point to the prophecies that declare he will come, Is. 26: 9, for one.

A devout Papist present, said after meeting, I had not quoted the Scriptures right. For instead of the Savior's saying on the cross, "My God! My God! why hast thou forsaken me," he cried, "O Mary! why hast thou forsaken me!" It was the "Virgin Mary," he said, to whom Jesus cried when he was dying on the cross. I think one Romish writer gives this idea in a perversion of Ps. 22: 1. And so in the Papal church they have some educated fools, and some uneducated ones to follow them. Speaking of Christ going to hell at death, he said he did not go there till after his resurrection. Then he went into hell and delivered its inhabitants, after which he came out himself, or "was not left in hell." But enough of this. I had in my audience a mixture of Catholics and Protestants, Jews and infidels, all well behaved, and giving me the best attention, and for once, at least, they heard a Bible sermon.

WEDNESDAY, Aug. 14. This a. m. I visited the coal mines in company with Br. Rankin. In this part of Monroe Co., in the vicinity of Frederick, there are numerous coal mines. In the Bluffs, and on either side of the creeks, plenty of coal is found. They dig from ten to one hundred and fifty feet deep. The veins run from two and a half to three and a half feet in thickness. The coal is of good quality, making a very hot fire, on account of the sulphur it contains.

We went into a mine with the miners on the North Branch of Avery's Creek, about three miles from Frederick, and saw their operations. I choose to live *above ground.* But these miners like it. They had done nothing else all their life. Well, every man for his business. They get for coal about six cents a bushel at the mine, and this pays well, and they deserve all they get.

Br. Gibson, who stopped over a day at Seymour, to attend a funeral, arrived this p. m. and is now helping in the work here.

We had the largest audience to-night they ever had in this place, who listened with breathless attention to our exposition of the vision of Dan. 2: 31–34. I traced the prophecy and history of the world in harmony, down to the present day, in which it was seen that all was fulfilled except the last event, the smiting of the image on the feet, which brings the kingdom "that shall not be destroyed."

Br. Gibson followed in eloquent remarks, in which the congregation took a deep interest. The truth is taking deep hold on some hearts.

THURSDAY, Aug. 15. Had an interesting conversation with the Dunkard preacher. He is evidently a good man, but holds strictly to the views of his sect, and looks no further. He contended for trine-immersion, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Spirit. And the act of immersion must be with the face downward. I told him that baptism was a type of a burial; and that we bury the dead but once, and then never with the face down.

I also had a conversation with a seventh-day Sabbath keeper. He made everything rest on keeping the Jewish Sabbath, which the Jews never kept, neither those who profess to keep it now. But they keep it with their own modifications, and then call it the Sabbath of the Lord. They are misled on this subject. A meeting at night closed our services here. We hope our brethren here have received help by these meetings.

FRIDAY, Aug. 16. At an early hour we came to Fairfield, arriving at 8 a. m. I said to the agent at the Junction—How soon can we go to Wilton Junction? "Well sir, you will have to wait till 5 p. m., nine hours." Well, "let patience have her perfect work." We can wait.

I turned to the Bible, and the first passage that my eye caught was the story of Shimei's insulting behavior toward David. (2 Sam. 15: 5–9.)

We have in this case a development of envy and hate on the part of a very mean and heartless man. He was an adherent of the house of Saul, which had fallen, and cherished a spirit of hate toward David, who had succeeded his master in the kingdom of Israel. David had prospered greatly, which was a grief to the house of Saul, and Shimei partook of the family envy against the king of Israel. And so, he watched his opportunity for revenge. Absalom became a traitor. Ahithophel, king David's special and familiar friend, joined the ungrateful and rebellious son in his treason, and "lifted up his heel against" his master. He was a man of great influence in Israel, and "his counsel in those days was as if a man inquired at the oracle of God." He gave his influence to help the rebellious Absalom, so that he succeeded in driving his father from the throne, and from Jerusalem. He went out by the ascent of Mount Olivet, going up and weeping, with his head covered and barefoot, with his friends also weeping. In his flight he came to Bahurim. Here in distress, and fleeing from an ungrateful and wicked son, and in a condition that called for the sympathy and pity of all men, a man of the family of the house of Saul came out to meet David, cursing as he came, and cast stones at him and his servants. David was surrounded by his mighty men. And so Shimei said: "Come out, come out, thou bloody man, thou man of Belial. The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hands of Absalom thy son. Behold thou art taken in thy mischief because thou art a bloody man."

Such is the spirit of envy and jealousy. Poor David, wounded in heart and deeply distressed with the conduct of an ungrateful son, and the perfidy of a familiar friend, fleeing for his life, is met by one who held an old grudge, who vents his spleen upon the royal sufferer, to add to his already unsupportable affliction. Such is human nature.

At this treatment of his master, Abishai, a friend of the king, exclaimed, "Why should this dead dog curse my lord, the king? let me go over I pray thee and take off his head." Here is another feature of human nature.

David replies: "What have I to do with you, ye sons of Zeruiah: so let him curse because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And

David said, Behold my son which came forth of my bowels, seeketh my life; how much more may this Benjamite do it. Let him alone; let him curse, for the Lord hath bidden him. It may be that the Lord will look on mine affliction and that the Lord will requite me good for this day's cursing.'

Still Shimei followed on, along the hill side, over against him, and cursed as he went, and threw stones and dust upon him. How strong, how relentless, is the passion of envy or hate? And how it takes advantage of the meekness and misfortunes of its victims. The king of Israel is for the moment powerless, and in the hands of rebels, and so his enemies curse. But how changed the scene on the fall of Absalom, and the return of David to power. On his return in triumph over the Jordan, Shimei the Benjamite, with his thousands of friends hastened to meet the king and join with the king's friends to bring him back to Jerusalem. And when the king and his family had been safely ferried over Jordan, Shimei fell down before the king and said, "Let not my Lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord, the king, went out of Jerusalem, that the king should take it to his heart, for hy servant doth know I have sinned, herefore behold I am come the first this day of all the house of Joseph to go down to meet my lord the king."

What a change in this bitter foe? When David was oppressed he came ut into the cross ways to help on the affliction. Now David is in triumph, nd Shimei repents and asks forgiveness and his life, which he had forfeited.

Abishai, standing by, had no faith n Shimei's confession, and demanded hat he should be put to death. David eplied that no man should be put to eath that day in Israel. And the ing swore unto Shimei, "Thou shalt ot die." How noble and generous in he king to forgive and spare this enemy. It is Godlike to forgive.

All have their enemies and they may e expected to take advantage of our eakness, or misfortunes, to crush or estroy us. We should be on our uard, and amid the provocations, and eanness of those who seek to injure we should be patient and forgiving. od will deliver, though familiar iends with bitter hate combine, yet eir counsel shall be brought to aught. Let us trust in God. He is e shield and buckler of all who trust him.

We left Fairfield at 5 p. m. It is an d town of some three thousand inhabitants, surrounded with a rich farming interest. Rather a dull place, but could get no facts about religious or her matters of interest.

THE ERRORS OF THE AGE.

[Third Article.]

But this line of error goes farther an the expulsion of the divine from e word of God. There is the transference of this to the creature, the fying of man, the robbing of God order to enrich and magnify man. Ye shall not surely die" was Satan's sidious commencement of the rejecon of the divine element from what od has spoken; his second step was e promised transference of the dine to the human, "ye shall be as ds, knowing good and evil." As an ripens in iniquity, and as the rors we have dwelt upon unfold emselves, this daring transference— is fullblown impiety of anti-Christ— e last and worst form of man's infility will exhibit itself, both in the urch and in the world, consummag the evils of the perilous times of ich the apostle has given us so aplling a picture.

Transfer the divine element to crean at large, you have *pantheism*; to ages of brass or stone, you have *idolatry;* to the priest or the church, you have *Romanism;* to forms and rites and sacraments, and you have *tractarianism;* to the visible things of the senses, and you have *materialism;* to the invisibilities of disembodied spirits, and you have *spiritualism*; to the intellect, and you have *rationalism;* to the fancy, and you have *pictorialism* to the feelings, and you have *religious sentimentism;* transfer it to *me* ply as man, and you have the la[illegible] form of anti-Christ—the dethronization of the divine, the enthronization of the human, the rejection of the God-man and the exaltation of a man into his place as the only Messiah of the race, the world's only Redeemer and King.

Most subtle is the error that would have us deal without religious truth as a mere bundle of abstractions or ideas or speculations, of which every man is at liberty to form his own opinion. The essence of the Bible, the Alpha and Omega of revelation, is not truth alone, nor religion alone, but *Christianity*, a Christianity which is not presented to us merely as the communication of doctrines, but as the settlement of the great personal question between the sinner and God, the solution of the difficulty which law and conscience necessarily raise as to righteousness and grace.

And what is Christianity? Not metaphysics, not mysticism, not a compilation of guesses at truth. It is the history of the seed of the woman—that seed the Word made flesh; the Word made flesh the revelation of the invisible Jehovah, the representative of the eternal God, the medium of communication between the Creator and the creature, between earth and heaven.

And of this Christianity what is the essential characteristic, the indispensable feature from first to last? Is it incarnation or blood shedding? [That is, the pouring out of the soul or life, unto death.—ED. TIMES.] Is it the cradle or the cross? Is it the scene at Bethlehem or at Golgotha? Assuredly the latter! "Eli, Eli, Lama Sabachthani" is no mere outcry of suffering nature, the cross is no mere scene of human martyrdom, and the great sepulcher is no mere Hebrew tomb. It is only through *blood shedding* that conscience is purged; it is only at the *cross* that the sinner can meet with God; it is the *cross* that knits heaven and earth together; it is the cross that bears up the collapsing universe; it is the pierced hand that holds the golden scepter; it is at Calvary that we find the open gate of paradise regained, and the gospel is good news to the sinner of liberty to enter in. Let men with the newly sharpened axes of rationalism do their utmost to hew down that cross, it will stand in spite of them. Let them apply their ecclesiastical paint-brush, and daub it all over with the most approved of mediæval pigments to cover its nakedness, its glory will shine through all. Let them scoff at the legal transference of the sinner's guilt to a divine substitute and of that surety's righteousness to the sinner, as a Lutheran delusion or a Puritan fiction, that mutual transference, that wondrous exchange will be found to be wrapped up with Christianity itself. Let those who, like Cain of old, shrink from the touch of sacrificial blood and mock the "religion of the shambles," purge their consciences with the idea of God's universal fatherhood, and try to wash their robes and make them white in something else than the blood of the Lamb; to us, as to the saints of other days, there is but one purging of the conscience, one security for pardon, one way of access, one bond of reconciliation, one healing of our wounds—the death of him on whom the chastisement of our peace was laid; and one everlasting song "unto him who loved us, and washed us from our sins in his own blood."

When we speak of error or of truth, we speak of an idea, an abstraction. But the Bible does not deal in mere ideas. It has an orbit of its own, a region of its own, a world of its own —very different from that into which the wisdom of men ever enters—an orbit of which God's throne is in the center, a world of reality a region of *personality*, in which the distant becomes the near, the invisible the visible, and the shadowy the substantial and the palpable. In the Bible we look the living God in the face; and he fixes his gaze on us. Divine revelation, as developed in Christianity, is not the elucidation of certain unpractical or impersonal questions; but the adjustment of all that is *personal* between us and God, so that we shall know, of a certainty, that in believing we are forgiven all our iniquities. Christianity is not the mere improvement of natural religion, nor the removal of certain heathen misrepresentations as to the character of God; but the settlement of the great controversy between us and God, the re-adjustment of our relationship to him, upon a basis and in a way which not merely secures future reconciliation for us, but gives us the present assurance of it, with all the peace, and the liberty, and the holiness which that assurance brings.

It is round the Christ of God that all truth revolves; and hence all error connected either with his person or his work must be perilous. The revelation of the Christ *begins at the beginning*, and sweeps round a vast circle. It takes up the whole question between the sinner and God, and gives judgment upon every part of it. It condemns man, and justifies God. It pronounces authoritatively, both as to the way of life, and the way of death. It does not accept *earnestness* as a substitute for truth, nor a justification or extenuation of error. It does not show man how to lay the foundation of the great settlement for eternity, it lays the foundation and presents us with everything on God's side as finished. It begins by announcing what God has done, before it says one word of what man is to do; it shows us God as the doer and the giver—man as the receiver, setting aside unsparingly every religion and every doctrine which would make man either in whole or in part his own savior; or which would make worship or service a thing of proxy, and shift the personality and the responsibility of the great transaction between the soul and God, to a priest, or a minister, or a church, or a ceremony, or a sacrament or a creed.

Thus it is that, through the belief of God's testimony to the great propitiation, we are not only justified, but we *know*, we are *assured*, that we are; and thus it is that, through the simple reception of the glad tidings, all the gladness which they contain is transferred to us. Believing, we *rejoice;* we *are* saved; we *have* everlasting life.

The revelation of the Christ embraces in it the revelation of the church in him, as his temple, his body, his bride; his present witness on earth, and the watcher for his return in glory. This Church, even on earth, is no mere association of men holding certain opinions, no mere corporation favored with certain privileges, but a body chosen and called out of a world of darkness. Its legislation is divine, not human; its laws are not its own ideas of expediency and order, but the commandants of its Head. The essence of its constitution is not socialism, nor republicanism nor despotism, nor anarchy; but an unearthly organization founded on entire subjection to its heavenly Head; an organization working itself out in order, unity, growth, fruitfulness, love, and zeal. Its ministers are not philosophers, nor lecturers, nor theorists, nor humorists, nor orators, nor priests; but messengers of God's free love, expositors of the Word, and shepherds of the flock, and executors of government and discipline. Its membets are not politicians, not lovers of pleasure, nor worshipers of gold, nor men who are trying to make the best of both worlds; but men alive from the dead, through the power of the Holy Spirit, possessors of a heavenly peace, bearers of the cross, yet heirs of a kingdom, strangers upon the earth, yet citizens of the New Jerusalem, which cometh down from God out of heaven.

All the errors of the age we cannot hope to shun; yet many more we might be delivered from, did we trust more to the Heavenly Teacher and his heavenly teaching; for surely the promise is to us, "He will guide you into all truth.... Ye have an unction from the Holy One, and know all things." Let us learn each truth directly from the Master's lips, so shall it be vital and productive; otherwise we shall be the possessors but of a second-hand, and therefore a second-rate religion—a reflected religion, with all the coldness of moonshine, but none of the warmth of the glorious sun; a timid and shriveled piety that does no mighty deeds, and speaks no words of power—that will not even stand the tear and wear of life, far less brave the brunt of battle, or compete for the martyr's crown.

It is *truth* that makes us free, for all error is bondage. If, then, you would be free men, grasp the truth, tenaciously, bravely, calmly; bind it round you as a girdle, treasure it in your heart of hearts. "Buy the truth and sell it not;" that is, get it, at any cost, part with it never. Error is sin, for which every man shall give an account to God; and *sin* is no mere mischance or misfortune that claims pity only, but not condemnation nor punishment; else what means the fiery law; what means the cross of the sinbearer; what means the great white throne; what means the everlasting fire? (See Jude 7; 2 Pet. 2: 6; 2 Thes. 1: 8–10.) "Stand, therefore, having your loins girt about with truth," remembering your high calling, as witnesses for the truth and the True One. Let neither your words nor your lives give any uncertain sound. Every man to whom the Bible comes is responsible for believing all the truth which that revelation proclaims, and for rejecting all the error which it condemns. Cleave, then, to the Word of the living God; and sit, as teachable disciples, at the feet of him who has said learn of me. So shall you be led into all truth and delivered from all error. Otherwise, how shall you stand, either now or in the evil day? How shall you hope to win the victory, or receive the recompense to him that overcometh? We once saw a painting—the representation of the last struggle of an ancient king. He and three of his pursuers are on horseback, engaged hand to hand in deadly battle. Even with such odds, he looks a man, for stature and strength and sinew, fitted to win the day. But the shield which he holds in his left hand is broken; the sword which he grasps so firmly in his right, is snapped in two, and his helmet has fallen from his head. With half a sword, with a splintered shield, without a helmet—how can he, old warrior as he is, win the field? What can he do but die? Let us in our great battle of life remember this, and if we would overcome, let us take the *whole* armor of God—the shield, the breastplate, the helmet, and the sword. So shall we fight: so shall we be more than conquerors; and the God of peace shall bruise Satan under our feet shortly.

The day of error will not always last. The day of truth is coming. For we know that though in the last days perilous times shall come; yet beyond these there is the splendor of the most glorious day that ever dawned upon the earth; for he that shall come, will come, and will not tarry. He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.—*London Quarterly Journal of Prophecy.*

The Seventh-day Sabbath not Obligatory.

[Continued from First Page.]

much as it fully accomplished its design. "Wherefore serveth the law?" The answer shows that it did *fully serve the end for which God designed it.* "It was added because of transgression till the seed should come to whom the promise was made." (Gal. 3: 19.) "It was our schoolmaster to bring us to Christ." But now Christ being come, "we are no longer under a schoolmaster. (vv. 24, 25.) Christ is the end of the law for righteousness to every one that believeth." (Rom. 10: 4.) So also the special design of the Sabbath was fulfilled. It was given to literal Israel "for a sign" between them *in their generations* to prove them, whether they would obey his voice."

But under the "new covenant," no such sign or testing of the law. "If ye love me," says Christ, "keep my commandments." "If a man love me he will keep my words." And his commands consist not like those of the Mosaic decalogue in outward obedience, but in a loving heart; one which accepts of Christ and follows him. And they "are written not on tables of stone, but on the fleshly tables of the heart," according to the covenant. (2 Cor. 3: 3. Heb. 8: 10.)

But is there no Sabbath obligatory? Is there no sweet day of worship to loving hearts; no blessed rest to weary ones? Most certainly there is And one above all others that should be dear to every lover of Christ. A day commemorative of man's only hope of a future life—the sure harbinger of that "rest" that remaineth to the "people of God." It is a day which love imposes, and love only measures the fulness and extent of its observance. We turn then from Sinai to Calvary; from the "mount that burned with fire," to "Jesus the mediator of the *new Covenant;*" from the law of sin and death, to him who is the resurrection and the life.

The law had its appointed day of cessation from labor, but it gave no rest to the soul. It required perfect obedience, but imparted no asserting grace, and "made nothing perfect; but the bringing in of a better hope did, by the which we draw nigh unto God." There is nothing to attract us to Sinai, with its blackness and darkness and tempest; and so terrible was the sight that Moses said, I exceedingly fear and quake. Let then its day of holy time with the covenant to which it belonged pass away. We turn to a "better covenant;" we turn to its garden with its morning of brightness to lost men. Faith, love and hope draw us here, where an open sepulcher, with angel voices and glad disciples all proclaim "The Lord is risen indeed." This is the Lord's day, let us be glad and rejoice in it. And as we love him who here "brought life and immortality to light," let us proclaim him, honor him, and show our love for him in keeping "*The Lord's day*" sacred to his praise.

L. C. COLLINS.

The Times.

AT HOME.

-- It is said the Jews in this country are scarce of Rabbis. There are over two hundred synagogues, and only eight Rabbis who preach to Jewish congregations in the English language, with no young men in training to be their successors. Their theological school, Maimonides College, at Philadelphia, is very poorly sustained. This looks as if the American Hebrews were backsliding.

-- The intense heat in Southern Illinois, Kentucky, Tennessee and Missouri during the first part of last week has been unprecedented. Reports from the South state that the heat there has been exceedingly oppressive; many people have been prostrated by it, and deaths are alarmingly numerous. In St. Louis alone, during the past week, there have been forty eight deaths from sunstroke. In Memphis there were many fatal cases.

-- For the time being the Mississippi River seems to be giving up its leadership in boiler explosions and other marine disasters to the Atlantic Ocean. A few days ago the loss of the steamer Perseveranza, off the coast of Portugal, was announced, involving in the wreck about thirty lives. This was followed by the burning of the English mail steamer George Stephenson. Then comes the terrible loss of life by the sinking of the Metis, in Long Island Sound. This in turn, is supplemented by the loss of the Bienville, burned at sea, by which over thirty lives were lost, and one or two minor disasters.

ABROAD.

-- Belfast, at last accounts, was quiet, the large reinforcements of troops that were sent there being ordered to return home.

-- Advices from Bombay announce that the cholera has appeared in the valley of the Ashmen, and is raging with great violence.

-- China and Japan seem about to declare war against each other, in consequence of some disagreement on the part of the latter.

-- Letters from Cartegena, New Granada, state that the yellow fever is epidemic there, and the American Consul refuses to give clear bills of health to vessels, and prohibits American sailors from landing, and has taken other steps to prevent the contagion being sent to this country.

PIO NONO'S SUPPOSED SUCCESSOR.

-- The Cardinal whose name the Italian papers say is most prominently associated in ecclesiastical circles at Rome with the succession to the Papal chair is Anton Maria Panebianco, a monk of the Franciscan Order of the Little Conventionals. Born at Terranova, Sicily, August 14, 1808, he became successively Cardinal Priest, Grand Penitenciary, and a member of the Episcopal Examining Commission in Holy Theology. In September, 1861, the Pope appointed him to the Consistory. There lived in the fifth decade of the present century, at Rome, a young girl, Catherine de Lezze, widely known for her prophecies and miracles. Among the prophecies, which enjoyed a high repute, was one to the effect that the next Pope would be a Franciscan. This prediction made a profound impression on the mind of Pius the Ninth, and when told that there was in the twelve Apostles' Convent of the Little Conventionals, a monk called brother Anton Maria Panebianco (white head), he believed to recognize in him his future successor. The name unquestionably implied "the host." Brother Anton Maria Panebianco fully participates in this belief. He has a mysterious foreboding that he will some day be Pope, and is becoming more convinced of it than ever. Since his admission to the Consistory, he has taken Sixtus V for his model. He constantly pores over that Pontiff's memoirs, and has removed to the cell which his prototype used to occupy when still a Franciscan monk. One day, when perfectly absorbed in identifying himself with his ideal, he heard a knock at the door of his cell, and received the news of his having been made a Cardinal. But Brother Anton Maria Panebianco was not in the least surprised; he had confidently expected it. According to all appearances, he is a fanatical admirer of the Jesuits, and on terms of the most intimate friendship with their General, Father Beck. At the same time he never expresses himself frankly, has no confidents, trusts no one, but waits for the day of his transfiguration. He appears always lost in contemplation, silent, abstract, mysterious, resembling a sphinx in a monk's gown. He praises the syllabus and defends the infallibility *abasque consensu Ecclesiæ* with all his extraordinary theological erudition. His eminence Panebianco promises to make a most uncompromising Pope. Two men firmly believe that this is pre-ordained—he himself and Pio Nono Mystical, like Savanarola, Panebianco is the slave of a medieval Utopism, which may persuade him to resurrect the thirteenth century, and his mind is absorbed by a plan for the reorganization of the church. As a member of the next liberal order, he might become the founder of a new era in the church; but as Pope he will preach a general crusade against Italy. The Society of Jesus, which has no sympathy with mysticism, looks upon him with apprehension, not being certain whether he is to be considered a friend or foe.—*Inter-Ocean.*

Communications.

An Advent Baptist Church.

We have had our church meeting, and elected messengers to the Association. Our brethren who oppose us mustered all their forces, but were defeated, and the church sends three *Advent* preachers to the Association, with a statement of our faith, endorsed by the church. I do not know what the Association will do with the brethren who claim to be church, and have sent a so-called "soul-sleeping" letter; but I do pray that God may give utterance to his ministers, and we all be true to our charge and faith, that we may be *ready* when Jesus comes. I do long for that event, that we may enter into our rest, where there shall be no more death. This world is full of sorrows and persecutions; but in that world will be peace and love. I feel like weeping when I look around and see those that did walk with me, but now do so no more; and in place of love we have prejudice, and persecution, and hatred. The Lord help us to bear the cross to the end.

MACOUPIN Co., Ill. S. F. RICE.

Baptism.

I was born and raised among sprinklers; I attended their sermons and Sunday Schools; saw them *rantise* their children; heard their arguments for it, and heard scarcely any others, until about fifteen years old. Yet from my earliest recollections I grew up a believer in immersion. My view was formed mainly from the account of Christ's baptism by John, which, to my young mind, seemed so simple and plain that every argument by my teacher to show it was sprinkling seemed ridiculous, and served but to confirm me in immersion. And since, I trust, I have grown in the knowledge of the truth, I have discovered its significance in figuring forth both the foundation and culmination of our hope. It has become to me one of the most beautiful and lovely services of God's house. And *in it* we, with the Apostle, can show our faith by our works, and *by it* show in a figure "the operation of God;" in the past in raising up our *head*, as the pledge of "the operation of God," to be manifested in raising up the *body*, the *church*, at his appearing, when we shall walk no more by faith, but see him as he is, and be like him. O. D. G.

The Voice of Prophecy.

If prophecy points to this period as the time of Christ's return, the dissolution of the world, it certainly should receive attention from all. This has been the study of many able scholars, and they all agree that nothing seems more clear than the near coming of the Son of Man. "Behold I come quickly," is the declaration of the Savior himself. And how can it be that man should doubt his word? How is it that they will turn a deaf ear to his voice? Oh, the darkness and blindness of the human mind!

We are everywhere in the Bible commanded to hear the voice of God. And the apostle says: "We have a sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." And in another place he says: "For prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit." Consequently the voice of prophecy is the voice of the Holy Spirit.

And shall we, my friends, be justified in neglecting this voice? The ancient Israelites were cut off because they refused to obey God. How much more mercy can we expect if we do the same? E. T.

It is better to have no opinion at all of the gods than a degrading one. —*Bacon.*

Politics.

I wish especially to commend an editorial headed "Political Morals," a few weeks since. There is great danger, in the midst of the wild excitement of the present political whirlpool, of our being driven into it, which to me would seem to be a very unwise course, for the spirit of politics is as antagonistic to the spirit of true religion, as water is to fire. They cannot occupy the same space. As one comes in the other goes out. Why should the children of the soon coming *king* be excited over who is to be President? Our only interest in such matters should be like Paul's, to pray that whoever does rule may so arrange matters "that we may lead a quiet and peaceable life in all godliness and honesty." Beyond this our interest should be absorbed in, and our "contentions" be "for the faith once delivered to the saints." If we enter into this with the true spirit of devotion and *consecration*, it will occupy all our time, talents and means. We shall have no time, neither any disposition to dabble in the muddy water of politics. "Let the dead bury their dead, but go thou and preach the kingdom of God," which is now emphatically "nigh at hand," yea "even at the doors." Soon all popes, presidents, kings, princes, and other rulers on earth, will have to give way; for "he whose right it is to reign," will soon be here. Others have no right to reign. Let us, then, not be accessory to their usurpations, but, rather, protest against them. O. D. GIBSON.

Choice Scripture Quotations.

LOVE.

"God is love; and he that dwelleth in love dwelleth in God, and God in him." "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." "God commendeth his love toward us in that, while we were yet sinners, Christ died for us." And Jesus says: "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends, and ye are my friends if ye do whatsoever I command you. These things, I command you, that ye love one another. And Paul prayed "that Christ may dwell in your hearts by faith; that ye being *rooted* and *graunded* in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to *know* the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." "Behold what manner of love the Father hath bestowed upon us, that we should be called the *sons of God.*" "Beloved, if God so loved us, we ought also to love one another." "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." "If we love one another, God dwelleth in us, and his love is perfected in us." "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." But "who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or weakness, or peril, or reward? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus or Lord." Therefore, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen." J. R. C.

How We See.

A few days ago I got hold of a Methodist Sunday School book, entitled *Busy Hands and Patient Hearts*, and in it I found the following in regard to how a person sees:

So you would like to know how people see, said the physician, kindly taking a seat, and standing the boy between his knees. Well, even the wisest men hardly know that. There is much that can never be explained about it; but listen, and I will try and tell you a little of this gift of sight. Now, first of all, if you had a hundred eyes, and no soul, you would not see at all. The eye is the little window for the soul; but the soul does not look through the eye as through a pair of spectacles, for two reasons: one is, that the eye is not transparent; and another, that the soul does not *see*, but *feel*. But now, if the soul wants to feel anything, it must have that thing near to it. How could the soul feel a wood or a river which is a mile off, and a thousand times as large as the man himself? It would be purely impossible. So, then, the eye must take a picture of the things which the soul is to see, and bring it so near that the soul can feel it....

But, now, how does the soul feel the picture which the eye has faithfully taken around? Why, as insects, and snails, and oysters have feelers, which they put out to try what is before them, so the soul has its feelers, which look like very fine threads springing from the brain, and which are called nerves. Two such feelers come out of the brain, reach up to the mirrors (the lenses) of the eye, gently feel the picture there, and carry it to the soul; but *how* they do this nobody can tell.

The above comprehensive (?) explanation as to how a person sees, shows to what absurd positions "immortal soulism" drives one. Now, the idea of an "immortal soul" having "feelers" like an "oyster," or a "snail," is really amusing as well as ridiculous. No wonder there is so much confusion and error in the world in regard to the nature of man, when such stuff is given the children of our land to read. The writer of the above "orthodox" composition says that the soul does not "see," but "feel." Other orthodox writers say that the soul "sees" and "feels" both. How is this? Can some orthodox friend explain?

Finally, how does a horse see? B.

Good Manners.

A Christian minister ought to be a gentleman in his manners, a man of refinement and culture, not a ruffian or a boor. He ought to be somewhat acquainted with Chesterfield as well as his Bible.

If he had to appear at the palace and at the table of one of the greatest sovereigns of Europe, with what industry would he make preparation for the event. He would try to understand the usages of the society surrounding the royal family, that when ushered into it he might be able to acquit himself with credit.

But what is all this compared to the august presence of the King of kings and Lord of lords, who shall ere long come to reign over the earth escorted by an innumerable multitude of angels? The splendor of his throne and kingdom will surpass that of all the kingdoms of the present world combined.

In view of the grandeur and glory of the event and the pure and elevated society which shall surround the King eternal, how important it is that every Christian should try to attain a higher state of intellectual, moral, and social culture.

In view of the future and eternal association of the Christian with the good and the great of all ages, how does it look in a minister of the gospel to sit down to a table and disregard every rule of propriety and decency by eating out of every dish on the table with his knife and fork and leaving his own plate nearly empty and almost unsoiled? First his knife and then his fork are carried from his mouth to the jellies, preserves, fruits, and every other dish from which he can extract a mouthful!

Such disgusting and indecent behavior at a dinner table is but little better than spitting in the victuals. The writer of this regards such rudeness as an insult to the company, and the men who are guilty of it deserve to be ordered from the table. Who wants everything on a table defiled by the saliva of one of the party?

I have often in my ministerial travels witnessed this filthy practice, alternated with making use of the fork as a tooth pick! For the sake of the cause we advocate, and the respectability of our ministry and brethren, let them reform socially as well as morally, and make themselves acquainted with the habits and customs of good society.

OBSERVER.

Politeness.

One of the English infidels was so struck with the politeness and good feeling manifested in St. Paul's writings, that he affirmed that if St. Paul had said that he himself had ever performed a miracle, he would believe it, because he deemed St. Paul too much of a gentleman to tell an untruth. Whatever we may think of this remark, we cannot but be struck with the power which politeness has over the infidel. And as this infidel is not an exception, it may be well to show some few of the advantages of being polite.

It is Scriptural. If St. Paul taught politeness by his example, so did he in his writings. He tells us, "In honor we must prefer one another." Here is the great secret of politeness; namely forgetfulness of self. In another place he says, "Be courteous;" in other words, be polite.

It makes friends. Nothing so wins upon strangers as true politeness. A little attention, shown in a stage or in the cars, or at a public table, costs us very little. But what an effect it has upon the person to whom the attention is shown! The pleased look, the grateful smile, shows us we have gained a friend.

It increases our usefulness. One reason why some ministers and good Christian people have no more influence, is on account of their sour faces and forbidding countenance. They look as if they said, "Keep away from me." But if they allow the vulgar to approach within reach of their majestic presence, there is a pompous manner or way they have, which prevents the hearts of others going out to them, and thus influence over such people is lost.

It gives success. Let any man who has goods to sell, or office to attain, be kind and polite; no sham—like that put on by the politicians—and his goods are sold, and office is reached, ten times sooner than by the man who looks mad, and cuts you up as he cuts off his calicoes and clothes.

Politeness, of all things earthly, costs the least, but its power is tremendous. The influence of a genuinely polite man in the sphere in which he moves is wonderful.

PUNCTUATE.—Were it possible, the most fearful consequences might hinge upon imperfect punctuation. Not only have lawsuits turned upon the story of a witness, but upon the tail of a comma. Even one's salvation seems in the case below to be suspended upon the slender thread of an omitted pause. Elder —— wrote: "I will preach at —— church next Sabbath. Subject: All who do not believe will be damned at 8 o'clock precisely." As the Elder held his hearers long after "8 o'clock," and both orthodox and skeptics passed unharmed from the house, it is likely that a comma was intended after the word "damned," in the notice.

Berridge's Advice to a Young Minister.

"When you open your commission begin with laying open the innumerable corruptions of the hearts of your audience. Moses will lend you a knife which may be often whetted at his grindstone. Lay open the universal sinfulness of men's natures, the darkness of the mind, the frowardness of the will, the fretfulness of the temper and the earthliness and sensuality of the affections. Speak of the evil of sin in its nature, its rebellion against God as our sovereign, ingratitude to God as our lawgiver, and contempt both of his authority and love. Declare the evil of sin in its effects, bringing all our sickness pains and snares—all the evils we feel, and all the evils we fear. Lay open the spirituality of the law and its extent, reaching to every thought, word, and action, and declaring every transgression, whether by omission or commission, deserving of death. Declare man's utter helplessness to change his nature or make his peace. When your hearers are deeply affected by these things, which is often seen by the hanging down of their heads, then preach Christ. Lay open the Savior's almighty power to soften the hard heart, and give it repentance, to bring pardon to the broken heart, a spirit of prayer to the prayerless heart, holiness to the filthy heart, and faith to the unbelieving heart. Let them know that all the treasures of grace are lodged in Jesus Christ for the use of the poor, needy sinner, and that he is full of love as well as power; turns no beggar from his gate, but receives all comers kindly; loves to bless them, and bestows all his blessings free. Here you must wave the gospel flag, and magnify the Savior supremely. Speak it with a full mouth, that his blood can wash away the foulest stains, and his grace subdue the stoutest corruptions. Entreat the people to seek his grace, to seek it directly, to seek it diligently, to seek it constantly; and acquaint them that all who thus seek shall assuredly find the 'salvation of God.'"

"Occupy," "Occupy."

If you are a student of prophecy I entreat you never let it be said that prophetical study prevents practical diligence. If you do believe that the day is really approaching, then labor actively to provoke others unto love and good works. If you do believe that the night is far spent, be doubly diligent to cast off the works of darkness and put on the armor of light. Never was there a greater mistake than to fancy the doctrine of the personal return of Christ is calculated to paralyze Christian diligence. Surely there can be no greater spur to the servant's activity than the expectation of his master's return.

This is the way to attain a *healthy* state of the soul. There is nothing like the exercise of our graces for promoting our spiritual vigor. Alas! there are not a few of God's saints who complain that they want spiritual comfort in their religion, while the fault is altogether in themselves. "*Occupy,*" "*occupy,*" I would say to such persons. Lay yourselves out more heartily for the glory of God, and then uncomfortable feelings will soon vanish away.

This is the way to do good to the children of the world. Nothing under God has such an effect on unconverted people as the sight of a real, thorough-going, live Christian. There are thousands who will not come to hear the Gospel, and do not know the meaning of justification by faith, who yet can understand an uncompromising, holy, consistent walk with God. "*Occupy,*" "*occupy,*" I say again, if you want to do good.

This is the way to promote *meetness* for the inheritance of the saints in light. There will be no idleness in the ngdom of Christ. The saints and gels shall there wait on their Lord th unwearied activity, and serve him ay and night. It is a fine saying o arnard that Jacob in his vision me angels ascending and some ending, but none standing *Occupy*," "*occupy*," I say again, u would be thoroughly trained for ur glorious home.

O, brethren believers, it would be ell indeed if we did but see clearly ow much it is for our interest and ppiness to occupy every farthing of r Lord's money, to live very near to od.

So living we shall find great joy in r work, great comfort in our trials, reat doors of usefulness in the world, reat consolation in our sicknesses, reat hope in our death, leave great idences behind us when we are uried, have great confidence in the ay of Christ's return, and receive a reat crown in the day of reward.—*ev. J. C. Ryle.*

Scandal.

It is a curious reflection to make, but robably a just one, that scandal ourishes all the more because scandal-mongers receive no gain for their proceedings. Many other crimes are at-ained by personal gain; and what is ained often furnishes the means of letection and of punishment. If, by merciful provision of nature, it was rranged that a portion of the character taken away by scandal should at-ach itself to those who invent or propogate the scandal, the world, like the irds in the fable, would be very ready o fly upon the scandal-mongers and leprive those daws of the plumes thus ained. But in the present state of ffairs, these lovers and propagators of candal do not gain the smallest shred f honor or reputation by their scan-lal-mongering, and consequently they eel much less shame and meet with nuch less reproof, as their evil sayings re attended by no personal advantage. It is only very nice and sensitive con-ciences that enable their owners to uffer remorse when they have heed-essly invented or furthered scandal.—*Good Words.*

Who Keeps the Sabbath?

This is a question that well deserves ur consideration, because it is mak-ng, or rather some persons are making noise about it. If the Jewish Sab-bath is to be kept by Christians, I would like to know where the people re who keep it; for I have never known even one man. I know that there is a sect who claim to keep it, and are making a great noise about keeping it. Saturday, or the seventh day of the week, was to be kept by the Jews, but they did not keep it, although they pretended to do so. Now let us look at the facts. In the Decalogue there are ten commandments, eight of which are negative, and two positive; *i. e.*, the fourth and fifth, and surely if there is any difference in commands, a positive one is the strongest. "Remember the Sabbath day to keep it holy."

What are we to do in order to keep the Sabbath holy? The Bible alone can answer this question; it is not left to Jew or Gentile to guess at, or to keep it according to his notion of propriety, but there are positive instructions given how it is to be kept, and also the penalty for not keeping it. But first let us look at the penalty. (Ex. 31: 14.) "Ye shall keep the Sabbath therefore; for it is holy unto you. *Every one that defileth it shall surely be put to death.*" (Ex. 35: 2.) "Whosoever doeth work therein shall be put to death." This fixes the penalty beyond dispute, and the manner of putting to death is by stoning. (Deut. 17: 2, 8.)

Now let us see what is to be done, and what is not to be done on the Sabbath. First: "Whosoever doeth *any work* in the Sabbath day, he shall surely be put to death." (Ex. 31: 15.) Again, (Ex. 19: 28.) "And the Lord s'd unto Moses, how long refuse ye to een my commandments and my laws? S, for the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Here there can be no mistake; every man must stay within his tent on the Sabbath. But again, (Lev. 23: 3), "Six days shall work be done; but the seventh day is the Sabbath of rest, a holy convocation; ye shall do no work therein; it is the Sabbath day of the Lord in all your dwellings." Again (Ex. 16: 23), "And he said unto them, this is that which the Lord hath said. To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe, and that which remaineth over, lay up for you to be kept until the morning." No cooking on the Sabbath. Do our Sabbatarian brethren cook on the Sabbath? Again (Ex. 35: 3), "Ye shall kindle no fire throughout your habitations upon the Sabbath day." Do you kindle fire on the Sabbath? But once more (Ex. 12: 16), "And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat; that only may be done of you." Do our Sabbatarians do nothing on the Sabbath but sit in the house and eat cold victuals, and chew tobacco? For they cannot smoke, because they would have to light a match.—*Sel.*

A's Opinion of B.

One day our Lord "spake a parable to them that trusted in themselves that they were righteous, and despised others." A large audience that! It is a way we all have, more or less.

A exclaims, "Did you ever see anybody so stingy as B? I could easier give away five dollars than he could five cents."

B says, "If I had as much money as A has, I know I would make a more sensible use of it."

C remarks, "What a shabby-looking piece D is! I am thankful I have more taste than she has."

D sighs, "What a vain creature poor C is! I should feel guilty to spend so much time on dress as she does."

E exclaims, "What an awkward gawky F is! I bless my stars I have *some* idea how to carry myself in society."

E sneers, "E is nothing but a lady's man. I suppose girls are just silly enough to like such a monkey, but I thank heaven I have a little sense, whatever they think of me."

Schoolboy G says, "What a dunce that H is! I should be ashamed to make such a fool of myself in class as he does."

H thinks, "Before I would be such a digger as G is! I like to enjoy something as I go along."

J whispers, "I should think K would feel like a liar—such outrageous exaggeration! I would sooner cut my hand off than misrepresent so."

K congratulates himself he isn't such a blunt blurter as his friend J.

L is thankful she was never left to be so indifferent to religion as M is.

M thinks if she was a church member she would try to show a better spirit than L.

N does not see how O can be so gay when she is on the way to hell.

O does not see how N can be so somber if she thinks she is on the road to heaven.

P thanks God he isn't such a bigot as Q.

Q offers equally hearty thanks he isn't so miserably loose in his notions as P.

R thinks it is dreadful to see how S lets her children run over her. She would just like to give them one good shaking all around.

S pities R's poor boys to be held in every minute with bit and bridle. She would just like to get hold of them for one day, and give them a good romp with her children.

T would rather be as poor as he is than drive such hard bargains as U does.

U thinks T is a fool to be so slack in his business. Why, if *he* had had those same chances he would have made a fortune long ago.

V thinks W had better be just before he is generous; if *he* were to give away, with so many debts on his shoulders, he would feel that he was stealing from his creditors.

W really does not understand how any one can be so hard-hearted as V.

X is thankful he isn't a blasphemer like Y, and

Y rejoices that whatever he is, he is not a hypocrite like X.

"Who art thou that judgest another man's servant? To his own master he standeth or falleth."—*Jenny Bradford, in Congregationalist.*

Our Young Folks.

In the Lighthouse.

The lighthouse I am going to tell you about stood on a heap of rocks nearly a dozen miles from the nearest land. Sometimes just showing above the sea like porpoises, but oftener quite buried by the billows that boiled over them. In very fine weather the top of the lighthouse rocks was above water, and the keepers could ramble about in the little space round the foot of the lighthouse, taking care not to tumble off, just as if they had been walking on a table. They could fish then for the cod and haddock, and lobsters that might sometimes be found in the cranny-creeks through which the fierce cross currents generally rattled about loose big blocks of rock as you might rattle about mere marbles; or they could take a shot at a seal, a gull, a gannet, or a puffin. But for the most part, the wild waves roared over the foundation of the lighthouse, sending their spray in a curve over its lantern; sometimes surging up bodily scores of feet, and threatening to stave in its windows, in spite of the stout storm shutters and the double glass. Weltering waters, flying foam, rain, hail, snow, seabirds, hurried along like scraps of white paper; a rare ship struggling hard in its distress to give as wide a birth as possible to the dreadful rocks, the shooting gleam and trembling glimmer of their warning light—these, sometimes for weeks together, were the only outside sights which the lighthouse-keeper beheld during the dark day and the darker howling night. They were as cut off from any other human creatures as if they had been planted on a burnt-out volcano in the moon.

When the two keepers, of whom I am about to write, first went to the lighthouse, they were very friendly together. By day they fished, and shot, and cooked, and ate, and drank, and scrubbed, and scoured, and burnished in perfect harmony. At night they cheerfully relieved each other in their turn-and-turn-about four-hours' waches. It was exceptionably fine weather. For a whole week a day did not dawn on which they could not see the land; they had a visit from a party of pleasure-takers; white sails flecked the unwontedly blue sea in unusual abundance. Every day at low tide the causeway leading to the landing-place could be seen, and the keepers could descend, backwards like bears, the metal ladder, fastened to the solid granite basement of the lighthouse, which led from their "front door" to their "playground." They were new to each other, and so each had a fresh listener to his old yarns, and fresh yarns to listen to. They did not feel imprisoned; and when worse weather came, so long as it was not bad enough to threaten to keep them on the rock beyond their time, they still continued friends. For out-at-sea lighthouses nowadays four keepers are employed, who shift in turn, so that there are always three on the rock and one on the land, but at this lighthouse two men went on duty at the same time for a spell of six weeks. But seven weeks, eight weeks, passed, and Jackson and Graham were still confined to the rock. The winds howled ceaselessly, the wild waters roared on without a moment's lull, dashing against the lighthouse as if they were determined, though it was founded on a rock, and itself made of thousands of tons of rock cunningly cemented and clamped together with metal, to sweep it before them in ruin. Massive as it was, it sometimes seemed to give a little shiver, as if it feared secretly that its enemies might possibly prevail. Day in the lighthouse was almost drearier than the night, for at night the flashing star at the top of the tower cheered and warmed the blackness, but not a blink of sunlight could be seen throughout the whole of the grey, wild day, and yet the storm-shutters had always to be kept closed. The ninth, the tenth week, passed, and Jackson and Graham were no longer friends. Each snapped when the other called him to take his watch at night. "You have waked me too soon," each said, and each would have liked to add, "I must slumber again." By day they snarled at each other when they were obliged to be together, and when they were not they sulked in different rooms; taking the trouble to climb up ever so many ladders, on the wrong side, so to speak, in order to get as far as possible out of each other's way. They had nearly a dozen floors between them to choose from, and when a snug bedroom and a cozy sitting-room were included among these, it certainly did seem very absurd that one man should go and growl to himself in the coal cellar and the other in the oil-scented lantern—not only very absurd, but also very wicked. Still, something worse was to come. When fourteen weeks had gone by, and the lighthouse keepers were still utterly cut off from the land, these two men, instead of doing their best to cheer each other, grew to hate the sight of each other's faces, the sound of each other's voices, even the very creak of each other's boots. Jackson wished that he could get rid of Graham, and Graham had the same wish about Jackson. It seems strange, dosen't it? but when people, who do not belong to one another, are compelled to keep one another's company exclusively day after day, they are almost sure, after a time, to begin to dislike one another, unless they put great command on themselves and try very hard to be cheerful and polite. Of course it is very sad, as very silly, that people should behave so, but so they do behave; and now you will understand how it was that Jackson and Graham felt towards each other as they did.

And even worse still came. The winds and waters still rushed, ever raving, past the lighthouse that defied them proudly in spite of its secret shiver. Nearly four months had gone by, and still the keepers had no communication with the shore. Provisions were wasting away, and each kept a jealous eye on the other to see that he did not take more than his share. Dark thoughts began to flit through their minds. Each wished that he could get rid of the other *anyhow*, and each, knowing that he wished this, took secret precautions that *he* might not be got rid of anyhow. When both were awake, they watched each other furtively, but with a ceaseless ferocious vigilance, out of the corners of their eyes. Each, before he went to sleep, barricaded himself in his bed. The weather showed no signs of abatement. "How long could things go on as they were going?" each of the silent savage men began to ask himself, and to excuse himself for the wicked answer he silently gave himself by saying silently that he was only thinking of doing to the other what the other was thinking of doing to him.

Though the two keepers had come to hate each other so, neither neglected his lighthouse duties. Jackson one day saw the ragged, straggling vanguard of a great army of mist galloping in from windward, and went on the balcony to make sure that the fog-bell was not too rusty to do its duty. He was almost carried off his feet by the wind, and as he clung to the iron rails, some evil being whispered, and yet so as to be heard in the midst of all the rushing roar—"Call up Graham to help you, and then—you can swear the wind did it, and you'll have food enough left to last till you're relieved, and you'll be able to do your duty all the same, because if you rest all day, you'll be able to watch all night." Jackson was struggling back to the doorway in obedience to this wicked whisper, when the wind dashed two blown-away land birds at his feet. In another instant they would have been blown out to sea again, had not Jackson, though he *was* thinking of treacherously murdering his comrade, instinctively caught them in his hat. As he did so, he noticed that one covered the other with its wings. They were little teachers. Jackson's heart gave a wince, as if it had been stabbed; and with the birds in his hands, he went down to Graham, and confessed the evil thoughts that he had had, and Graham confessed the evil thoughts that *he* had had; and then the men clutched hands and vowed that, whatever might happen, each would be true to the other.

All day long the fog-bell tolled, and all night long too, as the reconciled keepers sat together watching the flashing light which the dense mist blurred. But an hour or two after dawn the mist rolled away, and the sunshine sparkled brightly on the still swollen but subsiding waters. The wind had gone down, and before noon the little yawl with their "relief" had arrived. Before evening Jackson and Graham had landed, taking with them the little teachers. They took charge of them turn-and-turn about in their cottages, and—still continuing mates—carried them back to the lighthouse in joint charge when they returned to their home in the wild sea. The birds sang there as merrily as on shore, and the men blessed the peacemakers.—*Good Words for the Young.*

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Advent Christian Times.

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TREASURER AND BUSINESS AGENT,

WILLIAM L. HIMES.

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☞ Address all Business Letters to William L. Himes, 25 West Lake St., Chicago.

☞ Make Postal Orders and Drafts payable to Wm. L. Himes.

☞ Business and matter for the paper may be sent in the same envelope: but write all appointments, notices, letters and communications for publication,

☞ EACH ON A SEPARATE PIECE OF PAPER.

☞ Matter for publication should be written ON ONLY ONE SIDE.

☞ DO NOT FAIL to comply with these suggestions.

P. O. Address.

S. W. Thurber, Minneapolis, Minn.

The Quarterly—The Chart.

If brethren who have written on these subjects will be patient, we hope to report progress in these two works ere long.

WE will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.35, post-paid. The Jubilee HYMNS, full gilt, stamped, post-paid, $1.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

To my Friends.

I would like to correspond with some friends who would like to invest $250 or more at Norwood Park, thereby conferring a personal favor on me, and at the same time securing a good investment for themselves. Address: WM. L. HIMES, 25 West Lake St., Chicago.

Sumner's (C. A.) remarkable address on short hand writing has been laid upon our table in pamphlet form. It is the finest thing on the subject yet given to the public. An extensive interest in making phonography a branch of popular education has been stirred up in San Francisco by the treatise.

Copies for sale at this office. Price 15c.

Elgin Watches.

D. W. Whittle, Esq., National Watch Company.

Dear Sir: I have now carried one of your watches over a year. It has proved to be a perfect time-keeper—so far as a watch can be called perfect. I have commended your watches to all with confidence.

Truly yours,

Chicago, Aug. 23, 1872. JOSHUA V. HIMES.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is rule 1, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 35 sheets, 50c.

To Correspondents.

A. G. WILLIAMS. Where is your former P. O. address?

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

A Robinson A Armour F Miller J Smith J Skees G W Bolt J G Brent J W Thompson N A Hitchcock E A Boynton C M Richmond J H May W Branch C Palmer M Chapman N H Payton W H J Kerr J Rinehart D O Hink C H Case P L Fry Dr Nafe H M Benson T T Halstead A Anderson M Kelly G W Barnes M Patterson J Lutrell A G Williamson W Hobbs S Doe N Field W Irwin H Landon N W Spencer A F Degger W Lindsey N Runquist J T Ongley J H Giltner S C Wellcome W Blake L C Collins N G Niece D C Day P W Hough N P Hall J F Randolph J Wood A Creasey J Horney T Howell J C Rowden G B Hudson M V Johnson D B Rogers L C Collins J Workman A Perkins G Loomis F A Childs A Sanford M McCullock C A Sumner C H Leverton J B Henderson J B Scott J Richards J S Hastings O D Gibson S J Adamson N C Miller W M Rhoads H Roach H Hunter J G Rogers W R Sparling G E Lee N J Sade G Wright S Coppernall D Q Kent Inez G W Miller M A Whitney W A Munroe C C Marston J M Seybold J Hall S C Ketchum A Crandall G Storr E Temple G T Adams J W Said.

Obituary.

FOULKS.—Died, in Corry, Pa., Aug. 30, 1872, Emily Jane, daughter of Peter V. and Esther E. Foulks; aged 4 years, 6 months and 12 days.

VAN VELZER.—Died, at Shabbona Grove, DeKalb Co Ill., Aug 19, 1872, Alice, daughter of Madison and Eunice Van Velzer; aged 2 months.

Services by the writer, from Rom. 6: 23.

N. W. SPENCER.

BOSTWICK.—Died, in Niles, Mich., on Saturday eve, Aug. 24, 1872, of Consumption, Palmer Bronson Bostwick (formerly an employe of this office): aged 26 years and 3 months.

HURLBUT.—Died, suddenly, Aug. 16, 1872, Sr. Flora A., wife of Rollin M. Hurlbut: in the 28th year of her age.

Exemplary in life, and ardent in Christian devotion, Sr. H. was highly esteemed by all her acquaintances. Buried in the same "narrow house" was the infant of the deceased mother; and as we beheld it calmly sleeping upon her bosom, the scene was truly touching. Words of comfort were spoken by the writer, from 2 Tim. 4: 7, 8. N. A. HITCHCOCK.

Notices, Etc.

Special Notice—Minnesota.

Notice is hereby given to the friends coming to the Q. M. held at Lombard and Winegar's Mill (Sept. 13) by railroad, to stop at Ottawa, where teams will be in readiness to convey them to the place of meeting.

GEO. W. MILLER.

Notice.

The Eighth Annual Meeting of the Western Advent Christian Publishing Association will be held at Norwood Park, Cook Co. Ill., commencing Tuesday, Oct. 15, 1872. A full attendance of the members is requested. J. M. SNOOK, Sec'y.

No Reduction of Fare to Amboy.

In reply to inquiries concerning reduced fare on the Railroads to Amboy Campmeeting, I would say that I have used my best endeavors to secure a reduction, but have not obtained it. The Superintendents of the roads tell me they have agreed among themselves *not* to give special rates to our meeting this year.

Still, let none stay away that can come, for I think you will be well repaid for the expense.

FRANK BURR.

Notice.

I propose going to Minnesota soon, and shall be happy to serve any churches on or near my route that desire a call from me. I expect to attend the Amboy Campmeeting. My route will be by the Michigan Central to Chicago; Galena Division thence to Fulton, and then by steamboat to St. Paul. Write me at Laingsburg, Mich., until Aug. 25; then to Chicago, Room 7, 25 West Lake St., or to Amboy.

WM. BRANCH.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.
2. Write *names of places* and *dates* VERY *plainly*.
3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

ILLINOIS.

Genoa, every Sabbath. E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MABEY.

Afton, 11 a. m. and 4 p. m., Sabbath Sep. 1.

Beemerville, 11 a. m. and 7:30 p. m. Sep. 8.

Johnson's S. H. 3 p. m., same day.

C. W. SMITH.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I expect to hold a debate with D. W. Hull, of Hobart, Ind., at Rochelle, Ogle Co., commencing Tuesday, Sept. 17, 1872, to continue several days, with two sessions each day, on the following proposition:

Resolved, That modern Spiritualism is a Satanic delusion. C. C. MARSTON.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and ample provisions for all who desire to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a general rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the tented grove for the Lord and his glorious cause. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. B. Mabey, L. H. Davis, W. McCullock, F. Burr, D. S. Clark.

Amboy, Lee Co. Preaching the second and fourth Sabbaths of each month, at 10½ a. m. and 7½ p. m., in the Lutheran chapel. Prayermeeting Wednesday eve. Also Sabbath afternoon when no preaching.

Traveling brethren will be welcomed at any of our meetings. C. C. MARSTON, Pastor.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

IOWA.

The third Campmeeting of the Iowa A. C. Conference will be held at Manchester, commencing Friday eve. Sept. 6, and continuing over the second Sunday. All are cordially invited from north, south, east and west. Come all who love the Lord's appearing. Come with hearts burning with the love of God and our fellowmen.

The camp-ground is located one mile and a quarter N. W. of the business part of the town. There will be teams at the depot on the arrival of the morning and evening trains, the 7th, 9th, 10th and 11th, to convey all who come to the meeting.

Hay, straw, and tent-poles will be furnished free on the ground. Grain for teams, at cost. There will be a stand for the sale of necessary provisions.

Those who attend had better come prepared to take care of themselves. Bring plenty of bedding. Remember that a few yards of sheeting will make you a tent, and will be just as good for family use afterwards. Bring your tent and be ready to keep house at once. Let those who live near by, also arrange to stay on the ground during the meeting. Come early. Make a sacrifice if need be.

Brn. Isaac Adrian and S. W. Thurber are expected. Br. C. C. Marston has been invited.

The Annual Meeting of the Conference will be held in connection with the Campmeeting, commencing Thursday morning. Let each church be represented by delegates, early upon the ground. Read the Constitution, and be governed accordingly.

The committee would say to all coming to the Campmeeting at Manchester, that there will be an eating stand on the ground, where warm meals, or provisions, can be had at reasonable rates.

In behalf of the Committee. F. H. KENNY.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves.

Hay will be furnished free for teams; also, straw and poles for tents. There will be no grocery or boarding house on the ground, which is only five minutes walk from good stores and taverns, where meals can be had for 25 cents. The ground is five blocks northwest of the public square, and south of the McGregor Railroad track, and half a mile west of the depot. Don't fail to bring bedding. The big tent can be used for lodgings, and if the weather is wet there are barns close by. Prospect is good, and great interest to hear. Pray for the meeting.

Write when you will come, and we will meet you.

Peter S. W. Deyo, C. C. Ramsey, Presidents.

F. Denton, J. Reifsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, H. Brown, Committee.

P. S., The Campmeeting at Charles City will be continued another week.

Eld. H. L. Hastings is expected to be present before the close to help preach the word.

Brethren, make a sacrifice, and come to the meeting. M. A. NEWCOMB, Sec'y.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

The third annual session of the A. C. Conference of Iowa will be held in connection with the campmeeting at Manchester, in Sept. next; Conference to be called on Thursday, the 12th. Let all the brethren and sisters be sure to be present at the commencement. We are to do business for our blessed Master; and the King's business requires haste and promptness.

H. H. JAMES, Sec'y.

I will hold a public discussion in Greenfield, Adair Co., commencing Oct. 9, and continue as long as may seem necessary. Subject—The Nature and Future Rewards and Punishments of Man. My opponent, Eld. Isrel Mershon, of the M. E. Church of St. Charles, is said to be the best disputant they have. May the truth triumph. D. S. CLARK.

MISSOURI AND IOWA.

The S. W. Iowa, and N. W. Missouri Annual Conference and Campmeeting will be held, as last year, with the Nodaway Church at "Chase's Grove," eight miles north of Clarinda, Page Co., Iowa, commencing, Friday, Sep. 5. Let there be a large attendance from all our churches and quarterly meetings. Come prepared to camp. Bring tents if you can, or come with your covered wagons: any way, only come. Let none of our ministers stay away. We have none too many, and can ill afford to spare even one. Let the quarterly meeting clerks come prepared with written reports from their respective districts.

Cannot brethren S. K. Gibson, and N. C. Miller, arrange to be with us. Come over and help us, brethren. D. O. HINK, Pres.

WM. MORPHY, Sec'y.

WISCONSIN.

The first Q. M. for the East Dist. will be held (the Lord willing) with the Big Creek church, eight miles N. of Ironton, Sauk Co., Friday eve. Sep. 20. and over Lord's day. Let there be a general rally to this meeting.

GEO. THOMSON.

Cross Plains, 11 a. m, Sunday June 16. Sabbath School at 10 a. m.

Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.

Wingville, 3 p. m. June 23.

Will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

The Southern Wisconsin Campmeeting will be held at Spring Grove, Wis., six miles S. W. of Brodhead, on the land of Br. Atwood, beginning on Sunday, Sept. 1. Tents will be put up on Saturday, the day before the meeting. Tent poles, straw and hay to be had on the ground. We expect several of our Wisconsin ministers present. Among them we hope to meet Brn. P. W. Hough, N. A. Hitchcock, Geo. Thomson, Geo. Howard, and several others. Those coming by cars will stop at Brodhead, and provided they will notify me by letter three days before the meeting begins, on what day they will be there, teams will be in readiness to convey them to the ground, except those who come on the first Saturday, who will find teams there without writing. Those coming from Prairie du Chien way will change cars at Milton junction, reaching Brodhead at 9 a. m. and 8 p. m. Those coming from the north on the Northwestern R. R. will change cars at Hanover Junction, reaching Brodhead at the same hour as by the other route.

This is a new field. Let all come to work for God. Probably the meeting will hold over two Sundays. WM. SHELDON.

MINNESOTA.

The Minnesota State Tent will be pitched at, or near, Armstrong Station, for the purpose of holding our Q. M., Sept. 6, and onward. We invite all our friends to come, and as many as can do so to bring bedding and provision, and to come fully prepared to work for the Master.

GEO. W. MILLER.

The St. Paul District Q. M. will be held with the Independence church near Armstrong's station in Wright Co., Friday eve. Sept. 6, and continue over Sunday. We shall expect to see delegates from every church in the district, and that they will bring with them their collections for the Mission Fund.

Q. M. for the Ottawa District will meet at Lombard and Mingar's mill, about seven miles east from Ottawa, Thursday eve. Sept. 12, and continue over Sunday. We expect a general rally of all in the district. The times demand of us especial efforts to keep the standard of truth, with its banner, "Thy kingdom come," before the people.

Q. M. for the Hutchinson District will be held with the Silver Lake church, Friday eve. Sept. 20, and continue over Sunday. As this will be the last for this Conference year, let us all pray that it may be the best.

Q. M. for Winona District will be held with the Utica church, near D. Cheatham's, Friday eve. Sept. 27, and continue over Sunday. Let there be special efforts made by all living in the district to attend this meeting—the last for this conference year. GEO. W. MILLER, Evangelist.

ARKANSAS.

I would say to the Elders and brethren in Arkansas, that it will not be practicable for me to visit them in September, as was hoped. Br. John S. Lawyer, of Cobden, Ill., has arranged to come with me, and we shall start about the first of November. We will meet you in Conference Nov. 20, and continue over the Sabbath. We shall then visit Red River District, and elsewhere, as doors may open. J. V. HIMES.

MICHIGAN.

The first Q. M. of the Eastern District will be held with the A. C. church in Almont, Lapeer Co., commencing Thusday, Oct. 3, at 2 p. m. and continue over Sunday. We extend to the friends a cordial invitation, and hope for a full attendance of men and women imbued with the Good Spirit. We expect to have our chapel ready for use on this occasion. J. H. PATON.

OHIO.

There will be a Grove meeting at Montpelier, Williams Co., commencing Sept. 19, and continue over the Sabbath. Br. Babcock will preach the word. G. W. ENGLISH.

WEST VIRGINIA.

The next annual meeting of the West Virginia and Southern Ohio A. C. C., will be held with the Hays Fork A. C. Church, commencing October 19, and holding several days as the Lord may direct. The churches connected with the Conference are requested to appoint delegates. Brethren, arouse! Let us awake from our lethargy, and come to our annual feast, to strengthen each other's hands for the warfare. Pray for the success of Zion.

S P. WHITNEY, President.

PENNSYLVANIA.

Also there will be a Grove Meeting in Beaver Co., near Beaver Court House, as the friends in that region may arrange, to commence eve. of Aug. 30, and continue about a week, as duty may demand.

Also a Grove Meeting on Quaker Hill, near Williamsport and Warrensville, Lycoming Co., commencing eve. of Sept. 5, and continue about a week.

Also a Grove Meeting in Ward Tp., Tioga Co., in the vicinity of Chase's Mills, as Br. Wm. Fletcher and others may arrange, commencing eve. Sept. 12, to continue about a week. Elds. C. F. Sweet and J. T. Ongley (Lord willing) will attend to preach the word, at the above meetings. All are invited. J. T. ONGLEY.

The next annual meeting of the Advent Christian Conference of Northern Pa. and Southern N. Y., will be held at Stephens' Mills, Steuben Co., N. Y., commencing Thursday evening, Sep. 12, to continue over the following Sunday. Let each church remember this is an annual meeting, and report either by delegate or letter. A general invitation is extended to all to come and labor for the promotion of the cause of truth.

A. H. BRIGGS, Sec'y. J. W. TAYLOR, Pres.

MASSACHUSETTS.

There will be a "Time Conference" at the Lawrence Advent Chapel, beginning Sep. 26, and continuing over the following Sabbath.

Preaching brethren and others, from all parts are earnestly invited to be present. The evidence that the Prophetic periods are pointing to the year 1873 for the coming of the Lord, and the great plan of salvation, under the gospel is about to end, has awakened a deep interest, not only in this and surrounding churches, but the hearts of God's people are being moved, all over the land.

"Watchman what of the night?"

Come men of God! from the North, South, East, and West. Come filled with the Holy Spirit, and let this subject have a thorough investigation. If the judgment is indeed so soon to come, the world must not go unwarned; for God will require their blood at our hands. If these things be true, we cannot afford to be found opposing them, either by open or silent opposition. If they are without foundation in God's word, let this be exposed. Come brethren from every part. Those who have arguments against, are as cordially invited as those who think they have reasons for believing it.

We expect and hope by the blessings of God to have a time such as has not been experienced for these many years. Come up to the help of the Lord against the mighty. One more rally like that of 1843, and we go into the kingdom.

Brn. L. T. Cunningham, N. H. Barbour, Sheldon and others are expected.

For the church. GEO. H. CHURCHILL,
MOSES PROCTOR,
J. T. MERRILL.

SPECIAL NOTICE.

A special Time Conference will be held on the Life and Union campground, at Springfield, Mass., Sept. 13, 1872, to continue over Lord's day.

The object of this meeting will be to earnestly investigate the prophecies bearing on the time of the coming of Christ, and deliverence of the people of God; the justification of the sanctuary; and to consult as to what are our special duties growing out of the evidence of Christ's immediate coming; and to take such action as may be deemed advisable in view of the vast responsibility resting upon the servants of Jesus Christ.

Let such as can, bring their provision; but such as cannot, may obtain it on the ground at reasonable rates. Bring also such clothing as will be necessary for night protection. A large tent will be on the ground, also other accommodations. Let there be a general rally.

(Signed.) GEO. W. BROWN, S. W. BISHOP, CHARLES C. BARKER, CALEB THOMSON, L. T. CUNNINGHAM.

Advertisements.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract *of forty acres* of land in township 9, Range 3, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $500, or more.

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, and A. A. Phelps. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free.* $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE ADVENT TIMES and *Banner*, one year for $2.50 if pre-paid. Address WM. L. Himes, 25 W. Lake St., Chicago.

The Bee-Keepers' Journal and *National Agriculturist*, on trial, three months, for ten cents, or 15 months and best Bee book, German or English, for $1. Splendid premiums for 1872. Movable Comb-Hives, Italian Bees, &c., for sale. Fifty per cent. and great inducements to agents.

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HOW TO GO WEST.

This is an inquiry which every one should have *truthfully* answered before he starts on his journey, and a little care taken in examination of Routes will in many cases save much trouble, time and money.

The "C., B. & Q. R. R.," running from Chicago through Galesburg to Burlington, has achieved a splendid reputation in the last two years as the leading Passenger Route to the West. At Burlington it connects with the great Burlington Route which runs direct through Southern Iowa to Nebraska and Kansas, with close connections to California and the Territories; and passengers starting from Chicago on their way westward, cannot do better than to take the C. B. & Q. and Burlington Route.

This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R. Burlington, Iowa.

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Consisting of *ONE HUNDRED and TEN ACRES*, fenced into twelve fields. Large and commodious farm house, with good cistern; barn and cistern, good out buildings, large three-story shop and tool-house—first story for making cider and vinegar, second story tool-room, third story box manufactory.

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Will sell for one hundred dollars per acre—part cash, part time; or exchange for other real estate in suitable localities. I will also sell or trade teams, wagons, stock and tools, if parties want them.

Refer to Eld. F. Burr, or Eld. J. V. Himes, of Chicago, or Eld. W. McCullock, New Rutland, Ill.

Address: *W. L. HIMES*, 25 West Lake St., Chicago, Ill.; or *J. S. LAWYER*, Cobden, Union Co. Ill.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 6. CHICAGO, SEPTEMBER 10, 1872. WHOLE NO. 437.

Advent Christian Times.

THE INTERMEDIATE STATE.

In 1 Cor. 15: 32 Paul, alluding to the fact that he chose to risk his life rather than apostatize, thus argues: "If after the manner of men I have fought with the beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink, for to-morrow we die." The logical force of this text may be ignored, but it cannot be evaded. Though put in the form of a question it is a direct assertion. He could risk his life rather than deny his faith, because that faith included the resurrection. But if he was mistaken in this, and the dead do not rise, then the Epicurean philosophy—"Let us eat and drink," or make the most of this life; "for to-morrow we die," and this is the final end of our sentient being—this, says Paul, "if the dead rise not" is as good doctrine as any. For the passage is eliptical, and with the elipsis supplied would read: "If after the manner of men I have fought with the beasts at Ephesus what advantageth it me if the dead rise not? [If the dead do not rise, then] let us eat and drink, for to-morrow we die." In short, death is a *fatal* disaster unless there is to be a resurrection.

Now if man survives death as a ghost, to dwell in the presence of his Maker forever, though dissolution might be a calamity, it would not be a mortal stroke. But Paul represents death without resurrection as an irreparable misfortune. Hence man does not survive natural death, and will have no future life except by a resurrection.

This reasoning is confirmed by Paul in a preceding passage (vv. 17–19) by assertions even more absolute than the above: "If the dead rise not Christ is not raised.

"If Christ is not raised your faith is vain.

"Then they also who have fallen asleep in Christ *are perished;*" or, better rendered, "They also who fell asleep in Christ, PERISHED" [when they died.] The word 'perished' is here, obviously, used in its literal sense: for the apostle adds—"If *in this life only* we have hope in Christ, we are of all men most miserable;" assuming that if there is no resurrection there is no future life in which hope may be indulged. But our future life is assured by the fact that "now is Christ risen from the dead."

These explicit statements of the doctrine of no future life without a resurrection are in full accord with the entire testimony of Scripture. The few apparently conflicting passages conflict in appearance only, not in reality. Such are the story of the malefactor, Paul's desire to 'depart' (?), absent from the body. Now whatever theology may do, the Bible never "blows hot and cold" upon any subject. From Genesis to Revelation it represents death as a dire calamity, and in such terms that it is impossible to grant the now popular exegesis of the above passages without charging the inspired writers with most absurd inconsistencies.

In Phil. 1: 23 immaterialists do not hesitate to affirm that 'depart' is the equivalent of death. Now every scholar knows that the words in which Paul's wish is expressed are in the original an intense superlative; so that if 'to depart' is to die, then to die is the most desirable event one can conceive. Yet in this same letter Paul spoke of E[illegible]ditus' recovery from an appar[illegible]rtal disease as a signal bles[illegible]t to the church only, *but to Ep[illegible]oditus himself!* "God had mercy on him!" Pray tell us what sort of mercy that is which remands us from a better to a worse state of existence! Which dashes to the ground the cup filled to the brim with infinite felicity just as one's lips are open to quaff it! (ch. 2: 27.) Elsewhere Paul characterizes death as our longest-lived, and therefore worst enemy. (1 Cor. 15.) And of his own narrow escape at one time he not only says "God *delivered* him," but expresses a trust that God *"will yet deliver"* from death. He says: "We *despaired* of life; but we had the sentence of death in ourselves that we should not trust in ourselves, but in God who *raiseth the dead:* who *delivered* us from so great a death." Is it not akin to blasphemy to make the inspired apostle call death in one place the greatest possible blessing, and in another speak of being *delivered* from death.

That the doctrine of the conscious intermediate state is exceedingly acceptable to man is proved by the fact that it has nearly or quite crowded the doctrine of the second advent and the resurrection out of sight. Not less than one verse in twenty-five in the N. T. alludes directly or indirectly to the advent and revival of the dead; while, allowing all immaterialists can claim, the intermediate state is but barely alluded to there. But now the passage of the soul to heaven or Paradise is the prime source of comfort to the bereaved, while the advent and resurrection are ignored. But, as we have remarked, when Paul was called to administer to the bereaved he never once offers the thought that the dead are now alive, but instead presents the hope that they *will live again.* "I would not," he says, "have you to be ignorant concerning them which are *asleep*, that ye sorrow not as others who have no hope." This is in allusion to the opinion of the masses in that day, that death was an eternal sleep. The multitude believed that man perished in death. Never could Paul hope for a better opportunity to state the dogma of natural immortality: but he ignores it utterly. An inexplicable fact, if the dogma be true.

"For if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus will God bring with him." So in Heb. 13: 20 we read "the God of peace that brought again from the dead our Lord Jesus Christ." He adds: "We which are alive and remain unto the coming of the Lord shall not *precede* them which are asleep." The incongruity of ideas here, if immaterialism be true, is intensely ludicrous. According to that system Paul has elsewhere taught that the saints all go to Christ immediately at death. How absurd then for him to gravely assure the *living* saints that they will not precede—go to Christ before those who have already gone to him! He falls into no such absurdity. The sleepers in Jesus are in "the dust of the earth." "The dead in Christ shall rise *first. Then* we which are alive and remain shall be caught up *together with them* to meet the Lord in the air, and *so* shall we ever be with the Lord." The popular theory is that we go to be with the Lord by *death.* Paul's doctrine is that we shall go to meet him at the resurrection. Paul is undoubtedly right.

Immaterialism has made much of the assertion that the immortality of the soul (they confess it is not directly asserted) is assumed or taken for granted in the Scriptures. This is as exactly opposed to the truth as a proposition possibly can be throughout the Scriptures, where not directly asserted man's absolute mortality is assumed or taken for granted. On no other hypothesis can we reconcile the Scriptures. Our good deeds are to be recompensed at the resurrection of the just. (Lk. 14: 14.) When the Son of man *comes, then* he rewards every man. (Mat. 16: 27.) We have an incorruptible inheritance, but it will not be revealed until the last time. (1 Pet. 1: 4, 5.) We shall see Jesus as he is, not at death, but when "he shall appear." (1 Jno. 3: 2.) There is a crown of glory, but it is bestowed "when the chief Shepherd shall appear." (1 Pet. 5: 4.) So Paul anticipates his crown, and the coronation day of all saints at Jesus' "appearing and kingdom." (2 Tim. 4: 1–8.) *Then* he expected to meet his converts again. (1 Thes. 2: 19.)

These and a hundred other N. T. texts, are in exact accord with the O. T., which represents death as the cessation of conscious being. The dead are all "asleep." And says David, "I shall be satisfied when I awake with thy likeness" (Ps. 17), which as we have seen (1 Jno. 3) is at Christ's second coming. Says the Psalmist, "I will sing praises unto my God while I have *any* being." (Ps. 146: 2.) Immaterialists affirm that his conscious being will never be suspended; but the *Psalmist* says: "In death there is no remembrance of thee: in *sheol* who shall give thee thanks." (Ps. 6: 5.) And what is true of saints is equally true of sinners: they are "*silent* in *sheol*" (Ps. 31: 17) whatever tradition may assert to the contrary.

We are warned not to put our trust in the prince, because "his breath [*ruach*, spirit as in Eccl. 12: 7] goeth forth; *he* returneth to his earth: in that very day his thoughts perish." True, some say 'thoughts' here means *plans*; that it is the schemes that perish and not the intelligent being who conceives them. But this is not true. The schemes of dead men are being carried out all about us: but, as Paul says, the princes themselves have "come to naught." (1 Cor. 2: 6.) They no longer have an intelligent being. And we have a prince's witness that we are right. Hezekiah says: "*sheol* [*i. e.* those in *sheol*] *cannot* praise thee: death cannot celebrate thee." (Is. 38: 18.) Only the living can do this. For "the dead praise not the Lord, neither any that go down to silence" (Ps. 115: 17), in "the land of forgetfulness." (81: 10–12.)

Job entertained this doctrine: "*Man* lieth down and riseth not: till the heavens be no more they shall not awake or be raised out of their sleep. Oh! that thou wouldst hide me in *sheol*"—where he would wait all the days of his appointed time. "If I wait, *sheol* is my house.... when our rest together is in the dust." (ch. 17: 13.) True, he was a "pastoral barbarian." But it has ever been a principle with God to reveal his truths to the simple-hearted; and the wise with their traditions are thus confounded, as Paul says. This 'barbarian' had a clear head and a definite hope. He expected to sleep in *sheol* until his change came by a resurrection. "If a *man* die, shall HE live *again?*"

We have direct statements concerning the place or state of the dead—called *sheol*—in two classes of writings—inspired and uninspired. The latter affirm that in it spirits have every degree of consciousness from that of "a dreamy repose" up to exceedingly wakeful activity. This is the teaching of tradition. There are a few passages of inspired Scripture in which *sheol* occurs which *could* be harmonized with tradition if there were no other allusions to the subject. But the Bible speaks directly on that point, as we have seen, and, unfortunately for tradition, denies just what tradition affirms. "There is no work, nor device, nor knowledge, nor wisdom in *sheol.*" (Eccl. 9: 10.) Could a statement be more explicit? More than this, the language is addressed to the intelligent, conscious being. To say, as some do, that Solomon gravely asserted that the body without intelligence when alive should be without it when dead, is to dethrone him from his seat as "the wisest man." Others say the passage means the dead have no more knowledge of this world, or the way of salvation. But the preacher cuts off all special pleading and justifies them who take him at his word. In vv. 5 and 6 he says: "The living know that they shall die; but the dead know not anything; neither have they any more a record, for the memory of them is forgotten. Also their love, and their hatred, and their envy is now *perished:* neither have they any more a portion forever in anything that is done under the sun." "Under the sun," is frequently used by Solomon, and always with reference to the present order of things. Unless there is something beyond this world—a new world and a new life by a quickening, a resurrection, or a *being again*, they are perished forever.

But there *is* a resurrection. "Now *is* Christ risen from the dead." The hope, then, of the dead, is not that they are already alive, but that they shall "live again."

"Ye Shall Die in Your Sins."

Do you remember the story in the Acts of the Apostles of the young man who sat in the third loft while Paul was preaching? It could not have been a dull sermon, I should think: but Paul preached till midnight. That was rather long. You do not allow me such liberal time. And when Paul preached on, Eutychus went to sleep, until he fell from the third loft, and was taken up dead. It is true that Paul prayed, and he was restored to life by miracle; but I have known many a Eutychus fall dead under the word, but he was never known to live again. I do not mean that I have known many to go to sleep in the house of God, and fall from the third loft; but this, that they have heard the word, and heard the word, till they have been put into sleep of the deepest kind, and at last preached into hell. If we by our preaching do not wake you, we rock your cradles, and make you more insensible every time we warn you. The most startling preaching in a certain time ceases to arouse the hearers. You know the great boiler factories over here in Southwark. I am told that when a man goes inside the boiler to hold the hammer, when they are fixing rivets, the sound of the copper deafens him so that he cannot bear it, it is so horrible; but after he has been a certain number of months in that employment, he hardly notices the hammering; he does not care about it. It is just so under the word. People go to sleep under that which was once like a thunderbolt to them. As the blacksmith's dog will lie under the anvil, where the sparks fly into his face and yet go to sleep, so will many sinners sleep while the sparks of damnation fly into their faces. Horrible that it should be so. It would need an earthquake and a hurricane to move some of you stolid ones. I wish they would stir you; but even such terrors would be of no avail, only the trumpet which will arouse the dead will ever waken you. Oh, dear hearers remember that to perish under the gospel ministry is to perish with a vengeance. If I must be lost, let it be as a Zulu Kaffir, or as a Red Indian, who has never listened to the truth; but it is dreadful to go down to the pit with this as an aggravation! "You knew your duty, but you did it not; you heard the warning but you would not receive it; the medicine was put to your lip, but you preferred to be diseased; the bread was placed before you, and the living water, but you would not take them. Your blood be on your own heads." Oh, may this never be said of any of us! May we never sleep under the word as do others, lest we die in our sins; and, as I told you the other Sunday night, I think that is one of the most dreadful words in the Bible where Christ said twice, one time after another—"If ye believe not that I am he, ye shall die in your sins." To die on a dunghill, or in a ditch, or on a rack, or on the gallows, is nothing compared with this—to die in your sins! to die in your sins! And yet this will be your lot if you continue much longer to sleep, as do others.—*Spurgeon.*

The story is told of a good deacon who thought it tended to increase a a minister's faith and to make him more spiritual to keep him on a small salary. We have known other people who maintained the same opinion. But we never found any body who thought it equally good for himself. Is it because the brethren have so much more grace than ministers that it is so much safer for them to give themselves to money making?

At the recent anniversary of the Oneida Baptist Association, a visiting clergyman, old enough to be gray, but with raven locks and beard, offered several resolutions touching questions of reform, and Dr. Patton, of Utica, said he saw no objection to the adoption of the resolutions, but he wished the one on the use of tobacco might be followed by one deprecating the use of hair-dye. The reformer stood speechless.

Poetry.

Abide With Me.

"Abide with me—fast falls the eventide,
The darkness thickens, Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me.

Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see,
O thou who changest not, abide with me.

Not a brief glance I beg, a passing word,
But as thou dwelt with thy disciples, Lord;
Familiar, condescending, patient free,
Come not to sojourn, but abide with me.

Thou on my head in early youth did smile,
And though rebellious and perverse meanwhile,
Thou hast not left me oft as I left thee;
On to life's close, O Lord, abide with me.

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with me.

Reveal thyself before my closing eyes,
Shine through death's gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O, Lord, abide with me."

—May this be thy daily prayer, Christian; and then if he be with thee, who or what can harm me?

The Throne of David.

"Thy throne, O God, is forever and ever." (Heb. 1: 8.)

When sin entered this fair world, bringing its blight of desolation and ruin to the guilty pair and their offspring, in love and mercy to fallen man the Almighty enters, of his own free will, into covenant on his part for a restitution—a redemption, and proposes in that redemption and restitution to bring about and cause to exist such a state of affairs as shall please him, and be in harmony with his character. He covenants to produce a Redeemer who shall bruise the serpent's head. In hope and anticipation of this, Abel offers his lamb, and God's people present their bloody sacrifices on the altar of faith.

Again, he meets Abraham, and enters into covenant, promising unto the faithful ones a restituted earth, a heavenly country, a new heavens and earth, as their everlasting home.

Finally, he sends his prophet to Israel's king, to David, and makes known to him the perpetuity of his house and throne in that glorious heavenly land, where the death blight is gone forever, and immortality alone is found.

The subject of the restitution of David's throne and kingdom is vastly interesting to the human race, inasmuch as it is an embodiment of one of the three great promises of the gospel of God. It is intimately connected with the promise of eternal life; so much so that the apostle Paul offers it as a conclusive argument of the immortal resurrection of Christ, saying—"And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." (Acts 13: 34.) This seems to be a strange argument to prove the incorruptibility of Christ in his resurrection; nevertheless it is doubtless one of the strongest that could be offered. Let us investigate the record and note the connection. Turning to the 89th Psalm we read—"I will sing of the mercies of the Lord forever;....for I have said Mercy shall be built up forever;....I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations." Here everlasting mercy is coupled with the perpetuity of the seed of David and his throne. The convenant and oath here referred to may be found recorded in 2 Sam. 7: 12, 13. Farther on in the Psalm we find the covenant repeated in strong language. "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven....My covenant will I not break, nor altar the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." (vv. 28, 29, 34, 36.)

We see by these quotations the intimate connection of the "sure mercies of David" with eternal life: for as the seed and throne of David are to be perpetuated forever, he who has the sure or everlasting mercy here promised must of necessity be immortal. But Christ is the one here meant by the "seed;" and so Paul wrote to Timothy: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." (2 Tim. 2: 8.) Also in writing his epistle to the Romans he says the gospel of God is "concerning Jesus Christ our Lord which was made of the seed of David." (Rom. 1: 3.) So also his lineage and genealogy are traced back by both Matthew and Luke to David.

But lest the perpetuity of the throne of David may be yet considered limited in time, the previous quotations being based on the term 'forever' for duration, which term is more frequently limited than otherwise, let us quote one or two passages which cannot be ambiguous. In Isaiah's prophecy we read: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; ....of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." (ch. 9: 6, 7.) Also we have the words of the angel to Mary saying: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David;....and of his kingdom there shall be no end." (Lk. 1: 32, 33.) Here we see the perpetuity of the throne is eternal, it having *"no end."* Therefore the "seed" who shall occupy it must be made immortal, and thus be also without end of life.

DAVID'S THRONE IN HISTORY.

David succeeded Saul on the throne of Israel, being the chosen of God to establish Israel in peace. After the covenant is made with him concerning the eternal condition of his seed and throne, David "fell on sleep and saw corruption." "For David is not ascended into the heavens." (Acts 2: 34.) The city of David, the stronghold of Zion, had been taken from the Jebusites, and there David's throne was established: but the king whose strong arm had conquered all his foes and brought peace to Israel must now fall a victim to death. His voice which had so often tuned its notes to Israel's sweetest psalms is hushed in death. He has not gone up on high, but "is both dead and buried." (Acts 2: 29.) And thus he sleeps, waiting the sounding of the trump which shall awake the dead.

Solomon takes his place as ruler of Israel, and the kingdom passes on. Solomon passes away in death and his sons succeed him, but they are sinful rulers. Iniquity ripens fast until at last the crisis comes. Zedekiah sits upon the throne ruling perversely, when Ezekiel, sent by the Lord, thunders forth this prophetic word in his ears: "And thou profane wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown:....I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him." (Ezek. 21: 25–27.)

Mark! he does not say it shall be overturned *forever;* but *"until"* a certain event; and that event is the coming of "him whose right it is," and that is only Christ; for he never forfeited it by disobedience as did Solomon and his successors. Christ has fulfilled all the conditions of the covenant as given in the 89th Psalm, and he is the only one of all David's seed of whom this can be said.

The words of the prophet were fulfilled. The diadem was removed, the crown was taken off, and Zedekiah taken captive by the king of Babylon, left the throne to be continually vacant or "no more" until the King of kings shall come and claim it as his own.

The prophet Micah, seeing the iniquity of the priests and judges in Jerusalem, speaks of the condition of the city during its desolation on this wise: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." (Mic. 3: 12.) Three facts are mentioned here, viz: the plowing of Mt. Zion as a field—the desolation of Jerusalem as a city—and Mt. Moriah where the temple stood, should be a place of idolatrous worship. Surely the occurrence of these events would not aid in the restitution of David's throne, but rather add to its desolation. While these things exist, certainly the throne of empire can never find its seat in Zion. But the Psalmist says: "The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. There will I make the horn of David to bud." (Ps. 132: 13, 14, 17.) Therefore it is quite evident that a change must come, from desolation and ruin to grandeur and glory. Has it come? We may go to-day and stand on that sacred spot within the walls of the "city of the Great King," and we still behold its ruin. Zion is still a field for the plowman's toil, while he annually rears his barley and rye. The city still presents its ruins of ancient walls and palaces to show its glory has departed, while on Moriah's mount, where stood the temple with its shechinal glory and the altar fires of God's ancient people, stands the Mosque of Omar with its domes and minerets glistening in the sun, an idolatrous shrine for the worship of the False Prophet.

Why should this be so now? How long must Jerusalem be thus desolate? When will its glory return and its desolation be ended? Hear the words of the Great Teacher: 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Lk. 21: 24.) Here is the word "until" again, marking a limit for the treading down, but that limit is only the closing of Gentile times or dominion, and closes with the same scenes that terminate the "until" in Ezekiel's prophecy, viz: the coming of him whose right it is to rule and reign. In harmony with this the early Christians promulgated the doctrine of Jerusalem's desolation until the end of Gentile rule. Julian, the apostate emperor of Rome, conceived the idea of restoring the Mosaic form of worship in Jerusalem, and thus proving Jesus a false prophet and impostor. Accordingly, in the year 363 he issued a call to all the Jews in his empire to assemble in their holy city and restore its former grandeur. The work commenced gloriously, but was suddenly relinquished, as historians relate, because of "horrible balls of fire, breaking out near the foundations, with frequent and reiterated attacks, which rendered the place from time to time inaccessible to the scorched and blasted workmen." (*Student's Gibbon*, p. 171.) Thus God's sacred word has been fulfilled, in spite of the efforts of kings and emperors to overthrow it, and bring it to naught.

On six different occasions has an apostate church sought to wrest the holy city from the Saracenic rule, and make it no more a desolation: but each crusade has been a signal failure, and the reason of Jerusalem's desolation to-day is simply because the "until" that alone can be the limit of the "treading down" has not yet transpired, and will not while Jesus remains above; "whom the heaven must receive *until* the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21.)

DAVID'S THRONE RESTORED.

Thus far we have seen that for more than two thousand years the throne of David has been overturned, and yet God, who will not lie, has sworn that it shall be restored, and perpetuated eternally. We find the royal "seed," Christ, has been raised from the dead to immortality, but he does not yet occupy the throne of David. Instead of this we see him far away from earth, sitting on the right hand of God, according to the invitation given—"Sit thou on my right hand until I make thy foes thy footstool." (Acts 2: 34.) Here another "until" marks a limitation of the time of his occupying the Almighty's throne. Therefore he cannot be occupying the throne of David *now*, as some teach, for he is to leave the throne he now occupies: but his occupancy on David's throne is to have "no end."

He says, himself, also: "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my fath- in his throne." (Rev. 3: 21.) We see by this that he is not yet occupying his own throne, which is the throne of David. He refers to the *time* of his taking his own throne in one of his discourses, saying: "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of *his* glory." (Mat. 25: 31.) Then all the periods limited by the word "until," the *overturning*, the *treading down*, the *sitting above*, shall expire, and he shall come to claim his throne.

Three things are to be noticed in this connection, viz: the *people*, the *throne*, and the *territory*. The people are the "house of Jacob." Jacob was a "supplanter" (Gen. 27: 36), and his name is used for Christ in Ps. 24: 6, and elsewhere. Jacob supplanted Esau, whose name, as Edom, signifies earthy; and in allegory, Esau is the temporal kingdom of mortal Israel, to be supplanted by Christ, the Jacob who inherits the blessing, and becomes the father of the house of Jacob, "whose house are we." (Heb. 3: 6.) Christ does not propose to reign over the house of Esau, or mortal Israel, but "as a son over his own huose, whose house are we." (Heb. 3: 6.)

"All Israel shall be saved;" but "they are not all Israel who are of Israel," but "in Isaac shall thy seed be called:" and in another place it is written: "Now *we, brethren*, as Isaac was, are the children of promise." (Gal. 4: 28.) When the King comes he will speak and the dead shall hear his voice, and "his people shall be willing in the day of his power," and those sleeping in the dust of the earth shall awake and put on their beautiful garments of immortality, and ascend to meet their glorious King. All God's people changed to immortality will be glorified Israel, subject to Christ in his kingdom.

Then comes the glory of Zion and Jerusalem so long desolate and trodden down in the dust. "When the Lord shall build up Zion he shall appear in his glory." (Ps. 102: 16.) Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." (Is. 35: 10.) Again: "Look upon Zion, the city of our solemnities: thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed." (Is. 33: 20.) Thus will the Lord remember Zion as he has said, for the New Jerusalem shall come down in all its glory, and the "city of the Great King," "the tabernacle of God," shall be established forever, and the throne of David shall no more be fallen; for, says the prophet, "in that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof." (Amos 9: 11.) The apostle James declares this prophecy to be for the purpose of saving "all the Gentiles upon whom my name is called, saith the Lord." (Acts 15: 17.) How beautiful does Isaiah speak of the coming glory of Zion in the fortieth, sixtieth, sixty-first, and sixty-second chapters of his prophecy.

Then shall the earth be renewed, purged from sin and pollution by the fires of judgment, and shall come forth a new earth, glorified and eternal, with Jesus sitting on the throne of David—

"There all ages to abide."

while the eternally redeemed shall praise Zion's king forever and ever.

A groaning earth awaits the coming of her King. A groaning church await with longing hearts the glorious blissful day when her Deliverer shall appear—

"And place her enthroned at his side,
In glory that never shall end."

But "the Lord shall strike through kings in the day of his wrath." (Ps. 110: 5.) The Gentile nations shall be swept away like the chaff of the summer thrashing-floor, forever gone, but the eternal kingdom shall never pass away. Let the glory come, let Zion be redeemed! is the cry of the saints: for unless the throne of David be restored, God's people have no hope that can ever be realized. Take away the restitution of David's throne in the future, and you take away the future glory, and kingdom, and salvation of God's people. But the word is pledged. God has sworn to accomplish it. "The zeal of the Lord of hosts will perform this." (Is. 9: 7.) Yes, the glory *shall come.* Gethsemane's groans and darkness shall pass away. Calvary shall no longer be a "place of skulls." Zion shall shine with the glorious light of the New Jerusalem, the city of our God.

"Hallelujah again,
Hallelujah amen!
Shout! for the work of redemption is done."

Without Descent.

HEBREWS (COMMON VERSION), 7: 3.

"Without descent" is a translation of the Greek word, *agenealogetos*, but not the happiest rendering. *Without a genealogy*, I take to be the true rendering. It is not only grammatically true, but it is also historically true. The world contains no genealogy of this great man, Melchisedec. Not so of the kings and chief priests of the Jews. Each of these had a genealogy written and carefully preserved. But no record having been made of the descent of Melchisedec, he was without one. Not that he had descended from nobody. For, in that case, he must have been a direct creation of God. Melchisedec was a Canaanite, and not being in geneological connection with the sacerdotal families of the Jews, there was no register of his descent.

After the appointment of the first priests among the Jews, the office was hereditary. A man became a priest, all other things concurring, because his father was a priest. In consequence of this hereditary nature of the priest's office, a correct genealogy was kept, as in all other cases of hereditary offices.

Melchisedec was a specially called priest without reference to his precedent or succedent relatives; and in this respect he was a type of Christ, who sprang from a tribe of which Moses spoke nothing concerning a priesthood; and therefore it was not important that a genealogy should be kept. He had not his genealogy from them; v. 6.

FATHERLESS.

This same person is said to be fatherless, or without a father. There are two senses in which this word can be taken. 1. As spoken of a *man*; and 2. As spoken of an *officer*. As a human being he had a father. But as an *officer* he was the first priest in his family, and as really without an *official* parent as was Adam without a *natural* parent. Now, it was as an officer that the Apostle here spoke of him. In proof of this see ch. 6: 20, where he says that Jesus was constituted a chief-priest into the eternity, according to, not the genealogy of, but according to the *order* of, Melchisedec.

Again, ch. 7: 1, he says, "this Melchisedec" was "King of Salem," and a "priest of the most high God," and he officiated as a priest when he "blessed" that eminent patriarch—Abraham, the father of all believers, circumcised or uncircumcised. To him, as God's priest, the patriarch gave "the tenth part of all."

The Apostle next defines his *official* name, *Melchisedec*, which signifies "King of righteousness." This was not his *patronymic*. His paternal and maternal names, and his ancestry are lost; his official title preserved. *Historically*, then, he is not only without a father, but he is also,

MOTHERLESS.

He was "first, on one side, King of righteousness, and then, on the other side, king of Salem, which is, king of peace." He was not named after a father, on the one side, nor for a mother, on the other. His name was entirely *official*—not parental. All we know of him is as an officer—nothing as a man, merely. To us he has, therefore,

NEITHER A BEGINNING OF DAYS;

The time of his birth is nowhere recorded. But, more particularly, and *contexturally*, the commencement of his reign, or beginning of his days as king; and the commencement of his priesthood, or beginning of his days as a priest, are both without a record, and consequently, to us, they can have no beginning. The days of a king, and the days of a priest, always mean their official days. When these days become a matter of reference, and their commencement cannot be ascertained, they are, historically, without a beginning. So also in relation to their termination. He had

NEITHER AN END OF LIFE.

The end of a man's life is the time of death—the end of a king's life is the conclusion of his reign—the end of a priests life is the termination of his priesthood. The time of Melchisedec's death—the end of his reign—and the termination of his priesthood, are all unknown. In his history there is no end to them.

The first we hear of him is as a king and a priest—the last we hear of him is as a king and a priest. The sacred historian introduces him reigning as a king, and officiating as priest. He leaves him in the same conditions. He gives him neither father nor mother, nor a genealogy—neither a beginning of days, nor an end of life—but leaves him abiding a priest continually. So Paul found him in history, and so he presents him to us in a type—an apposite anticipatory representation of our blessed King, and our glorious chief-priest. Being made a resemblance for the Son of God, he remains a priest *into the uninterrupted*, or continuous history which God has given us of him.

All that Moses knew of Melchisedec was by revelation from God; for he lived about four hundred years after this priest. The very reason why God did not give Moses the name of his father and mother—his genealogy—the beginning of his days, and the end of his life, is because he intended him for a resemblance of the Son of God, whose priesthood was as available with respect to sins committed before, as it is in relation to sins committed since his death.

This unbegun and unfinished history—this royal and sacerdotal period—without an *alpha* or an *omega*, fitly represents our royal priest who was a lamb slain from the foundation of the world, and who now lives to make intercession for us.

He was an extraordinary personage, raised up for an extraordinary purpose. He was the first king whom God ever crowned—the first priest whom he ever consecrated. His royal authority contemplated two results, and his royal title had two significations. The two results were *righteousness* and *peace*, of both of which he was king—"king of righteousness and king of peace." To him the unborn Levi—who had historic parents, a genealogy, the beginning of priestly days and end of sacerdotal life—to him this Levi, with whom the Levitical priesthood commenced, offered patrimonial tythes while yet "in the loins of his father," Abraham.

As Melchisedec received not his priesthood by inheritance from his father, so Jesus was not constituted a priest according to a law of a fleshly commandment, but according to the ability of an endless life.

This righteous and peaceful king and priest was a suitable type of our chief-priest who is holy, harmless, undefiled, separate from the sinners and made higher than the heavens.

The uncommenced and unterminated royal and sacerdotal history of Melchisedec fitly represented our ever-continuing priest with his changeless priesthood. His sacrifice was so perfect, and he was so pure, that he needed not to offer continual sacrifices. "By one offering he was perfected forever the sanctified." He entered once into the holy place, having obtained eternal redemption. He has not entered into holy places made by human hands—the mere types of the true, or real holy place—but into heaven itself, to appear now in the presence of God for us. There he is attired in robes of light—the glory he had with his Father before the world was—the raiment of his transfiguration—the costume which he put on at the time of his ascension, when he wrapped himself in a cloud of glory and passed beyond the regions of our atmosphere, to take his seat at the right hand of the Majesty on high. Before him all the principalities and the powers in the heavenly regions bend in profound respect and holy admiration. He wears the mitre—he holds the sceptre. He is our Priest and our King—our antitypical Melchisedec—our Priest of the Most High God—our king of righteousness and peace! To him every knee shall bend, whether of celestials, terrestials, or infernals; and every tongue shall acknowledge his universal lordship in order to the glory of God the Father. So may it be.—*Sel.*

Religious Excitement.

This sudden turning of these men in the sight of the apostles' miracles, and in the sight of the history of these seven sons of Sceva; this sudden revival in which there were so many converted who gave evidence of their reformation, was the work of a luminous hour, an hour of excitement, as some would say, perhaps of great precipitation. There are many men in this world who are afraid of excitement when it is an excitement that tends upward. It is very seldom that I have seen a man who was afraid of excitement when it was an excitement in the direction of pleasure. I hear very few cautions on the subject. I seldom see men who are afraid of excitement on that subject of money. Ho! let it be known that stocks are depressed so that one who has the means can go in and buy and make his tens or hundreds or thousands of dollars in a few days, and men spring, and rush, and are wild, and almost beside themselves with excitement; but I do not see men under such circumstances holding each other back, and saying, "Beware of excitement." I never see men who are afraid of the excitement of getting rich suddenly. With respect to all those things which go to the bettering of your physical condition, men believe in enthusiasms, "strike while the iron is hot." There are all manner of maxims and cautions against delay where there is a chance for gain in material things. But when it comes to religious life; when an old hoary sinner who has defied the Gospel and the Spirit of God for years and years, is caught in the paroxysms of a revival of religion, and begins to manifest excitement in all manner of ways, men say to him, "Now my friend, do not go too fast. Look out, or you will be carried away by excitement." As if he were in any danger on that side of his nature! The man walks along the edge of a precipice, and nobody says a word; but when he walks by the side of a cliff, men say, "Don't tumble up; beware—*beware!*" When a man is excited in worldliness, nobody cautions him; but when a man is excited in the direction of more conscience, more love, more self-denial, more purity, more godliness, peopld take hold of him, and say, "Don't—*don't*—DON'T! That is dangerous excitement!" As if men were in any danger of being over-pious or good! As if that were the besetting sin to which men are addicted!

I tell you, men will never escape from their thraldom if they do not take heed both to their strong hours and to their weak hours. There are given to almost everybody luminous hours. We go on for weeks, sometimes for months, and perhaps even for years, without having any such hours, and then, we do not know why, and without having prepared ourselves for it, on the going down of the sun at the close of some summer day, as we sit, while the crickets and the grasshoppers chirp, and the evening birds sing, a strange, softening influence all at once comes over us, and we enter upon a new train of thought, and look over our lives. We think of what we were, of what we have become, and of what our tendencies are. We measure the world by a new standard. The heavens draw near to us. For the time being our grasp on lower things is loosened, and we are drawn upward. We feel all the impulses of a better manhood in us. We lay out the path of the future for ourselves with almost prophetic care. Those are great hours.—*Henry Ward Beecher.*

"The Nations Around."

Under this title an English author has given us a very readable book, containing much information respecting the countries and peoples with which the Jews were brought into contact during different periods of their history from the call of Abraham to the Captivity. It is a convenient and useful compendium of facts bearing upon the history of ancient Chaldea, Egypt, Phenicia, Assyria and Babylon, that have been brought to light by recent researches. It furnishes much interesting information respecting the civilizations and religions with which the peculiar people were brought into contact, and which left traces of their influence opon the Jewish character and institutions. But the work is chiefly valuable for the light which it throws upon many of the more obscure parts of the Old Testament history. In reading it one is oppressed more than ever with the weight of the historical evidence of the authenticity and credibility of the Hebrew Scriptures. Their often minute agreement with the records but lately deciphered on Egyptian monuments or Assyrian cylinders, and with bass-reliefs which after long centureis have just seen the light of day, as felt to be a powerful confirmation of the accuracy of the sacred writings.

The vividness, too, which is often thus imparted to the scenes and events of a remote and unfamiliar past is a great gain to the Biblical student. Thus we see in the sculptured records of Rameses III., the successor of the Pharaoh of the Exodus, a pictoral representation of the state of Palestine just before its conquest by Joshua; its "fenced cities," with "high walls, gates and bars," such as are described in Deuteronomy, and its armies coming out to oppose the Egytian king "with chariots and horses very many." On the same tablets we find inscriptions showing that the independent tribes of Canaan were under petty kings, such as went forth to fight Israel at the waters of Merom.

A singular coincidence between sacred and profane history occurs in the description, given both by Moses and Joshua, of the cause of the panic fears of the Canaanites. The "hornet," which was sent before the Israelites to drive out the original inhabitants of the land, which is understood by Knobel, Keil and most recent interpreters as referring in a figurative way to the terror and consternation which preceded the advance of the Israelites after their first great victory, it would now appear was *the Egyptian king*, the hieroglyphic sign of whose title as king of the Lower country was a *hornet*. The last of the many incursions which Palestine suffered from Egypt until the invasion of Shishak, in the time of Rehoboam, of which any mention is found on Egyptian monuments, occurred during the Israelites' forty years' wandering in the desert. The power of the Canaanitish tribes seems thus to have been broken preparatory to the entrance of the Jews into their territory under Joshua.

Simliar illustrations of the harmony between the ancient records of neigboring nations and the Bible abound, especially in the instance of Nineveh and Babylon. The investigations of science and history are contributing valuable materials to the structure of the external evidences of Revelation.

This volume, which is one of Macmillan's "Sunday Library," and one of the best of the series, is a worthy companion of Rawlinson's "Historical Evidences," and a valuable addition to our works on Biblical literature.—*D. F. L. in Watchman and Reflector.*

Waiting to be Asked.

Here is a young man who has been seven years in a churchgoing city—himself a churchgoer—and says this is the first time any Christian man has spoken to him about his soul. What does he mean? There are churches in that city, there are young men's Christian associations, to which every young man is again and again and in many ways welcomed. There are ministers who every Sunday are honestly and earnestly trying to point out to their hearers the way of life. Every word spoken was intended for these young men. They had, moreover, the Bible and all the institutions of a Christian city. Every avenue to the Kingdom of Heaven was as wide open to them as the clergy and the church could open it. No elder of the church can tell them how to bhcome a Christian any better than they can themselves. The Bible is his source of information, and a New Testament can be bought anywhere for twenty-five cents. Instead of censuring the neglect of the churches, I censure the egotism of the young men. It was not that no Christian had spoken to them about their souls, but that do one had taken notice of their special personality. No one had flattered their vanity by addressing them as Mr. Smith and Mr. Brown. They would not not join the church untill they had been invited to tea.—*Gail Hamilton, in the Independent.*

A French journal reports the discovery of a book of theological discussions written by some of the early monks, upon such questions as these: "What was the shape of the wings of the Archangel Gabriel?" "Did Pilate use soap when he washed his hands?" "How much wine did they drink at the marriage in Cana?" "Are there any angels with baritone voices?" "Could Christ have changed himself into a devil or into a pumpkin?" "If a priest should be interrupted during the baptism at a moment when about to pronounce the name of the child, and should pronounce *'Sapristi,'* should the child bear through life the name of Sapristi, and is the baptism valid?"

It is said that the discussion of these different questions fills three volumes of five hundred pages each. We record the discovery as an evidence that the tone of theological discussion has not been much changed in these latter ages. Most of the topics now agitating sectarian churches are of little more value to the cause of truereligion than the whimsical propositions of the old monks.—*N. Y. Tribune.*

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CHICAGO, TUESDAY, September 10, 1878.

JOSHUA V. HIMES........EDITOR-IN-CHIEF.

☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the Divinity of Christ, as "the SON of GOD;" the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

As the Editor allows a reasonable latitude of discussion, he will not become responsible for the sentiments of correspondents in any case.

All communications must be accompanied by the writer's names, not necessarily for publication, but as a pledge of good faith.

AUTHORITIES will differ. Br. Braden says the angels taught man to sow and reap. The New York *Herald* says "the Lord himself" gave Adam these first lessons. We think the minister, in this case, might learn of the secular journal.

'THE very Reverand Dr. Storrs' is a Romanist clergyman of New York. A little while ago he preached upon death. In it we find the following remark: 'When man was first created the body was immortal as well as the soul: but by sin death came into the world. Death is, therefore, the wages of sin.' We only quote the passage to ask, If an immortal body—a mere instrument—became mortal in consequence of sin, why could not the actually sinning soul itself have become mortal, too? One might think this priest was preparing the way with his congregation for the introduction of the correct doctrine of the human soul.

WE sometimes receive requests to write upon certain points in "the next paper," or in a private letter, in order to convey information in season for the next Sabbath School or Bible class. It is usually the case that the topics referred to are treated at large in some of our publications, while it often happens that we have not time to write for THE TIMES, much less in a private communication, the desired commentary. All questions sent in good faith are preserved for consideration and as suggestive of topics for remarks, but in some cases the answers are necessarily delayed. But do not neglect our suggestion that a book or tract may be your readiest source of information, especially if you are in haste for an answer.

THE Springfield *Republican* of Aug. 26 says: 'On Saturday Wm. L. Himes, of Chicago, preached on the prophecy of the Lord's coming. His sermon, on the whole, was *rather denominational.*' Here is the judgment of an outsider, that to talk about the Second Advent is denominational. Though quite all denominations claim to believe the doctrine of a literal, second Advent of Christ, it seems that none of them present it with sufficient force or frequency to prevent such conclusion as the above. We dare say that should the *Republican* read the New Testament and find a verse in every thirty or so referring to the Advent it would pronounce *that* volume 'rather denominational!' No doubt. We have long looked upon it as a thoroughly Adventist document.

IN the language of common life men often speak more truly than they think. Of a late catastrophe the New York *Herald* says: 'The loss of life through the Metis disaster has now been figured down to forty eight *souls*.' Then it was the '*souls*' that lost life, was it not? But the *Herald* says further—'One hundred and seven *persons* were saved,' and 'twenty-two *bodies* have been recovered, and this would be twenty-six yet buried in the deep.'

This fashion of using soul, person and body as interchangeable terms has both Biblical and classical precedent, however harshly it may grate upon immaterialist ears. We remember that one orthodox journal desires authors to be more careful in using the term 'soul,' lest looseness in that direction might lessen the weight of the theological sense of the word. There is danger in that direction. Many an immaterialist's faith would be shaken if he would but just read the passages in the Bible which contain the words soul.

THE GREAT UNDER-CLASS.

The Plymoth *Pulpit* of Aug. 31, contains a sermon on "Spiritual hunger." (Mat. 5: 9.) After speaking of those who hunger for good he says:

But there are those who are living in a state in which they have no tendency to grow or aspire, by a voluntary addiction to vulgar tastes and pleasures. They think either along the level of their original position, or upon a declining plane. There seems to be aroused in them as yet no ideal of anything that is better than that which the senses can bring to them, or can enjoy when it is brought. These are bad men. Not that there may not be in them transient gleams of things good; but the average tendency of such men is animal. They infest society. They are constantly liable to be made enemies of society. Their whole status will be determined, not so much by their inward voluntary condition as by outward circumstances. They may be merely complying with what they think to be necessary to their welfare. They may be kept, by the fear of the law, by the surrounding public sentiment, and by various other influences, within bounds, so that they do not break over into vices and crimes. They are, however, the stuff out of which criminals and vicious men are made. They have tendencies which have caused many strong men to break down, and go into places where wickedness resorts, and crime is esteemed.

One can hardly think of such men and not be discouraged, unless he thinks of God, too. One hardly knows what to do with this great under-class—especially when it takes statistics, and runs out along the line of life into other nations and other times, and sees how large a section of the human family have lived very near to this condition: and how great a number of them came into it by the force of organic, hereditary influences; and came into it, also, under circumstances which afforded them very little external help. To be sure, there is a glimmer of light thrown on such men, where the apostle says, that those who are without the law, or outside of any illumination, shall be judged without the law, having the law written in their hearts; that is, all men shall be judged according to what they have, and not according to what they have not; and the judgment shall be very lenient upon infelicitous dispositions, and dispositions left with so little culture. But even the lowest form of judgment, under such circumstances, becomes oppressive to the imagination and to the thought. Where shall it stop? Where shall it be executed? What is the character of that realm which has such a criminal population in excess, and with so little institutional or other force to redeem it? What shall we do with the truths that glitter on the very top of the gospel—the truth of the Fatherhood of God? What shall we do with the thought of God in the Gospel, which is interpreted to us by that very experience to which the whole soul of man is brought? Taking those inspirations that we derive from revelations which are made to us in Scripture, and then taking our experiences, what shall we infer? I do not undertake to say what the inferences shall be. I say simply this—that there is a reason for sadness and for profound melancholy in the contemplation of the facts of human life, which exists nowhere else.

—What about the conversion of the world with this large class? Will the race change so as to lead *all* to hunger for righteousness? If not, then the Adventists are right that the world will not be converted,—only the few in the narrow way, while the many will perish. (Matt. 7: 13. 14.)

Exposition of 2 Pet. 3: 1-18.

The danger apprehended from the seeming delay of Christ's coming was not altogether on account of the taunt of the scoffer; but, also, from the speculative ingenuity of the expositor, wresting the word of God, so as to suit the exigency of the case. Hence, Peter cautions believers against yielding this expectation of Christ's coming, and to "count that the long-suffering of our Lord is salvation;" that is, that the delay was so arranged and determined in accordance with unmistakable foreknowledge of the times necessary for the salvation of the Gentile complement. The delay includes the whole of this dispensation. Paul had written to them to the same effect (Heb. 10: 35–39; 11: 39, 40 and 12: 26–29), as also, in all his epistles, speaking of these things, in which are some hard things to be understood. (Rom. 11: 25–36; 1 Cor. 15: 20–28; 2 Cor. 4: 17, 18; 5: 1–10; Phil. 3: 20, 21; Col. 3: 1–4; 1 Thes. 4: 13–18; 5: 1–10; 2 Thes. 1: 6–10; 2: 1–3.) Difficulties are met in the interpretation of prophecy, and in those relating to the second coming of Christ as well as others." These difficulties arise not so much from any ambiguity in the subject, as from a superficial acquaintance with it, and from slowness of heart to believe all that the prophets have spoken. (Is. 29: 11–13.) The unlearned—such as are not thoroughly instructed in the Scriptures, though filled with classic lore; and the unstable—such as were not steadfast in the faith, though firm in speculative opinions; would be most affected by the scoffer's taunt, and the most likely to resort to questionable modes of exegesis to obviate the difficulty. As teachers they would wrest the Scriptures to carry their point, though it should involve their own destruction and the peril of others.

The Greek word translated *wrest* signifies to force confession by torture, and, applied to the Scriptures, to pervert their meaning by erroneous construction. This has often been done, especially in relation to the coming of Christ, and events connected therewith. While the eye of the church, in the first three centuries of the Christian era was fixed on this expected event, "the influence of truth was very powerfully strengthened, and the most salutary effects on the faith and practice of Christians were produced." But when, under Constantine, the church attained a condition of external tranquility and worldly prosperity, the coming of Christ, with many, lost its phase of nearness, and the doctrines associated with it, were, by the Platonists, who entered the church, "first treated as a profound allegory, then as a doubtful and useless opinion, and were at length rejected as absurd and fanatical." Thus the truth was overborne, and the way prepared for the Platonic philosophy to corrupt the Christian faith. The Platonic philosophers became Christian doctors. "Origen was the head of this speculative tribe. This great man, enchanted by the charms of the Platonic philosophy, set it up as the test of all religion, and imagined that the reasons of each doctrine were to be found in that favorite philosophy, and their nature and extent to be determined by it. Having entertained a notion that it was extremely difficult, if not impossible, to defend everything contained in the sacred writings from the cavils of heretics and infidels so long as they were explained *literally*, according to the real import of the terms, he had recourse to the fecundity of a lively imagination, and maintained that they were to be interpreted in the same *allegorical* manner in which the Platonists explained the history of the gods. In consequence of this pernicious rule of interpretation he alleged that the words of Scripture were, in many places, absolutely void of sense; and that though in others there were, indeed, certain notions conveyed under the outward terms, according to their literal force and import, yet it was not in these that the true meanings of the sacred writers were to be sought, but in a mysterious and hidden sense arising from the nature of the things themselves." Mosheim Ec. His. pub. by John J. Harrod, Balt. 1833, pp. 65, 66. I will not follow further this description, though much more is said of his "chimerical method of explaining the Scriptures," by which he "opened a secure retreat for all sorts of errors that a wild and irregular imagination could bring forth." He had a host of followers in the third and succeeding centuries; "nor could the few who explained the sacred writings with judgment and true spirit of criticism, oppose, with success, the torrent of allegory that was overflowing the church." In this, scholastic theology had its origin; of which Usher says, "The church has been more or less involved in this pestilential fog from the days of Origen until now, and we fear that for the most part will continue in it until Christ comes."

Any one, not "wilfully ignorant," can easily perceive that these learned doctors of the Platonic school, answer to the unlearned and unstabled of whom Peter speaks; and that their manner of explaining Scripture is to wrest it from its obvious and grammatical import, and force upon it a meaning to suit themselves, so that they substantiate the word of God with their own fancies. Renouncing the faith of the apostles and the first Christians in relation to the personal coming of Christ, and the dominancy of grace in the hearts and lives of Christians, his spiritual reign, which becoming general, would constitute the millennium. And some maintained that the millennium had already come by the overthrow of paganism and the political ascendancy of Christianity under Constantine. And by this dogma the true faith was generally overborne. This dogma, also, with some variation relating to the millennium, is still prevalent. The millennium being now expected to follow the conversion of the world by missionary and other appliances of the gospel.

But inasmuch as this spiritualizing system could not do away with the doctrine of the personal coming of Christ altogether, they wrested it from its aspect of nearness, and arbitrarily placed it at the remotest possible period, to which they also assign a general judgment of mankind, and an utter conflagration of the universe. And they wrest the new heavens and the new earth from its aspect as the restitution of all things spoken of by all the holy prophets since the world began; and assign them the character of an entirely new creation after the utter destruction of the present.

Now Peter aims to fortify believers not only against the *scoffers at* Scripture, but, also, against the wresters of Scripture. He says, "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." These *wresters* or *false teachers* were not innocent men. Peter calls them wicked. Errors in doctrine lead to errors in practice. But generally a corrupt and worldly mind is a hotbed in which the seeds of error vegetate, and grow up into "damnable heresies." (See description of false teachers, ch. 2.) The danger from the corruption of truth was greater than from the denial of truth. Many could withstand the taunt of the scoffer, who would be led away with the error of the sophist. The caution of the apostle was greatly needed; "seeing ye know these things before, beware;" but the caution was at last disregarded. The sophists carried the day; and through the dark ages which followed, scarce a vestige can be traced of the faith in the second coming of Christ, and the restitution of all things at his appearing. Still, the danger is not yet past, though we have the Scriptures as our only rule of faith and practice; for there are scoffers now, as well as formerly, reiterating the taunt, "Where is the promise of his coming?" and there are sophists still who wrest the Scriptures from their obvious and grammatical import. The caution is needed. Let us give heed to it, and so keep our hearts and minds in the love of God, and in patient waiting for the coming of our Lord Jesus Christ. Then shall we "grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."—*J. G. Wilson, in Methodist Recorder.*

Ignorance is not so bad as error; the former is a blank sheet on which we may write; but the latter is a scribbled one from which we must first erase. Ignorance is content to stand still; but although error moves, it goes in the wrong direction.

The Twofold "Come!"

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22: 17.)

[We have pleasure in publishing the following from a hearer's notes of a sermon preached upwards of thirty years ago by the eminent evangelist of the Highlands, the Rev. Dr. Macdonald of Ferintosh. The pulpit gifts of this remarkable man, who was honored in his day to do a great work, were somewhat similar to those of Whitfield. He was an accurate theologian, and the basis of his discourses was almost always laid in an exposition of his text and in a statement of Bible doctrine, which he then enforced with woundrously varied power of application and fervor of appeal, to his hearers' hearts and consciences. He preached with ease both in Gælic and in English, but most eloqently and affectionately in the former. Like Whitfield's, his sermons needed to be *heard*. As they appear in print, men may wonder wherein lay the secret of their power. Their great power, however, is an historical fact; and the following notes will convey an idea at least of their Scriptural character and judiciousness.]

On a cursory reading of this passage one would be apt to suppose that it is one of the many invitations of the gospel to sinners to come to Christ, and that the whole verse is intended to convey the same idea under so many different figures; but on examining it more closely you will clearly see that two distinct ideas run through the verse.

"The Spirit and the bride say, Come. And let him that heareth say, Come." Some commentators are of opinion that even these clauses are invitations to sinners; but I rather think from the context, and from the connec- of this verse, that they are expressions of longing for the second coming of Christ. In the sixth verse it is said, "The Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the saying of the prophecy of this book." In the twelfth verse: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." In the twentieth: "He which testifieth these things saith, Surely I come quickly." What follows is certainly the language of the Church: "Amen, even so come, Lord Jesus." And in the passage before us, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. *And the Spirit and the bride say, Come.*" "The Spirit"—the Holy Ghost, and "the bride"—the Lamb's wife, unite in desiring the coming of Christ. "And let him that heareth say, Come. *And let him that is athirst come.*" The style is now changed; the "say" is dropped; this is evidently not addressed to Christ—"*And whosoever will, let him take the water of life freely.*"

It is proposed, by the help of divine grace, to treat of these clauses separately in order.

"The Spirit and the bride say, Come." I shall not now speak of this desire for Christ's coming as proceeding from the Holy Ghost as God—but as he dwells in the church, as he applies to her the redemption of Christ, as he sanctifies and purifies her, and as he is the author of all *her* holy desires. It is thus, I apprehend, that the Spirit is here said to desire the coming of Christ. "The *bride* says, Come," Christ is the head of the church, and she longs for the coming of her Lord. It is her desire that Christ should appear to judge the world in righteousness. Not that she desires to hasten the coming of the Lord before the appointed time; but she knows that he shall certainly come, and by the Spirit that dwells in her she expresses her desire that he should come. I do not know that the church apart from the Spirit can long for the coming of Christ; but the Spirit and the bride unite in saying, Come. Do *you* desire the coming of Christ? Are you in a situation to desire it? Have you come to Christ as the way, the truth, and the life? And has he in consequence been made of God unto you wisdom, and righteousness, and sanctification, and redemption? It is only in proportion as this is the case that you can long for Christ's second coming.

Why does the church long for the second coming of Christ? I shall mention only three reasons. (1) Because it will bring to her a great accession of happiness and glory. She shall then be made completely happy; she shall be freed from every distress; she shall be delivered from sin, which was her greatest burden whilst here,—from temptation,—from persecution,—from affliction of every kind. "God himself shall wipe away all tears from her eyes;" and if it is true—and it is true, for God has said it—that "at his right hand there is fulness of joy, and pleasures for evermore," she shall then be perfectly happy, for she shall be "forever with the Lord." She shall also receive a great accession of glory, for "when Christ shall appear, then shall she also appear with him in glory;" she "shall be like him, for she shall see him as he is;" her body shall be made "like unto his glorious body;" she "shall be presented before God without spot or wrinkle or any such thing," and she "shall receive a crown of glory that fadeth not away."

(2) She longs for the coming of Christ that he may remove certain seeming impossibles and impracticables that seem to stand in the way of the manifestation of God's justice. There are several seeming contradictions in the dispensations of Providence. The wicked often flourishes like a green bay-tree, and from his prosperous circumstances conclude that he is a peculiar favorite of heaven, and that the righteous are objects of its displeasure. Joseph languishes in a prison, while wicked Pharaoh sways the sceptre of Egypt. Daniel is cast into a den of lions, while Darius lodges in a palace. And why is it so? "Because God hath appointed a day in which he shall judge the world in righteousness by that man whom he hath ordained;" and the church desires the coming of that day when all shall stand before the judgment-seat of Christ, that he may render to every man according to his works.

(3) The church longs for the coming of Christ that he may receive an accession of glory and honor. Of course we here speak of his manifested glory; his essential glory is beyond the comprehension of any created being, and is incapable of increase. But Christ "shall appear in glory with all his holy angels." His glory shall appear so as to convince deists, atheists, and all of his proper divinity. He shall convince all his enemies of his infinite power, and of the infinite measure of grace, condescension, and love, that is laid up in him; and of the madness of having rejected him.

How does the Church express this desire? It is the language of her faith; she believes the promise that Christ shall certainly come, and therefore she prays for its accomplishment. It is the language of her desire. She desires that Christ should appear in glory to destroy his enemies, and gather his people to himself, that where he is, there they may be also. It is the language of her patience and expectation. She patiently waits, looking and longing for the coming of the Lord.

And let him that heareth say, Come." Every one that hears the gospel is called on to say, Come. *Every one* that hears; there is no exception. I call on you here present—not as an assembly or as a congregation, but as individuals. It is a command of God, and you cannot disobey without trampling on the authority of God. But let me beseech you to remember that you must first be placed in a moral condition to wish for it. You must accept of Christ as he is freely offered in the gospel, and devote yourself to him, soul, body, and spirit, to be his forever. This is what I apprehend is implied in the sacred espousals of Christ and the church.

But to go on with the second clause of the verse: "And let him that is athirst come. And whosoever will, let him take the water of life freely." Many persons explain this passage as an invitation to *sinners* to come to Christ. I think, however—but I say it with diffidence—that it is rather addressed to those who have hungered and thirsted after righteousness, and who have already willed to come to Christ. Let him that is athirst, him that is willing, him that has a relish for the water of life, come and drink eternally of the pure rivers of these pleasures without money and without price. And none shall be found willing but they who have been made willing in a day of power. But though the former explanation of this passage is cast out, yet throughout the Scriptures there are so many invitations to *sinners* expressed in similar language, that we are justified in using this one in the same way. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money and without price." And though in its primary meaning it may be addressed to the church, yet it may also include an invitation to sinners; and as we know that none shall ever thirst after righteousness but those who have first accepted the offers of the gospel—that none shall *will* to take the water of life but these, who have been made willing—we cannot separate one invitation from the other.

"Let him," then, "that is athirst come, and whosoever will, let him take the water of life freely." *Whosoever thirsts.* Every one thirsts after something. All thirst after happiness. Some thirst after riches; some after honors and distinctions; some thirst after criminal pleasures; some feel the thirst of an awakened conscience earnestly seeking relief—for "a wounded spirit who can bear?"—some thirst after righteousness. So you see there are different kinds of thirst; but whatever your thirst is—though it be thirst after riches—after the honors and pleasures of this world—come to Christ and in *him* you shall be satisfied. If you have the thirst of a wounded conscience, come to him. Oh! are there any such here whose inquiry is, "what shall we do to be saved?" Come without money and without price, remembering that it is not doubts, nor fears, nor repentance that can procure our acceptance; and, "whosoever thus cometh to him he will in no wise cast out."

Do not say, as if it were an excuse, that you are not willing. God will never force you to take the water of life; he will not constrain you to drink against your will; he deals with you as with a rational creature; If you do not come willingly you will never come. But do you still excuse yourself by saying, "I am not willing to come." O, then consider that your unwillingness is your *guilt!* Say, "I am guilty in that I am not willing;" and if you thus consider your guilt, I am persuaded that it will lead to exercises that will be profitable. But remember that God is able to make you willing. Look up then to him, that he may make you willing in a day of power.

All are invited to come to Christ—rich and poor, young and old; there is here no distinction. The invitation is addressed to *all.* It is addressed to *aged,*—to you, though you have all your life thirsted after the pleasures of this world—though you have rejec[illegible] this invitation, you are now invited to come—now, at the eleventh hour, whilst you are still within the limits of the place of hope. O, reject not this invitation! the sands of life are fast running out! the shadows of the evening are coming on apace! you stand on the brink of the eternal world! O, eternity is *too long* to spend in a place of torment! O, then, come now to Christ and he will receive you to his love, to his favor, and to his arms!

This invitation is addressed to the *young.* You thirst after youthful honors and distinctions,—you thirst after hopes that will never be realized. O come to Christ and you shall have all your desires satisfied. Come, and take the waters of life, and they shall be in you a well of water springing up to everlasting life. And remember that death may overtake you. The young die as well as the old; Jordan overflows its banks in summer as well as in winter. O come now to Christ and be assured that they who seek him early shall find him!

Whosoever will, let him come. Fear not to exhaust the river of the water of life. It still flows as freely as ever and shall continue to flow till the last sinner be saved.

And may the people of God have their loins girt and their lamps burning —looking and longing for the coming of their Lord!—*British Messenger.*

"Perilous Times."

Discourse by Eld. O. R. Fassett at the Advent Conventicle—The "Good Time Coming" Song Repudiated—The Judgment of the Great Day at Hand—The "Times" to Grow Worse and Worse—Sound Doctrine not to be Endured by Popular Preachers or Audiences—A Bold Challenge of the Prevailing Orthodox Theology.

Under how many administrations the little, old-fashioned, wood-box style chapel on Mission street, near Fifth, has passed, we would not undertake to say or speculate; certainly six or seven different denominations have occupied the edifice and beat up the double echoes which every spoken word begets within its four very straight walls. Within the last year it came into the tenancy of a denomination known as the Second Adventists, among whom Eld. Miles Grant is a leader in camp-meeting fervor and magnetism, and Eld. O. R. Fassett, a "big gun" in dogmatic theology. While our brethren of the various local corps were going after strange and renowned gods in the firmament of preachers, we determined to visit this assembly of the

SECOND ADVENT SAINTS,

And make a note of the proceedings. Accordingly, at quarter to eleven last Sunday morning we stumbled up the steps of the sanctuary (there is no other word which expresses the manner in which all persons, unaccustomed to the abrupt entrance by short shelves makes his entrance), and sided along the narrow vestibule to an inner door. When we entered the chapel there were about twenty persons present, engaged in a prayer or "conference" meeting. The chapel is furnished with pine board seats, with backs, uncushioned, and painted in the simplest mourning color. By the time the services proper commenced there were perhaps a hundred persons assembled, most of whom give evidence of affiliation with the society.

THE PREACHER

Is a short, rather stoutish built man, inclined to gray hairs, apparently about fifty years of age. He has a solemn, reverent, and yet very pleasing countenance; and his voice, in its usual tones, is peculiarly soft and persuasive. He looks like a thoroughly sincere and earnest man, and the pulpit language and manner confirmed the first impression.

After the usual preliminary exercises, in which the

SOON COMING OF CHRIST

To this earth was recognized as a tenet of faith and hope, the Elder (O. R. Fassett) named his text from a small, convenient Bible—which he laid on top of a huge, cumburous desk volume which some unwise generosity has probably heaped upon the damask of this chapel, "This know also, that in the last days perilous times shall come." (2 Tim. 3:1.) And the Elder read on to the sixth verse. He said the common and siren song was, "good times coming." Good men sang that song, and almost all men dwelt in the sentiment of the song. What said the word? The theology of a millennium before the judgment was

THE POPULAR THEOLOGY.

Not so taught the word. And the Elder quoted at length to sustain his denial and assertion, neither the Scriptures, nor the Apostolic fathers, nor the great Reformers taught such a doctrine as the popular divines proclaimed. (In a parenthetical tone and manner the Elder, about this point, suggested that popular Divinity must be very sick; there were so many Doctors in it.) The prophecies showed that we were in the "Last Days, and the characteristics of the time" emphasized the word of prophecy—"the sure word of prophecy," to which we are to take heed as to a light in a dark place.

THE TIME HAD COME

When men "will not endure sound doctrine; but after their own lusts shall they keep to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables." On this characteristic the burden of the discourse was said. The unsound doctrine was specially declared to be the assertion that men are by nature immortal, that an immaterial part of man, which is claimed to be the real man, is conscious when the body is dead; and that man hereafter, as an immaterial entity, eternally exists beyond the bounds of time and space. The Elder

LIFTED UP HIS VOICE

In these paragraphs and "went for the heathen" doctrines of "immortal-soulism;" quoting the Scripture with great fluency, and pointing it with comments that were undeniably pungent. He said that popular divines interpreted Scripture not by Scripture, but by Plato; they were educated in the dead languages by the constant study of the Grecian and Roman heathen authors. And they were "*heaped*"—a heap of them (an Eastern expression)—tickling the fancies of

AUDIENCES COMPOSED OF BACKSLIDERS,

Who had "itching ears," for "fables." The sound doctrine of the mortality of man gave place to the first lie of the devil to our first parents: "Thou shalt not surely die." The Elder then dwelt upon the characteristics named in vv. 2–5 of the chapter from which the text was taken: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof." On all these

SUBDIVISIONS OF SIN,

He dwelt with illustrations; sometimes eloquently, always with force of instance and exhortation. He concluded with urging his hearers to seek and hold fast "sound doctrine;" the necessity for a risen Savior, and a resurrection of the body at his second coming; the need of thorough repentance and a godly life to escape utter extermination of being when Christ comes in the clouds of heaven to renew the earth—an event which the Elder again and again affirmed could not be far distant.—*San Francisco Post, Aug.* 10.

It is Your Loss.

The father of a family had occasion to look over some workmen who were building a house for him. After the work was far advanced, he found one of the men lighting his pipe among the dry, light, inflammable shavings which were strewn about in all directions. He indignantly reproved him, saying, "If my house is burned down by these sparks, the blame will rest on you." Pausing and thinking over what he had said, he added, with a sigh, "The blame will be yours, but the loss will be mine, for you cannot repay." The thought sank into the proprietor's heart; he saw the risk was too great; he went away and insured the house.

You may have cause to blame Christians. But if you stumble over their coldness—stumble so as to fall—what comfort will it afford you that you could blame the church for its lukewarmness? To blame them, even when they are blameworthy, will not save you when you are lost.

Let it be confessed there is not such ardent faith in the church as to awaken a slumberer—the church deserves blame, but the loss is yours. Your soul's life is too much exposed. Hide it in a place of safety; hide it "with Christ in God."—*Sel.*

INSINCERITY.—We hear much of martyrs and confessors—of those who were slain by the sword or consumed in the fire; but we know little of that still larger number who, by the mere threat of persecution, have been driven into an outward abandonment of their real opinions, and who, thus forced into an apostasy the heart abhors, have passed the remainder of their lives in the practice of a constant and humiliating hypocrisy. It is this which is the real curse of religious persecution. —*Buckle.*

The Times.

AT HOME.

" " " The Boston *Globe* thinks 'the wars of the future' 'will excel in extent, misery and atrocity, those of the past, for *they will be social wars.*'

" " " The Oxford edition of Gibbon contains 3,860 pages, which chronicle an average of nine thousand deaths by violence per page —more than 30,000,000 in all.

" " " There are now in the jail in the District of Columbia nine persons charged with murder, eight of whom have been imprisoned within the past two months. Five of the murders were by the pistol and two by the knife, the remaining case being that of a colored woman, who, knife in hand, chased a man about a steamboat, swearing she would kill him. Thus frightened he jumped among the machinery, where he was killed.

ABROAD.

" " " Spain, the Boston *Globe* thinks, is going 'distracted.' Its people are all by the ears. There are no less than thirteen political parties, striving for the mastery.

" " " The victims of the Persian famine in Teheran alone were 100,000 men, women and children; and it is thought not less than three millions perished in all, throughout the country.

" " " Metz is dying of inanition. The French are moving away; the Germans decline to come in to fill their places. A Holland journal says, "The reason for this is the universal opinion that in the next inevitable war with France, Metz will have to stand a siege."

" " " Egypt is lighting afresh the flames of war, by an attack upon Abyssinia. Conquest is evidently the Pasha's intention. Why should he not enlarge his borders at the expense of his neighbors as well as England, or Germany or Russia?

" " " The Pope is quarreling with his right arm—that is Cardinal Antonelli. The latter insists the Pope is doomed unless a different policy toward Italy is adopted. One opinion is that the Papacy is doomed any way, and even the great Cardinal cannot save it.

" " " We have been hearing of the progress made by Japan in civilization. Just now she is testifying her relationship to the great family of nations by picking a quarrel with one of her neighbors. War with the Coreans, and the Chinese as allies of Corea, is threatened. Civilized foreigners feel very anxious to prevent the threatened hostilities, lest they should *interfere with their trade!* Most laudable motive. A bit ago all the world was at peace. Is a new war era upon us?

" " " The meeting of the emperors of Germany, Austria and Russia last week excites wide-spread interest, and many are the speculations as to the purposes of these rulers. One thing we may be sure of; they intend to strengthen themselves, and at the same time, if possible, in some way outwit each other. Let them plot and counterplot. Their time is short at the longest. "A king shall yet rule in righteousness" on this fair globe, and his dominion shall be "under the whole heaven."

" " " The late French war is esteemed one of the wonders of the age. Twelve times the amount asked for was offered. Germany alone offered to loan her late enemy more than she wished to borrow. It is a financial miracle, and may well engage the attention of the Emperors. It shows them that France is only a defeated, not a crushed nation. With an able ruler in place of the flabby Bonaparte the late war might have resulted quite differently from what it did. Undoubtedly the French do not intend to pay the indemnity of the *next* conflict.

" " " The accounts by mail of the Belfast (Ireland) riots exceed in horror the hints afforded by cable. Another crime in the name of religion; for it appears the riot was directly the fruit of the feelings fostered by the Orange society, a professedly Protestant institution. Such associations can be spared. When Protestantism assails Popery with Papistical weapons, it partakes of the same spirit of anti-christ, and is no improvement upon the error it seeks to overthrow. The spectacle of a city in a state of siege, with pillaged houses, streets barricaded, hospitals overflowing with wounded men, with here and there the more ghastly victims of lawlessness, all in the name of religion, is indeed a terrible picture for the nineteenth century. Would we might reasonably hope the scenes of New York in '63, Paris and Belfast in '72 would not be repeated, even in our own day. We fear they may be.

Communications.

Garbling.

Scripture quotations are often mangled. Words and ideas, are left out, [illegible] others are put in, notwithstanding the solemn caution of both Testaments. ([illegible]. 30: 6; Rev. 22: 18)

[illegible]iel's 'spirit grieved in its sheath' [illegible]een often referred to of late. [illegible]e is no such passage. Daniel (7: [illegible] says, "I, Daniel, was grieved in [illegible] spirit, in the midst of my body, [or sheath.]" If "in" here means *inside of*, we have Daniel inside of his spirit, and his spirit inside of the center of his body! Truly, they say 'the Lord saith, and the Lord hath not sent them.' See Ezek. 13: 6, 7, 22.

2 Thes, 1: 9, referring to the destiny of the wicked, is repeated thus: "Who shall be banished from the presence of the Lord," instead of "be punished with everlasting destruction from the presence of the Lord;" and Mat. 25: 40 is given, "These shall go away into everlasting banishment," instead of "everlasting punishment." This banishment from the presence of the Lord must be "beyond the bounds of time and space," and out of existence, into annihilation; some see this, and say "from the *favorable* presence."

Instances might be multiplied to show the need of a revision of what we may call the *popular version* of the Scriptures. A. ARMOUR.

Truth, Stated Indirectly.

The United Presbyterians sing only the Psalms in the worship of God. As they cannot sing the inspired Hebrew, nor yet the prose version, they have been singing a metre version, made by Rous, of Cromwell's time. That being now considered somewhat uncouth, a new metre version has been prepared, and is recommended by their General Assembly. Some in the church have objected to the new version, and the Rev. J. F. Hutchinson replies in the *Christian Instructor*, of a late date. In the course of his article he writes thus:

"Third Psalm, S. M., verse 1, 'How many say of me,' instead of 'many say of my soul.' They [the objectors] say 'leaving out as of no moment the words 'my soul.' [After referring to the difficulties of metre, he says] The next best thing was to take a phrase conveying the same meaning. The Hebrew for soul is *nephesh* rendered *life* Gen. 9: 4; 35: 18; Lev. 17: 11, and many other places. It was David's *life* the foes were after; that is, *David* himself. And Shemei cursed, and Ahithophel gave counsel on the supposition that 'the Lord had taken the kingdom from him'—had forsaken him, and *David*, or his *life*, would fall an easy prey into their hands. Would not the singer get the same idea in the verse [from "me,"] that the reader would in the prose? [from my soul; or in the Hebrew from *nephesh*.] Besides, the English construction would require *it*, instead of *him*, in the last line, if soul were retained."

The above requires no comment. The Rev. Br. seems to be very clear on the meaning of soul; notice his references, Gen. 9: 4, "Flesh with the *soul* thereof shall ye not eat." Lev. 17: 11, "The *soul* of the flesh is in the blood." Gen. 35: 18, does not, however, give *life* as the rendering of *nephesh*, but it ought to: "As her *life* was in departing, for she died,"—not her *life* or *soul*, which, we are told, requires *it* as its pronoun, but *she*, Rachel, died, when her *life* departed. A. A.

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious.

Literal Fire.

"I do not teach that the wicked in the intermediate state are enduring *literal fire*. I distinctly warned my readers against *this fallacy*"...."Now Peter *does* say that God cast down the angels who sinned into Tartarus," and that the inhabitance of Sodom are with them. Dare he deny this?"—C. B. in Ninth Letter.

Where in Peter is the account of Sodomites being in Tartarus? Peter does not say they went any where but "into ashes." Now if ashes is Tartarus, then they *are there*, otherwise the above assertion is not true.

Oh! you materialists are always seeing through *material glasses*. *That* was their bodies. Their spirits were what went into Tartarus.'

Ah! indeed! Do your glasses magnify that much, that you can see spirit in this case? If so, they beat ours sure. But then we are not permitted to use any other glasses than those that Peter has furnished us. This, undoubtedly, accounts for the reason why we do not see anything but 'ashes.' But Jude's account would seemingly favor the above views more than Peter's. He says they "are set forth for an example, suffering the vengeance of eternal fire." An example is an exhibition before hand as a specimen of what is to follow. Well, was this example a specimen of *literal* fire. Yes, for it turned them "into ashes." Was it "eternal fire?" Yes, for it came down out of heaven from God who inhabiteth eternity. But is it not burning yet? No, for the spot where it wrought its "vengeance" is now the bed of the Dead Sea. Jude like Peter, discovers to us material fire, operating on material men in setting forth a specimen or example of what God will do to all others who shall live ungodly.

Then inasmuch as Peter nor Jude speak of other fire than that which turns them "into ashes," the "fallacy" is in teaching an intermediate state punishment, and not whether it is by literal fire or figurative. In that case you have to supply immaterial spirits an immaterial Tartarus to confine them in, immaterial fire to burn them, and of course immaterial suffering, to exercise them. But then it would not be a long job, seeing they are all *immaterial*; for nothing can be supplied from nothing very readily.

But as God's Bible does not deal with such non-entities, neither should we. O. D. GIBSON.

Do You Read Your Bible?

"The Bible is a much neglected book. Not, of course, that it is not read, by the clergy especially, with diligence. What is asserted is, that the labor generally expended upon it bears no manner of proportion to its importance. How few are able even to decipher the language in which the Old Testament is written! How few take pains to retain their familiarity (if ever they were familiar) with the original idiom of the New!"

These opening words of a treatise on the Pastoral Office, intended primarily for students, or for "ministers of the word," may also bear a meaning for all members of a Protestant Church? The one apology that a Protestant has for his existence, is the Bible. Why do not Protestants read their Bible more, and know it better than they do? Is it because a superficial acquaintance with the English version is sufficient? How then does it happen that so many errors and fallacies are spreading everywhere, not one of which has the slightest ground to stand on in the face of the Word of God? What Bunyan quaintly said of the Christian's one offensive weapon, is true still. "Let me see thy sword;" and when he had looked thereon awhile, he said, "Ha! it is a right Jerusalem blade. Let a man have one of these blades, with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. *Its edge will never blunt.* It will cut flesh, and bones, and soul, and spirit, and all."

Why do we neglect to practise the use of the only weapon that we have? Is it because we think the "edge has blunted," not seriously, but just a little here and there? Have the truth of Bible history, the scientific accuracy of the Author, the inspiration of the Scripture itself (and not of the scribes merely) been a little shaken after all? Not in the very least. Even the numbers of the Old Testament, which so many have been weak enough to surrender, are not yet convicted of a single mistake. We are glad to see that one man of science has been found to give an open challenge to that most unfounded but oft-repeated assertion, that the numbers of the Old Testament were represented in ancient Hebrew MSS. by alphabetic signs, and have thus become corrupt. Has anyone ever yet seen a Hebrew MS. containing these alphabetic signs for numbers? In all Hebrew Bibles now in use, the numbers are given in words at full length. There is no proof that they were ever written in any other way. Not one jot or tittle of the book has been displaced hitherto. To the comments of believers and of unbelievers, it makes one reply—*it abides.* It outlives the generations of its enimies. They die and their thoughts perish. The words of the book remain. The edge of the sword is not even chipped. Why do we not read the Bible more?

Is it because the age is unscientific; because discovery and inquiry have ceased to interest mankind? There never was so much discovery, or so much inquiry, before. The stores of nature are being ransacked; the secrets of the earth, and air, and sea are being rapidly disclosed. Will close comparison and induction teach us nothing of the words of Holy Scripture that we do not already know? If the details of the Bible are the work of the Author of Nature, there is so much to be learned from his words as from his works. Why is this kind of inductive study so disregarded? And why are those who have the most important business of life entrusted to them so often suffered to know less about their business than any other business men in this busy age? How is it that in so many country places a clergyman may close his Greek Testament altogether, know absolutely nothing of his Hebrew Bible, buy his sermons, and yet no remark is made? If the Church is disestablished will not these men be the first to suffer? And what will become of the congregation to whom they minister? And yet, who can complain?

But let us look to ourselves. Some of our readers may be disposed to ask, "What is the meaning of this unusual severity upon our ignorance? We do read our Bibles, and know them fairly well." Be it so. A thorough knowledge of the Bible is so uncommon, that the man who possesses it will certainly be found out before long. The thing is very easily tested; and, as we said before, we do not question the diligence of many persons in reading the Bible in a certain sort of way. But too often, when it is read, there is no real study. No method is observed in reading. Many have no idea that there is any particular method in the book. It is treated as a collection of texts and stories, the only arrangement or order being confined to the several chapters, and verses, and books. The common habit of proving doctrines by isolated texts, flung together as they occur to memory, is an illustration of this. The Old Testament and the New Testament are treated as distinct things, on different platforms. Few have any notion that the two are one organic whole, that every word of the Old Testament has the same sort of authority for a Christian as the New. We know of one young men's Bible-class in the country where there is an objection to reading the Old Testament at all. But if the details of the Bible are the work of God, there must be as much method and order in them as in Nature. The analysis may be as minute, and the discoveries as great in one case as in the other. The whole must be pervaded by beautiful, subtle, interesting principles, and laws. How few persons have any such notion of the Bible! By many it is treated as only a good deal better than very good religious book. Its humanity is so palpable, that its Divinity not percieved. Men fail to see, that if it is of God in any special sense, it must bear the same character as the rest of his works. Here, also, as in Nature, every detail must be subject to law, and full of God. The Bible differs from all other books, not in degree only, but in kind. For this reason the manner of Bible study must be unique, not as now, in carelessness, but in careful and curious observation. It is not creditable to us that in Bible discovery we are so far behind. New subjects are continually introduced into our schools and colleges, where even the English Bible is scarcely read. The original language of the greater part of it is about as well known in general as that of the Koran. If the Bible is what Protestants once took it for, is it reasonable to neglect it as we do.

But take the simple question of reading. Reader, a newspaper is before you. Either you have leisure to read it, or else you are wasting your time. We adopt the more charitable view. You have time to read this paper. What portion of your Bible have you read to-day, in any language? Have you spent half-an-hour upon either the Old or the New Testament? If you have, you probably know why this article was written. Or, can you find time for this newspaper, but none for the Word of God.

Is it that we do not love the Bible? If we knew it better, we should love it more. It is the only book on earth which is really satisfactory. Heart and mind and soul and strength, may here expand to the full. The result of other books and other studies, its weariness, without any absolute end. The more opinions we meet with, the less do we feel that we certainly know. Here we find—not opinions, but reality, and sympathy, and life. "I hate *thoughts*," said the Psalmist (alluding to those manifold *opinions*, between which there may be halting), "*I hate thoughts but thy Law do I love.*" —*C. H. Waller in Rock.*

The Time of Christ's Second Coming.

[Second Article.]

Is there anything in the teachings of Christ, which would lead to the conclusion that the church will be on the lookout without the knowledge of definite time, when he shall be revealed?

Yes, that fact is taught in the parable we are considering.

"While the bridegroom tarried they all slumbered and slept; and at midnight there was a cry made, Behold the Bridegroom: go ye out to meet him." The very language itself forbids the idea of the church (or virgins) making the cry; for in the cry is revealed a fact, with which they were not before conversant, and that fact was the *time* but so near at hand, that no improvement can be made on the part of the unprepared. Yes. Then, in the fulfillment, whoever is not ready "when once the master of the house is risen up, and hath shut to the door," will be left out to perish. (Lk. 13: 25.) What is the meaning of the "shutting to the door, in the passage quoted? It must have reference to the position the Savior occupies as Interceptor and Mediator; and that he is to vacate that position at some time, in which the destiny of man will be sealed, and no improvement will be made thereafter. In other words, it is after the invitation to the wedding has been duly given, and the time of its celebration arrived, those who are not ready for the marriage are too late to get ready. May we all see to it that we are fully qualified to enter the marriage before it is forever too late.

[illegible] shall prevent his coming upon [illegible] knowing the time? No, [illegible]! How will watching destr[illegible] the effect of a thief's work? You first know that he exists. (2) You know he intends to come upon you. (3) You are advised of his approach by signs given. (4) You are on the watch and his plans are as perfectly thwarted by such a position as they could be, had you known in addition to the rest, just *when* he was coming. A readiness for his coming, with watchfulness, is the plan, and all is as secure without knowledge of the time as it possibly could be with it.

The prophecies of Daniel are productive of light and knowledge relative to the great event of the Lord's coming. The grand outlines of the world's history are beautifully delineated, and the rise and fall of kingdoms are in their characters, and chronological order plainly set forth. The grand burden of those prophecies was to give an impregnable defense to the church against any who should deny the inspiration of the Scriptures; also to guard against the already developed errors of spiritualizing the words of God, so as to claim the kingdom of God as established spiritually, before the time marked out by God should have arrived.

A third object, and by no means an insignificant one, was to place in the hands of the church a knowledge of their proximity to the end of the world, or the coming judgment.

Certain divisions of the fourth, or Roman kingdom, were plainly pointed out, which should be succeeded by a persecuting power which should bring a fearful tri[illegible]ation upon the church of God, or [illegible] saints of the most High." Jesus gra[illegible] that fact, and places it in the foreground of his prophecy on the signs of his coming, in Mat. 24, and declares that immediately succeeding that tribulation should follow the darkness of the sun and moon, and falling of the stars &c., and he seals his prophecy with a simple illustration, drawn from the fig tree putting forth leaves on the approach of summer, and assures us that likewise these signs are to evidence his coming at hand, and yet, withal, he leaves his church on the watchtower, looking for the event, from the passing of the signs, not knowing the time when it should burst forth.

A word relative to *Bible* chronology. Many have been the pencil marks of faithful men in the past, trying to decipher the problem of our world's chronology; and although each has pursued the task with vigor and interest, very varied have been the results produced. Why this seeming difficulty, if the matter is all of God, and so very easy of understanding? With the round numbers of recent chronological productions before us we seem to see numerous chances for slight mistakes, which, when put together, could very easily make a very different number than 6,000 years from creation to A. D. 1873. For instance, Adam lived 130 years and begat a son, and called his name Seth. Seth lived 105 years and begat Enos, and so on through a long catalogue. This same manner of recording characterizes Gen. 5 and 11.

Now does any one conclude that Adam was just 130 years old to a day, when he begat Seth, and that on his birthday Seth was born? and that this principle was rigidly carried out in the case of Seth begetting Enos, and so on through the whole catalogue of names? But, says the objector to this criticism, "If some of them lack a few months, others will overrun, as God was quite able to arrange it so that the sum total would be right."

No one will doubt God's ability to

arrange his *own* matters to perfection; but this may be a matter that God had nothing to do with *directly;* and if he had taken the matter in hand I do not think he would have left any such loose ends as the idea that an overrunning in the age of one man above the age *claimed* for him, would be compensated by another man not being so old as he claimed him to be: thus causing the necessity of two errors to form the foundation of one truth, if it be a truth.

I grant the idea that a man might be said to be 130 years old, if he was 130 years and six months old, but it would be positively false to call a man 130 years old that was only 129 years and six months old.

A chronological argument that is made a corner stone in a definite time message, should have a more reliable basis than the above facts disclose, but persons who are ever on the poise of hope and fear, are as liable to grasp one straw as another.

Another short turn in chronological reckoning, may be seen in the era of Abraham's journey into Canaan. Notwithstanding the obscurity of this link in the chronological chain, as concerns the evidence in the Old Testament, we are invited to swallow the unwarranted conclusion that a casual remark from Stephen (Acts 7: 4) *viz.* "when his father was dead he removed him into this land wherein ye now dwell," (meaning the land of Canaan) could have no other meaning than that *immediately* upon the death of his father he started out. Had he have gone out in one or five years after the death of his father, the words of Stephen would have been as really true, as to conclude he went in one week after. Consider, that the burden of Stephen's remarks relative to Abraham were by no means the chronology of the world or even to establish the time when Abraham came out, but to convince his hearers that the covenant made to Abraham was to be fulfilled in his *seed* and that *seed* was the *Just One* whom they had slain. (v. 52.)

No man will fail to see the truth of these remarks that will take the trouble to read the whole of this chapter.

The claim "that this is God's chronology, and therefore is right," has but a shadow for its foundation. What is Bible chronology? It is simply and only the natural observance of events and incidental occurrences, recorded in history, not for the purpose of placing in the hands of after ages an unbroken chain of chronological data, and by no means of a character to require inspiration to adjust. The spirit of inspiration need not necessarily be employed any more in recording the age of Abraham of old, than Abraham Lincoln of modern times. The knowledge of a few facts and dates is the necessary qualifications to write a record of the genealogy of any person, family or tribe, and to call such a work *God's* chronology, is to give an unwarranted authority for the purpose of gaining in the name of the author what is lacking in facts recorded.

If the above criticisms are valid, there are numerous chances for mistakes in recent chronological productions. That *decided accuracy* is not attainable in Bible chronology must be apparent to every candid mind. (*To be concluded.*)

WRITE your name, by kindness, love, and mercy, on the hearts of the people you come in contact with, and you will never be forgotten.

FAITH is the ladder on which the believer is constantly mounting to ascend into the heavenly Canaan, from thence to bring down clusters of delicious grapes, to refresh him in his wilderness journey.

If a bee stings you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, don't be anxious to avenge it; let it drop. It is wisdom to say little respecting the injuries you have received.

Correspondence.

From West St. Paul.

In your issue of Aug. 6 I read with much interest the request to "Pray for the paper." Many a time has a silent prayer gone forth for the success of the paper, and that all interested in its publication might be abundantly blessed and strengthened. But coupled with this petition was another, that the good Lord would open a way for me to pay for it. Oh! how my heart has yearned for the means to help the precious cause. And when still no way opened, but rather darker grew the prospect, then I prayed again that these light afflictions might prove to me a means of grace, purifying and rendering me more fit to meet the Master. THE TIMES is the only paper I have to read. Have lost all relish for secular papers—don't take any stock in politics, which simply means low personalities and very unprofitable teachings. Stock in the "New Jerusalem" is going to pay better. Praise God. I feel to rejoice in the midst of these trials that he gave me something better than the perishing things of this world when he opened my eyes to this truth, and caused me to understand when I say, "Thy Kingdom come!" When I read over in every paper the rich bill of fare you spread out before your readers, and at so cheap a rate, I feel like some hungry urchin who gazes wistfully through the pastry cook's window at the tempting viands, but with an empty pocket. "Good Tidings," "Bible Triumphant," Collins on "Paul's Faith;" "Paul's Desire," by beloved Br. Fassett, &c. Well, I have my Bible Concordance, and with these my time is profitably used in garnering up precious truths. Yet those tracts which contain the wisdom and experience of our ripest scholars are great and needed auxiliaries in building us up in the truth, and enabling us the more readily and ably to exhibit it and defend it against the flood of error that inundates the land.

From Nova Scotia.

The cry of Jesus' soon coming to earth was made among us in the times of Father Miller, but as soon as persecution arose, some fell back, and have since refused to examine this question to know the cause of our mistakes then. For the last twenty years the life and death question has been preached among us. At first scarce any would give it a hearing, but now in most villages and towns quite a number can be called together to hear on this subject and Christ's speedy coming. Many as yet refuse to receive these truths because of their being unpopular. In fact but few comparatively have had a fair opportunity as yet to learn the truth of these things. The cause of Adventism is often sadly misrepresented, both in the press and pulpit. The clergy feel loth to allow that they are preaching fables when they teach that man inherits immortality, and that a thousand years of peace intervenes between this and Christ's coming.

For the last seven years my time has wholly been given for the furtherance of the cause of truth in this Province, and though I have had much to discourage me in my labors, I am indeed thankful that I have been willing to engage in so noble a work, for I now see to my great joy scores who were once bitterly opposed to us and God's word rejoicing in the truth.

We have just finished a series of conference meetings of the Advent body of this Province. Seven ministers were present, and quite a number came from abroad to celebrate this annual feast. A good feeling pervaded in all our meetings. We felt they were a success.

The subject of tract distribution was taken into consideration. Some manifested by their gifts that they were interested in this work. The brethren spoke favorably of Whitmore's *Immortality*, and thought it should be extensively circulated in this Province, and here I would say, Br. Himes, if you can furnish me with one hundred and fifty copies of this work by the first of September you would oblige me. The one hundred copies I got last fall are all out, doing their work.

NELSON H. REED.

From Edward Orr, Jackson Co. Minn.

A few of us here are contending for the faith once delivered to the saints. I have given away what tracts I had to all who would read them, and I could do so with more. We are few in numbers as yet, but I do trust in the truth that it will prevail, and believe that the day of its final victory is at hand. Already heathen dogmas are trembling to their center. This old doctrine of the Bible lately revived is revolutionizing the religious world. People are thinking, and reading the Bible for themselves, and coming out of the mist of error into the light of the blessed "glad tidings" of life only in Christ, who is "the resurrection and the life." Blessed and holy is he who hath part in the first resurrection, on whom the second death hath no power.

From C. Rima, Cresco, Iowa.

We are scattered now, brethren and sisters, all over the land, but I expect we shall soon be gathered in one great and glorious band, where our Life-giver, who brought life and immortality to light through the gospel, will be with us. I am thankful for what is being done in Howard Co. The ice of superstition is broken. Last Sunday a church of thirteen believers was organized at Vernon Springs, to which others will be shortly added.

Br. Wm. Chapman, once a Baptist preacher, and who preached at the Springs four years, gave his farewell discourse to his church early in June, and came out an Adventist, and has joined our Conference. Several of his former members came with him, and others seem to be under conviction.

I have arranged to give my whole time to the ministry of the word, as opportunity may open to proclaim the gospel.

From S. W. Thurber, Sparta, Wis.

I am not lost among the Bluffs or in the rubbish of this world. No, your old friend and brother is still in the narrow way that leads to the kingdom, expecting soon to see the King in his beauty, and the land that is or was once afar off, but now near, even at the door. Oh! what a blessed hope is ours, who live in these last days. The perilous times have come, according to the Scriptures, showing us the end of the world is near. We will bear with them with Christian fortitude, and when the Savior comes we shall be delivered from them all, like Enoch of old be translated without tasting death. Glory to God. It is soul-reviving. Then those loved ones will come with him—John and Edwin, I am sure they will be there. Oh! what a meeting then. The fathers that have wept over the graves of loved ones, and have said, "All these things are against me!" meet in that world of glory (far better than the kingdom of Egypt or the land of Goshen), where the redeemed of the Lord will be forever blest. Yes, I must say *glory!* and write it, too. I am glad that we are so near home. Dear brother, you and I have got our record nearly made up. I think of your labors of love, and the trials you have gone through, and how God has sustained you. It is wonderful in my mind that you live. But God is able to keep you unto the end.

From Sr. A. E. Rathbun, Broughton, Ill.

I believe with all my mind that the glorious Master stands just at the door, and it behooves us who love his coming, and have the last warning message to a doomed race, to unite as one man, and in solid phalanx meet the great tidal wave of sin, corruption, pride and worldliness which is sweeping over the world with terrible power; and submerging and dragging down to perdition millions in its overwhelming sweep. Oh, if we but had the voice of the thunder to startle and awaken to action the myriads who with strange madness slumber on the brink of fearful ruin! Let us arise, unitedly laying aside these things which divide us, get our whole being aglow with the all prevailing love of God, and girded with the strength of Jehovah, upborne by the arm of Omnipotence, the whole glorious armor of light tightly buckled on, the powerful sword of the Spirit unsheathed and brightly burnished, let us, I repeat, make a mighty effort for the salvation of the perishing, and the spread of Bible truth.

God owns no idlers in his vineyard. If we expect to gain entrance into the glorious golden hereafter, the shadowless, sinless, painless, deathless clime, where immortality clothes all things with the beautiful and joyous vigor of endless life, we must toil for it; bend every energy of our being to the work. The world, the flesh, and the devil we have to contend against. What is most dangerous to us is, that often they are apparent friends, and have robed themselves in garments of light and enticing beauty. If we do not watch unto prayer, the shining habiliments will deceive us; the entrancing music and rare witching beauty lure us down to perdition. Oh! be faithful in watching, fighting and prayer, always obedient to the call of every duty. Your pathway cannot be so rugged as Calvary, your cup not so bitter as its agony.

When each night's shadows fall about me, I feel my work is finished until now. The cause is onward, here. Truth is prevailing in spite of opposition. The band is staunch and true in its living. Four were added not very long since. Others are awaiting baptism. A number have seen the light on that question through my instrumentality. The F. W. Baptists reaped a rich harvest from the work here last winter. The Methodists have also gathered a few. It makes me tremble when I see people turn their backs on the truth. In my weakness I am doing what I can. Congregations are large and very attentive. A general reformation has been wrought in some neighhoods; but much remains to be done. Pray for me.

From Amos Sanford, Columbus, Kan.

Next to the "Editor's Journal," the Correspondence Department of THE TIMES is the most interesting to me. It must be a regular love-feast to the scattered ones who are "waiting for the coming of our Lord Jesus Christ." Allow me to suggest that it would be much better to give the Post Office address of the writers, so that we may have an opportunity of speaking "often one to another" through the mails, without troubling THE TIMES to print it. For instance, I felt like writing a word of cheer and encouragement to "S. F. Rice, a Baptist minister, Macoupin Co., Ill.," whose interesting letter appeared in THE TIMES Aug. 20, but I could not do so, because his Postoffice was not given.

Brethren and sisters, we may be strangers to each other in the flesh, but we are one in spirit, and well acquainted through Christ. Let us write to each other words of comfort, "for our conversation is in heaven; from whence also we look for our Savior."

Not long since I received a letter from a dear Christian sister, whom I have never seen, in which she said:

"No external circumstances of fame or prosperity can bring happiness, or even a tolerable imitation of that article. It is only that 'peace which floweth like a river' that can make our hearts glad. There is only one hope that cannot die; only one master that is never unreasonable; only one being that never breaks his promise; only one bank that never fails; only one home that death can never break up; only one treasure that knows no corruption; only one crown that will never fade. Let us then strive for the things eternal, and our reward will be sure."

I could not refrain from reading the letter to one of our brethren who came into my office, and as soon as I had finished, he said: "I would like to have her come here and preach." It seemed to do him as much good as it did me. Thus we can see that kind words, which cost us nothing, thrown into the great ocean of life, set the little rippling waves in motion, which for aught we know, may extend from shore to shore.

A part of our Mission tent has arrived, and we are waiting for the remainder from Chicago before starting out in the fall campaign. Quite a lively interest is manifested here in the Advent doctrine. I lose no opportunity of putting in a word for the truth. The question—What is death? was brought before the Sunday-school last Sunday, and variously answered. I gave Webster's *primary* definition, and seven Bible definitions, but none of them suited the immaterialists, who still insist that the *death* of the wicked will be *eternal life in misery.* They seem determined to make it appear that the serpent told the truth to mother Eve when he said, "Thou shalt not surely die."

The Bero church is *alive* and in good working order. A few of us here attended one of their prayer-meetings recently, and had a very pleasant time indeed. The young members spoke fluently and intelligently of the coming kingdom and "that blessed hope." They are all determined that Br. Himes shall preach for them when he comes, and I concede their right to claim his services in preference to us here. We all hope and pray that some young minister may come here and enter upon the work in this section.

From S. C. Wellcome, St. Charles, Minn.

Our State Campmeeting was one of the best we have had. Preaching brethren present—Brn. Miller, Collins, Thurber, Raymond, Ramer, Wellcome, and Sr. Dubey, and Br. and Sr. Cobb, F. W. Baptists. The preaching was with power and demonstration of the Spirit, the gospel trumpet was blown in earnest tones, giving a certain sound, proclaiming the kingdom near, the signs being fulfilled, the present truth essential for this generation, an earnest and entire consecration to God, a living faith, and holy lives, as a preparation for the coming of Jesus, as God's people are to be a pure people, waiting and watching, ready to receive their coming King. The prayer and conference meetings were seasons of deep interest; God's Spirit seemed to pervade the entire encampment, while songs of victory and shouts of praise ascended to him who saves the repentant sinner and returning prodigal. About twenty souls were converted and reclaimed, and God's people all led to seek for a deeper work of grace, and seemed drawn especially near to God, receiving the fulness of a Savior's love. Everything went on harmoniously. A heavenly union was felt among all God's people, that made it pleasant to be there. Some of our people came from fifty to seventy miles with their teams, and seemed to go away well repaid for their trouble. We hope they will keep the fire burning upon the altar of their hearts, and let the light shine in their several neighborhoods.

We had quite an accession to our number of preachers in the person of Br. Chapman, an able Baptist preacher who had been tried and condemned for heresy in Iowa. He is well known to some of our brethren as an earnest, faithful laborer in the vineyard. He has of late been led to embrace the glorious truths connected with the approaching reign of our Savior. He was gladly received by us, and goes back to his field of labor, near Cresco. God bless his labors, and give him grace to endure persecution. Truly light is spreading.

Br. Cheatham and companion, who have for years made great sacrifices for the cause of Christ, and who own the beautiful grove where the meeting was held, were made glad not only by the conversion of neighbors, but also of two lovely daughters, making some seventeen of the family connection in the neighborhood who now rejoice in the blessed hope, including the aged grandmother of eighty-four years, well known as a "mother in Israel."

I had the privilege of burying thirteen happy souls with Christ in baptism—three of whom had been educated as Catholics. Others will go forward soon. Praise God who giveth the victory over sin to all that trust in his name. Many were enlightened in regard to our views, and in fact the light is shining throughout all this region of country. Br. and Sr. Cobb took hold with us in our meetings in earnest, and we hope and trust they are beholding "new things out of God's law," and will yet be enabled to take a bold stand proclaim the last message to a dying world.

Since campmeeting I have made another tour west 150 miles. Baptised two believers; visited and preached at Lemond, near Owatonna, Freedom, Medo, Shelbyville and Kasota. I found the brethren and sisters waiting, watching, praying, and as a result, living and letting their light shine. Occasionally an opposer rises up and fights the truth, misrepresenting our views and misconstruing the Bible. But intelligent people are learning that they have a right to read God's word for themselves, and are weary of following the traditions of men. Therefore, we have no fears for God's cause, but earnestly pray, "God speed the truth!"

The greatest obstacle I have yet found to the speed of truth is an occasional professed believer in the Advent doctrine, bigoted in their views, inconsistent in their lives, harping constantly on some particular points of doctrine, until their neighbors all get sick of it, and will not come out to hear. They profess to know more than their teachers, and like the dog in the manger, neither eat themselves or let any one else. God pity such, and open their eyes and their hearts. Oh! for a powerful revival of God's work. An entire consecration is what we need.

Advent Christian Times.

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EDITOR OF THE ADVENT CHRISTIAN TIMES,
JOSHUA V. HIMES.
TREASURER AND BUSINESS AGENT,
WILLIAM L. HIMES.

☞ Address all communications for the paper to Joshua V. Himes, 25 West Lake St., Chicago.

☞ Address all Business Letters to William L. Himes, 25 West Lake St., Chicago.

☞ Make Postal Orders and Drafts payable to Wm. L. Himes.

☞ Business and matter for the paper may be sent in the same envelope: but write all appointments, notices, letters and communications for publication,

☞ EACH ON A SEPARATE PIECE OF PAPER.

☞ Matter for publication should be written ON ONLY ONE SIDE.

☞ DO NOT FAIL to comply with these suggestions.

P. O Address.

S. W. Thurber, Minneapolis, Minn.

The Quarterly—The Chart.

If brethren who have written on these subjects will be patient, we hope to report progress in these two works ere long.

Damon, Temple & Co.,

Keep a large and fine assortment of Gent's Neck Wear, Linen and Paper Collars and Cuffs, Jewelry, Etc., at Nos. 111 & 113 Wabash Avenue, Chicago, and 87 Summer street, Boston, Mass.

WE will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.35, post-paid. The Jubilee HYMNS, full gilt, stamped, post-paid, $1.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

To my Friends.

I would like to correspond with some friends who would like to invest $250 or more at Norwood Park, thereby conferring a personal favor on me, and at the same time securing a good investment for themselves. Address: WM. L. HIMES, 25 West Lake St., Chicago.

Sumner's (C. A.) remarkable address on short hand writing has been laid upon our table in pamphlet form. It is the finest thing on the subject yet given to the public. An extensive interest in making phonography a branch of popular education has been stirred up in San Francisco by the treatise.

Copies for sale at this office. *Price 15c.*

Elgin Watches.

D. W. Whittle, Esq., National Watch Company.

Dear Sir: I have now carried one of your watches over a year. It has proved to be a perfect time-keeper—so far as a watch can be called perfect. I have commended your watches to all with confidence.

Truly yours,

Chicago, Aug. 23, 1872. JOSHUA V. HIMES.

New Music.

We have received from Geo. E. Lee, No. 373 Main St. Springfield, Mass., the following pieces of music:

The Song of Redemption; The Watchman's Cry; Beacon Lights; Lift your Voices; Going Home; They say there is a World to Come; The Father's Mercy; Jesus of Nazareth passeth by.

The above are all on one sheet, and will be sent by mail, post paid, for 30c.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 35 sheets, 50c.

To Correspondents.

SOUTH NORWALK. A brother from this place encloses $1 for THE TIMES, and orders a copy of "Faith of St. Paul," but neglects to give his name. *Who is it?*....P. VOS. Letter received; but it contains no money.

Letters Received.

☞ All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

P L Newberry M Pitt A Hunt G Wedgewood G P Rowell & Co J T Ongley E Miller M Prouty F C Kelly R P Hoge D C Williams E Kelley S W Davis F Bramnik A S Butters A Sanford S S C Wellcome C C Marston J R Carroll R C Brown W Good P Vos L Narmore S K Gibson W Weeks D Mathewson J Munson B F Wise E H Burington S M Hayden R H McCortney E Stephens O Stebbins G L Teeple W J Masters W H Brandebury B F Ware M Briggs G C Cowell W A Pryor W H Jennings S P Whitney S K Gibson J T Ongley C F Sweet A Odell Rounds L O Sawin P Hitchcock M D Peavy W E Brown W H Cummings R V Phillips F H Kenney N Ellis W I Himes G A Sumner W Baird E Bee G W Montgomery M E Brown S Abby J M Byler Q P Henderson E C Andrus G M DeLong C M Davis W G Houtze R J Arnot M McCulloch E Nordlind J M Bowling C L Ives S B Withington C W Sargent L Searce C H Sowin F O Cose J Wallan J F Wilber G Storrs J Carver I C Wellcome J L Madill W A Younglove J Miller.

Tract Fund.

Mary Briggs, 40c.

Marriages.

FAIRFIELD—MOORE.—In Ioala, Warren Co. Ill., Sept. 4, 1872, by Eld. M. McCulloch, Mr. Davis Fairfield and Miss Susan E. Moore.

Obituary.

CUMMINS.—Died, Sept. 1 (the place was not given), Murray, infant son of Erwin and Emeline Cummins: aged 1 year.

Services by the writer. R. P. HOGE.

Notices, Etc.

Special Notice—Minnesota.

Notice is hereby given to the friends coming to the Q. M. held at Lombard and Winegar's Mill (Sept. 13) by railroad, to stop at Ottawa, where teams will be in readiness to convey them to the place of meeting.

GEO. W. MILLER.

Notice.

The Eighth Annual Meeting of the Western Advent Christian Publishing Association will be held at Norwood Park, Cook Co. Ill., commencing Tuesday, Oct. 15, 1872. A full attendance of the members is requested. J. M. SNOOK, Sec'y.

No Reduction of Fare to Amboy.

In reply to inquiries concerning reduced fare on the Railroads to Amboy Campmeeting, I would say that I have used my best endeavors to secure a reduction, but have not obtained it. The Superintendents of the roads tell me they have agreed among themselves not to give special rates to our meeting this year.

Still, let none stay away that can come, for I think you will be well repaid for the expense

FRANK BURR.

Notice.

I propose going to Minnesota soon, and shall be happy to serve any churches on or near my route that desire a call from me. I expect to attend the Amboy Campmeeting. My route will be by the Michigan Central to Chicago; Galena Division thence to Fulton, and then by steamboat to St. Paul. Write me at Laingsburg, Mich., until Aug. 25; then to Chicago, Room 7, 25 West Lake St., or to Amboy.

WM. BRANCH.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.

2. Write *names of places* and *dates* VERY *plainly.*

3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

THE EDITOR'S TOUR

SOUTH AND WEST.

I propose, by the blessing of God, without whose aid we can accomplish nothing, to visit and preach in the following States, as noticed below:

KANSAS.

Beginning at Columbus, in Southern Kansas, Sept. 19, and continue till Oct. 4, as Brn. Munson, Sanford and Dunbar may arrange. The tent will be ready for use about that time.

MISSOURI.

I will be in Brookfield, Mo. (on the Hannibal and St. Joseph R. R.), Sabbath Oct. 6, and through the week. I will be glad to see Br. Miller, and any other friends in the vicinity of Brookfield, as I shall have only the week to spend in the State now.

Shall return to Chicago Oct. 14, for duties there, and spend the balance of the month as I may have calls.

ARKANSAS.

Early in November, with Eld. Lawver, I shall go to Arkansas. We shall go from Cobden, Egypt, on horseback, and preach as we go, reaching Batesville about the middle of the month, and attend the Advent Conference the 20th. After this we shall spend a short time in preaching in such places as open to us.

CALIFORNIA.

Some time in December I shall go to California and Oregon. It is my intention to visit such places as shall open to me, where I may help the Advent brethren, or plant churches. My headquarters will be San Francisco; address No. 6 Municipal Court Building, care of C. A. Sumner.

Between this date and the first of December all letters from California and Oregon should be addressed to 25 West Lake Street, Chicago.

I will be pleased to hear from any persons in the above States, as to any openings for missionary labor, or any desire for help among Adventist brethren on the way out, on the line of the C. B. & Q., B. & M. R., and Union Pacific Railroads. I shall also call on my way out, if it be practicable, in Colorado, and Salt Lake. Will be glad to hear from any in those States.

It will be seen that my labors will be in the missionary field for some time to come, which will require some aid from the friends of missions. I trust in God to open the hearts and hands of his stewards to aid me in this good work. One good brother has provided me with help towards my Southern tour, God bless him.

And now I wish to hear from all interested in any of the above places. I would like to hear from my old friends that I visited many years ago in California, so I may know what is wanted, and, so far as able, make provision for it.

I make a special call upon all the friends of this important missionary tour, to implore the Lord's blessing upon it, and the unworthy laborer, that the Lord of the harvest will remember him, and the people to whom he may preach the Word of Life. We can do nothing without help from above. But "through Christ strengthening us we can do all things."

With my present health and vigor, and a heart burning with zeal in the missionary work, I hope by the Lord's help to do more than in the best days of my youth. Like my namesake of old, I can say, "my eye is not dim, or my natural force abated." And though I may not live to go over the River with the hosts of the Lord, yet I will work, by God's help, until I get to the Fords of Jordan.

Brethren in Christ looking for the coming kingdom, let us awake to the great missionary work. Let us seek by every and all means to save some. And let us preach the full gospel of the kingdom, to prepare a people for the Lord's coming, for he is nigh, even at the doors. JOSHUA V. HIMES,

25 West Lake St., Chicago.

ILLINOIS.

Genoa, every Sabbath. E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MABEY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I expect to hold a debate with D. W. Hull, of Hobert, Ind., at Rochelle, Ogle Co., commencing Tuesday, Sept. 17, 1872, to continue several days, with two sessions each day, on the following proposition:

Resolved, That modern Spiritualism is a Satanic delusion. C. C. MARSTON.

The Annual State Campmeeting for Illinois will be held at Amboy, Lee Co., commencing Saturday, Sept. 7, and continuing over two Sabbaths, on the "old camp ground," one-half mile east of town. Preaching brethren from other States are expected to be present. There will be a boarding tent and ample provisions for all who desire to board. Also a stand where supplies can be had for those who wish to board themselves. Lumber for tents will be supplied on the ground; also hay and grain for horses.

We hope to see a general rally from all parts of the State at this meeting. Come brethren and sisters, and let us spend a week in the tented grove for the Lord and his glorious cause. Let no one stay away on account of a little sacrifice. Come with your hearts full of the Holy Spirit, not to feast and a time of recreation, but to work for the blessed Master, and may God give us a gracious and glorious meeting.

Those coming on the C. B. & Q. R. R. will change cars at Mendota for Amboy. Those coming on the C. & N. W. R. W. will change at Dixon. We hope to get a reduction of fare, of which due notice will be given.

Let all bring family tents and bedding that can.

Campmeeting Committee—N. W. Spencer, C. W. Smith, S. B. Mabey, L. H. Davis, W. McCullock, F. Burr, D. B. Clark.

Amboy, Lee Co. Preaching the second and fourth Sabbaths of each month, at 10½ a. m. and 7½ p. m., in the Lutheran chapel. Prayermeeting Wednesday eve. Also Sabbath afternoon when no preaching.

Traveling brethren will be welcomed at any of our meetings. C. C. MARSTON, Pastor.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.

Hope S. H., Broughton, 11 a. m., and Center S. H. 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RAYBURN.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

Udina, 7.30 p. m. Sept. 22.
Coral, 7.30 p. m. Sept. 29.

E. H. BURINGTON.

INDIANA.

The Indiana Tabernacle will be pitched at Delphi, Carroll Co., Sept. 12, and remain for an indefinite time. E. C. ANDRUS.

A Q. M. of the Northern Conference District will be held at Union Mills, commencing Oct. 11, at 2 p. m. and continue several days. A general attendance of ministers and brethren is solicited.

E. C. ANDRUS, Sec'y.

I will preach at the Potato Creek church house Sept. 28, eve., and over Sunday.

Stingley S. H. Oct. 5, eve., and over Sunday.

E. C. ANDRUS.

IOWA.

The third Campmeeting of the Iowa A. C. Conference will be held at Manchester, commencing Friday eve. Sept. 6, and continuing over the second Sunday. All are cordially invited from north, south, east and west. Come all who love the Lord's appearing. Come with hearts burning with the love of God and our fellowmen.

The camp-ground is located one mile and a quarter N. W. of the business part of the town. There will be teams at the depot on the arrival of the morning and evening trains, the 7th, 9th, 10th and 11th, to convey all who come to the meeting.

Hay, straw, and tent-poles will be furnished free on the ground. Grain for teams, at cost. There will be a stand for the sale of necessary provisions.

Those who attend had better come prepared to take care of themselves. Bring plenty of bedding. Remember that a few yards of sheeting will make you a tent, and will be just as good for family use afterwards. Bring your tent and be ready to keep house at once. Let those who live near by, also arrange to stay on the ground during the meeting. Come early. Make a sacrifice if need be.

Brn. Isaac Adrian and S. W. Thurber are expected. Br. C. C. Marston has been invited.

The Annual Meeting of the Conference will be held in connection with the Campmeeting, commencing Thursday morning. Let each church be represented by delegates, early upon the ground. Read the Constitution, and be governed accordingly.

The committee would say to all coming to the Campmeeting at Manchester, that there will be an eating stand on the ground, where warm meals, or provisions, can be had at reasonable rates.

In behalf of the Committee. F. H. KENNY.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves.

Hay will be furnished free for teams; also, straw and poles for tents. There will be no grocery or boarding house on the ground, which is only five minutes walk from good stores and taverns, where meals can be had for 25 cents. The ground is five blocks northwest of the public square, and south of the McGregor Railroad track, and half a mile west of the depot. Don't fail to bring bedding. The big tent can be used for lodgings, and if the weather is wet there are barns close by. Prospect is good, and great interest to hear. Pray for the meeting.

Write when you will come, and we will meet you.

Peter S. W. Deyo, C. Callamecy, Presidents.

F. Denton, J. Reffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, H. Brown, Committee.

P. S. The Campmeeting at Charles City will be continued another week.

Eld. H. L. Hastings is expected to be present before the close to help preach the word.

Brethren, make a sacrifice, and come to the meeting. M. A. NEWCOMB, Sec'y.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

The third annual session of the A. C. Conference of Iowa will be held in connection with the campmeeting at Manchester, in Sept. next; Conference to be called on Thursday, the 12th. Let all the brethren and sisters be sure to be present at the commencement. We are to do business for our blessed Master; and the King's business requires haste and promptness.

H. H. JAMES, Sec'y.

I will hold a public discussion in Greenfield, Adair Co., commencing Oct. 9, and continue as long as may seem necessary. Subject—The Nature and Future Rewards and Punishments of Man. My opponent, Eld. Isrel Mershon, of the M. E. Church of St. Charles, is said to be the best disputant they have. May the truth triumph. D. S. CLARK.

WISCONSIN.

The first Q. M. for the East Dist. will be held (the Lord willing) with the Big Creek church, eight miles N. of Ironton, Sauk Co., Friday eve. Sep. 20. and over Lord's day. Let there be a general rally to this meeting.

GEO. THOMSON.

Cross Plains, 11 a. m, Sunday June 16. Sabbath School at 10 a. m.

Mifflin, 3 p. m. in Town Hall, (or Grove if the weather is favorable), same day.

Wingville, 3 p. m. June 23.

Will fill these appointments once in two weeks until further notice. PHILO HITCHCOCK.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Ross, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

MINNESOTA.

Q. M. for the Ottawa District will meet at Lombard and Winegar's mill, about seven miles east from Ottawa, Thursday eve. Sept. 12, and continue over Sunday. We expect a general rally of all in the district. The times demand of us especial efforts to keep the standard of truth, with its banner, "Thy Kingdom come," before the people.

Q. M. for the Hutchinson District will be held with the Silver Lake church, Friday eve. Sept. 20, and continue over Sunday. As this will be the last for this Conference year, let us all pray that it may be the best.

Q. M. for Winona District will be held with the Utica church, near D. Cheatham's, Friday eve. Sept. 27, and continue over Sunday. Let there be special efforts made by all living in the district to attend this meeting—the last for this conference year. GEO. W. MILLER, Evangelist.

At Fitzsimmons S. H. Sat. eve. Sept. 14, and over Sunday, as the brethren may arrange.

At Freedom, Waseca Co., Converse S. H. Sept. 17, 7.30 p. m.

Medo, Goodwin S. H. Sept. 18, 7.30 p. m.

At Shelby, Blue Earth Co., in a grove near Brown S. H., at a Basket Meeting, Sept. 22, 10.30 a. m., and 2 p. m. at Brown S. H.

At Kasota, Lasuer Co., at a Basket Meeting on the old camp ground, Sept. 24, at 10.30 a. m. and 2 p. m. Expect to baptise. S. C. WELLCOME.

MICHIGAN.

The first Q. M. of the Eastern District will be held with the A. C. church in Almont, Lapeer Co., commencing Thusday, Oct. 3, at 2 p. m. and continue over Sunday. We extend to the friends a cordial invitation, and hope for a full attendance of men and women imbued with the Good Spirit. We expect to have our chapel ready for use on this occasion. J. H. PATON.

OHIO.

There will be a Grove meeting at Montpelier, Williams Co., commencing Sept. 19, and continue over the Sabbath. Br. Babcock will preach the word. G. W. ENGLISH.

KANSAS.

At Columbus, Cherokee Co., commencing at 2 p. m. on Thursday, Oct. 3, will be held a series of meetings by Elds. J. V. Himes, H. J. Munson, and other preaching brethren. Ample arrangements will be made by the Columbus church for the accommodation of brethren and sisters from abroad. AMOS SANFORD, Sec'y.

WEST VIRGINIA.

The next annual meeting of the West Virginia and Southern Ohio A. C. C., will be held with the Hays Fork A. C. Church, commencing October 19, and holding several days as the Lord may direct. The churches connected with the Conference are requested to appoint delegates. Brethren, arouse! Let us awake from our lethargy, and come to our annual feast, to strengthen each other's hands for the warfare. Pray for the success of Zion.

S. P. WHITNEY, President.

PENNSYLVANIA.

Sutton's Corners, Crawford Co., Sept. 22.

JOHN T. ONGLEY.

Also a Grove Meeting in Ward Tp., Tioga Co., in the vicinity of Chase's Mills, as Br. Wm. Fletcher and others may arrange, commencing eve. Sept. 12, to continue about a week. Elds. C. F. Sweet and J. T. Ongley (Lord willing) will attend to preach the word, at the above meetings. All are invited. J. T. ONGLEY.

The next annual meeting of the Advent Christian Conference of Northern Pa. and Southern N. Y., will be held at Stephens' Mills, Steuben Co., N. Y., commencing Thursday evening, Sep. 12, to continue over the following Sunday. Let each church remember this is an annual meeting, and report either by delegate or letter. A general invitation is extended to all to come and labor for the promotion of the cause of truth.

A. H. BRIGGS, Sec'y. J. W. TAYLOR, Pres.

MASSACHUSETTS.

There will be a "Time Conference" at the Lawrence Advent Chapel, beginning Sep. 26, and continuing over the following Sabbath.

Preaching brethren and others, from all parts are earnestly invited to be present. The evidence that the Prophetic periods are pointing to the year 1873 for the coming of the Lord, and the great plan of salvation, under the gospel is about to end, has awakened a deep interest, not only in this and surrounding churches, but the hearts of God's people are being moved, all over the land.

"Watchman what of the night?"

Come men of God! from the North, South, East, and West. Come filled with the Holy Spirit, and let this subject have a thorough investigation. If the judgment is indeed so soon to come, the world must not go unwarned; for God will require their blood at our hands. If these things be true, we cannot afford to be found opposing them, either by open or silent opposition. If they are without foundation in God's word, let this be exposed. Come brethren from every part. Those who have arguments against, are as cordially invited as those who think they have reasons for believing it.

We expect and hope by the blessings of God to have a time such as has not been experienced for these many years. Come up to the help of the Lord against the mighty. One more rally like that of 1843, and we go into the kingdom.

Brn. L. T. Cunningham, N. H. Barbour, Sheldon and others are expected.

For the church. GEO. H. CHURCHILL,
MOSES PROCTOR,
J. T. MERRILL.

SPECIAL NOTICE.

A special Time Conference will be held on the Life and Union campground, at Springfield, Mass., Sept. 18, 1872, to continue over Lord's day.

The object of this meeting will be to earnestly investigate the prophecies bearing on the time of the coming of Christ, and deliverance of the people of God; the justification of the sanctuary; and to consult as to what are our special duties growing out of the evidence of Christ's immediate coming; and to take such action as may be deemed advisable in view of the vast responsibility resting upon the servants of Jesus Christ.

Let such as can, bring their provision; but such as cannot, may obtain it on the ground at reasonable rates. Bring also such clothing as will be necessary for night protection. A large tent will be on the ground, also other accommodations. Let there be a general rally.

(Signed.) GEO. W. BROWN, S. W. BISHOP, CHARLES C. BARKER, CALEB THOMSON, L. T. CUNNINGHAM.

The Estey Organ. Any person wishing to procure a splendid, new, Estey Organ or *Melodeon*, at a great bargain, can learn particulars by addressing this office.

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Advent Christian Times.

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AURORA COLL.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 7. CHICAGO, SEPTEMBER 17, 1872. WHOLE NO. 438.

Advent Christian Times.

Threatened war in Europe.

Henry Dunat is a man well known throughout Europe as the originator of "The Red Cross," a society organized to alleviate the sufferings of the sick and wounded in war. He has lately read a paper in London, before the Social Science Association, showing the necessity of an immediate and uniform organization of the Red Cross Society throughout Europe; and his arguments have attracted a great deal of attention. The following is the main idea:

> "I believe I know the continent, and my conviction is that we are on the eve of the grandest events of this century, whether viewed from a political or social point of view. A great war is imminent, and within a few years, *the continent will be overturned by a general conflict of nations.*"

War is always an evil in itself, even when undertaken in a good cause; but it is also an instrument of good, and the realization of the prophecy, given above, is likely to produce a permanent and much needed reform. In any event, the state of things cannot be any worse than it is now. Nearly all Europe is virtually, if not nominally, enslaved. Ireland and Poland are remorselessly chained down; the Pope and his people are imprisoned by an armed force—in a word, the people, throughout the entire continent, are ruled, not by their own choice, but by military despotism. This state of things must change; and the magnitude of the evils to be unrooted renders some great social convulsion inevitable.—*Irish World.*

Broad-cast the Seed.

"We are told that it is a custom among the Indians, when they are sowing maize, to put seven grains of corn into the ground. One was asked why this was done. 'Well,' said the Indian, 'we put one grain for the crows, another for the worms, and a third for the squirrels, and we expect that the rest will bring forth fruit.' The Indians teach us a lesson. They teach us to sow good seed liberally, and not to be disappointed if all that we sow does not bring forth fruit. Our Savior teaches us that some will fall by the wayside, some on stony ground, and some among thorns. This we must expect, as good seed-sowers. But what of it? Should it lead us not to sow at all? Nay, it should rather lead us, like the Indians, to sow more bountifully, lest, with scanty sowing, the crows, the worms, and the squirrels get the whole harvest. If we sow bountifully, we may rest assured of this, that the good seed of truth will find its way to some honest hearts, and bring forth fruit, thirty, sixty or a hundred fold."

Such an increase will cover all losses, and produce substantial gains. Suppose three-fourths of the seed is utterly and totally wasted,—that by the wayside, on stony ground, and among thorns. What then? One fourth yet remains and brings forth fruit. If four bushels are sown, and three are lost, and the other bushel produces "thirty fold," there is a clear gain of twenty-six bushels, and that pays. Or, if three bushels are lost and one bushel produces "sixty fold," the net gain is fifty-six bushels, and that pays. Or, if one bushel produces "an hundred fold," we have ninety-six bushels more than we had in the beginning, and that is a good return. Thus Jesus teaches us to sow in faith, and a blessing is on those who sow by all waters. And if we sow in the morning, and sow in the evening, and sow broadcast, and sow liberally, we shall surely find golden sheaves in the glorious harvest home.

Do not fret about the squirrels;—put in an extra seed for the squirrels. Do not get discouraged about the crows;—scatter a handful for the crows. Do not be disheartened by the worms;—sow enough so that the worms cannot eat all if they try;—and then look to the Lord of the harvest to cause the skies to drop fatness and the soil to bring forth fruit to perfection.

Suppose the net came empty to the shore,—cast it again on the right side of the ship and ye shall find. Suppose the sermon was a failure,—pray more, and preach two others in its place. Suppose the exhortation did no good;—get low before God, and pray that he may give help next time. Suppose the tract was torn up; scatter a hundred like it, and breathe a prayer for a blessing with every one you give. The Lord's arm is not shortened, that he cannot save, nor is his ear heavy, that he cannot hear. Keep up good heart, toil on, hope on. You will never know the good you do while working for God single-handed and single eyed.

Little did that unknown minister who, in the absence of a more noted man filled the pulpit and preached Christ's gospel, imagine that among that disappointed and perhaps disgusted congregation, the seed of truth should find lodgement in the heart of a young student, and bear fruit in the career of one of the most learned and noted ministers that England ever knew. The kingdom rung with the name of John Owen, but only God knows the name of the stranger who led him to the Lord.

Little did that humble Irishman who proclaimed in a barn the grace of Him who was cradled in a manger, dream that Augustne Toplady, the English officer's son, who heard that day the saving word, should not only preach salvation in Christ himself, but should, in after years, when dead and in his grave, give voice and word to the longings of ten thousand hearts, and wake around the world and through all the ages the echoes of the Irish preacher's sermon, in the song,—

"Rock of ages, cleft for me
Let me hide myself in thee."

Little did that invalid woman, Charlotte Elliot, imagine when she sang her humble song,—

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,—
Oh, lamb of God, I come"—

that her words would ring around the globe, and lead many a weary heavy-laden sinner to the Savior's feet.

Little did that poor unlettered English preacher suppose when he cried in his humble chalel, "Look unto me, and be ye saved, all ye ends of the earth," that there sat among his hearers one weary, heavy-laden, sin-sick soul, who having sought everywhere to learn the way of life, came there in bondage to go away in peace, to preach and write, and publish salvation to such multitudes as no other man on earth can reach by voice or pen. But so it was, and the testimony of that unlettered minister of God yet rings and is repeated in the rich utterances of Charles H. Spurgeon, to charm and bless and save the souls of men.

Be strong, oh man of God. Fear not, faint not by the way. Your work shall be rewarded, your labor is not in vain. Not by might nor by power are victories won, but by the Spirit of the living God. The race is not to the swift, nor the battle to the strong. Out of weakness you may be made strong, and wax valiant in the fight. Toil on, weep on; eternity will tell the story of your labors. Sow liberally, scatter the seed broadcast and in spite of every foe you shall reap a rich rewary.

"Go labor on! hands may be weak,
Knees may be faint, the soul cast down,
Yet falter not, the prize is near,
He promises a heavenly crown.
Toil on, toil on, thou soon shalt find
For labor rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, Behold I come."

—*The Christian.*

Family Worship as it Should Be.

A correspondent of the *Watchman* found this family picture in vacation wandering:

After the morning meal is finished all the family gather in a pleasent room, each having a Bible, and with happy, cheerful faces take their seats, the youngest being very near her father, that he may watch over her as she reads. To the question from the father, Where are we to day? several voices hasten to give the book and chapter, showing that the Holy Word is being read in course. When all have found the place, the father begins and reads slowly and distinctly the first two verses, the mother follows, then each child down to the youngest, who has yet to spell the longer words, and is encouraged when she succeeds, and helped if she fails in pronouncing them aright. If any verse of hidden meaning occurs, it is explained, simply, clearly. A special promise, precept, or command is applied gently, lovingly. Parents and children talk frely (there is the charm) of the words of Jesus. If the chapter be long, it is divided; if too short, another is read. Then the books are closed, the father begins a familiar tune, usually one of the Sunday-school hymns, that the little ones may all join, a hymn that shall have in it something about Jesus. How they sing! with the spirit and the understanding. All kneeling, the father prays, such a simple, earnest prayer—fervent thanks for the mercies of the past night, asking for the needs of each one for that very day—"daily bread," indeed. The trials and temptations of each are remembered Jesus' aid is asked for them, at work or at play, at home or at school. Personalities are not avoided here. The name of some member of the family is mentioned as special grace is implored in his or her behalf. Nor are others forgotten. The visitors among them feel drawn into closer friendship and love as they hear the supplications for their welfare; while the whole church of God is commended to the care of "Him who, watching over Israel, slumbers not nor sleeps." How fervent are the special petitions for any who are sick or in sorrow. Finally, in unison repeating the Lord's prayer, they rise from their knees, feeling that Jesus has been there and prepared them to go forth to the duties of the day with joy and gladness. Such a service has no weariness. It never exceeds half an hour; and if a city pastor, with the many calls upon his time and attention, can so conduct his family worship, why may not the merchant, and the mechanic?

The Hope of the Patriarchs.

Dr. Fassett delivered a discourse yesterday, at the Mission street church, on the prophecy from the 49th chapter of Genesis—Jacob's exclamation—"I have waited for thy salvation." His argument was that the salvation Jacob waited for was not a conversion; not an acquired and established peace with God through renewed heart and purified conscience; nor yet a salvation to be conferred or received at death. It was the salvation of the Saints at the second coming of Jesus Christ to this globe. In negation of the two prevailing theological ideas, mentioned above, Dr. Fassett brought forth in orderly and culminating array a large body of Scripture; and, in support of his own theory, he claimed the liberal interpretation of a score of prominent verses.

He said that Dr. Stone, of this city, and other leading divines, had been forced into the predicament of admitting or affirming that the brute creation were possessed of immortal souls by nature, as well as man; and he said he intended to push this subject until his hearers must see beyond all cavil that his inference or reasoning was correct from his premises. But the foundation was all wrong; man was not possessed of immortality. Immortality—the salvation—was conferred upon the righteous waiting living, and the resurrected Saints at the day of the Second Advent.

Solomon defied the world with his so often grossly misinterpreted challenge, "Who knoweth the spirit of man that goeth upward? or the spirit of the beast that goeth downward?" Who knows that the breath of the one goes elsewhere than the breath—the expiring spirit of life—of the other? Solomon had said that "they have all one breath." The Doctor said that Solomon uttered this challenge on behalf of truth to the Immortal Soul Priests and Philosophers of the East; and he proposed to raise the challenge on the strength of the recorded wisdom of Solomon and other Bible writers—proposed to raise and argue it in San Francisco until the great theological error and falsehood of the age was thoroughly exposed before all those in our city, who, having understanding, would hear reason, and candidly decide.—*San Francisco Post. Sep. 9.*

The Infidel's Family.

Adolphe Monod tells us of the mother of a family married to an infidel who made jest of religion in the presence of his own children: yet she succeeded in bringing them all up in the fear of the Lord. Being asked how it was done, this was her answer: 'Because to the authority of a *father* I do not oppose the authority of a *mother* but that of a God. My children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible, and they were answered, reproved, or encouraged. Constant reading of the Scriptures has wrought the prodigy which surprises you.' Such faith in God's word will everywhere work marvels of grace.

Painful Inconsistencies.

Some men talk like angels and pray with fervor, and meditate in deep recesses, and speak to God with loving affection and words of union, and adhere to him in silent devotion and when they go abroad are as passionate as ever, peevish as a frightened fly, vexing themselves with their own reflections; they are cruel in their bargains, unmerciful in their tenants, and proud as a barbarian prince. They are, for all their fine words, impatient of reproof, scornful to their neighbors, lovers of money, supreme in their own thoughts and submit to none. All their spiritual fancy is an illusion. They are still under the power of their passions, and their sins rule them imperiously, and carry them away infallibly.—*Jeremy Taylor.*

It is a maxim with me not to ask what, under similar circumstances, I would not grant.—*George Washington.*

If we thoroughly examine, we shall find that pride, policy and power are the three principle ingredients in all the disturbances of churches.—*Henry.*

False friends are like our shadow, keeping close to us while we walk in the sunshine, but leaving us the instant we cross into the shade.—*Anon.*

So I go on, not knowing;
I would not, if I might,
I would rather walk in the dark with God
Than walk alone in the light;
I would rather walk with him by faith,
Than walk alone by sight.
—*Selected.*

The taste for emotion may become a dangerous taste; we should be very careful how we attempt to squeeze out of human life more ecstacy and paroxysm than it can well afford.—*Sydney Smith.*

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations given habitually, are what win and preserve the heart and secure comfort.—*Sir H. Davy.*

They have only lived long who have lived virtuously.—*Sheridan.*

Live as long as you may, the first twenty years are the longest half of your life.—*Southey.*

Life, like a dome of many-color'd glass,
Stains the white radiance of eternity.
—*Shelley.*

A man's life is an appendix to his heart.—*South.*

Never did any soul do good, but it came readier to do the same again with more enjoyment. Never was love, or gratitude, or bounty practiced but with increasing joy, which made the practice still more in love with the fair act.—*Shaftesbury.*

There appears to exist a greater desire to live longer than we live well. Measure by man's desires, he cannot live long enough; measure by his good deeds, and he has not lived long enough; measure by his evil deeds, and he has lived too long.—*Zimmerman.*

He lives long that lives well; and time misspent is not lived, but lost. Besides, God is better than his promise, if he takes from him a lease, and gives him a free-hold of a greater value.—*Fuller.*

Think of "living!" Thy life, wert thou the "pitifullest of all the sons of earth," is no idle dream, but a solemn reality. It is thy own; it is all thou hast to front eternity with. Work, then, even as he has done, and does, "like a star, unhasting, yet unresting."—*Carlyle.*

INVERTED HYPOCRISY.—Bishop Marvin gave this good definition of a man, who, like some other pompous sinner, thinks it is a great thing to find fault with Christians, and to condescend to become one. One such said to him:—

"I design to be a Christian, but I do not purpose to make a fuss about it. I shall not go to the altar for prayer, unite with the church, nor make any public profession whatever. My religion shall be a matter between myself and my God." This, the Bishop said, was "inverted hypocrisy."

There are more hypocrites of this sort out of the church than of the other sort in it.

Not to misrepresent them, however, we prefer to give the words of one of their selectest advocates, St. Alphonzo Liguori, a man canonized by the Romish church, whose works are pronounced worthy of the highest praise, but who places the Bible among the prohibited books in his catalogue. He says: "The Scriptures, and books of controversy, may not be permitted in the vernacular tongue, as also they cannot be read without permission." Cardinal Bellarmine more openly declares that "the Catholic church forbids the reading of the Scriptures by all, without choice, or the public reading or singing of them in vulgar tongues, as it is decreed in the Council of Trent."

YOU HAVE KILLED THAT SERMON.—The preacher labored faithfully this morning. Many were affected under the sermon. Among the rest were some of your children. Now is a good time for you to come in and help your pastor in the work upon your own family. But, alas! instead of this, you have destroyed the impressions on the hearts of those affected. "How?" you ask in astonishment. Why, when returned from church, instead of talking with those serious children, you began to criticise the preacher in their hearing! During the sermon you were half asleep part of the time, and reading a hymn book another part; and now your work must be finished up in a criticism of the discourse. It was too cold, or rather boistrous. The hymns were inappropriate; the prayers too common-place. All this you have to talk before these children, but a little while ago so thoughtful. When you are done they are thoughtful no longer. Your words have driven off their good impression.

Introduction of Moral Evil.

Man is made accountable both to himself and to his Creator. To himself, in order that he may enjoy the high rewards of self-respect; and to his Creator, that he may enjoy the rewards which the Creator promises to loyalty.

If an accountable being is not rewarded for obedience and punished for disobedience, there is no significancy in accountability. Therefore an accountable being must be placed in a state of trial. He must be subjected to trial in order to test his loyalty to truth, right, conscience, and the will of God. If he is to be rewarded or punished, he must be tested in order to furnish evidence of merit or of demerit. He must be tested in order, also, to develop a capacity to enjoy the rewards promised to obedience. These prime ends—indispensable to an accountable being—can be secured in no other way.

The test may vary in kind and in degree. In fact, few human beings are tested precisely alike. But it is required of each that he endure a trial sufficient to evince loyalty, merit, and a capacity to enjoy the rewards of self-respect and of heaven. A person who is incapable of such a test can not be accountable. He who endures such a test successfully, compasses the great ends of his creation.

A trial of obedience requires that there should be difficulties in obeying. If a moral agent is to be rewarded for obedience, it must be because it is difficult to obey. If punishment is denounced against disobedience, it must be because it is easy to disobey. Obedience is indispensable to reward; but an obedience which requires no effort, no self-denial, cannot merit a reward. Resistance to evil is indispensable to reward; but that resistance cannot be meritorious, unless it be easy to yield to the solicitations of evil. For virtue to merit a reward, requires that it should be difficult to be virtuous, and easy to be vicious. A trial of one's loyalty to God requires that loyalty should have its difficulties, and disloyalty its attractions. Without these difficulties on the one hand, and these attractions on the other, there could be no valid test; none adequate to secure the necessary ends of probation. Without them, a test would be a mere pretense, a sham trial, devoid of results and of significance.

.... In the sensibilities, and in the perceptive and receptive faculties, we find a capacity to be addressed by the attractions of sin, and also all the conditions requisite for an adequate test of the soul's loyalty to God. The sensibilities are not capable of self-regulation, but move as they are moved upon. Nevertheless, they manifestly exert a great influence upon the operations of the intellect, and upon the decisions of the will. If, therefore, the normal action of the emotions, the propensities, the desires, the affections, be once materially disturbed by the solicitations or attractions of sin; if by such influences, these innocent sensibilities be thus disproportionately intensified and indulged, or if an inferior sensibility be brought to exert an undue influence over, and to finally control a superior one, the way would be prepared for a permanent derangement in the operations of the sensibilities—for a permanent interference with their proper and holy exercise. Such abnormal action once begun in the sensibilities, might be followed by erroneous perceptions and false reasonings, and might also be sanctioned and enforced by the decision of the will. Thus moral evil might secure an effectual and permanent lodgment in the soul. Manifestly the attractions of sin, directed with a view to this disastrous and far-reaching result, would be directed not to induce, at the first, the performance of an act wicked in itself, but rather such action or condition of the sensibilities, and such erroneous perceptions as might with the greatest probability be followed by wrong volitions.

From the very limitations of a probationary being—limitations in thought knowledge, experience, and observation—misapprehensions would be likely to arise; misapprehensions, *for* example, as to the pleasures or benefits to be derived from a proposed gratification, as to the turpitude of an act suggested and contemplated, as to the extent of his obligation to the Creator, as to the certainty and intensity of the evils to result from a deflection from duty, as to the extent of the effects of those evils upon himself, and as to the difficulties to be overcome in securing a restoration to holiness or to the forfeited favor of God. Such misapprehensions could not be prevented, we think, except by illuminations from a higher intelligence.

But in order to secure to a probationary being a test adequate to satisfy the essential conditions of accountability, sin or fallen spirits must also be permitted to exercise upon his mind such blinding and deceiving influences as would make obedience difficult and disobedience easy. Hence misapprehensions, as well as misleading desires, might be originated and fostered from without. And we may be sure that whatever their cause or source, they would furnish favorable opportunities for sin to exert its fascinations, its blinding and deceptive influences, upon the mind.

But might not God give to probationary beings such illuminations as, if they did not prevent all misapprehensions, would with entire certainty guard against any pernicious consequences from them? We think not.

In the government of accountable beings it must be provided with scrupulous exactness that their wills should be entirely untrammeled. The essential conditions of freedom must in no way be disturbed. The blinding and deceiving influences of sin or of fallen spirits must not be beyond the capacity of each moral agent to endure; since, if they were so, it would be unjust to arraign and punish him for yielding in the hour of trial. Yet they must be strong enough to furnish an adequate test. Take these influences away, and no such test could be secured. Without them, there could be no value or propriety in any system of probation anywhere in Jehovah's dominions.

For the same reason, there must be limitations to the knowledge, to the illuminations, possessed by the probationary agent. Had God more fully illumined the mind of Eve—could she, with a clearer and broader vision, have seen the consequences of her contemplated sin—could she have seen virtue in all its attractions—promptly she would have rejected the fascinations spread out before her eyes, those addressed to her instinctive love of beauty, knowledge, and power, and those whispered in her ear by a malignant but wily foe. But under such excess of knowledge, her decision, her choice of obedience, would have been no evidence of loyalty, and no reason why she should be rewarded. From that choice there could have resulted no higher excellence of soul, no progress toward the great ends of probation. For the realization of such ends she needed to be placed where, in order to show her loyalty, she must resist unholy influences, maintain harmony and purity in her affections, stand trustfully and obediently amid the darkness of missapprehensions, and in triumph pass the assaults of temptation. The attractions of vice needed to be strong enough to afford her an adequate test, but not in the least to exceed her capacities of endurance, or in the least to control her choice. Nor did they.

Notwithstanding all the attractions of vice, all its blinding and deceptive influences, without the consent and choice of her will, they could not have disturbed the proper action of the sensibilities of her soul. However strong the temptations which assailed her, they would have been harmless but for the consent of her will. It was in the free but wrong exercise of this faculty that her demerit consisted. When her will chose to yield to an improper and abnormal exercise and impulse of her sensibilities, a moral disturbance was at once produced among those sensibilities—a disturbance which broke down the harmony and unsettled the relations which God had instituted between them, and which finally perverted and reversed the whole action of the moral sensibilities of the soul. And when this disturbance of the sensibilities was affected, moral disorder, a depraved state, a condition of sinfulness, passed down into the essence of the soul. Then the state, the condition, and character of the soul became essentially sinful. In this way moral evil was introduced into the soul and into the universe [world].—*Dr. McCabe.*

The Sin and Folly of Scolding.

"Fret not thyself to do evil." (Ps. 37: 8.)

1. *It is a sin against God.*—It is an evil and only evil, and that continually. David understood both human nature and the law of God. He says "Fret not thyself in any wise to do evil." That is, never fret or scold, for it is all ways a sin. If you cannot speak without fretting or scolding, keep silence.

2. *It Destroys Affection.*—No one ever did, ever can, or ever will love an habitual fretter, fault-finder, or scolder. Husbands, wives, children, relatives, or domestic, have no affection for peevish, fretful faultfinders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them—may bear with them. But they cannot love them more than the sting of nettles or the noise of mosquitoes. Many a man has been driven to the tavern, and to dissipation, by a peevish, fretful wife. Many a wife has been made miserable by a peevish, fretful husband.

3. *It is the Bane of Domestic Happiness.*—A fretful, peevish, complaining fault-finder in a family, is like the continual chafing of an inflamed sore. Woe to the the man, women or child, who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trilsa and unhappiness spring from this source. Mrs. A. is of this temperament. She wonders her husband is not more fond of her company. That her children give her so much trouble. That she cannot secure the good will of young people. That domestics do not like to work for her. The truth is, she is peevish and fretful. Children fear her, and do not love her. She never gained the affections of a young person, nor never will till she leaves off fretting.

4. *It Defeats the End of Family Government.*—Good family government is the blending authority with affection, so as to secure respect and love. Indeed, it is the great secret of managing young people. Now your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, sneering at a child, taunting a child, treating a child as though it has no feelings, inspires dread and dislike, and fosters those very dispositions, from which many of the faults of childhood proceed. Mr. G. and Mrs. F. are of this class. Their children are made to mind; but how? Mrs. F. frets and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She sneers at them. Treats them as though they had no feelings. She seldom gives them a command without a threat and a long running fault-finding commentary. When she chides, it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, slaps their heads, &c. The children cry, pout, sulk, and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband, because he does not fall in with her ways, or chime with her as chorus.

5. *Fretting and Scolding make Hypocrites.*—As a fretter never receives confidence and affection, so no one likes to tell them anything disagreeable and thus procure for themselves a fretting. Now, children conceal as much as they can from such persons. They cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and mosquitoes.

6. *It Destroys One's Peace of Mind.*—The more one frets the more he may. A fretter will always have enough to fret at, especially if he or she has the bump of order largely developed.—Something will always be out of place. There will be some dirt somewhere. Others will not eat right, look right, talk right. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

7. *It is a Mark of a Vulgar Disposition.*—Some persons have so much gall in their disposition, are so selfish, that they have no regard to the feelings of others. All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill-nature are discharged. Woe to the children who are exposed to such influences. It makes them callous and unfeeling, and when they grow up they pursue the same course with their own children, or those entrusted to their management, and thus the race of fretters is perpetuated. Any person who is in the habit of fretting or sneering, taunting their husbands, wives, children, domestics, shows either a bad disposition or else ill-breeding. For it is generally your ignorant, low bred people that are guilty of such things.—*Sel.*

Baptism and the Lord's Coming

The Holy Ghost labors, if I may so speak, to keep before us prominently and continually the doctrine of our Lord's second coming. The word "baptism" is found in the inspired Epistles five times. The word "baptised" is found once. The word "baptised" is found eleven times in eight verses, while in thirteen it is not even once mentioned. And yet what minister or what church neglects the doctrine of God's word touching baptism? The Lord forbid that I should undervalue in the slightest degree this important ordinance, but is it not strange that a subject so seldom mentioned in the Bible should receive so large a share of attention from all the Christian denominations, while the doctrine of Christ's second coming, which is mentioned scores and hundreds of times, scarcely gains a moment's regard from the modern church. Is it not strange that the one should be presented every day in the sermons and writings and conversations and actions of God's people as of the greatest practical utility, while the other holds no place in the esteem of multitudes, and is received by many Christians with signs of impatience and weariness? This strange fact will appear the more strange, when we remember that one of the two sacraments, as they are called, instituted by the Savior, was designed to stand in perpetual connection with the sweet promise of his second coming: "When the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." So the Holy Spirit writes by the apostle Paul, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." "Here and in what follows," says Dr. Hodge, "we have his own inferences from the account which the Lord had given him. The first of those inferences is, that the Lord's supper is, and was designed to be, a proclamation of the death of Christ to continue until his second advent....As the passover was a perpetual commemoration of the deliverance out of Egypt, and a prediction of the coming and death of the Lamb of God, who was to bear the sins of the world; so the Lord's supper is at once the commemoration of the death of Christ and a pledge of his coming the second time without sin unto salvation." It would be an interesting and perhaps a profitable inquiry to ask how many Christians think not only of the first, but the second coming of Christ when they hold communion with each other and with him at his table.—*J. H. Brooks.*

Eye to Eye Preaching.

It is evident that in the first Christian ages what is now a sermon was only a talk about matters of the directest interests and in the directest way. This is true, too, about the Reformation. All the sermons then that went to the heart of the people from men like Latimer were full of the plainest possible talk, as of one plain man to another. And these did but follow the great models they found in the gospels and in the prophets. If we will go through these books to get an idea of the ancient preaching, I think we shall be amazed at the way those preachers of the old time contrived to bring their truth home. Everything served their purpose, and they never "beat round the bush" to come at it. But preaching now has got to be a fine art, and has taken its place among the rest of the fine arts. A sermon must be about so long, and so logical, and so good, and be written down so that you never have to wait for a word, or else it won't do. And it is possible sometimes, I feel sure, for a written sermon to be better than one preached right out of your heart and mind. There is a compactness and solidity to be attained in that way you cannot come at otherwise, and I suppose men like Dr. Chalmers and Dr. Dewey would preach better right along from manuscript than from mind; and James Martineau could no more preach without his manuscript than a bird could fly without wings, and one sermon like those he preaches would weigh more also in the solid gold of truth and genius than a hundred of the pulpit-talks of some other men. But the popular heart still responds to pulpit talk. Mr. Spurgeon has six thousand people to hear him. Mr. Martineau perhaps seven score, and I think the six thousand know what they are about. They do not want so much the fine gold of truth and genius as the warm, quick presence of a man who may not do so much for their thought, but still may do a great deal for their life.—*Rev. Robert Collyer.*

Nae Strife up Here.

It is related that an old Scotch elder had once a serious dispute with his minister at elders' meeting. He said some things that nearly broke the minister's heart. Afterward he went home, and the minister went home, too. The next morning the elder came down and his wife said to him.

"Ye look sad, John; what is the matter with ye?"

"Ah," he replied, "you would look sad, too, if you had such a dream as I have. I dreamed that I had been at the elders' meeting, and had said some hard things, and grieved the minister; and when he went home I thought he died and went to heaven; and I thought afterward that I died, too, and went to heaven; and when I got to the gate of heaven, out came the minister, and put out his hand to take me, saying, 'Come along, John; there's nae strife up here—I'm happy to see ye.'"

The elder went to his minister directly, to beg his pardon, and found he was dead. The elder was so strickon with the blow that two weeks after he also departed.

"And I should not wonder," said he who related the incident, "if he met the minister at heaven's gate, and heard him say, 'Come along, John; there's nae strife up here.'"—*British Workman.*

St. Bartholomew's Massacre.

THE NIGHT OF ST. BARTHOLOMEW'S.

Night had now fallen. Guise and Aumale were still lurking in the city, and came with the Duke of Montpensier at Cathrine's summons. The persons who were to be killed were in different parts of the town. Each took charge of a district. Montpensier promised to see to the Palace; Guise and his uncle undertook the Admiral; and below these the word went out to the leaders of the already organized sections, who had been disappointed once, but whose hour was now come. The Catholics were to recognize one another in the confusion by a white handkerchief on the left arm and a white cross on their caps. The Royal Guard, Catholics to a man, were instruments ready-made for the work. Guise assembled the officers; he told them that the Huguenots were preparing to rise, and that the King had ordered their instant punishment. The officers asked no questions, and desired no better service. The business was to begin at dawn. The signal would be the tolling of the great bell at the Palace of Justice, and the first death was to be Coligny's.

The soldiers stole to their posts. Twelve hundred lay along the Seine, between the river and the Hotel de Ville; other companies watched at the Louvrie. As the darkness waned the Queen Mother went down to the gate. The stillness of the dawn was broken by an accidental pistol-shot. Her heart sank, and she sent off a messenger to tell Guise to pause. But it was too late. A minute later the bell boomed out, and the Massacre of St. Bartholomew had commenced.

The Admiral was feverish with his wounds and had not slept. The surgeon and a Huguenot minister, named Milan, had passed the night with him. At the first sounds he imagined that there was an *emeute* of the Catholic at the Court; but the crash of his own gate, and shots and shrieks in the court below the window told him that whatever was the cause his own life was in danger. He sat up in his bed "M. Malan," he said, "pray for me; I have long expected this." Some of his attendants rushed half dressed into the room. "Gentleman, save yourselves," he said to them; "I recommend my soul to my Savior."

They scattered, escaping or trying to escape by the roofs and balconies; a German servant alone remained with him. The door was burst open immediately after, and the officer who was in charge of the house, a Bohemian servant of Guise, and a renegade Huguenot soldier, rushed in with drawn sword.

"Are you the Admiral?" the Bohemian cried.

"I am" replied Coligny; "and young man, you should respect my age and my wounds; but the term of my life does not rest in the pleasure of such as thou."

The Bohemian, with a curse, stabbed him in the breast and struck him again on the head. The window was open. "Is it done?" cried Guise from the court below, "is it done? Fling him out that we may see him." Still breathing, the Admiral was hurled upon the pavement. The Bastard of Auguleme wiped the blood from his face to be sure of his identity, and then kicking him as he lay, shouted. "so far, well. Courage my brave boys! now for the rest." One of the Duc de Nevers' people hacked off the head. A rope was knotted about the ankles, and the corpse was dragged out into the street amid the howling crowd. Teligny, who was in the adjoining house, had sprung out of bed at the first disturbance, ran down into the court, and climbed by a ladder to the roof. From behind a parapet he saw his father-in-law murdered, and scrambling on the tiles, concealed himself in a garret; but he was soon tracked, torn from his hiding-place, and thrown upon the stones with a dagger in his side. Rochefoucault and the rest of the Admiral's friends who lodged in the neighborhood were disposed of in the same way, and so complete was the surprise that there was not the most faint attempt at resistance.

Montpensier had been no less successful in Louvre. The staircases were all beset. The retinues of the King of Navarre and the Prince had been lodged in the Palace, at Charle's particular desire. Their names were called over, and, as they descended unarmed into the quadrangle, they were hewn in pieces. There, in heaps, they fell below the Royal window, under the eyes of the miserable King, who was forced forward, between his mother and his brother, that he might be seen as the accomplice of the massacre. Most of the victims were killed upon the spot. Some fled wounded up stairs, and were slaughtered in the presence of the Princesses. One gentleman rushed bleeding into the apartment of the newly-married Margaret, clung to her dress, and was hardly saved by her intercession. By 8 o'clock the work which Guise and his immediate friends had undertaken was finished, with but one failure. The Count Montgomery and the Vidame of Chartres lodged in Faubourg St. Germain, across the water, on the outskirts of the town. A party of assassins had been sent to dispatch them, but had loitered on the way to do some private murdering on their own account. When the news reached Montgomery that Paris was up, he supposed, like Coligny, that the Catholics had risen against the Court. He ran down the river's bank with a handful of men behind him, opposite the Tuleries, intending to cross to help his friends; but the boats were all secured on the other side. The soldiers shot at him from under the palace. It was said—it rests only on the worthless authority of Brantome—that Charles in his frenzy snatched a gun from a servant and fired at him also: Montgomery did not wait for further explanation. He, the Vidame, and a few others, sprang to their horses, rode for their lives, and escaped to England.

The mob meanwhile was in full enjoyment. Long possessed with the accursed formulas of the priests, they believed that the enemies of God were given into their hands. While dukes and lords were killing at the Louvre, the bands of the sections imitated them with more than success; men, women, and even children, striving which should be the first in the pious work of murder. All Catholic Paris was at the business, and every Huguenot household had neighbors to know and denounce them. Through street and lane and quay and causeway, the air rang with yells and curses, pistol-shots and crashing windows; the roadways were strewn with mangled bodies, the doors were blocked by the dead and dying. From garret, closet, roof, or stable, crouching creatures were torn shrieking out, and stabbed and hacked at; boys practiced their hands by strangling babies in their cradles, and headless bodies were trailed along the trottoirs. Carts struggled through the crowd, carrying the dead in piles to to the Seine, which, by special providence, was that morning in flood, to assist in sweeping heresy away. Under the sanction of the great cause, lust, avarice, fear, malice, and revenge, all had free indulgence, and glutted themselves to nausea. Even the distinctions of creed itself became at last confounded, and every woman or man who had a quarrel to avenge, a law-suit to settle, a wife or husband grown inconvenient, or a prospective inheritance, if obstacles could be removed, found a ready road to the object of their desires.

Toward midday some of the quieter people attempted to restore order. A party of the town police made their way to the palace. Charles caught eagerly at their offers of service, and bade them do their utmost to put the people down; but it was all in vain. The soldiers, maddened with plunder and blood, could not be brought to assist, and without them nothing could be done. All that afternoon and night, and the next day and the day after, the horrible scenes continued, till the flames burned down at last for want of fuel. The number who perished in Paris was computed variously from 2,000 to 10,000. In this, as in all such instances, the lowest estimate is probably the nearest to the truth.

HOW THE MASSACRE WAS RECEIVED.

The guilt of such enormous wickedness may be distinguished from its cause. The guilt was the Queen Mother's; the cause was Catholic fanaticism. Cathrine de Medici had designed the political murder of a few inconvenient persons, with a wicked expectation that their friends in return might kill Guise and his uncle, whose power was troublesome to her. The massacre was the spontaneous work of theological frenzy heated to the boiling point. No imaginable army of murderers could have been provided by the most accomplished conspirator to have executed such a work in such way. The actors in it were the willing instruments in the hands of teachers of religion as sincere in their madness as themselves. The equity of history requires that men be tried by the standard of their times. The citizens of Paris and Orleans may be pardoned if they were not more enlightened than the sovereign Pontiff of Christendom and the most Catholic King of Spain. Philip, when the news reached him, is said to have laughed for the first and only time in his life. He was happy in being saved from a combination which had threatened him with the loss of his Low Countries.

At Rome, in the circle of the saints, the delight was even more unbounded. Where the blood was flowing the voice of humanity could not utterly be stifled, and expressions of displeasure began early to be heard. In the Holy City there was a universal outpouring of thanksgiving to the Father who had taken pity on his children. The cannon were fired at St. Angelo, the streets were illuminated. Pope Gregory with his cardinals walked in procession from sanctuary to sanctuary to offer their sacrifice of adoring gratitude.

The scene of the massacre was painted by the Pope's orders, with an inscription immortalizing his own gratification and approval. He struck a commemorative medal, with on the one side his own image, on the other the destroying Angel immolating the Huguenots. He dispatched Cardinal Orsini to Paris to congratulate the King; and the assassins of Lyons, on whose hands the blood of the innocents was scarcely dry, knelt before the holy man in the cathedral as he passed through, and received his apostolic blessing.—*Froude.*

EDITOR'S JOURNAL.

TUESDAY, Aug. 27. Left Elida, Ill., for Norwood Park, finding all well, and the office in good condition. Our pressman had left, and the press was put into the hands of Br. Tousley, a faithful, trusty man in our office. Our help take a general interest in the affairs of the Association.

THURSDAY, Aug. 29. Remaining in the city to-night I had an opportunity to attend the meeting in Green street. There were many good things said to instruct and cheer the heart of the saints. Most spoke of sanctification as a blessing they had lately obtained.

SATURDAY, Aug. 31. Finishing my work at the office, I started for Buchanan, but missed the cars and so stopped over the Sabbath, Sept. 1, in Chicago. And having no appointment I went to hear Eld. Burr, in the Green street chapel. His sermons were on the subject of sanctification, to which he had lately been converted. He spoke of sanctification as a *second* work distinct from justification, but I have never seen any Bible authority for this view. The Scriptures are plain on the subject. "If any man be in Christ he is a new creature: old things are passed away and all things become new." "Created anew in Christ Jesus." "Put off the old man, and put on the new man which is renewed in righteousness and true holiness, after the image of him who created him." This is no second work. It is the work on the heart, and it is done *when* a man is converted. All other changes are the result of Christian experience and growth in grace.

The earnest proclamation of the "Methodist" form of sanctification, as a speciality, produces results on a certain class of minds which perhaps other preaching would not bring about. Excitable temperaments are especially moved by it, many of whom soon backslide. Yet, some of the more firm and reliable elements in all societies are also brought under this influence. It is to them a wholesome renewal of their covenant with God, to live the higher life. And such persons can be depended upon. With them the higher life is connected with principle. It is not merely a feeling or passion, but a life of right actions and feelings towards others. It is not a sympathy or peculiar feeling towards those of similar views, but a right feeling toward all, or a love of goodness wherever we find it.

It is not a mesmeric state, but one of free moral action. We are not led by others, but think and act for ourselves. Our religion is not in the working of the flesh, but of the renewed mind. It is not merely emotional, but fixed as a purpose to do or to suffer, if need be, for Christ. It does not consist in feeling merely; for a heathen, or Mohammedan, or Mormon may "feel good," but that does not make them good.

FRIDAY, Sept. 6. I have spent the most of this week at the office, the cares and duties of which are of a nature to tax the mind heavily. The paper, and the business of the office, together, bring with them a multitude of duties, all of which must be looked after with scrupulous care, lest any-one should be neglected. It gives us great satisfaction when we lay down at night to know that none of our numerous patrons have been willingly neglected, though from necessity some orders may be delayed for a time.

ORDINATION.

We have in this city and Advent Christian church raised, and sustained for years by our lamented Br. Snyder. He was a German Baptist, but was enlightened on the coming of Christ, and the nature of man and the future reward and punishment. For many years he lived in Louisville, Ky., but spent the last years of his life in Chicago. He fought a hard battle with German mysticism. And at one time told me he despaired of making his brethren see the true doctrine of the nature of man, the Platonic view of the soul, was so deeply rooted in their hearts. But at length prejudice gave way, and many came to the light. And before his death he had the happiness to see a united people in the true faith, both in Chicago, and in Wisconsin, where he spent a part of his time.

Br. Snyder labored most zealously, and built a chapel in this city, and saw every cent of indebtedness paid. When he died, he left the society free of debt, and the church in peace and prosperity. Before his death he applied to me several times to seek out, if I could do so, a good young man of German birth and education, and pious withal, to fill his place, when he should fall asleep, as his disease indicated he must in a brief period. But I failed to find the right kind of a man while he was living, and so the church did the best they could. For a time they employed a young man who was a Lutheran, for their pastor. He turned out badly, and having distracted and divided the church, left them.

The church have now found a suitable young man for their elder, and preacher, Br. Charles Koier, of Chicago, who will prove, I hope, a judicious, safe and reliable man, and so the church prosper under his labors. They are united in him and now call for his ordination. And I heed their call with great pleasure on many accounts. This dear people had been like sheep without a shepherd. This was Br. Snyder's fear. He prayed much for them, and now, after his death, his prayer is answered. I am interested for them on another account. The Germans of the other churches oppose them, and they need our sympathy, and they deserve it. And lastly I feel happy to attend to this request for the sake of Br. Snyder. Though he sleeps, yet the memory of no man, as a dear sympathizing friend, when alive, so deeply touches my heart, save my own dear sons, John and Edwin. When in life his sweet spirit sympathized with mine; and I weep when I recall his kind inquiries respecting all my welfare. Blessed man! I shall see him again in the resurrection.

At half past seven p. m. the service of the ordination began. The devotional exercises were in the German language, by the church. I gave a discourse from 1 Tim. 1: 15, 16, The mission of Christ to save sinners. Br. John Ridley, from Prospect, Maine, assisted me in the service, and gave the right hand of fellowship. The meeting is one of interest. The church are cheered, and hopeful.

SATURDAY, Sep. 7. In company with Br. Ridley, came to Amboy for campmeeting. Here we were greeted by Elds. Clark, Marston, Mabey and others.

The Art of not Hearing.

The art of not hearing is fully as important to domestic hapiness as a cultivated ear, for which so much time and money are spent. There are so many things which it is painful to hear many of which, if heard, will disturb the temper, and detract from contentment and happiness, that every one should be educuated to take in and shut out sounds at will.

If a man falls into a violent passion and calls me all manner of names, the first word shuts my ears, and I hear no more. If in my quiet voygae in life, I am caught in one of those domestic whirlwinds of scolding, I shut my eyes as a sailor would furl his sails, and, making all tight, scud before the gale. If a hot and restless man begins to inflame my feelings, I consider what mischief these sparks might do in the magazine below, where my temper is kept, and instantly close the door. Does a gadding, mischief-making fellow begin to inform me what people are saying about me, down drops the portucllis of my ear and he cannot get in any further.

Some people feel very anxious to hear every thing that will vex and annoy them. If it is hinted that any one has spoken ill of them, they set about searching and finding it out. If all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pincushion, stuck full of sharp remarks. I should as soon thank a man for emptying on my bed a bushel of nettle, or setting loose a swarm of mosquitoes in my chamber, or raising a pungent dust in my house generally, as to bring upon me all the tattle of the spiteful people. If you would be happy when among good men, open your ears; when among bad, shut them.

It is not worth while to hear what your servants say when angry; what your children say after they have slammed the door; what a beggar says whose petition you have rejected; what your rivals say about your buisness or dress. I have noticed that a well-bred women never hears an impertinent or vulgar remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little apparent connivance in dishonorable conversation.—*Secretary.*

Those whose faces are only seen and whose voices are only heard in seasons of religious revivals, are like the flowers that bloom in the morning and fade in the evening without producing fruit. They are not the evergreens of the Church.

A Syrian convert to Christianity, as the story goes, was urged by his employer to work on Sunday, but he declined. "But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day he may pull him out?" "Yes," answered Hayoh; "but if the ass has a habit of falling into the same pit every Sabbath day, then the man should fill up the pit or sell the ass." The story has a sort of a swivel "moral" which will fit a great many disputed points in these days.

Advent Christian Times.

CHICAGO, TUESDAY, September 17, 1872.

JOSHUA V. HIMES........EDITOR-IN-CHIEF.

☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the Divinity of Christ, as "the SON OF GOD;" the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

As the Editor allows a reasonable latitude of discussion, he will not become responsible for the sentiments of correspondents in any case.

All communications must be accompanied by the writer's names, not necessarily for publication, but as a pledge of good faith.

THE article last week entitled *The Throne of David,* should have been signed "FRANK BURR."

THE report of the Iowa Campmeeting is of a very encouraging character. There has been nothing so good in that State up to the present time. We have accounts from New York, Alton Bay, Southern Michigan and Southern Illinois—all of the same cheering description.

THE meeting at Amboy was marked by many blessed features. There was much excellent preaching, and other work done that will tell through time and all eternity. The time has come for Illinois to renew her strength and vigorous action. The Northern Conference has its best days and most glorious work before it.

FRANCE is being told the truth about the nature and duration of evil. *La Fin du Mal* is the title of a volume put forth by Dr. E. Petavel, originally read before the Theological Society of Neuchatel, and now published by Fishbacher, of Paris. It is a valuable addition to the French literature on this topic, the Scriptural view having until this been urged only in a few anonymous pamphlets. Dr. Petavel's volume will, we trust, lead many of his countrymen into the truth expressed in the title he has selected, that evil shall have an *end!*

GETTING THE PAPER.

We wish our friends who have occasion to write us would mention about the time in the week their papers arrive, and whether they come regularly. Some write that their papers come more regularly and sooner than before our removal, while others complain.

We want to get facts to present to the postoffice managers, who will do all in their power to remedy any carelessness or blunders in their department.

IMMERSION.

Not seldom a grain of fact explodes a carefully prepared and screened theory, just as a single spark may blow up a magazine of powder. A correspondent of the *Rainbow* illustrates this in disposing of a certain futile objection to the practice of immersion as follows:

> I should like to have the opportunity of giving a little enlightenment on the physical consequences mentioned by your correspondent as likely to ensue from immersion in rivers, etc., in climates such as those in which the baptisms recorded in the Scriptures probably took place.
>
> Having spent the greater part of my life in countries where "turbans," "sandals," and loose "robes" are worn, I would mention, for the benefit of those who have not, that men always wear (for decency) an under garment about the hips and loins, so that, at any time they are able to take off their flowing robes, which they do as easily and quickly as we throw off a loose coat. Moreover, the climate is such that, even in the case of females, who could not divest themselves of their apparel, it is a common thing to see women who go to the river for water, wade into, or sit down in, the river, till the water reaches up to their necks, take off their dirty garments *under water,* wash, or bathe themselves, and (also *under* water) put on a clean cloth, and then come out of the river—of course, "dripping wet"—stand, and wash their soiled clothes in the river, and, long before they reach their homes—often before they have finished the washing of clothes—they are as dry as, in that climate, they care to be.
>
> The Ethiopian "chancellor," I doubt not, divested himself of superfluous clothing before "he went down into the water" (certainly his turban and sandals); and even if not, from what I know of deserts on "a fine sunshiny day," (which is pretty well the normal state of things in those parts!) neither his "streaming robes" nor his wet "chariot" would have caused him much inconvenience, but rather *refreshment,* the process of evaporation being so rapid, that neither colds, coughs, rheumatism, nor consumption need be apprehended from sitting in wet clothes *there.*

CHRISTIAN LIBERTY.

The apostolic injunction, prove all things: hold fast that which is good, is both comprehensive and liberal. There are not in its scope any exceptions of persons or things. We are even called upon to prove the King of heaven: "Bring ye all the tithes into the storehouses that there may be meat in mine house and *prove* me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

We are at liberty to prove all men—By their fruits we may know them. Nothing is so beautiful as a good life. Whoever practices the precepts of the sermon on the Mount, who ever looks to Jesus Christ as his Savior, and teaches others to rely on him as the only safe foundation, is a Christian and a brother.

The same comprehensive and liberal rule applies to doctrines of all kinds. We have a right to try the theories and pretensions of all schools by this simple test—Are they good? Do they cause those who embrace them to lead lives of purity and benevolence? Since the stream cannot rise higher than the fountain, it follows that all good has its origin in God. And further, since God tempts no man with evil it follows that whatever is evil in life or doctrine is not of God nor from God. Jesus told those Jews who were his enemies—"If ye were Abraham's children, ye would do the works of Abraham.... ye are of your father, the devil, and the lusts of your father ye will do."

By personal experience or by the experience of others, we are to prove all theories and all practices, and to hold fast those only which are good. Not by personal experience alone are we to prove all things. It is not necessary that I should accustom myself to drink whisky in order to prove that drunkenness is a vice and to be avoided. The effects of intemperence are always bad, while the result of a temperate course of living is always good. It would be no worse to drink whisky than to drink milk, did not the use of the first have a bad effect. Paul has given us a list of bad things, and the centuries since in their condemnation of them have without exception proved that he was right. The experience of mankind—at least of civilized mankind—has been uniform in this one thing: wrong has always been wrong, and right has always been right. It has always been right to love and always wrong to hate. The fruits of the flesh are manifest: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, murders, drunkenness, revelings and such like, of the which I tell you that they who do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Sixteen vices and nine virtues, but the former are all bad while the latter are all good. Let us therefore hold fast to all good things and reject all evil things.

Let us hold fast to love. Love is the fulfillment of the law. God is love. Love never faileth. Without holiness no man shall see the Lord. Let us then hold fast to this great doctrine of holiness. "Without faith it is impossible to please God." Let us then be faithful, that is, full of faith. "Blessed are the pure in heart." Let us then be pure hearted that we may enjoy God's presence, where there "is fullness of joy and where there are pleasures forevermore."

Christian liberty then is a grand and glorious doctrine. The greatest liberty is consistent only with the highest good. A Christian freeman has the range of the universe. "All things" are his. He is "Christ's, and Christ is God's." Never before was there such a scheme of liberty as that which the gospel of Christ unfolds. Let us stand fast, therefore, in the liberty wherewith Christ has made us free and "be not entangled again in the yoke of bondage." J. H. W.

Am I Holy?

This is an important question. One that all should be able to answer truthfully in the affirmative, for "without holiness no man shall see the Lord." It is not, "am I almost holy, or partly holy," but "am I holy?" Perhaps many who make this inquiry are in some doubt what the inquiry implies and therefore do not try to answer it themselves, but say they, will leave it with God. But we should know for ourselves so that we are not deceived in our minds with regard to our standing before God.

I think all will agree that a condition of holiness is one of purity, on entire *freedom from sin.* But what is freedom from sin? Is it only forgiveness? But forgiveness is only for transgression, and does not affect the condition of the flesh by purifying it of worldly lusts. With only the forgiveness of "sins that are past" there yet remain "fleshly lusts that war against the soul." In the conflict with these inward foes, the justified person may gain many victories and rejoice in them, but he more often finds himself too weak, and they obtain the mastery, and he needs to be justified or forgiven for open transgression again, with only this difference, that whereas before he transgressed *willfully,* now he is overcome, but the act is the same, and as hateful in the sight of God. Grieving over it he starts anew only to return to the same condition of condemnation to be forgiven again, and try again. Such an one is continually "laying again the foundation of repentance from dead works" and cannot "go on into perfection." His journey is but a circle, to come to the same starting point over and over again. When temptation comes there is ever a response in the flesh, and a struggle to keep down the lusts of the flesh lest they prevail, but often in vain. And the victim cries out. "O, wretched man that I am, who shall deliver me from the body of this death?"

This person needs a further work within, a cleansing of the flesh, so that his very *body* may be presented "holy and acceptable unto God." Or, in the words of Paul, "the very God of peace *sanctify you wholly:* and your whole spirit, soul and *body* be presented *blameless* unto the coming of our Lord Jesus Christ." Here the body is to be *blameless* and presented so unto the coming of Christ. Here is an explanation of the question, "am I holy?" Is my *body* blameless? Are there foes *within*? When temptation comes, is there a response to it in my nature? Am I continually struggling to keep down my passions lest they gain the victory over my love for Jesus? If so, then those passions are unholy and need something more than *conquering.* They need *eradicating.* The flesh needs *cleansing* in order for the body to be blameless. The spiritual emotions of the person may be all right, but the fleshy emotions are all wrong. In this case the *body* is not holy, and I think we all believe the body is a very essential part of the man. Now then, *am I holy?* What shall we say to this inquiry? Is it yes, or no? Let it be candidly considered and candidly answered, even if we find the response to be in the negative.

I purpose to write several short articles on this subject of holiness for the *Times,* if the editor will give them place, and therefore I close the present one at this point, leaving the reader to ask the question for himself in the light of the Scriptures I have quoted, "am I holy?"

CAN I BE HOLY.

When once a person knows, or rather comes to a realizing sense of the fact that sin dwells in the flesh, and that howmuchsoever he may seek to do good, yet evil is present with him, then the legitimate and natural inquiry is, Can I be delivered from this power? A deliverance from this condition, so that a person's carnal desires in the flesh are *dead,* and the whole impulse of the body is *spiritual,* is the point under consideration. Can the body be controlled by the Spirit of God so that its emotions are not carnal but spiritual? Mark the point. I am not writing about a man's *desires* for holiness, but about the thing itself. A man may be converted to God so that he loves the things of God and takes delight in his service, but he "finds a law in his members warring against the law of his mind," and the question is, Can he be delivered from this condition?

This is as important a question as the one, "am I holy," for if a person fully realizes that notwithstanding his love to God and his service, there yet remains the "sin in the flesh," it is very important to know whether it must always remain there during mortality, or whether it can be rooted out now.

Must the flesh always in this life be a battle-ground of the Devil, or can its emotions be made pure so that the warfare will be one against outward temptations rather than inward lusts. Some are always talking of the trouble they have with *self.* Cannot self be purified so that we have no more trouble with it?

I know of many who think this cannot or will not be done in this life, and so they go on making the best of it, as they say, and don't allow it to trouble them, but leave it for God to take care of, while others mourn over it and are continually struggling for deliverance, and feel downcast because of their condition.

The first class make no progress in divine life to speak of, but are always moving in the same circle round and round. Their emotions die out, but they stick to principle, and will serve God if they die for it, but they always acknowledge that they commit sins every day, and every day they ask forgiveness, and thus they keep on sinning and asking forgiveness, and this is their highest attainment, namely a *pardoned criminal.*

The second class are more conscientious, and they mourn and sigh for deliverance perhaps for years, and, with the general teaching of the present day, might mourn on comfortless until [illegible] last moments of this life, [illegible]ceiving that for which they mourn, unless, perchance, light from God illuminates their minds and suddenly they discover that this inner foe can be dethroned by the power of God, and the whole being be made pure, and they can be "kept by the power of God" free from sin.

Can this change be wrought in us? Can our members be made holy an acceptable unto God? Can the fo within be turned out and we hav peace? Can we become so filled wit the spirit that there will be no inwar response to temptation without? Ca our bodies be "blameless" and cea to be the battle-ground between Go and Satan? Can we become thus holy

Dear reader, I beseech of you "b the mercies of God" that you hav faith to answer this inquiry in the a firmative. Your growth in grace d pends upon thus answering it. Yo increase unto the edifying of the bod of Christ" depend upon it. And the you will be ready for my next inquiry "How can I become holy?"

FRANK BURR.

Time of Christ's Second Coming.

[Third Article.]

"The scepter shall not depart fro Judah, nor a lawgiver from betwe his feet, till Shiloh come; and unt him shall the gathering of the peop be." (Gen. 49: 10.)

The period embraced in this la guage is said to be 1843 years, provi ed Shiloh came A. D. 30, or thir years after his birth; and his comin has been by some claimed to be wh he was born and when honored gifts from the wise men who also wo worshiped him. Others think he can in the fullness of his developme when he began his public ministr Others still think that when he w declared to be the Son of God—by h resurrection from the dead, was t time when he was fully developed the Shiloh.

There is nothing in any of the views but mere conjectures, and o view is as likely to be right as anothe and it is immaterial which is right, there is nothing depending upon an thing definite in themselves, it is de nite time; and that of course will r quire a period that will match oth figures, as has been repeatedly show in the experience of the past and spe ulatons of the present.

Were we to admit that the peri from the time the scepter was given Judah to the coming of Shiloh w just 1843 years (for which there is reliable proof), we by no means a justified in the claim that *that* is ju half the time God was going to pu ish Israel; for he nowhere intimat such a thing, or even that *time* h anything to do with the expressio "I will render unto them double for their sins." Even if it had, the pa sage referred to (Is. 40: 2) and its co text would most thoroughly pro that the period covering the wh punishment threatened in the expr sion, "I will render double," &c., pired at the first Advent of Chri There is no such thing as a lite Israel existing since the gospel disp sation was fairly ushered in, *as* th existed before.

Whatever was embraced in t threat ("I will render double,") has application whatever to anything b literal Israel; and it had its fulfillme while they, as such, were on the sta of action and were under the directi of God, and that for a *specific* purpo which was to bring about the promi ed seed (Christ); and when this w accomplished they are no longer special people under God, and th national and ecclesiastical organizati was abolished: and the plain sta ments of Paul who was brought up the feet of Gamaliel and taught cording to the perfect manner of t law of the fathers, should settle t question forever. He says: "There neither Jew nor Greek [as distinct su jects of favor or disfavor], bond n free, male nor female," &c., (Gal. 28.) Again: "For there is no diffe ence between the Jew and the Greek for the same Lord over all is rich unt all that call upon him." (Rom. 10 12.) We see that the condition o Israel under the gospel age is the sam as that occupied by the gentile, and one has the same chance for gaining the riches of God's grace that the other has: and truly this is a favored time to comfort Jerusalem if she will accept it. To construe the language of Is. 40 so as to apply it to the second advent of Christ is simply to wrest highly figuratively language from its legitimate moorings, and make a wrong application of the same. The simple essence of the matter portrayed in the [illegible] the 41st and on to the 45th of Isaiah is the deliverence of Israel from Babylon and the introduction of the Messiah, and the glorious condition that would follow the proclamation of the gospel; as the light of the world would then shine, and the enlightenment of the nations would follow: and the mechanism and art of our present day has helped to fulfill this language in part, as any one can see that will carefully read the chapter in detail.

How can any person have the audacity to bring such matters as we are criticising before the world in support of definite time for the Lord to come, and seal their futile productions with bold assertion; "that this double refers to time" and * * "that it ends in 1873," "God's word for it," etc.

Again if we were to admit that a definite period was involved in the punishment of Israel predicted by Isaiah, there is not the slightest foundation for establishing its commencement at the death of Jacob. For nothing is furnished in which we can reasonably draw such a notion. Should we end such a period with the coming of Shiloh and rest upon analogical reasoning as the best basis for such a conclusion that is to be found, we should be driven to the conclusion that the period began with *Isaac* instead of Judah, as Isaac, was the son of promise from whom *Israel* as a *people* can date their existence: "Of whom it was said, that in Isaac shall thy seed be called." (Heb. 21: 18.) Literal Israel began with Isaac instead of *Judah*, and the idea that because the scepter was not to depart from Judah, that there the date of their punishment was to begin, is simply a forced one, and altogether futile; and there is but one excuse for it, and that is, it will not match other figures when placed where it belongs, as the termination of *twice* the period from *Isaac* to Shiloh would be some time beyond 1873, as Isaac was sixty years old when Jacob was born, and Jacob was 147 years old when he died; at which time it is claimed the existence of Israel began; and they were punished till Shiloh came A. D. 30, and then were to be punished as long again to make the double, which would terminate in 1873, as it was 1843 years from A. D. 30 back to the death of Jacob.

I assert, again, that there is not one word of proof for the claim that Israel should date their existence from the death of Jacob: but every thing goes to show that their origin was in Isaac instead of Jacob. Proof: "Who are Israelites,to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: Whose are the fathers, and of whom as concerning the flesh Christ [or Shiloh] came, who is over all, God blessed forever. Not as though the word of God hath taken none effect; for they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children: but in *Isaac* shall thy seed be called." (Rom. 9: 4-7.)

Now if we begin Israel where the Scriptures do, and that is with Isaac, we have two thousand and fifty years from their beginning to A. D. 30, at which time Shiloh is claimed to have come; and to double that period, as the time when they shall have received "double" for their sins, will carry us down to A. D. two thousand and eighty; two hundred and seven years beyond 1873.

Let me be understood in this matter. The lifetime of Israel, it is claimed was 1843 years, beginning with Judah, and ending with the coming of Shiloh, A. D. 30. Now we have proved that literal Israel began in Isaac, instead of Judah: hence their lifetime measures from the birth of Isaac to the coming of Shiloh, which s two thousand and fifty years: and to double that would carry us down to A. D. 2080, at which time [according to the arrangement herewith supported] Israel shall have returned double for all his sins.

That errors should arise with regard to the time of Christ's advent is a legitimate result of the nature of the case. His children love him and desire to see him, and this desire is like all desires in its effect upon mankind: it blinds their eyes, and perverts their judgment. Let man set his affections upon a thing, and he can easily see every desire centering in that object, that can possibly be drawn out towards it. Now the church love the appearing of Christ and the time of his coming is the most natural thought connected with the event; and it is *not* strange, that any hint that should indicate his approach should be transformed into positive evidence, in the mind of those *loving* his appearing. Should you take this feature of loving his appearing from definite time there would be no virtue left in it; and this virtue does not depend upon definite time for its existence: but it exists, and definite time is one of its love-blinded fruits. This principle has developed itself in almost every age of the gospel in the way of faith in this and that period as the time when the beloved Jesus should come. Mark the principle. Loving his appearing, has caused each and every sign to be so transformed as to present to the love-blinded vision, positive evidence of time when he would come.

Can a knowledge of the time of Christ's coming be of any practical value to those who are ready for the event. No; as they by being ready are safe, and to inform them of the precise time could be of no advantage to them, unless they were disposed to take advantage of it should the time be revealed as being at a remote period, and they should conclude to risk a little more in the devil's service; hoping to be forgiven and get all right before the event came. I see no other advantage to be derived on the part of those who are all ready for it, and waiting, which is the best estate they can be found in whenever it may come; and to know just when the time will be could not improve their condition.

And then if we look at it with reference to the wicked, we are certain that those who could not be moved by the certainty and nearness of the event, without knowledge of the time, could not be moved by this additional quality. In other words, if a man will not act with reference to an impending event by being persuaded that it is coming *soon*, and just *when* you can't tell, but the event is a certainty and near, you cannot move that man by pointing out the time of the event. Again, if you can show a man that an event is to occur within the space of thirty years, and that he must prepare for it or he is lost, and he refuses to act, you may rest assured that you will gain no influence over him by telling him the precise *time* within the thirty years, when it will occur. Again, if the certainty of an event that is liable to come upon a man at any time will not move him, you will not get him to exercise faith in the event, by annexing the time of its occurrence. Suppose you could show men that death would be withheld from them till they were seventy years old, how many would prepare for it at thirty-five? With the fact before them that the average age of men now is but thirty-three years how few prepare for death before that age. Again, suppose you tell a man that he will die at forty-three years of age and he gets ready, and *does not die;* and you again tell him he will certainly go at fifty-four; and you again admonish him of sixty-seven or eight, and that passes; and you say now to him that seventy three is surely the time—what would you expect else than perfect unbelief in your ability to determine the time?

Now what would effect one man upon a principle of human nature, would effect all; and can it be expected that mankind are going to exercise faith in the declaration of any party which has proved itself totally unable to make correct calculations in the past? Who can believe that definite time is of the Lord, when such results follow in its wake?

If a man should make three mistakes, and should come to you with a fourth assertion, the truth of which mainly depend upon the falsity of the first error, you would doubtles be very skeptsical about his statements.

How often *this* plea is raised for each *new* time movement: "Why, we never had half the evidence before that we have now for *this* time;" just as though Christ came at the former periods, and we may surely expect him now because we have more than twice the amount of evidence than was fulfilled in the former instances.

Can any one tell just how much was lacking in past time movements, in the way of evidence? We know he did not come, but how near to it he came *without coming*, would seem to have been determined by some, judging by what they say about the matter.

Some have gone so far with the matter as to claim he did come in 'forty-three, and they are befogged amid the quicksands of spiritism. May God help his children to mount the watch-tower of this life and probation, and see to it that they are ready for the *event*, and they will be ready for the *time*.

I am hoping and praying for a wholesome and intelligent attitude for the people who stand before the world as the counterpart of Noah, preaching an event at hand, soon to come, and waiting for the shout of final doom, when *they* shall, as did Noah, retire from the conflict, and enter the ark of everlasting rest.

Wm. A. Fenn.

Alton Bay.

I came to camp last Wednesday, and found a goodly number assembled thus early (Sep. 9) making preparations for comfort during the meeting. This is the best place for a campmeeting I have ever seen. The best situated to speak, and for a large congregation to hear the speaker. There is a great number of wooden buildings here, I should think three hundred; and fifty new ones are going up; so you see it is brisk times here. The sound of the saw and hammer is heard from light in the morning till late at night.

Amid all this prosperity in this delightful grove, beside the still waters of this beautiful lake, we find time for evening meetings. Friday the sixth, "the chariots" commenced to leave those "of like precious faith," the boats also, running continually, unloaded their living treasure at this same delightful place. The prospect is that we shall have the largest meeting ever held in this grove.

They come from the South, East, West and North. It is the *great Second Advent meeting* of the East.

This is Monday, and the meeting is in successful operation. The preaching thus far has been characteristic of our specific faith and call, with a corresponding interest and desire for a readiness to meet the Lord in peace. There seems to be sweet harmony and love existing in the living body, looking for the consummation of our hope.

The old, original faith and fire that appreciates the flying angel's message with the gospel of the kingdom of heaven at hand, is predominant here. Amen! Glory! Hallelujah! is the order of the day, with increasing flame of light and love. The Lord is with us. The weather is delightful. Blessings are flowing, and the Lord is coming.

L. Boutell.

From Oregon.

We are truly thankful that an Adventist has found his way to Oregon, and especially to this part of the State. The seed of truth that has been scattered here by Br. M. M. Norton has taken deep root, and God is being honored by a faithful and zealous servant, setting forth the truth in its primitive purity, dividing to saint and sinner each their portion in due season. Many have embraced the truth in these regions, and many more are honestly searching after it, with a willinguess to lay aside all human creeds and preconceived ideas formed by traditionary teaching, and now taking the Bible for their rule of faith and practice.

For nearly five years I have been trying (in a weak and stumbling way) to "preach the gospel" with local license for the "United Brethren." Yet I did not, neither could I see the authority in the Bible for rewards and punishment at death. Oh! how gladly did I receive the truth when it was made plain to me; and with what eagerness did I search as I began to see it shining through those passages of Scripture I was formerly compelled to pass over as of no use. But, thank God, it is all essential now; and in it all there is harmony. My natural immortality, my reward at death, in heaven above or hell beneath, and wheel within wheel theology, are all gone.

Last Sabbath we had a glorious meeting, for the Lord was with us. Br. Norton preached on the sleep of the dead, occupying two hours and a quarter in the afternoon. This time was occupied in reading the Adventist creed and confession of faith (the Bible) after which some two hours was taken up in social service. In which several were abundantly blessed in testifying to the goodness and mercy of God, and confessing faith in the present truth.

There were two special points of the meeting that are worthy of notice: First, the case of a brother and sister who had been strong advocates of modern theology, having their faith strengthened by the testimony of their children on their death beds, declaring that they were "going to heaven," and requesting father and mother to meet them there. They said they "saw Jesus, and they would soon be with him." The evidence left by the children and the early teaching of rewards and punishment at death was testimony hard to lay down, even to search for truth. But they are honest Christian's, and were willing to make any sacrifice for the truth, and they were not long in getting evidence sufficient to convince them beyond all doubt that "the present truth," as taught by the Adventists, *is* the truth.

But what could they do with the evidence of these children going to heaven? "The dead know not anything." "In that very day their thoughts perish." Where there is no conscious being there can be no time: hence we believe what the children said: for to them it *was* going to heaven. Their faith in God reaches to the coming of the Lord, as if but the smallest moment of time intervened between them and the judgment. For instance: One stands upon an high mountain and looks afar off to another mountain, and quicker than thought the eye catches the object. Yet it does not discern the difficulties in the way of reaching it by travel. So with those dying in the faith. The eye of faith catches the promise, and never sees the period between death and the resurrection. Thus the father and mother were enabled to receive the truth and rejoice in God.

There is a wide field of labor here for several of God's ministers. If there are any in your part of the land that can bespared,let themcome and not tarry. We believe there are hundreds of souls starving for the truth. Oh! let the watchman come to warn them soon, "that the great and notable day of the Lord" will speedily come. Br. Norton is doing all that he can to spread the truth, but the field is too large for one man.

Pray for us in Oregon.

Yours in hope of the soon coming of our Lord Jesus,

James L. Campbell.

When Joseph Sutcliff was near his last hour, he said, "I have been thinking of the difference between the death of Paul and Byron. Paul said, "The time of my departure is at hand, but there is laid up for me a crown." Byron said,—

'My days are in the yellow leaf,
The flower, the fruit of life is gone;
The worm, the canker and the grief,
Are mine alone."

The eternal idea of justice makes no one just, that of truth makes no one true, that of beauty makes no one beautiful; so the eternal law of right makes no one righteous. All these standard ideas require a process or drill in the field of experience in order to become matured into character or to fashion character in the models they supply.—*Bushnell.*

There are men who imagine they should do well enough if they could throw the Bible overboard, and the minister after it, and sink the whole church in the sea. It is as if a man with a shattered limb should think to better himself by thrusting the doctors and their instruments out of doors. They did not break his leg, but only propose to set it. Under the hand of the poorest of them, the limb will be better than if the shattered bone were left to heal unsplintered.—*H. W. Beecher.*

Can't Find Time.—He who cannot find time to consult his Bible, will one day find that he has time to be sick, he who has no time to pray, must find time to die; he who can find no time to reflect, is most likely to find time to sin; he who can find no time for repentance will find an eternity, in which repentance will be of no avail; he who cannot find time to work for others, may find an eternity in which to suffer for himself.—*H. Moore.*

Beneficence is a duty. He who frequently practices it, and sees his benevolent intentions realized, at length comes really to love him to whom he has done good. When, therefore, it is said, Thou shalt love thy neighbor as thyself, it is not meant, thou shalt love him first, and do good to him in consequence of that love, but, thou shalt do good to thy neighbor, and this thy beneficence will engender in thee that love to mankind which is the fullness and the consummation of the inclination to do good.—*Kant.*

How much would neighbors rise in value, and how much would neighbors rise in beauty, if all should lay aside habits of criticism, and neighborhood scandal, and petty feuds, and ridicule? And if men should study the things that make for peace, and the things that make for happiness, everybody trying to make every body else happy, whata revolution there would be!—*Beecher.*

A Syrian convert to Christianity, as the story goes, was urged by his employer to work on Sunday, but he declined. "But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day he may pull him out?" "Yes," answered Hayob; "but if the ass has a habit of falling into the same pit every Sabbath day, then the man should fill up the pit or sell the ass." The story has a sort of a swivel "moral" which will fit a great many disputed points in these days.

Communications.

"A New Movement."

In The Times of Aug. 13, 1872, p. 13, is found an article under the above caption from Br. O. R. Fassett, which, in my heart, meets with a most hearty, and ready response. Thank God for this timely voice. I hope all will read carefully the article, within whose reach The Times may come.

Will not the other papers republish it? I hope so. Every Adventist in the land, old and young, who pretend in any sense to be called an Adventist, ought to read the article. It does my very heart good to know that there are some yet left who are still on the old battle-ground; where I have stood for over *thirty-one years.*

Blessed be God! And here I expect to stand until the battle is finished—or at least so long as it may please our God to let me live to have part in it. But my heart has been sadly grieved for some time past on account of the many efforts of the adversary, who again and again, in various ways, has tried to drive the old Adventists from their former battle-ground. But—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ"—there are those left who will fight it out "on this line," until the end.

T. M. Preble.

More Earnest Workmen Needed.

In all the ordinary pursuits of life we pay most attention to that which is of the greatest importance, unless, indeed, we are lazy and profligate. How earnestly men labor to accumulate wealth in property of some sort, that may be of benefit in the few short years of our life. We let no opportunity pass, which might afford a chance to add to our earthly prosperity. Let some friend tell us of an opportunity to make a good investment—a splendid farm or business property, and we have plenty of time to listen, perhaps to spend hours in "talking the matter over." If a circular is handed to us headed, "A rare chance to make money," we will take time to read it carefully and pass our judgment thereupon. Not to our own interests alone, but also to that of our friends and neighbors do we continually look. If we know of anything that will benefit our friends in this life, we hesitate not to inform them of it. We make use of every argument in our power to induce them to do that which we think will add to their worldly advancement.

Now the question arises, do we as Christians, act in regard to the things of a future life, as we do with respect to those of time? Do not the concerns of eternity, far exceed in importance the things of time? Are not many of us indolent and profligate in the work of our Master? Do we spend a sufficient portion of our time in gathering a wealth of knowledge, that will not only benefit *us* in an endless eternity, but will, also, enable us to make loans to others which shall bring us compound interest through all the long ages to come? Although your friends invest their own capital in some paying investment, they will thankfully remember the one who turned their attention in *this* direction. So, although Christ may redeem and save, who shall measure the eternal gratitude that will fall to the share of the one who pointed the saved one to the source of everlasting life. You feel a great satisfaction in thinking, "I induced my friend to buy that valuable building," or "that beautiful tract of land." How much more valuable will be a mansion in the New Jerusalem, a home residence 'mid the fields of eternal deliverance.

And then how cheaply the great owner of this land and city property lends all the capital that it is necessary to invest. The price is only nominal. If you work earnestly for him, he has promised (and *his* promise is sure) to give you undisputed possession, whether you gain for him little or much. But you must pay the interest; and let me say it is here on earth it must be paid. *This* is the only opportunity you will ever have of assisting in the work of leading souls to Christ.

F. G. Williams.

Occupation.—What a glorious thing it is for the human heart! Those who work hard seldom yield to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own fears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you dark and heavy, toil not with the waves, and wrestle not with the torrent; rather seek by occupation to divert the dark waters that threaten to overwhelm you, into a thousand channels, which the duties of life always present. Before you dream of it, those waters will fertilize the present and give birth to fresh flowers, that will become pure and holy in the sunshine which penetrates to the path of duty in spite of every obstacle. Grief, after all, is but a selfish feeling, and most selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow men.

The Straits of Orthodoxy.

"And fear not them who kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell." (Mat. 10: 28.)

Two different meanings are given in this last clause. Certain Christians believe we should take the language of the Bible as of any other book, in its literal sense, except where it is evidently used figuratively. They find the word 'destroy' thus defined: "in general, to put an end to." They then understand the passage to declare, that he, who is to be feared, is able 'to put an end to' the soul and the body in the fires of hell (*gehenna*). As the Scriptures taken literally invariably corroborate this view, and beyond question enforce it by their illustrations of the same, we are justified in calling this the scriptural view.

Other Christians believe that God has rendered it impossible for him to put an end to the souls he has made. They assert that the soul cannot die; and therefore when the Bible says it does die, it must mean something else. With such the word 'destroy' must have some other than its obvious meaning: or, if taken literally, they assume it must be applied not to the soul, but to some of its attributes or conditions. The latter is the alternative adopted, and as they assume that the expression 'to destroy the soul' means not to put an end to its being, but to its "well-being," or being happy: in other words, "to destroy the soul," is not to destroy the soul, but its happiness. This interpretation we recognize as the orthodox, as distinguished from the scriptural.

But though such false doctrine may with the unthinking or the blindly prejudiced pass for genuine, yet when candidly and faithfully scrutinized, when the test of truth is applied to it, as with the toad by the ear of Eve in Paradise Lost, at the touch of Ithuriel's spear, the lurking demon springs into view.

Notice then, first, that our Lord's language in itself, inferentially, yet decidedly, condemns the orthodox view. He uses the term kill as applied to the body in its literal, not in any figurative sense. In the connected clause he uses the same word as applied to the soul, "cannot kill the soul." If the word kill is literal in the first clause, it must be in the second: no speaker, without explaining himself, can pass from a literal to a figurative use of a word in the same sentence. Here beyond question then, our Lord speaks directly of a literal killing or destroying the soul, as if it were a thing possible, not the impossibility that orthodoxy unwarrantably assumes.

Secondly, if we accept the orthodox assertion that destroying the soul means destroying its happiness, on that view we inquire, *who then is the destroyer?*

What destroys the happiness of the soul? It is sin, that is, the agents of sin, that alone can do this. The devil and wicked men tempt and lead a man into sin, and so become indirect agents, while the man himself choosing sin, is the direct agent in the loss of that happiness, which comes from the obedience and the favor of God.

Now such cannot be God's work. It is blasphemy to insinuate that he would thus wantonly destroy the happiness of any intelligent being, whom, in his love, he has created. The sinner himself he may destroy; he may cut off the entire life of one who has chosen (2 Pet. 2: 12) to live as a brute, and who shall perish as such; but he will not help in the devil's work. "He tempteth no man." He cannot lead man into sin, and thus by perverting him, destroy his happiness in the only way in which, while life is retained, such destruction can be effected.

So apparent is this conclusion that, to evade its force, the excellent German commentator, Stier, and others with him (Lange in first though not the second edition), in remarking upon this passage, have advanced the idea, strictly logical for orthodoxy and yet most absurd, that our Lord referred to Satan as the one to be feared: to quote Stier's words, "the horrible, nameless one, who has actually power and permission from God, first to hurt the soul as a tempter, and then to destroy [in orthodox sense] both body and soul in hell as a tormentor." (Stier's *Words of Jesus*, Am. Ed. Vol. 1, p. 184.) This view Olshausen, Alford, and others, have felt compelled to combat, showing that such references to Satan were at variance with the whole context; that we are ever directed to fear God, not Satan, whom indeed we may successfully resist (Jas. 4: 7); and that such an interpretation contradicts Jas. 4: 12—"There is one lawgiver who is able to save and to destroy." The pertinence of this latter reference Stier denies, making use of a style of argument quite common in theological disputes, claiming that here the word destroy, although precisely the same Greek word as in Mat. 10: 28, has this time its literal, not its orthodox sense! Now it means this, now it means that!

To such pitiful shifts are religious teachers driven, and such needless discussions arise, when they depart from the plain, literal meaning of God's word. The sad separation of Christians into so many denominations, differing in their interpretations of the standard of truth, and the theological controversies that have shaken the religious world, all come from the strange endeavor to reconcile the serpent's lie, "Ye shall not surely die," with the clear scriptural declaration to the contrary. The soul shall die! Body and soul—all possibility of a future re-living—shall be literally destroyed, in that fiery hell into which the sentence of the Judge shall cast those, who have willfully transgressed his law, written in their hearts. "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life (a literal life eternal); and they that have done evil unto the resurrection of condemnation (a literal, death eternal).

Reader, have you chosen that good part which shall not be taken away from you? Have you accepted the free pardon and love of him who died for you, and is "now alive forevermore, and hath the keys of death and of the grave?" And so have you, "by his resurrection, a living hope of an inheritance incorruptible, ready to be revealed in the last time." If not, remember, now is the accepted time, the day of salvation.

Or, having thus laid hold on eternal life for yourself, can you not bring "the words of this life" to some brother perishing in his sins, so that through God's help, you may "save a *soul* from death?"

C. L. Ives.

Leaving for England.

FROM OUR ENGLISH CORRESPONDENT.

Mr. Editor:—It is to ones self at least, a very bustling and important affair, to pack his earthly all and remove to another town. The breaking up of home, the sundering of ties, the last "good by" to loved ones, are generally more than even a flinty heart can stand without rending. These circumstances strike like the sacred rod on the granite soul, and waters gush out in profusion. And if a near removal to a near by town, marks an epoch in a man's life, how much greater the affair when he is about to leave, not a town or State merely, but a country that has fostered him, in which he leaves behind loving friends and hallowed associations. This is the case with your correspondent.

But traveling is easy to-day, and much of the discomfort which formerly attended migrators has completely ceased by the manifold facilities offered to passengers. When our hoary-headed fathers were boys, the best means of conveyance was the old stage-coach line that galloped through the town up to the hostelry, to bait and water its horses, and take up passengers for the next and still more distant stagings. An oath, a coarse jest, a taking in vain the name of God, a whooping laugh, with a crack and slash of the whip around the horse's ears, started the nervous and excited creatures at break-neck speed. They were rushed down hills, over plains, and through gates, at such velocity as to arrive at the next station, foaming at the mouth, exhausted, panting for breath, and streaming with perspiration. Traveling then was a dread. "To be well shaken when taken" described the prospect of a passenger intendant. The jolting of the rolling and jumping vehicle, the discomfort of being crowded, and a whirling brain, were part of the programme to be expected. So that passengers usually reached their destination spent with the fatigue of the journey. But those days are in the past, and the coaches of the long ago are buried in the same grave. Times have changed; in a moral sense for the worse; but for traveling conveniences much for the better. The long lines of steel rail laid athwart log sleepers, the swift, yet smooth glide of the steam cars, drawing their coaches after them filled with large and precious cargoes of human life, the absence of profanity and vulgarity, the easy stop at the various stations by means of air brakes, are immense improvements over the rude and crude means of transit of the olden time.

And as much improvement has been made in crossing the main. As your readers well know, between Europe and America there stretches a large body of water called the Atlantic Ocean. Perhaps its width at its narrowest part is not far from three thousand miles. And once the small sailing craft only ran between the fatherland and the adopted home of the English speaking race. Then the time consumed in the passage might have been set down in safety as from a month to six weeks. Then, when a vessel was caught in a storm it tacked and beat about in the ocean till the fury of the element was over; but now "the times" have annihilated them, and placed in their room handsome palatial steamers of large tonage, rich in their accommodations as the noble and pretentious hotel, stocked in their cabins with the best of drawing-room furniture, soft with velvets, home-like with pianos, ornamented with gold and cornice work. By the aid of the propeller ships are driven forward at great speed through calm and storm, and the whole intervening space between the United States and Europe is usually covered in from nine to twelve days, and it has been made in eight. Such speed lessens the danger of the passage as it gets ocean voyagers out of a storm quicker, and exposes them to the fickle elements for a less number of days. We can see that this mode of improved and express transportation is so altogether above the past as to be out of comparison and only in contrast.

There are many companies to-day running such steamers; but your correspondent believes there is none that can show a larger and more perfect fleet than the Anchor Line. Their steamers are of various sizes and draughts, and number about forty, all told. They are well provisioned, manned and officered, have very excellent cabins and other accommodations, and are well calculated in their equipments to meet the needs of those who go on the mighty deep. By this line, all our brethren known to me who have visited England, have made the trip. By it your correspondent came to this country; and as it is "good enough," by it he hopes on the 14th, to set sail on the good ship "Anglia," praying for fine skies, calm seas, and a quick and prosperous voyage, should it be the good will of an indulgent Father to grant them.

Leaving America! this is the gist of my letter. Leaving friends, but bearing away their good will. Having their prayers on my account—their invocations that the benedictions of heaven may attend me. And I know that the effectual fervent prayers of a righteous man availeth much. Leaving America! I trust to do the will of "our Father" "in heaven." Then "Farewell" to the saints holy and beloved—understand not a simple wave of leave taking; but a hearty, earnest desire that in time and in eternity ye may all fare well. And good speed, even God's speed, to all who run the way of God's commandments with pleasure and purpose. And an intense desire of a yet propitious heaven that many a sinful, wretched wanderer may be led to bethink himself of his sins and repent.

Mr. Editor, permit me to say one word more and that is for Messrs. C. L. Bartlett & Co., 16 Broad St., Boston, who are agents for the Anchor Line—a line I think equal to any, if not better than some others; one I can recommend to parties contemplating a visit to the old land. The agents, who are gentlemanly and obliging, tell me they are always ready to secure good berths for our people and your readers, on the best of terms; and I am sure I can cordially recommend them, and believe they will keep their word. The fare is $65 and $75 cabin, as against $75 and $85 on other lines.

But I will scribble you in my next a brief diary of our voyage, and the loving kindness of "our Father," whose "way is in the seas," whose "faith" is "in the great waters," and whose "footsteps are not known." For the present, adieu!

Discussion.

The following propositions were discussed near Alanthus, Mo., by Eld. A. F. Dugger, and Eld. Jasper Coffey of the Christian church, June 24–28.

Resolved, That man exists in a conscious state between death and the resurrection.

Eld Coffey affirms.

Resolved, That endless misery is not a Bible doctrine. Eld. Dugger affirms.

Eld. Coffey has had considerable experience as a debator, and is a well qualified exponent of the peculiar tenets of the "Christian" order.

After making some appropriate introductory remarks he proceeded with his attempt to prove that man is conscious after death by an appeal to 2

Cor. 4: 16. Where Paul says that "though our *outward* man perish, yet the *inward* man is renewed day by day." He remarked that the apostle had in his mind a feeble body which suffers disease and decay, while there is an inward man that is "renewed day by day." Reference was made to Eph. 3: 16; Rom. 8: 23; 2 Cor. 5: 10. He affirmed that this "inner man" has consciousness between death and the resurrection and that it is the intellectual man, and quoted the apostle's language, "We know that if our earthly house of this tabernacle be dissolved we have a building of God," &c. John 11: 25; 6: 51 and the Transfiguration were referred to. He argued that Moses and Elias were as really there as living conscious beings, although Moses had been dead over fifteen hundred years.

Br. Dugger, in reply, gave examples of the use of the terms "new man' and "inner man" and showed that the passages quoted by his opponent were not relevant, and did not bear upon the question at issue. He then called attention to the account of the creation of man in order to show what he is, and showed plainly (Gen. 2: 7; 5: 5) that Adam was called *man* before God added the breath of life, and that no account is given of placing a man within the man formed of the dust. The expression "inner man" must be understood in harmony with the account of creation. Upon John 11: 25, 26, where Jesus declares that "he that believeth in me shall never die," he proved that Jesus referred to the resurrection state, when believers will become immortal.

Eld. Coffey then labored to show that Adam died a spiritual death, and brought up the expression "I am not a God of the dead but of the living," to prove the dead are alive. But Eld. Dugger showed that Adam became subject to death on the day he ate of the forbidden fruit, as the expression in the Hebrew, "dying thou shalt die," plainly shows the tree of life was guarded in order to prevent his eating of its fruits, as by so doing he would have had opportunity of living on eternally in sin and rebellion against God. The point he impressed upon the audience was that *man* suffered, and the conscious state of man was entirely overlooked in Genesis and by the apostles and prophets. Lk. 20: 35–39, where the words "I am not the God of the dead," &c. occur, show that all do live unto him in the sense that they exist in the purpose of God and will be brought to life at the resurrection. Eld. Coffey offered a syllogism based on this text:

God is not a God of the dead.

He is the God of Abraham, Isaac and Jacob.

Therefore Abraham, Isaac and Jacob are alive.

From this conclusion a basis was made for another syllogism which overthrew the first completely.

Abraham, Isaac and Jacob are alive.

Living men or beings are not subjects of a resurrection.

Therefore, Abraham, Isaac and Jacob can have no resurrection! Br. Dugger quoted Rom. 14: 9 where Paul declares that "to this end Christ both died and rose and revived that he might be Lord both of the dead and living," showing his power to raise the *dead* (not the *living*) to life.

For lack of better arguments Eld. Coffey repeated his previous texts and placed great stress on them. He affirmed that the "inward man" never loses its consciousness and that he possessed a twofold nature: while possessing an external body he also had an "inward man," and that while the body is decaying, the inward man is renewed day by day. (2 Cor. 5: 4; Jno. 11: 25; Acts 23: 6, 7.) The Transfiguration was again brought forward, and he represented it to be a convention composed of delegates from the earth state, the glorified state, and intermediate state of existence; and, furthermore, did not believe it was a dream or fancy, as they were wide awake. He then mentioned an error, as he thought, of Br. Dugger and his brethren, in defining the term death as being equivalent to annihilation, repeating it with much emphasis. This was a sad blow to his hope of success, as it was a positive misrepresentation.

Gen. 1: 26 was appealed to in proof of the dual nature of man, because God said "let *us* make man in *our* image" which was a manifest weakness on his part. He said there was a marked distinction between the spirit of the beast and of the man, and referred to Eccl. 3: 21; 12: 7, to show its consciousness after passing the boundaries of time. He admitted the dead do not know anything that transpires here on earth, and that he goes to the spirit land; and then made a comparison to show that although the man was dead, he was still conscious, which was very inapt and was not noticed.

Br. Dugger again referred him to the story of creation as the only proper place to ascertain what man is, and pressed its importance as he had thus far failed to show the origin of man. He showed, too, in reply to his remarks on Rom 8: 23 that it referred to the resurrection, and the word "ourselves" did not bear upon the proposition: and if it did apply to the "inward man," proved that it was under sentence of death. (2 Cor. 1: 9.) He clearly showed also, if those who believe in Christ never died, that a fair inference would teach, *no life* to the unbeliever.

The question was then raised, Where is Moses? is he alive or dead? Deut. 3: 23–29; 4: 22; 34: 6, established the fact that Moses *died* and was buried: consequently he must have been *raised* if he appeared in reality on the Mount. Yet Eld. Coffey insisted the "vision" was a reality. He referred to the witch of Endor (1 Sam. 28: 7–19) and had a great many dates to prove that Samuel conversed with Saul five years after his death, and affirmed it *proved* Samuel was conscious after death. For want of a better proof he related a death-bed scene, which was very affecting, but was no argument.

His course thus far has been in a zig zag direction, without coming to the point at issue, *man* being the subject and not "familiar spirits," or "human spirits," or "visions." He showed considerable ingenuity in evading the direct question and rambling off in all directions for argument.

Br. Dugger objected to the witness, and in an able manner reasoned against the witch being received as a true witness, and that her testimony could not be taken. Could it be possible that after God declared his just judgments against witchcraft and sorcery and *all* that should consult those who used it, that he would allow the backslider, Saul, to gain any information from her? The Lord had departed from Saul and would not answer him by dreams nor by prophets; yet this deceiver pretended to call up one of them to satisfy a wicked king. In all the narrative not one word is said about Saul seeing Samuel, but it was the witch all the time, who was using deception in the case. And furthermore, if she raised the dead she must have the keys to unlock the grave. But Christ is declared to hold them; therefore she could not have raised him, as no such authority was given her. And there is no evidence whatever to prove that "disembodied" human spirits communicate with the living. This was an unanswerable argument and was appreciated by the audience.

Eld. Coffey noticed the denial of Br. Dugger that disembodied human spirits communicate with the living, and thought the witch stood in his way, or he would have disposed of it sooner, and quoted Lev. 19: 31; 20: 6 to show that witchcraft and sorcery were a reality, which had not been denied. Affirming it as proof that demons and devils exist and that there were 'disembodied' spirits, which he never proved, and also said that God permitted the witch to bring Samuel up. He accused Br. Dugger of trying to conceal God's truth because he would not take the testimony of this "medium." He decided that Saul sought for information in an unlawful manner, and that he suffered for it. Br. Dugger had not denied that it was a reality, but did deny the agency of human spirits, and said there was a positive law against it, and it was unreasonable to suppose God would violate his own law. He then referred to the "inner man" and asked if the wicked have an "inward man," and is it the *spirit* or *soul?* Reference was made to Eph. 2: 15 where the apostle speaks of making "of twain one new man," and the question raised would Eld. C. contend that *this* was a literal man. And Peter speaks of the "hidden man of the heart," showing these and similar expressions were figurative. No argument could be based upon them. Paul was appealed to, by Eld. Coffey, as being a Pharisee, without a qualification. He was asked if Paul was a Pharisee in the *broadest* sense of the term. Josephus was then appealed to in regard to their particular faith and it was clearly demonstrated that he was not in every point a Pharisee. Christ tells his followers "to beware of the leaven of the Pharisees and Sadducees," which would have been unreasonable if Paul was a believer in all their doctrines. The word of God entirely overlooks the theory of consciousness after death, and does not teach two conflicting doctrines, therefore it cannot be true.

Eld. Coffey made some very reasonable admissions in regard to the faith of the Sadducees and Pharisees, and then quoted from the *Emphatic Diaglott*, and referred to it as our "oracle," which was not altogether true. The case of the rich man and Lazarus then came up, and to his mind proves there are two characters represented: the spirits of the righteous and of the wicked go to *hades;* gives Josephus' description of *hades*, also the number of times it occurs. He gave its definition as meaning *not to see* or *the unseen*. One apartment for the righteous and another for the wicked, where the "inner man," soul or spirit goes. *Hades*, then, simply means the unseen world, and it don't make any difference where it is. He makes Abraham's bosom represent a place of security, Paradise a place of pleasure, and that the righteous and wicked are conscious in this unseen world.

Eld. Dugger briefly noticed the case of Lazarus and the rich man and explained it as referring to a condition, and not a place. The two individuals are a *rich* man and *poor* man, and not as *good* and *bad* men; so that it refers only to condition and not character. Reference to Job 7: 9; 10: 21; 10: 18.

Eld. Coffey then referred to the thief on the cross, and asks where did Christ go? and answers, to *hades*. He stated his position to be that "Paradise" was in *hades*, so that Christ and the rich man and thief must have been in the same place. He again attempted to prove the consciousness of man after death by referring to Elijah's restoring the child to life. (1 Ki. 17: 21.) Laid great stress upon this. Stephen's case was next brought up to prove his position, but did not prove to be any support. 2 Cor. 12: 1, 2 was appealed to. He gave a partial definition of the word vision, as the act of seeing external objects, and then tried to prove that Paul was out of the body, or in it beholding the beauties of Paradise, whereas he had located Paradise in the "unseen." The souls under the altar, Rev. 6: 9 then demanded his attention, and he stated that the word soul was used as equivalent to spirit or "inner man." He also requested Br. Dugger to answer the question, Did Christ die and was he unconscious? Br. Dugger, in replying to him, referred again to Lk. 16: 19 and briefly explained it and showed the meaning of the original word for *hell* to be the state of the dead or the grave.

In regard to the question whether Christ died or not, it is certain he truly died; and Br. Dugger plainly showed that he did, and that there were twenty-four passages declaring this truth. If he did not die, how could God have raised him from the dead. In 1 Ki. 17: 21 the word *soul* occurs instead of *life*. It is plain that the *life* of the child came into it again. The souls under the altar possessed blood, and that the altar is not in heaven, but on earth: and as Eld. Coffey places all souls in *hades*, then John could not have seen them. But he declares he *saw* the souls. In summing up, Eld Coffey repeated his texts and arguments, and said that if Br. Dugger's position was true he would not give much for the Bible. Such remarks are not at all creditable to him. Br. Dugger then brought in his closing arguments, following his opponent closely, nailing the truth fast at each advance, on the minds of the people. Many points are omitted on account of time and space. E. A. Marsh.

Conference Minutes

New York A. C. Conference.

The first Q. M. of this Conference, this year, by a special vote of the annual session, was held in connection with the State Conference at Fairport, Aug. 14–17, 1872. Properly this was an adjourned session of the annual Conference;—certain unfinished business belonging constitutionally to that body having been made the special order of this meeting as advertised in the President's call.

The business meetings, of which there were six, were each called to order by the President, and opened by devout prayer, and singing. At the first session, Wednesday morning, Br. W. Vreeland not being present, the address was postponed, and was finally given on short notice, Thursday morning, by his alternate, Br. J. E. Wells.

Committees. *Business:*—J. H. Whitmore, W. J. Hobbs, and R. C. Brown.

Devotional Exercises:—D. Cogswell, A. P. Moore, and B. P. Stevens.

Campmeeting:—B. P. Stevens and R. C. Brown, *Eastern District;* D. Cogswell and N. T. Withington, *Southern District;* B. C. Simonds and P. M. Grinnell, *Western District*, and Marshall S. Hall, Canada.

Brn. D. T. Cooper and Wm. I. Lord were appointed to fill a vacancy in the present acting committee.

The following delegates were received; the sums following their names being the amount of the Quarterly collections taken by their respective churches: N. McCollock and D. T. Cooper, Rochester ($6,00); Moses Whitaker, Darien ($5,00); O. B. Brown, Honeoye Flats ($4,10); N. T, and S. H. Withington, Springwater ($5,37); Edward Sanderson, East Shelby ($6,05); D. Cogswell, Dansville ($10,00); E. A. Bowe, LeRoy. Total amount of the collections $36,52. This, together with $38,48 from the camp collections, making $75,00 was put into the hands of the devotional committee for an equitable distribution among the ministers, in view of their (generally) small support in the mission field. May the Lord bless it abundantly to them, as he did the five loaves and two small fishes.

In the examination of the standing of ministers, some inquiries were made relative to the active services (as ordained ministers) of Brn. Ira Allen and J. H. Suttenton. Brn. Cogswell and Newell were appointed to confer personally or by letter with them respecting the same. No charges being preferred against any member of the conference, by any, this order was passed and the reports of delegates and ministers taken up. These generally were interesting and not more varied than usual; all had trials, hopes and fears; discouragements and encouragements; sunshine and clouds; but all reported firm resolutions to press the battle till Jesus comes and gives release. Letters were read from Brn. C. H. Williams and J. W. Taylor, and from the church at Lockport.

The special business of the session was now reached and the chairman of the business committee reported the following preamble and joint resolution which was, with little discussion, *unanimously* adopted.

Whereas, it is desirable that a full attendance of the members of this Conference should be had at each of its general meetings; and,

Whereas, such meetings have grown so large with us, as that this result cannot well attain under our present custom of holding four general meetings each year; therefore,

Resolved 1, That for the purpose of meeting this difficulty, this Conference shall hereafter be composed of (for the present) three Quarterly meeting Districts. 2. The churches of each District shall hold three regular quarterly meetings, succeeding the general annual session, each year. 3. The churches at Darien, LeRoy, Lockport, Brockport, Knowlesville, Murray, East Shelby, etc., shall be known as the *Western District;* the churches at Honeoye Flats, Springwater, Dansville, Freemont (Stevens' Mills), Rodgersville, Hornellsville, Cohocton, etc., shall be known as the *Southern District;* and that the churches at Rochester, Seneca Falls, South Butler, Conquest, Wolcott, Alton, etc., shall be known as the *Eastern District*.

4. The officers of these districts, until the next Annual meeting, shall be as follows:

Western District: President, A. C. Newell; Vice Pres., W. Vreeland; Secretary, A. P. Moore; Treasurer, B. C. Simonds.

Southern District: President, D. Cogswell; Vice Pres., W. J. Hobbs; Secretary, H. H. Brown; Treasurer, S. H. Withington.

Eastern District: President, M. R. Miles; Vice Pres., Wm. A. Fenn; Secretary, Wm. E. Brown; Treasurer, R. C. Brown.

5. It shall be the duty of Secretaries of the several districts to report to the Secretary of the general Conference at least four weeks before the Annual Session.

Those churches in the several districts desiring the next quarterly meeting, will, of course correspond immediately with the proper officers, who are expected to call the meetings about the first of December, March and September. May the Lord greatly bless this new plan of conference for advancing its general interests through the State and, we earnestly pray that a new impetus may be given to the cause in each district. Brethren and sisters *do all help*—don't miss a meeting, *one of them, one of you.*

The character of the religious exercises of this session has been set forth in the report of the campmeeting.

W. E. Brown, Sec'y.

The Dusty Room.

A young girl was sweeping a room one day, when she went to the window shade and hastily drew it down. "It makes the room so dusty," she said, "to have the sunshine coming in!"

The atoms of dust which shone golden in the sunbeams were unseen in the dimmer light. The untaught girl imagined it was the sunshine which made the dust.

Now, many persons imagine themselves very good people. One poor old man, who had lived all his life without a thought of love to God, said he was all ready to die. "He didn't owe any man a cent." If the spirit of God should shine brightly into such a heart, how do you suppose it would look? It would show them sins enough to crush them.

The light of the spirit is like the sunshine in the dusty room. It reveals what was before hidden. When we begin to feel unhappy about our sins, let us never try to put away the feeling. Don't let us put down the curtain, and fancy there is no dust. It is the Holy Spirit's voice in our hearts. He is showing us ourselves; and better still, he will show us the true way to happiness.

Neglect of Duty.

Will the simple acknowledgement of the neglect of duty atone for such neglect? I do not think it will. Yet very many are living as though they thought it did.

I have known persons who, when spoken to with regard to neglected duty, would say, "I know it, I know it," and they would hope very earnestly that they might "be enabled to do better in the future." The future never seemed to come to them.

Br. G——— was in the habit of speaking in class-meeting, in this wise: "Friends, I know I am not as good as I ought to be; I do not go to church, nor to prayer-meeting as much as I ought to go; and of late I have neglected the Sunday-school, but I hope I may do better in the future. I want you all to pray for me." Then he would sit down to await the sympathy of his hearers. They were well aware he had no excuse for his carelessness or indifference.

One evening Br. W———, after listening as patiently as he could for the end of Br. G.'s remarks, arose, and in a very distinct and earnest manner, said:

"If I may be allowed to give my advice, I would say to Br. G———, that when Sunday comes, he shall rise in time for church, get ready—and *go*. When Wednesday evening comes, with its prayer-meeting, get ready—and *go*. Whenever there is Sunday-school, get ready—and go!"

Br. W——— then sat down, and all present felt that it was just the best advice that could be given.

Now, reader, if you have a duty, that from time to time you have neglected, set about it. *Do* it at once. Be assured, you can have no peace and joy until you do. And, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men."—*Sel.*

If you venture to decide in a difference between two of your friends, be assured you will lose one of them. It is better to be an umpire in a dispute betwixt your enemies; for, in that case,

Advent Christian Times.

CHICAGO, TUESDAY, September 17, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES
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President—DARIUS MATHEWSON.
Vice President—DANIEL R MANSFIELD.
Secretary—JOHN M. SNOOK.
Auditor—SIDNEY C. RAYMOND.
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EDITORIAL COMMITTEE.
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EDITOR OF THE ADVENT CHRISTIAN TIMES,
JOSHUA V. HIMES.
TREASURER AND BUSINESS AGENT,
WILLIAM L. HIMES.

☞ Address all communications for the paper to Joshua V. Himes, 25 West Lake St., Chicago.

☞ Address all Business Letters to William L. Himes, 25 West Lake St., Chicago.

☞ Make Postal Orders and Drafts payable to Wm. L. Himes.

☞ Business and matter for the paper may be sent in the same envelope but write all appointments, notices, letters and communications for publication,

☞ EACH ON A SEPARATE PIECE OF PAPER.

☞ Matter for publication should be written ON ONLY ONE SIDE.

☞ Do not fail to comply with these suggestions.

We will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.35, post-paid. The Jubilee Hymns, full gilt, stamped, post-paid, $1.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price. Two copies, post paid, 10c; 25 copies for $1. Don't fail to read and lend it.

The Faith of St. Paul.

The immediate demand for this work so far exceeded our anticipations, that the first edition was exhausted ere we were aware. The second edition is in preparation and will be ready soon. Orders will then be promptly filled.

Dives and Lazarus.

The revised and enlarged edition of Eld. L. C. Collins' exposition of the parable of Luke 16, is in course of publication. It will be more full and conclusive than in its first form. Orders will be filled as soon as it is ready.

New Music.

We have received from Geo. E. Lee, No 375 Main St. Springfield, Mass., the following pieces of music.

The Song of Redemption; The Watchman's Cry; Beacon Lights; Lift your Voices; Going Home; They say there is a World to Come; The Father's Mercy; Jesus of Nazareth passeth by.

The above are all on one sheet, and will be sent by mail, post paid, for 25c.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 35 sheets, 50c.

To Correspondents.

P. G. MARSH Thank you for the "Postscript." .. M. J. HUNT. Geo Trask, Fitchburg, Mass., is the party to address for tobacco tracts...T. J GIDDINGS. Quite impossible to visit you at present....TO ALL. Please use good ink, and write names plainly .. C. E BARNES We were not offended, but grateful Still we could not receive it. A. C. HUETSON. It could not have come in a better time.... E. S. R. It is indeed a comforting thought that we are only required to do what we can. If prayer is the only thing we have to give, how faithful we should be in bestowing it. A. M HUNT. We do not know where to procure the book you name. J. W. THOMPSON. You did not give Br. Card's name or address.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

A Sanford 2 W L Reddington E A Lake A E Fox O E Cole W Royce C Churchill J M Snook G Benfer B Constable H F Cordell J A Junk W L Reddington S S Babcock M Pierando L C Collins J Wilder R Sproull R A Miller J Luttrell J R Wilson C Combs S P Whitney J Graham L N Snell E Wakeman G E Lloyd R V Philip O P Davis C M Shepard A Sanford E S Penwell G Wright T Wilson J Ferriss J P Thing W H Jarvis J A Knott T Vandervort C Holland J M Snook G W Turner S M Lum J Thayer W B Hackling B F Workman P W Hough D D Reed O R Fassett E C Andrus C Baker C T Russell jr P Hitchcock R Vites P H Walt M H King J Lowry J N Porter P Allyn E Lister A Thompson L A Richardson L H Davis J H Dibler Dr Nale D M Evans A J Young L D Weaver L C Collins J Thompson.

Tract Fund.

G E Merrill 80c; Wm Maine $10; Mrs D Baker $1.

Marriages.

BAUM—THURSTON.—Aug. 11, 1872, at the bride's father's, in Galien, Mich., by Eld. Jas. Ferriss, M. H. Baum, of Onondaga, Mich., and Salina Thurston, of Galien.

MORFORD—CHASE.—On Sept. 10, in Almo, Wis., at the residence of the bride's fa[illegible] by Eld. P. W. Hough, Mr. F. D. Morford, of [illegible]lvania, and Miss Ida W. Chase.

EVERTS—CHURCH.—In Uni[illegible]d., Sept. 8, 1872, by Eld. D. Mathewson, [illegible]as A. Everts of Winnemac, Ill., and Mi[illegible]antha Church, of Union Mills.

Obituary.

DAY.—Died, Sept. 3, 1872, in Sanilac, Sanilac Co., Mich., Andrew T. Day: aged 4 years, 1 month and 10 days.

Sept. 4, James A. Day; aged 1 year, 4 months; only children of David and Canvass Day.

The funeral service was held in the Advent chapel, Pt. Sanilac. It was the writer's privilege to address a large and deeply afflicted audience from the words, "Comfort one another with these words." (1 Thes. 4: 18.) We endeavored to show the Christian's hope centers in the resurrection. Br. and Sr. Day were comforted, as their dear children were lowered by kind hands in one grave, and we sang these sweet words of comfort:

"We shall sleep, but not forever
In the lone and silent grave ...
There will be a glorious dawn &c."

Farewell till then. GEO. WRIGHT.

BOON.—Died, Aug. 5, 1872, at Berrien Centre, Mich., Martha A., wife of Henry Boon; aged 40 years, 5 months and 16 days.

Sister B. leaves a husband and three sons to mourn, but not as those who have no hope. She died triumphant, and sleeps in Jesus sweetly, until the coming of the Blessed One.

Words of comfort by the writer, from Job. 14: 10.

JAS. FERRISS.

IRWIN.—Died, Aug. 10, 1872, in Berrien Co., Mich. James Irwin; aged 77 years.

Br. I. was bereft of his beloved wife last April, who was a devoted Christian, and true mother in Israel, a loving companion and faithful friend. The loss was so great that our aged brother sank under it, and sleeps in hope of eternal life.

A discourse by the writer from 1 Cor. 15: 14.

JAS. FERRISS.

Notices, Etc.

Notice.

The Eighth Annual Meeting of the Western Advent Christian Publishing Association will be held at Norwood Park, Cook Co. Ill., commencing Tuesday, Oct. 15, 1872. A full attendance of the members is requested. J. M. SNOOK, Sec'y.

To Western Friends.

We, the undersigned, deeming it important that the Western Association be placed upon a satisfactory basis, and its work be properly done, do importune our brethren to rally to the appointed meeting at Norwood Park, Oct. 16, 1872, to see what can be done to effect the desired object.

D. MATHEWSON,
WM. SHELDON,
WM. McCULLOCK,
DANIEL S. CLARK,
O. S. KNAPP,
FRANK BURR,
H. G. McCULLOCK.

To the West.

It is a great satisfaction to me to know that our Western brethren are awaking to the fact that the Western Association has not been sustained as it should have been, and has, therefore, been crippled in its work. I now anticipate better days for our cause. Let every member of the Association, and all interested in its prosperity, heed the call signed by Elds. Mathewson, Sheldon, and others, and we shall see better days, and more glorious results of our work. WM. L. HIMES, Business Agent.

Book Notices, Etc.

Woman in the Church. An Essay, by James H. Whitmore. Now ready. Price 10c. Address
WM. L. HIMES, 25 West Lake St., Chicago.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.
2. Write *names of places* and *dates* VERY *plainly.*
3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

THE EDITOR'S TOUR

SOUTH AND WEST.

I propose, by the blessing of God, without whose aid we can accomplish nothing, to visit and preach in the following States, as noticed below:

ARKANSAS.

Early in November, with Eld. Lawrer, I shall go to Arkansas. We shall go from Cobden, Egypt, on horseback, and preach as we go, reaching Batesville about the middle of the month, and attend the Advent Conference the 20th. After this we shall spend a short time in preaching in such places as open to us.

KANSAS.

Columbus, Thursday, Sept. 19, at 7 p. m.
Spring River Falls, Friday Sept. 20, at 7 p. m.
Lowell, Saturday, Sept. 21, at 2 and 7 p. m.
Baxter Springs, Sunday, Sept. 22, 10.30 a.m.
Brush Creek S. H., Monday, Sept. 23, 7 p. m.
Cherokee City, Tuesday Sept. 24, 7 p. m.
Jones S. H. Wednesday, Sept. 25, at 7 p. m

In the Mission Tent, at 2 and 7 p. m. each day, at Bero, from Sept. 26 to Oct. 2, and at Columbus from Oct. 3 to the 6 inclusive. All are cordially invited to attend.

MISSOURI.

Brookfield, Oct. 8, and over Sabbath, and not Oct. 6, as in former appointment.

CALIFORNIA.

Some time in December I shall go to California and Oregon. It is my intention to visit such places as shall open to me, where I may help the Advent brethren, or plant churches. My headquarters will be San Francisco; address No. 6 Municipal Court Building, care of C. A. Sumner.

Between this date and the first of December all letters from California and Oregon should be addressed to 25 West Lake Street, Chicago.

I will be pleased to hear from any persons in the above States, as to any openings for missionary labor, or any desire for help among Adventist brethren on the way out, on the line of the C. B. & Q., B. & M. R., and Union Pacific Railroads. I shall also call on my way out, if it be practicable, in Colorado, and Salt Lake. Will be glad to hear from any in those States.

It will be seen that my labors will be in the missionary field for some time to come, which will require some aid from the friends of missions. I trust in God to open the hearts and hands of his stewards to aid me in this good work. One good brother has provided me with help towards my Southern tour. God bless him.

And now I wish to hear from all interested in any of the above places. I would like to hear from my old friends that I visited many years ago in California, so I may know what is wanted, and, so far as able, make provision for it.

I make a special call upon all the friends of this important missionary tour, to implore the Lord's blessing upon it, and the unworthy laborer, that the Lord of the harvest will remember him, and the people to whom he may preach the Word of Life. We can do nothing without help from above. But "through Christ strengthening us we can do all things."

With my present health and vigor, and a heart burning with zeal in the missionary work, I hope by the Lord's help to do more than in the best days of my youth. Like my namesake of old, I can say, "my eye is not dim, or my natural force abated." And though I may not live to go over the River with the hosts of the Lord, yet I will work, by God's help, until I get to the Fords of Jordan.

Brethren in Christ looking for the coming kingdom, let us awake to the great missionary work. Let us seek by every and all means to save some. And let us preach the full gospel of the kingdom, to prepare a people for the Lord's coming, for he is nigh, even at the doors. JOSHUA V. HIMES,
25 West Lake St., Chicago.

ILLINOIS.

Genoa, every Sabbath. E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MABRY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Amboy, Lee Co. Preaching the second and fourth Sabbaths of each month, at 10½ a. m. and 7½ p. m., in the Lutheran chapel. Prayermeeting Wednesday eve. Also Sabbath afternoon when no preaching.

Traveling brethren will be welcomed at any of our meetings. C. C. MARSTON, Pastor.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4 and every four weeks. ALICE E. RATHBUN.

The next Q. M. of the Neponset District will be held with the church at Toulon, commencing Thursday, Oct. 3, and holding over Sunday.

L. F. COLE, Sec'y.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

Udina, 7.30 p. m. Sept. 22.
Coral, 7.30 p. m. Sept. 29.

E. H. BURINGTON.

The next Q. M. of the DeKalb District will be held with the church in DeKalb, commencing Thursday eve. Oct. 17, and holding over Sunday.

H. G. McCULLOCK, Sec'y.

INDIANA.

A Q. M. of the Northern Conference District will be held at Union Mills, commencing Oct. 11, at 2 p. m. and continue several days. A general attendance of ministers and brethren is solicited.

E. C. ANDRUS, Sec'y.

I will preach at the Potato Creek church house Sept. 28, eve., and over Sunday.

Stingley S. H. Oct. 5, eve., and over Sunday.

E. C. ANDRUS.

IOWA.

County Corners, 3 p. m. August 4, and once in two weeks.

Ox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

I will hold a public discussion in Greenfield, Adair Co., commencing Oct. 9, and continue as long as may seem necessary. Subject—The Nature and Future Rewards and Punishments of Man. My opponent, Eld. Israel Mershon, of the M. E. Church of St. Charles, is said to be the best disputant they have. May the truth triumph. D. S. CLARK.

WISCONSIN.

The first Q. M. for the East Dist. will be held (the Lord willing) with the Big Creek church, eight miles N. of Ironton, Sauk Co., Friday eve. Sep. 20, and over Lord's day. Let there be a general rally to this meeting.

GEO. THOMSON.

Whereas Br. Geo. Thomson, being sick, has written to me to attend the Q. M. in the eastern district of Wisconsin, to be held at Big Creek, commencing Friday evening, Sept. 20, and, whereas, I cannot attend at that time, the meeting will be adjourned four weeks, and then if Br. Thomson is well he can attend. If not I will attend. Will some brother say by letter that he will meet me at the Manston Station on the day of the meeting. P. W. HOUGH.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

MINNESOTA.

Q. M. for the Hutchinson District will be held with the Silver Lake church, Friday eve. Sept. 20, and continue over Sunday. As this will be the last for this Conference year, let us all pray that it may be the best.

Q. M. for Winona District will be held with the Utica church, near D. Cheatham's, Friday eve. Sept. 27, and continue over Sunday. Let there be special efforts made by all living in the district to attend this meeting—the last for this conference year. GEO. W. MILLER, Evangelist.

At Shelby, Blue Earth Co., in a grove near Brown S. H., at a Basket Meeting, Sept. 22, 10.30 a. m., and 3 p. m. at Brown S. H.

At Kasota, Lesuer Co., at a Basket Meeting on the old camp ground, Sept. 24, at 10.30 a. m. and 2 p. m. Expect to baptise. S. C. WELLCOME.

MICHIGAN.

The first Q. M. of the Eastern District will be held with the A. C. church in Almont, Lapeer Co., commencing Thusday, Oct. 3, at 2 p. m. and continue over Sunday. We extend to the friends a cordial invitation, and hope for a full attendance of men and women imbued with the Good Spirit. We expect to have our chapel ready for use on this occasion. J. H. PATON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

OHIO.

There will be a Grove meeting at Montpelier, Williams Co., commencing Sept. 19, and continue over the Sabbath. Br. Babcock will preach the word. G. W. ENGLISH.

KANSAS.

At Columbus, Cherokee Co., commencing at 2 p. m. on Thursday, Oct. 3, will be held a series of meetings by Elds. J. V. Himes, H. J. Munson, and other preaching brethren. Ample arrangements will be made by the Columbus church for the accommodation of brethren and sisters from abroad. AMOS SANFORD, Sec'y.

WEST VIRGINIA.

The next annual meeting of the West Virginia and Southern Ohio A. C. C. will be held with the Have Fork A. C. Church, commencing October 19, and holding several days as the Lord may direct. The churches connected with the Conference are requested to appoint delegates. Brethren, arouse! Let us awake from our lethargy, and come to our annual feast, to strengthen each other's hands for the warfare. Pray for the success of Zion.

S P. WHITNEY, President.

PENNSYLVANIA

Sutton's Corners, Crawford Co., Sept. 22.

JOHN T. ONGLEY.

The next annual meeting of the Advent Christian Conference of Northern Pa. and Southern N. Y., will be held at Stephens' Mills, Steuben Co., N. Y., commencing Thursday evening, Sep. 12, to continue over the following Sunday. Let each church remember this is an annual meeting, and report either by delegate or letter. A general invitation is extended to all to come and labor for the promotion of the cause of truth.

A. H. BRIGGS, Sec'y. J. W. TAYLOR, Pres.

MASSACHUSETTS.

There will be a "Time Conference" at the Lawrence Advent Chapel, beginning Sep. 26, and continuing over the following Sabbath.

Preaching brethren and others, from all parts are earnestly invited to be present. The evidence that the Prophetic periods are pointing to the year 1873 for the coming of the Lord, and the great plan of salvation, under the gospel is about to end, has awakened a deep interest, not only in this and surrounding churches, but the hearts of God's people are being moved, all over the land.

"Watchman what of the night?"

Come men of God! from the North, South, East, and West. Come filled with the Holy Spirit, and let this subject have a thorough investigation. If the judgment is indeed so soon to come, the world must not go unwarned; for God will require their blood at our hands. If these things be true, we cannot afford to be found opposing them, either by open or silent opposition. If they are without foundation in God's word, let this be exposed. Come brethren from every part. Those who have arguments against, are as cordially invited as those who think they have reasons for believing it.

We expect and hope by the blessings of God to have a time such as has not been experienced for these many years. Come up to the help of the Lord against the mighty. One more rally like that of 1843, and we go into the kingdom.

Brn. L. T. Cunningham, N. H. Barbour, Sheldon and others are expected.

For the church. GEO. H. CHURCHILL,
MOSES PROCTOR,
J. T. MERRILL.

SPECIAL NOTICE.

A special Time Conference will be held on the Life and Union campground, at Springfield, Mass., Sept. 18, 1872, to continue over Lord's day.

The object of this meeting will be to earnestly investigate the prophecies bearing on the time of the coming of Christ, and deliverence of the people of God; the justification of the sanctuary; and to consult as to what are our special duties growing out of the evidence of Christ's immediate coming; and to take such action as may be deemed advisable in view of the vast responsibility resting upon the servants of Jesus Christ.

Let such as can, bring their provision; but such as cannot, may obtain it on the ground at reasonable rates. Bring also such clothing as will be necessary for night protection. A large tent will be on the ground, also other accommodations. Let there be a general rally.

(Signed.) GEO. W. BROWN, S. W. BISHOP, CHARLES C. BARKER, CALEB THOMSON, L. T. CUNNINGHAM.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Blenny St.

JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

Advertisements.

The Estey Organ. Any person wishing to procure a splendid, new, Estey Organ or *Melodeon*, at a great bargain, can learn particulars by addressing this office.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 9, Range 3, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $600, or more.

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES

The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

Woman and Her Work. A monthly paper 16 large quarto pages. Established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well—Christian charity.

Published by the Woman's Christian Association. $1 00 a year. Mrs. E. S. Jennings editor. Address: 74 Williams St., Rochester, N. Y.

The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 50c. a year. Ten copies, $4 Fifty copies, $35. tf

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, and A. A. Phelps. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE ADVENT TIMES and *Banner*, one year for $2.50 if pre-paid. Address Wm. L. Himes, 25 W. Lake St., Chicago.

The Bee-Keepers' Journal and National Agriculturist, on trial, three months, for ten cents, or 15 months and best Bee book, German or English, for $1. Splendid premiums for 1872. Movable Comb-Hives, Italian Bees, &c., for sale. Fifty per cent. and great inducements to agents.

Sample of Journal, "Hints to Bee-Keepers," (a 36 page pamphlet) Price List, &c., *sent free*, or for stamp. Write now, and don't forget it. Address H. A. KING & CO., 14 Murray St., New York city.

POCKET HYMN BOOK
With Music.
COMPILED BY CHAS. C. BARKER.
"Hymns of the Morning"
is for sale at THE TIMES Office, at the following
REDUCED PRICES:

Cloth Binding	50c
Morocco "	75c

Sent postage free on receipt of price.

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Advent Christian Tim

"Many shall run to and fro, and knowledge shall be increased."

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Advent Christian Times.

AN OLD BOOK.

Recently while visiting with Br. Spotswood, in Elida, Ill., he showed us an old and rare book—"Annotations upon the Books of the Old and New Testaments, wherein the text is explained, doubts revealed, Scriptures paralleled, and various readings observed. By the joint labor of certain learned divines, thereunto appointed, and therein employed as is expressed in the preface."

This is one of the earliest Protestant works of value, printed two hundred and twenty-eight years ago. It is the first time I have seen it. I have looked over its pages with deep interest. I will give a few facts gathered from its pages. First in relation to the *preaching of those times.* When the "idol shepherds" were removed from the fold of Christ, and others (Protestants) chosen in their places, there were so few able and orthodox divines to be found in the land, that there was a necessity of admitting many that were not scholars to read the word of God to the people. Even in the city of London it was a rare thing to "find a pulpit with a clapper," as Latimer expressed it. "Pulpits were like a bell without a clapper," and seldom entered by a minister more than once a year, as the Bible readers did not ascend them for their services at all.

In this time of "famine for the word of God," the people thought themselves well provided for, if, after many weeks fasting, they might be sure of a sermon *once a quarter.* Sometime after this they got a monthly sermon, and some favored places had weekly sermons.

In the time of the Annotations, 1645, preachers began to be multiplied, and "the Lord gave the word and great was the company of them that published it." The means of grace have been multiplied. They say:

> "As we have been further removed from the tyrannical reigne of that arch-hypocrite usurping the title of principall bishop, pastor, and doctor of the church, doth seldom or never performe the principall office of a bishop, pastor or doctor of the church, who is as the *pseudo* synod of *Trent,* is forced to confesse, to preach the word of God to the people."

When the people had preaching once a quarter, and had mainly to fight their own battles with the Pope and the devil, word of God in hand, they prospered in the Lord. But when the means of grace were multiplied, and the church grew strong, the Pope set on foot a plan to cause the church to retrograde in religion," as they say, "in seeking to turn them toward the tenets of doctrine, and forme of worship of the Romish church. But if these masters of the mysteries of iniquity having long since set on foote their design to mount it on horseback, it must be by putting down the sound, sincere and zealous preaching of the Word, as by some experimentall preparations we have seen of late, who labor to eclypse or extinguish the light of evangelical doctrine: First, by picking a quarrel with the most sufficient preachers, to stop their mouths, imprison their persons or drive them from their homes."

The church is always in the most danger in the hour of prosperity. But by clinging to the faithful word, the Protestants maintained their position against all the machinations of Rome. They gave plenty of the "sincere milk of the word to babes" in the church, and "strong meat" to the mature in age which took the place of the Latin Mass, and the husks of Popish times, and so increased in their stock of truth and righteousness.

The word of God in those times began to be appreciated, and translated into the common tongue for the people. The "Annotations," say:

> The first good news of this kinde which came to the notice of the inhabitants of this Island, [England,] was in the yeare 700, or, as some write, 709, when Adelme, Bishop of Sherborne (for both Bishopricks and Archbishopricks were anciently otherwise divided and entitled than now they are), translated the Psalms of David into the Saxon Language, which is thought to have suffered shipwreck by the Tempest of the Danish wars wherein the the Churches (which were the learned Treasuries or publique Libraries of those times) were burned. About twenty, or at the most thirty years after, Beda translated the whole Bible into the same Tongue, as Master Fox observed in his Epistle Dedicatory, to Queen Elizabeth, set before this translation of the Gospels out of the Saxon Tongue, Printed Anno 1571. Yet elsewhere he maketh mention onely of the translation of St. John's Gospel as the last labour of his life.
>
> After Beda about two hundred years, King Alfred undertooke the Translation of the Psalter, haply either to supply the loss of that of Adelme, or to better that of Bedaes; for Bedaes' Translation was simple without any curiositie of stile; and of Alfred, it is said of him that none of the English was more acute in conceit, or more eloquent in expression than he was: which was the more to be marvelled at, because he was twelve years old before he knew a letter on the Booke; but he ended his life well—near the beginning of his work, having scarce finished the first part. The Translation of the Bible of most note after these (and whether any come between we do not find) is that of John Wickliffe, which was best liked and most used by the better sort of Christians in the reign of King Richard the Second, but so much maligned by the Popish party, that it was condemned in a Provincial Synod at Oxford, held under Archbishop Arundel, An. 1406, and after he was dead and buried, by a Decree of the Councell of Constance about the year 1412 his bones were to be unburied, and his Books to be burned: And so they were, not only where the Decree was made, but in Bohemia, where Subincus (Archbishop of Prague) making diligent inquisition after them found to the number of two hundred volumes of his composing (most excellently written, and richly adorned with bosses of gold, and rich coverings), and burnt them all. And in England there was a strict Proclamation for abolishing of them by King Henry the eighth, Anno 1546. And though the Papists had an especial spight at his Translation of the Bible, both because it was a Translation into the Vulgar Tongue, and such a Translation as they accounted most Heretical, yet (by God's providence) some Manuscript Copies of it (as well as of others of his Books) were preserved, which are extant to this day, in diverse Libraries of this Kingdom, particularly mentioned in the Margent, which is attested by a very learned Author, much versed in the most Authentic Records and copies of ancient writers.
>
> Next unto Wickliffe's Translation, was that of John Trevisa, who undertook and finished the Translation of the whole Bible in English at the entreaty of his Patrone, the Lord Barkley, Anno 1397, in the reign of Richard the Second, as Baleus writeth, though some say it was in the year 1400, and in the reign of Henry the Fourth. In the year 1527, Tyndall first translated the New Testament; after that, he took in hand the Translation of the Old, finishing the five Books of Moses, with sundry most learned and godly Prologues; the like also he did on the New Testament. When he translated the fifth Book of Moses called Deuteron, minding to print the the Translation at Hamburg, he sailed thitherward, but by the way (upon the coast of Holland) he suffered ship-wreck, whereby he lost all his Books and copies, and so was compelled to begin all again; when (in another ship) he was by the Divine providence safely conveyed whither he first intended; and where Master Coverdale being there before him, tarried for him, who helped him in the Translation of the five books of Moses, from Easter till December: and 'tis like he made use of his help, if not to compose, at least, to revise his Translation of the New Testament: which societie in the same service, may be the reason that the Translation is sometimes called Tyndal's, sometimes Coverdale's.
>
> But what name soever it had, it had an ill name among the Popish Prelates, chiefly for Tyndal's sake, those Spiritual Fathers crying out upon it, bearing men in hand that there were a thousand heresies in it; and some said it was not possible to translate the Scriptures into English; some that it was not lawful for lay people to have it in their Mother Tongue; some, that it would make them all Heretiques. For prevention whereof a proclamation was published by Ki~~ng Henry the~~ Eighth, bearing date July 8, 1546, prohibiting after the first of August, all persons to receive, take, or keep in his or their possession, the Text of the New Testament, of Tyndal's or Coverdale's Translation in English, or any Books in the English Tongue, under the name of Frith, Tyndall, Wickliffe, Lay, Roy, Barill, Bale, Barnes, Coverdale, Turner, Tracy. But above all the name of Tyndall and his translation were most traduced, which were exposed to more hate and contempt by means of Sir Thomas Moore, who used his wit (which was as sharp as his spleen) to cavill at his writings, and his fervor, which was as great as both, (being Lord Chancellour of England) to suppress them, especially his Translation of the Scripture: which that it might the more undoubtedly be done, (besides the Proclamation forementioned) there was an Act of Parliament passed, to abolish Tyndall's Translation by name, with diverse other English Bookes, yet with allowance of other Translations, for private use, and with limitation and exception of several sorts of persons to whom they were forbidden.
>
> Notwithstanding Tyndall's Translation was not smothered, but came to light, and was more acceptable for their correction of it by Thomas Mathews, which was published as his Translation with Annotations, and printed by special priviledge of King Edward the Sixth, An. 1551, and so was that of Coverdale's allowed by publicke Authoritie, which bore his name, because he made some corrections of Tyndal's.
>
> And from the beginning of Edward the Sixth, Anno 1549, towards the twentieth of Queen Elizabeth, Anno 1577, the Bibles of the English Translation used in Churches, were either Tyndal's or Coverdale's, but that Tyndal's was the chief and most warranted may thence be collected, for that the reading Psalmes are in the Service Bookes to this day, according to his Translation (as some have observed), and the Epistles and Gospels are also conformable to the same Translation. In the yeare 1560 were the Geneva Interpretations and Annotations set forth. And Anno 1577 there was an English Edition of the Bible published by diverse Bishops in a large Volumne, yet that from Geneva was generally more used, and more esteemed than any of those that went before it, until the year 1612, when the last Translation procured by King James was first imprinted, which for the Text thereof may give better satisfaction to such as have abilitie, to compare the Originall of both Testaments and their Translations together."

Yes, to those who have the "ability to compare the *originals* of both Testaments."

This is well said; for how can we get a correct understanding of the words *sheol, hades, gehenna,* or *baptism,* and many other words without a reference to the original. The world is misled by the common translation.

But we have reason to thank God that we have the Bible in any form, even though there be defects of translation. And most of all, that we have the right to read and understand it for ourselves. How different are these days to those of Popish rule, before the reformation, when "no Women, Artificers, Apprentices, Journeymen, serving-men yeomen, husbandmen or laborers," were allowed to read the Bible even privately.

The Protestant Reformation drove the Papists at length to translate and give the Bible to their people. First the New Testament, at Rheims, and after that the Old Testament, at Donay, in the English tongue. But these translations are from the Latin *Vulgate,* of which Isado Clovius, a Popish bishop ~~said,~~ "it contained no fewer than eight thousand errors."

Crying Peace and Safety.

The history of Israel furnishes abundant evidence of the fact that men are often disposed to cry "Peace" when danger is really at hand. "They have healed the hurt of the daughter of my people slightly," said Jeremiah, "saying, Peace, peace; when there is no peace." (Jer. 6: 14). We have been reminded of this by an editorial in the *Providence Journal* which closes thus:—

"This day, the 12th of August, is the one announced for the advent of Plantemour's comet, which was to make a mighty conflagration of the world, and we quickly see the fallacy of the prediction. Many a grand show of meteors will illumine the skies, many a fiery comet sweep the heavens with its gossamer tails, many a new star flash into transient life among the shining groups, and many a star lose its place among its peers, before the coming of the prophetic time 'when the earth and all that dwell therein shall be burned up.' "

That "the day of the Lord" *will come,* "wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," we know from the oracles of God, but who has authorized any one to affirm positively that "the coming of this prophetic time" is far in the future? How forcibly the above words bring to mind the prediction of the apostle, "Ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night [suddenly and unexpectedly to the wicked]: for when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thes. 5: 2, 3.) "Be ye also ready, for in such an hour as ye think not the Son of man cometh," is the warning of him whose glorious advent introduces the day of burning; and who has authorized any one to put that day afar off? Announcements respecting "the advent of Plantemour's comet or of some other may prove erroneous, but that gives no license to any to say, "My Lord delayeth his coming." The world may cry, "Peace," but the Master says, "Watch and be ready."—*Advent Herald.*

Not Scripture.

The following may be useful to prevent misquotations from Scripture:

"God tempers the wind to the shorn lamb." From Sterne's *Sentimental Journey to Italy.* Compare Isaiah 26: 8.

"In the midst of life we are in death." From the Burial Service; and this, originally from a hymn of Luther.

"Bread and wine which the Lord hath commanded to be received." From the English Catechism.

"Not to be wise above what is written." Not in scripture.

"That the Spirit would go from heart to heart as oil from vessel to vessel." Not in Scripture.

"The merciful man is merciful to his beast." The scriptural form is, "A righteous man regardeth the life of his beast." (Prov. 12: 10.)

"A nation shall be born in a day." In Isaiah it reads, " Shall a nation be born at once? ch. 66: 8.

"That he who runs may read." "That he may run that readeth." (Hab. 2: 2.)

"Owe no man anything but love." "Owe no man any thing, but to love one another." (Rom. 12: 8.)

"Prone to sin as the sparks fly upward." "Born to trouble as the sparks fly upward." (5: 7.)

"Exalted to heaven in point of privilege." Not in the Bible.

Eve was not Adam's *helpmate,* but merely a help meet for him; nor was Absalom's long hair, of which he was so proud, the instrument of his destruction; his head, and not the hair upon it, having been caught in the boughs of the tree. (2 Sam. 18: 9.) A London wig-maker once had a sign upon which was painted Absalom suspended from the branches of the oak by his hair, and underneath the following couplet:—

If Absalom hadn't worn his own hair,
He'd ne'er been found a hanging there.

—*N. Y. Observer.*

A Living, Buoying-up Power.

We should solemnly awake to *more practical realizations of the power of the blessed hope of Christ's speedy return.* It is sad to reflect how much the hope of Christ's coming is held as a doctrine in the head rather than as a living power in the soul; and I humbly judge that there has been a declension in this matter A few years since, I believe, we heard far more respecting the coming of the Lord than we do now; and we often find in gatherings like these it is thrown in, in the shape of a hymn or a word now and then, so as to give a little tone to the meeting, instead of its being seen and felt to be the one living, buoying-up power that God has designed it should be. Oh, brethren, let us awake, trim our lamps, watch and be like unto servants waiting for their Lord, and as the bride waiting for the Bridegroom. It is easy to sing, as we do at times—

'I can almost hear his footfall
On the threshold of the door;
And my heart, my heart is longing
To be his forevermore;'

but oh! brethren, do we realize it in our souls? If we did honestly believe this to be true, what prayerness, what devotedness, what watchfulness would be manifested by us every night and henceforth. What earnest prayers should we offer for our unsaved ones around, what tear-blotted letters we should write them, beseeching them them to come to Christ! What now-unsanctified possessions and hoarded means should we lay at our Master's feet, to be employed in his service! What zealous devotedness would characterize our whole being, if we but believed what we have just sung! Yet on his part it is true; for our Lord says, 'SURELY I COME QUICKLY!' May our God give us grace to awake from our slumber, to watch and pray, crying from our longing hearts, 'Even so, come, Lord Jesus!'—*O. R. Hurditch.*

Poetry.

The Lark's Mission.

A REAL OCCURRENCE.

As morn by morn the sun arose,
For o'er the deep blue tide,
Shedding a golden pathway there,
Where angel feet might glide:
There rose a lark on joyous wing,
Singing, as still he flies,
His morning song of praise to Him
Who made the earth and skies.

Meanwhile, down by yonder fisher's cot,
You'd see his busy hand
Mending the nets, while yet the tide
Steals slowly up the strand;
Each morning finds him at the task
He knows and plies so well,
And as he works he hears the lark
Whose notes with rapture swell.

Is it an echo in his heart—
An arrow winged with love?
He stops his work and gazes up—
Up to the sky above.

"My bonnie birdie, ilka morn
Ye sing your blithesome lay,
While ne'er a song o' praise I gie
To Him who guides my way.
Aye! I hae clean forgotten Him
To whom ye gie the praise,
Though He's sae mindfu' aye o' me
In a' my wilfu' ways.

'Twas but yest're'en I saw the tempest lour,
And thocht o' Nelly, and the bairnies four—
Thocht how they'd greet, if never, never mair
They'd see the faither in his ain bit chair!
Aye, what a sicht was Nelly's watery e'e,
Wi' Robbie in her arms sae fu' o' glee;
When as the wind cam' swoopin' owre the wole,
The boat was anchored safe in Lucky's hole!
Aye, but yon lav'rock there has smote my heart;
I ne'er in sang o' praise ha'e ta'en a part—
I ne'er ha'e thankit Him nor praised his name,
Wha gar'd the awsome waves to guide me hame:
I e'en maun try; like yon blithe birdie there,
To raise a mornin' sang and evenin' prayer.
Sae ilka day I'll praise and bless His name,
Wha sent the birdie wi' this message hame.

Aye! yonder's Nelly wi' the bairn,
As blithe as blithe can be,
Singin' like ony laverock
Abund the grassy lea.

'Atweel' gudewife, yon lav'rock there
Has brocht my sin to mind,
We ne'er ha'e praised nor blessed the Lord
Wha's been sae gude and kind;
We ne'er ha'e thocht o' Him ava'.
Nor seen His lovin' hand in a'.

Let's read His Word, gudewife,
Wha bade the storm be still,
And teach our bairnies, as they grow,
To do His holy will;
Let's teach them in the morn to sing,
Like to the lav'rock there,
A lilt o' praise unto the King,
Who made them a' sae fair.

I mind my mither tellin' me
He gi'ed His Son to dee,
That in death's gloamin' we micht sing
A sang o' victory.

Let's gi'e our hearts to Him, Nelly,
Who lo'ed us a' sae weel;
Then like the lav'rock we will sing,
While yet we mind the kreel."

"Gudeman, your words mak' glad my heart,
For 'twas but yesternicht
I cried in my puir way to Him,
Wha hauds a' power and micht,
That He wad bring ye safe, Willie—
Safe through the storm to me,
That ance mair I might see ye
Wi' the bairnies on your knee.
We'll thank Him baith thegither, Will,
We'll learn the bairns to sing;
And ilka morn and e'en we'll pray
To Him, our Lord and King."

—Lady Liston Foulis, in Scottish Am. Journal.

Hades.

We now proceed to a very important part of our inquiry, viz., the nature of that state or place which is called in the Hebrew Scriptures *sheol.* Throughout this chapter we will call it *hades.* *Hades* is a name more familiar to our ears than *sheol* and of the identity of the two terms in meaning there can be, and we believe is, no doubt. The Greek translation of the Septuagint invariably renders *sheol* by *hades.* In the quotation of passages from the Old Testament into the New, where the word *sheol* occurs in the former, it is always translated *hades* in the latter. (Acts 2: 27–31, and Ps. 16: 10.) It had been well if our translators had observed the uniformity of translation of which the Septuagint version set them the example. In their utter confusion of ideas, however, on this whole question, produced by their adoption of the Platonic ideas of death and the soul, they have given to the Hebrew word *sheol* such a variety of translations as has almost effectually prevented the English reader of the Old Testament from being able to form any opinion as to what the Old Testament really teaches. The Hebrew *sheol* has been translated by them "hell," "the grav[illegible]t," just as they, in the utt[illegible] their thoughts, suppose[illegible] result has been a confusion of thoughts, upon this question which seems all but impossible to remove. We trust the revisers of our translations will attend to this very important point. We would suggest *hades* as the invariable translation of *sheol.* Our translators surely need not scruple to follow the example which has been set them by the inspired writings of the New Testament. It is true that the word *hades* is associated in our minds with the picture drawn by Homer, Virgil, and the Greek tragedians, but we venture to say that the only result of making *hades* a prominent word in the Old Testament will be to show how utterly different a description God gives of it from that which has been drawn by heathen writers. If our revisers should object to the term *hades,* which we fancy they will be compelled to use in their version of the New Testament, their next best way, in our judgment, would be to give us the Hebrew term *sheol* itself untranslated. It will soon become a familiar word. The English reader will then be able to see for himself how it is understood and used in Scripture. If it has but one sense, he will be able readily to ascertain this sense. If it have several senses, the usage of Scripture enables him to see for himself what they are. We respectfully call upon our revisers not to perpetuate the confusion of thought which the present variety of translation has introduced. "Hell" is a word all but universally associated with the place of future punishment, and it is a most unsuitable translation for this reason. Suitable as we ourselves think "the grave" is for its translation, yet Christian thinkers are by no means agreed on this, and therefore we do not ask for it. "The pit" is an expression to which it is difficult to attach any definite meaning. It may stand for anything we choose to imagine. Let us then have the translation which God has given it already, and call it *hades.* If not let us have the word *sheol* itself untranslated. We will here merly inform our readers that we invariably use the word *hades* as the equivalent for *sheol,* and that whenever we use *hades* they are to understand that the Hebrew *sheol* is spoken of.

The locality of *hades* is a matter easily decided. It is beyond a doubt, a place and condition within this earth of ours. It is always spoken of agreeably with such an idea. One distinct reference to its locality places this beyond a question. Korah, Dathan, and Abiram have headed a rebellion against the authority of Moses in the wilderness. Moses appeals to the mode of death which these men were to die as deciding that God was on his side and against them. He said, "If the Lord make a new thing, and the earth open her mouth, and swallow them up, *and they go down alive into hades, and the earth close upon them.*" (Num. 16: 30–33; Deut. 32: 22.) This one passage decides the question. Our authorized version obscures the thing to the English reader by translating *sheol* "*the pit;*" but the original Hebrew is *sheol,* and we therefore are here told by Moses that *sheol* or *hades* is within this earth of ours. Every other of the very numerous passages in the Old Testament only confirms this view: not a single passage can be quoted that is even apparently opposed to it. It would therefore be mere waste of time to spend further labor upon this point. *Hades* is within the crust of this earth. Our further inquiries will only confirm our view.

There can be no question that to this *hades,* this place and state within our earth, the Old Testament teaches that all souls go in death. Of course through this chapter we speak only of the time antecedent to the resurrection of Christ, when, according to some, a very important change was made in the intermediate state of believers. But of that period of time which preceded the resurrection of our Lord, there can be no doubt that the Old Testament taught that all souls went during it to *hades.* A few texts will be sufficient to show this. The psalmist affirms it of the soul of every man whatsoever, in these words,—"What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of *hades?*" (Ps. 89: 48.) Here, as usual with our translators, the English reader is mystified by the translation "*the grave*" in the authorized version. In the older translation of the Psalms retained in the book of Common Prayer, the translation is "*hell.*" The Hebrew word however for these varying translations is *sheol, i. e. hades,* and the text tells us that the soul of every man without exception goes at death into the hand of *hades.* The truth expressed by David, speaking in the person of Christ, that his "soul should not be *left in hades,*" shows us also that the soul of our blessed Lord, and by undoubted inference the souls of men (for the histor[illegible] Christ's humility, with the [illegible] of his miraculous conceptic[illegible] history of our common humi[illegible]are in *hades* during the state of death. (Ps. 16; 10; 49: 15.) The soul cannot be delivered from a place in which it was not previous to its deliverance.

But not only does the Old Testament teach us that the soul of every man goes in and during death to *hades,* but it also teaches us that *man himself, as a person or individual,* goes in death to *hades.* Passages affirming this are very numerous: we will content ourselves with quoting a few of them. Job teaches it in the words, "As the cloud is consumed and vanisheth away: so he that goeth down to *hades* shall come up no more:" and again he says, speaking of the wicked, "*they* spend their days in wealth, and in a moment *go down to hades.*" (Job 7: 9; 21: 13.) Again, the psalmist teaches us this when, speaking of the foolish, he says, "like sheep they are laid in *hades;* death shall feed on them." (Ps. 49: 14.) And, once more, Jacob expresses his faith that in death he would himself go there, and that it was not merely for the wicked it was ordained, when on hearing of Joseph's disappearance, "he refused to be comforted, and said, *I will go down into hades* unto my son mourning." (Gen. 37: 35.) We thus see it to be the teaching of the Old Testament that every soul of man, and every man himself, goes to *hades* and remains in *hades* during the period of death.

Again, as we have learned so many useful lessons about ourselves from the lower creatures of God's hands, so now we learn another lesson from them relative to *hades.* It is what will doubtless surprise and considerably shock our Platonising divines, namely, that not only do men go on death to *hades,* but that *beasts also on death go there!* We saw before that the lower creatures are possessed of a spirit of life from God, which on death goes back to God, just as does that of man: we now will see that on this dissolution happening the beasts themselves go to that very *hades* to which man himself is consigned. This startling fact, so abhorrent to Plato and his Christian disciples, is however told us in that word of God which we see to be perpetually teaching us a physiology of man of a kind totally unlike that of Plato. We cannot of course expect to find many passages of a nature such as this, nor could we expect even one whose object it is to teach us a truth of the kind. The expression comes in incidentally, just as we should expect, when speaking of another subject of more importance. It is not however the less valuable for that. The passage to which we refer is one already quoted, where the psalmist, speaking of foolish men in their death, says, "*like sheep they are laid in hades.*" (Ps. 46: 14.) Our authorized version translates, "like sheep they are laid in the grave:" the earlier version in the book of Common Prayer translates "they lie *in the hell* like sheep;" but here we have it affirmed that sheep are in *sheol, i. e.* in *hades,* as well as men.

We next draw our readers' attention to the fact that *hades* is always spoken of in the Old Testament as a place of death. The ordinary Platonic theology tells us that the grave, the receptacle of the body, is a place of death, but that *hades,* the receptacle of disembodied souls, is a place of life. Denying that the soul in death dies or perishes: holding that it retains a perfect life, susceptible of every thought that we now have, even beyond its power here susceptible of joys or painful emotions, and in the case of the redeemed enjoying a happiness greater by far than it had ever experienced in this age or world, they hold, and must needs hold, *hades to be a land of life.* For all, good and bad, they must hold it to be a land of the living: while, with their ideas of what life in its most true and proper sense means, viz., well being and happiness and holiness, they must in the case of redeemed souls hold *hades* to be pre-emminently a land of life. Where there is no sin—where there is no sorrow—where peace and happiness are enjoyed, and even a brighter existence is looked forward to with hope and assurance, is most assuredly and unquestionably a land of life. Compared with it this present earth even in its happiest aspect is a vale of tears. Accordingly the very names which common theology attaches to that part of *hades* where the righteous souls are supposed to dwell apart from the wicked fully carries out their idea of it. Two of those names are "*paradise,*" and "*Abraham's bosom.*" Paradise is a land of life. Abraham's bosom is a land of life. And thus it is easily seen that whatever ideas they may attach to the supposed division of *hades,* where they locate wicked souls, that part of *hades* where they locate righteous souls must be truly and pre-eminently *a land of life.*

But is it *ever* thus spoken of in the Old Testament? We leave out of view here the case of wicked souls. It might well be that it would be only in gloomy terms that Scripture would speak of their locality. So we will leave them out altogether. But righteous souls, and righteous men, are in *hades* as well as they. Now does Scripture ever once speak of *hades* in connection with them as a land of life? Never. Not so much as once. We call upon our Platonic divines to produce a single passage of the Old Testament which does. We know of course that there is here and there a poetical image, as Isaiah 14, where those in *hades* are said to perform the acts of living men. To all such we will apply ourselves by and by. If we do not mistake, every such passage speaks of the wicked and not of the righteous. But what we do say is this, that every passage of the Old Testament that speaks without poetical figure of *hades* in relation to believers, or describes the feelings of believers at their prospect of entering upon the *hades* state, speaks of that state and place as one of death and not of life.

We will refer our readers to several passages of Scripture which invariably connect the idea and mention of *hades* with the idea of death. We cannot, however, dwell upon these passages, and probably there is no occasion for our doing so. The quotation of the passage will probably in most cases suffice. Hannah, in her inspired song of praise to God for the birth of Samuel, describes God as one who "*killeth* and maketh alive: who *bringeth down to hades* and bringeth up." Here, bringing down to *hades* is equivalent to killing, as bringing up from *hades* is equivalent to making alive. Hannah's idea of *hades* was as a place of death and without life. (1 Sam. 2: 6.) Again, David gives us precisely the same as his idea of *hades* in his own case; "the sorrow of *hades* compassed me about; the snares of *death* prevented me." (2 Sam. 22: 6.) *Hades* in the first clause is given as his equivalent for death in the second. This idea is frequently repeated throughout the Psalms. Thus we read, "O Lord, thou hast *brought up my soul from hades:* thou hast kept me alive, that I should not go down to the pit." Bringing up from *hades* is reckoned as identical with keeping alive, *hades* being reckoned a place of death. Again we read, "What man is he that liveth, and shall not *see death?* Shall he deliver his soul from the hand of *hades?*" Death and *hades* are here equivalents. (Ps. 30: 3; 49: 14, 15; 89: 48; 11[illegible] 3.) So the idea runs throughout Scripture. In Proverbs we are told of the strange woman, that "her feet go down to *death:* her steps take hold on *hades:*" and again, "her house is the way to *hades,* going down to the chamber of death." (Prov. 5: 5; 7: 27.) The bride in the book of Canticles speaks in the same strain: "Love is as strong as *death;* jealousy is cruel as *hades.*" (Cant. 8: 6.) *Hades* and death are regarded as synonymous. So runs the idea as we go on through the Old Testament to its close. Isaiah represents the scorners of Jerusalem as saying, "We have made a covenant with death, and with *hades* are we at agreement." (Is. 28: 15.) Death and *hades* were in their minds one and the same condition. And so Habakkuk speakes where he describes the proud man as one "who enlargeth his desire as *hades,* and is as *death.*" (Hab. 2: 5.) Thus invariably and throughout the Old Testament from its earliest books to its close, is the idea of *hades* and death associated and linked together as in truth one and the same idea. So far is the Old Testament from describing *hades,* or any division of it, as the land of life, that it invariably describes it as the land of the shadow of death.

And hence the wail of the believer under the ancient dispensation when he contemplated his going into this dark, silent, lifeless state of *hades,* while he saw not with the Christian's clearness of vision its dominion broken and its rule abolished in the resurrection of Christ from its power and dominion. Did David imagine he would be alive in *hades?* No: he knew that he would not. He knew that when he went, as go, he knew he must, to that land, he went to a land of utter silence and of utter darkness. "In *hades,*" he said, in one of his inspired psalms, "who shall give thee thanks?" (Ps. 6: 5.) He knew and tells us that not one would. Of all that innumerable host of holy men who had passed out of this life and been gathered together into *hades,* he tells us that no note of praise could ascend from the lips of a single one of them while there. Abel there uttered no note of praise: Noah was silent: and Abraham, and Sarah, and Isaac, and Rebecca, and Moses the man of God, and Samuel, the prophet of God, and even himself, the sweet singer of Israel, could none of them praise the Lord. And was that a land of life where this vast congregation of saints were silent? No. *Hades* was not a land of life. It was "the land of darkness and the shadow of death; a land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." (Job 10: 22.) What, think you, is that land? Is it paradise, or the bosom of Abraham?

It is the grave! It is no other land. To this Scripture brings us as last. Our inquiries can reach no other goal. Have not our readers come to this conclusion even before we bring a direct proof? That place within this earth whither man, and man's soul, goes on death, where the beast of the field goes when it lays down its life, where man is dead and silent, where death reigns with unbroken slumber, that place is no other than the grave. Yes; *hades* is the grave. It is the silent, invisible land to which God told sinful Adam he must go when he said, "Dust thou art, and unto dust thou shalt return." We will show by and by further proof, though further proof is surely not required.

While on this question we must admit that lexicons of high authority are against us. The *sheol* of the Hebrews is both by Furst and Gesenius described as "the *region of ghosts*," while neither of these eminent Hebraists give it the sense of "*the grave.*" Here, however, we hold ourselves as just as capable of ascertaining the meaning of *sheol* as either Furst or Gesenius, or any other. The etymology of the word is uncertain, according to Gesenius; and if so, we can derive no help towards its meaning from those cognate languages with which, we are sorry to say, we are wholly unacquainted. According to Furst it is derived from the Hebrew verb *shahal*, to dig, an etymology which, it is quite evident, points rather to the grave which men do actually dig and hollow out, than to any supposed region within the earth, wholly inaccessible to the research of man. If, as seems to us not at all improbable, it is derived from the Hebrew verb *shaal*, to ask, it is evident that such an etymology is quite suitable to the sense of "the grave" which we put upon it, that hungry grave which is never satisfied, and never has enough, but is gathering to itself generation after generation of mankind. But whatever we suppose of the etymology or want of etymology of this word *sheol*, it is quite plain that, to the Hebrew Scriptures alone we can look for its sense. It here occurs quite often enough to be able to ascertain its sense, and we will take its sense from no other source, neither from lexicographers who may have been misled as to its meaning by philosophical opinions of their own, nor from Gentile fables about Pluto and Orcus and the Shades, nor from Jewish tales gathered from heathen sources, or generated by the natural superstition of the human mind. To the Old Testament and its usage alone we appeal to know what God meant by the word *sheol*, a word in constant use from the opening of the Bible to its close.

Indeed, we think that what lexicographers opposed to our view tell us is the proper meaning of *sheol*, or *hades*, in the Old Testament, tells strongly in our favor. We refer here to the lexicon of Gesenius. It will be remembered that we hold *sheol* to be *a land of death*, and to be equivalent to the grave: Gesenius on the contrary holds it not to be the grave, but to be *a land of living ghosts*. Yet how does this eminent author, after his careful examination of this important word in Scripture, define it? Here is his definition: "*Sheol*," he tells us, "is the *hades* of the Hebrews; in which thick darkness reigns, and where all men after death *live* as ghosts, *without thought or sensation*." To us this appears perfect nonsense. We deny wholly that a thing which has neither "thought or sensation" has animal life at all. To affirm animal life of that which has neither thought nor sensation is to make life equivalent to death. But the important thing here is the fact that Gesenius tells us that, according to the usage of Scripture, those who are in *sheol*, or *hades* are *devoid of thought and sensation*. This is really all that we contend for. To our minds the man that is devoid of thought and sensation is dead. This Gesenius allows to be the case of all in *hades*. If he likes to call this thoughtless, senseless state, a living state, of course he can do so. It is for him or his followers to justify this use of language, which certainly is not justified in any of our standard English lexicons with which we are acquainted. To our minds, to say that a man who is "without thought or sensation" is a living man, is the same as saying that sweet is bitter, or round is square. We claim Gesenius as really on our side when he affirms of everything in *hades* that it is "without thought or sensation." When he also affirms of it that it is alive, we make bold to say that he uses the word alive in a *non-natural sense*.

The frequency with which *sheol* or *hades*, is translated by "the grave" in our authorized version is a strong argument in favor of its being the true sense. (Job 21: 13; 17: 13; 24: 19; Gen. 37: 35; 42: 38; 44: 29, 31; Ps. 30: 3.) So far from having, as some suppose, a strong prejudice in favor of this translation they had a very strong prejudice against it. With their ideas of the immortality of the soul, of the nature of the soul as a true personality existing after bodily dissolution, they had a very strong feeling leading them to suppose that place where they knew that all souls, at least in the old dispensation, went on death to be a land of the living. They were most unwilling, with this leading idea of theirs, which they must guard as much as possible from intrusion, to identify the *hades* whither the soul went with the grave whither the body went. And yet here, as everywhere in respect to their Platonic ideas, Scripture was every now and then rudely breaking in on their sacred ideas. The *hades* which they would fain confine to a place of departed ghosts, etherial, yet full of life and thought and sensation, they could not help seeing *must sometimes be identified with that* grave from which they would dissociate it. And hence the fact that *hades*, or *sheol*, is very frequently translated "the grave" in our authorized version is a very powerful argument that such is its proper translation. We will next proceed to show that such is its sense in Scripture.

HENRY CONSTABLE.

NATURAL SELECTION.—Disburdened of circumlocution and all extraneous details, his (Darwin's) argument takes this shape: Because by select breeding, and the accumulation of small modifications through many generations, men have succeeded in producing from the beautiful and handsome wild rock pigeon, such a monstrosity as the English pouter, represented in Mr. Darwin's work; therefore, it may be concluded that God—no, not God, but an abstraction called "Natural Selection," acting without intentional or special guidance, may, by a similar accumulation of small modifications through countless generations, have formed the human species from some other species of an inferior grade in the organic scale. This analogy is not only weak but false. It would have been more accurate to have argued that because man had succeeded in degrading the wild rock pigeon into a pouter, natural selections might, by an accumulation of small modifications, have degraded some abnormal, inferior specimen of the human species into a gorilla.—*The Beginning: Its When and its How. By Mungo Ponton, F. R. S. E.*

Many Christians are dull, and stupid, and useless, because they have not had disaster enough to wake them up. The brightest scarf that heaven makes is thrown over the shoulders of the storm. You cannot make a thorough Christian life out of sunshine alone. There are some very dark hues in the ribbon of the rainbow; you must have in life the blue as well as the orange. Mingling all the colors of the former makes a white light; and it takes all the shades, and sadnesses, and vicissitudes of life to make the white lustre of a pure Christian character.

Truth, however, diversified in its application, is essentially a unit. The universal law of gravitation, whether applied to the falling apple, the rising smoke, or the stationary eagle. poised amid air, upon his pinions, is the same. Things often apparently contradictory and complicated appear consistent and simple when understood. Much of the controversy in the world is about apparantl rather than real issues.

A "Mistake" Corrected.

In your last issue it is stated, on the authority of Sir William Thompson, that the earth's rotation on its axis is subject to a retarding influence, sufficient, in some millions of years, to reduce it one-half; and he supposes this to militate against the geological doctrine of the great antiquity of the earth. On the contrary, when this influence was first pointed out by Prof. Ferrel, it was hailed by geologists as a relief from a difficulty, under which they had previously labored—viz., that owing to the cooling and consequent contraction of the earth, ever going on, its rate of rotation must, according to well-known physical laws, be accelerated. The two influences, acting thus in opposition to each other, their effects are neutralized, and the rate of rotation remains sensibly the same age to age.

J. H. C.

Remark.—These two statements abundantly illustrate the inadequacy of science, at present, to determine, with even an approximation to probability, as to the antiquity of the earth. No theory has yet been started that a jury of twelve scientists could agree upon. The Word of God is the best authority yet.—*Observer.*

Letter From Our English Correspondent.

NEW CREED OF UNIVERSALISM—"TO DIE IS GAIN."

MR. EDITOR. Strange but true, the saying that "you must go abroad to learn what takes place at home." I was reading an English work a few days ago, entitled, *Religious Tendencies of the Times*. The author is a Mr. James Grant. He is a writer of some note, and author of many works. The book has been out almost two years. In it he assailed the doctrines of Universalism and Annihilationism—though the kind of the latter is hardly recognizable except as a mongrel. The specie is not known to me, and I think its only a man of straw of Mr. Grant's own fixing. The latter part of the book is devoted to proofs of the endlessness of future torment; and perhaps one man is satisfied with the argument, though it would be perilous risking much on that. Yet, by the way, he brings out some things of interest, and so forcible in logic and truth as he cannot dust away himself. Witness the following:

"Dr. Dolphus Skinner, one of the most distinguished Universalists of America, has entered into a controversy with a brother minister, in which he says that if the new view of Universalism be what he has said, he is no Universalist. Dr. Skinner gives us a condensation of the new (?) creed in the following terms, in the correctness of which both he and his opponent concur: 'Men,' it is said, 'do not sow seed in one country, and go to another country to reap the harvest. I do not believe in sowing wheat or tares in America and going to Europe to reap the fruits. We expect to reap the harvest in the field where the seed is sown; and it is equally absurd and illogical to argue that men will reap in another world the fruits of their good or evil deeds, of their virtues or vices, in this world. This I acknowledge is the substance of your argument, if such you call it; though the form is varied.' (p. 189.)"

Who can object to this? Certainly it is good sense, and God is never against that. If we are taught by Jesus to make analogies from nature—if creation is a great parable to be read by the devout, it teaches us to look for the harvest where we sow the seed. *That is what we do.* While others teach sowing seed here to the Spirit and gathering the harvest in the skies at a remove of untold millions of miles, or sinning here and being punished in a dark and distant sphere, we object on the ground of its being non-natural. Let us hear the word concerning the righteous. "Blessed are the meek; for they shall inherit the earth"—where they sowed the seed. And concerning the wicked: "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner;" the earth being "renewed unto fire and the perdition of ungodly men." Their reward being meted to them, and they reaping it, in the place where they "sowed to the flesh"—the earth. Perhaps a careful reading of each passage might convert Mr. Grant to the truth. But concerning Universalists, we differ from them concerning the *time* they reap their reward. We do not sow seed and shout "Harvest Home" in the same moment. There is need of "long waiting," and careful tillage, and after days and months we gather the fruit. So, "The [time of] harvest is the *end* of the world."

"For me to live is Christ, and to die is gain,"—words of the apostle Paul, of beautiful import, but much misunderstood and often wrongly construed. A brief exposition may not be profitless. For Paul to live was Christ; that is, it would be for the exhibition of the Christ-life. The life of Jesus is lived over again by every saint. They are separate from sinners like Jesus; they are loving like Jesus; they talk with God like Jesus; they do his will like Jesus; they live in his fellowship, friendship, and complacency as Jesus. God hears their prayers, and supports them in their trials as he did Jesus; "must suffer persecution" like Jesus. Thus Paul's life was a life of labor, suffering and fellowship, like the Savior's. Therefore for Paul to live was Christ. The lineaments of the Holy One of God were to be traced in the apostle; the life of Jesus was made manifest in the mortal flesh. For him to live was Christ, for Christ was in him, his hope, his example, his Savior, his all. Farther, the Christ was the one he lived to preach and recommend, he only lived to spread the sweet savor of the name of Jesus.

"And to die is gain." To whom? Paul? Yes, verily, in the resurrection; for the martyrs are a white-robed band and the special ones on whom heaven first calls to "rejoice," when Babylon disappears beneath the tidal wave of God's fierce wrath. But Paul does not refer to himself here. He thinks of the gain his Master shall realize by his martyrdom. He thinks of the crowd who shall gather and be the spectators of his execution. "They shall see me suffer without flinching; they shall see how a Christian can rejoice over death, in hope of a resurrection to eternal life; they shall see the heroism and triumphs of righteousness over oppression; and they shall ask what faith and hope and virtue that is that can stand fire, and knife, and whip, and even death. So shall many, witnessing my death, be won to the Lord." "To die is gain." Jesus shall gain by my death. For, "as always, so now also Christ shall be magnified in my body, whether by life or by death." Christ would be the gainer by Paul's death,—there is not the slightest trace of an intimation that he would become a bodiless spirit, and thus be a gainer. Evidently, allowing he could be a disembodied man, he would be a loser, for he would lose in substance—his body; and he could not be a gainer in joy, by a partial felicity, for he already had that, being "filled with comfort," and "exceeding joyful." For certain, then, he was not thinking selfishly of self; but he was exulting in the thought that a painful death for him would be a means of leading men to Christ. So the fathers of the early church looked on martyrdom. Hear Tertullian:

> "Torment, rack, condemn, crush us, the most exquisite cruelty you can devise avails you nothing, but rather induces the more to become Christians. As often as we are cut down by persecution we spring up abundantly. The blood of Christians is the seed of the church."

The author of the epistle to Diognetus says:

> "See you not that those who are delivered up to wild beasts, because they will not deny their God, are not overcome; but only increase the more, they are persecuted."

WM. KELLAWAY.

The Christian Life.

The Rowers.

I saw several sailors step into a boat to cross a river. Two took the oars, and, as usual, turned their backs upon the shore to which they intended to sail. A third stood and kept his eye unaverted on the place where they wished to land, and which they very speedily reached.

So here, I said to those about me, what may well remind us of our condition. Life is a mighty river, rapidly flowing into the ocean of eternity, and returning no more. On this river we are all afloat in the bark of our vocation, which we must urge forward with the oars of industry and toil. Like these sailors, therefore, we ought to turn our back upon the future, put our confidence in God, who stands at the helm, and by his mighty power steers the vessel to where happiness and salvation await us, and diligently labor, unconcerned about anything else.

We would smile were these men to turn round and pretend that they could not row blindfold, but must needs see the place to which their course was directed. And it is no less foolish in us to insist on apprehending, with our anxieties and thoughts, all things, whether future or at hand. *Let it be our part to ply the oar, and toil, and pray; but let us leave to God to steer, and bless, and govern.*

But in order that we may be entitled thus to cast the care of all the future upon God, we must first see to it that he is *our* God. Many will not admit him into their vessel at all; they never inquire whether he is willing to come. Will an honest pilot consent to enter a mutinous ship, and steer the mutineers wherever they wish to go? Will a loyal captain consent to take charge of a pirate ship, and lend his courage and his skill to the service of its robber crew in the persuit of their nefarious, murderous course? Can he overlook either the crimes they have committed, or the crimes they will commit? And shall the Holy God be the God and guide of us sinners, unless we are reconciled to him by faith in Christ, having obtained his royal pardon, and have submitted ourselves to his royal will?

If the Lord is my shepherd, I shall not want. If the Lord is my God in Christ, I will fear no evil.—*Good News.*

Sowing and Reaping.

A Christian gentleman was staying a few days with a farmer, who, though a man of sound sense and many amiable traits, was a neglecter of religion, and known to be both passionate and profane. He was an excellent farmer, priding himself not a little on the fine appearance and thorough culture of his farm, and evidently was pleased with his guest, who was a man of winning manners and extensive information.

One day, the gentleman walked out where the farmer was scattering his seed broadcast in the field.

"What are you sowing Mr. H——?" was his pleasant inquiry.

"Wheat," was the answer.

"And what do you expect to reap from it?"

"Why, wheat, of course," said the farmer.

At the close of the day, as all were gathered in the family circle, some little thing provoked the farmer,—the husband, the father, and the head of the family—and at once he flew into a violent passion, and forgetting in his excitement, the presence of his guest he swore profanely.

The latter who was sitting next to him, at once, and in a low serious tone said, "And what are you sowing now?"

The farmer seemed startled. A new meaning at once flashed on him from the question of the morning. "What!" he said, with a thoughtful look, "do you take such serious views of life as that, such serious views of every mood and word and action?"

"Yes," was the reply; "for every mood helps to form the permanent temper; and for every word we must give account, and every act but aids to form a habit; and habits are to the soul what the veins are to the blood, the courses in which it moves, and will move forever. By all these little things we are forming character; and that character will go with us to eternity: and according to it will be our destiny forever."

It was a new and startling view to the farmer, who, though sensible and thoughtful on most matters, had given little thought to the subject of religion. And it led him to a train of thought which, it is to be hoped, left him a wiser and a better man.—*Sel.*

Advent Christian Times.

CHICAGO, TUESDAY, September 24, 1872.

JOSHUA V. HIMES........EDITOR-IN-CHIEF

☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the Divinity of Christ, as "the SON OF GOD;" the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

As the Editor allows a reasonable latitude of discussion, he will not become responsible for the sentiments of correspondents in any case.

All communications must be accompanied by the writer's names, not necessarily for publication, but as a pledge of good faith.

A VENERATED minister asks us to explain why we did not comment unfavorably upon a certain item we published. Answer: We relied on the intelligence of our readers.—*Exchange.*

REV. STEPHEN FANT, of Delaware, O., has published a sermon on the 'General Judgment:' so we learn by an exchange. We have not seen the pamphlet, but notice the event of its publication as of interest, as showing that the fact of a judgment to come is not altogether lost sight of, though it is quite obscured by the mists and fogs of the false doctrines about rewards and punishments at death.

A 'THEOLOGICAL Professor,' of Montreal, writes, we believe, better than he himself thinks, to the New York *Daily Witness,* upon subjects for the pulpit. He says:

> I heard lately a Christian lady of remarkable intellectual power and culture say, after listening to a very able analysis of "A Just Man," and of our Lord's "Golden Rule," "I am tired of these everlasting disquisitions on duty, for I know what my duti are; I want to be stirred up to its perform by those grand objective facts and tru which the Apostles made so prominent."

—There certainly wou... be a revolution in theology if modern preachers should commence to use apostolic proportions in mixing their sermons. The advent, resurrection, judgment, and kindred themes would receive more attention than they now obtain, while death-bed scenes, going to heaven and hell at death; the immortality of souls and spirits, and related topics, would be at a heavy discount.

IN reply to the question, 'Do the wicked receive immortal bodies at the resurrection?' the *Christian Standard* says: 'The Bible, so far as we know, is reticent on the question. We must not seek to be wise above what is written.' We are not of those who would be wise beyond what is written, but it does appear that one may be well posted at this point, and keep a long way inside of that bound. 'He that soweth to his flesh shall of the flesh reap corruption.' (Gal. 5: 9.) 'These.... shall utterly perish in their own corruption.' (2 Pet. 2: 12.) 'Into smoke shall they consume away.' (Ps. 37: 20.) 'He will *burn up* the chaff [the wicked] with unquenchable fire.' (Mat. 3: 12.) Is it not perfectly safe to conclude that inasmuch as the wicked reap corruption, are perishable, are consumable, and *shall be 'burned up,'* that they are *not* raised immortal? Surely there can be but one answer to this question.

RATHER curious language this for an Advent minister, even of the 'Evangelical' school:

> I owe much of my progress in the divine life to two youthful Christian ladies that came out in the same revival that I did, forty years ago. One has departed "to be with Christ," the other is now about ready *to cross the river to the other shore,* and, thank God! I am on the way to *meet them* in the land of bright glory when Jesus shall come.

—Who would dream from such language that the writer looked for his inheritance in the renewed earth? 'Ready to cross the river!'—a thoroughly heathen metaphor: for they made death a river, and had a ferry for souls bound to bliss or wo. But in Scripture we have the figure of a river of *judgment,* not of death; and the people are not ferried over, neither do they straggle through one by one; but the power of God makes a path through the waters, and they all go through the river together. Let us purge out the leaven of heathen illustration which has corrupted the true faith.

WE are like to have some new problems in Christology. A correspondent of the *Standard* puts the following questions to Eld. Braden, evidently suggested by our late discussion:

> 1. Jesus Christ was put to death in the flesh, but made alive in spirit. Was he ever dead in spirit?
>
> 2. The human spirit of Christ preached to the spirits in prison (and if I mistake not) released many from their prison. What gospel did his spirit preach? and the evidence that they were released.
>
> 3. In the case of the rich man and Lazarus, Abraham declared that there was an impassable gulf between the wicked and the righteous. Was that gulf bridged by the death of Christ, that his human spirit should pass it to preach to those wicked antediluvians? Is God partial to those wicked spirits, or are all the wicked dead to have the gospel preached to them? And if so, who is to be the missionary?

—It *is* a point of some interest how one could be made alive in spirit who had never been dead in spirit. Furthermore, as the spirit is defined to be the intelligent, moral, conscious, etc., part of man, and as Christ's '*human* spirit' is spoken of as a distinct entity from some other spirit possessed by him, it follows he included at least two, distinct, intelligent, moral, conscious, etc., entities. And, really, is'nt this too absurd—is it not paying more for an argument than even hard pushed immaterialists can afford?

We want to hear more about these matters. 'Is God partial?' Who, then, is to be the next missionary in *hades?* And finally, does this straw, with some others, indicate a tendency among the Disciples to Restorationism?

THE *Christian Standard* says upon 2 Cor. 12: 2–4:

> The fact that Paul did not know whether he was in or out of the body, proves that there is such a thing as the existence of the spirit out of the body. Paul at least had not the modern materialistic conceptions of this subject.

—To say, 'the fact proves,' is much stronger language than the facts in the case will warrant. If it could be first shown that the spirit of man is the personality, and a separate entity, then there would be some color for the claim that the separation of Paul's spirit from the body is referred to in the expression 'out of the body.' But even then such an inference would be by no means essential. One may be 'out of the body' in a perfectly intelligible sense, without becoming disembodied. In 1 Cor. 5: 3 Paul speaks of himself as 'absent in body,' yet 'in spirit present' at Corinth. Now his 'presence in spirit' must have been by a spirit entity, or by mental action. The same remark applies with equal force to Col. 2: 5. Probably no one will insist that Paul was speaking of a disembodied condition in the two passages last referred to. Why then insist that there is proof of disembodiment of an intelligent spirit in another passage where similar phraseology occurs? If the too common notion of man's nature was true, it is not probable that Paul had it in mind here. He is speaking of 'visions and revelations.' He only affirms that he was so overwhelmed that he could not tell whether he was conveyed physically to Paradise, or whether he was only wrapt mentally.

Finally, as 'the body without the spirit is dead' (James), if absence of the spirit from the body in a literal sense is the meaning of 'out of the body,' and similar expressions, then it follows that Paul died not less than four times: his body being 'without the spirit' in the instances described in 1 Cor. 5: 3, 2 Cor. 12: 3 and Col. 2: 5. These with his final demise make at least four deaths that the eminent apostle suffered.

OUR MAILS.

Since our last publication day we have had a chat with the Postoffice Agents, and they assure us that every pains will be taken to ensure promptness in forwarding our mail matter. But we still request that our subscribers in writing will mention the day they get their paper, and whether it is received regularly.

AN ADVERTISEMENT.

> THE ANNIHILATION OF THE WICKED, Scripturally Considered, by Rev. Wm. McDonald. New York: Carlton and Lanahan. The title ought to have added, "And the Twofold Nature of Man, psychologically considered, by Rev. W. R. Clarke, D.D.," for this essay is also included in the book, and should have been in the title. The little volume of one hundred pages, lacking one, is the fruit of a debate in the Boston Preachers' Meeting. The first essay is one of those sharp dialectic efforts in which Mr. McDonald so well succeeds. It takes the texts of Scripture and shows, how they annihilate annihilationism. It is keen and unanswerable. Dr. Clarke examines the subject from another standpoint, and shows how man's own instincts and laws oppose this folly. The testimony of consciousness is powerfully urged. The book should be put in the hands of every one troubled with this distemper.—*Zion's Herald.*

We are acquainted with Dr. Clark's effort, undoubtedly one of the strongest essays ever written against the Bible doctrine of the nature of man. The readers of the *Advent Quarterly* will recollect Eld. J. H. Whitmore's admirable review of that document, in which Dr. Clarke's positions were fairly turned, and shown to be untenable. We are informed that Dr. Clarke read, (or listened to the reading of) the review; his only response was that "Whitmore misunderstood him." But if Whitmore misunderstood him, then every reader of Dr. Clarke's essay we have met misunderstood him also; for all gather the same conclusions that Eld. Whitmore deduced and fairly condemned. Now if the object of Dr. Clarke and his orthodox followers is really to correct us who are heretics, an explanation is certainly due from him. If we have not understood him, we wish to do so. And the candor with which we have listened to him and expressed our desires to hear further, certainly gives us some claim for consideration, as a matter of courtesy, if nothing more. We will willingly set at his feet to learn, if he will guide us into truth. Pray tell us, Doctor, wherein we "misunderstood" you.

With Mr. McDonald's essay we have no acquaintance. It is not a part of our opponents' policy to send their works to our journals for notice or review. They prefer to do their own noticing, advertising and reviewing. "Here!" they say, "this annihilation is folly," and a "distemper," and "we've got the documents to prove it; and every one infected should have the book;" then why not take a little pains to make the documents known amongst those who need them most. If Mr. McDonald has something "unanswerable" on the orthodox side of this question, there are from seventy-five to one hundred thousand people in this country who, above all others, ought to know it. We have given him a good advertisement: will he favor us with a copy of his book? We are open to conviction.

A FEW OBITUARIES.

There were twenty-six in all in the sheet from which the extracts were made, and not one contained an allusion in any sort to the resurrection, while some, as will be seen, encourage Spiritism. "Out of the abundance of the heart the mouth speaketh." It follows, then (for this statement and these extracts are a fair sample of obituaries in general) that the doctrine of the resurrection does not lie near the heart of the Christian church of this age; whence it further follows that there has been a backsliding from the apostolic faith, and the substitution of another for the Scriptural hope.

But let us peruse the extracts:

Esther, wife of Ira S——....*did not really die,* but 'faded in light even as a glorious star is hidden in the splendor of the morn.'

If Esther *did not really die,* we wish to know why her name is found under the head of "obituary notice"?

Mary Ellen E—— passed away to endless rest. (Comp. Heb. 4: 9; 11: 39, 40.)

Maria B—— said, 'I am going to glory!' (Comp. Col. 3: 4.)

Sallie J. C—— has exchanged labor for reward. (Comp. Mat. 16: 27.)

Abner L—— gave his last public testimony for Jesus on Friday, 'going to join the singing ones of the heavenly church on the following Wednesday.' (Comp. Rev. 5: 9, 10.)

Ellen G—— assured her sister, 'If permitted in another world my spirit shall be with you and comfort you.'

Nancy S——. On Sunday morning, the day she died, her husband said to her, 'you will not go to church to-day.' She quickly replied, 'I think I shall, but it will be the church triumphant.'

John K—— went to his sick chamber, and in one short week joined the church triumphant on the other side of the river.

Finally a notice of the children assures us that within eight days three little lambs were taken to the upper fold.

It does seem that a candid comparison of the obituary notices in evangelical papers with the language of the Bible upon death and the resurrection, would force upon even a prejudiced mind the conviction that the differences between the two are nothing more nor less than flat contradictions. Paul, inspired with the Divine Spirit, asserts that, at the resurrection, death shall be swallowed in victory: the obituaries assure us that death ushers into the church triumphant. And the masses believe the obituaries and disbelieve Paul; and that is why the church has ceased to love and long for Jesus' second appearing.

God's prophet says the dead children are in the "land of the enemy:" but the obituary says they are in "the upper fold;" and the mortuary gospel again commands the faith of the church, and the Lord's inspired witness is, practically, impeached; and, worst of all, his professed people "love to have it so." The ancient prophet denounced this sin in his day as "a wonderful and horrible thing." Is it any less than that now?

EDITOR'S JOURNAL.

FRIDAY, Aug. 16. Continued. Arrived at Wilton Junction, Iowa. We once had an Advent church here. There are still a goodly number of believers, but they have not been able to sustain a meeting of late, and so attend other congregations, while they still hold their faith. But they find this to be a poor way to live. I hope they will rally and raise the standard again ere long, that when the Master come He may find them ready with their lights burning.

Since I was here three years ago, Father and Mother Covill have passed away, with other dear ones. They left a faithful testimony, and we shall meet them again in the morning. Br. Gibson resides here, having a home, with many family connections, which makes it pleasant for him and his family. As a missionary, his field of labor is at present in another part of the State.

Saturday eve. I spoke in the hall of the Baptist college, to a good assembly, from Matt. 5: 5, giving the main characteristics of the true Christian and the nature of his inheritance—the renewed earth.

A friend called my attention to-day to the "Confession of Faith," of the Presbyterian church, on the article "Last Judgment," in which they say: "The wicked, who know not God, and who obey not the gospel of Jesus Christ, shall be cast into *eternal torment,* and be punished with everlasting destruction from the presence of the Lord, and the glory of his power." I asked my friend on reading this, if there ever was a plainer contradiction than this. How blinded the makers of this creed to the plain flat. See here!

BIBLE SAYS:	CREED SAYS:
"Everlasting destruction."—2 Thes. 1: 9.	"Eternal torments."

How can a being who is destroyed utterly, be eternally tormented? How?

SABBATH, Aug. 18. Held services in the Baptist chapel, all day. Full attendance and much interest to hear on the Lord's coming in his Kingdom. I spoke on the first and second coming of Christ, and the signs of his speedy appearing. I found a host of old and new friends, and among them one of my old Chardon St. congregation, of Boston, Mass., over thirty years ago. Br. Hiram Mooney, formerly of Alton Bay, N. H., who gave me a warm welcome. Judge Washburn, of Muscatine, came over to attend meeting, with his family. They have lately become Christians, and look for "that blessed hope." It is ten years since I enjoyed their hospitality in my visit to Muscatine. These old friendships are precious to the pilgrim, green spots, or oases of the desert. Soon they will be perfected in the society of the blest—the Kingdom of God.

A wide door is open in all this region for the truth. But the laborers are wanting.

MONDAY, Aug. 19. Took leave of Br. Gibson at an early hour. I shall not forget his kindness and hearty co-operation in our common work. He is prudent and faithful, and much beloved by the churches. He needs help in connection with Br. Baldwin, to extend the work and build up the new conference in Southern Iowa.

I came to Freeport, Ill., via Rock Island, where I had to lay over till night, some seven hours. I took a walk through the town, an enterprising and wealthy place. They have some eleven thousand inhabitants. But we have no believers here that I know of.

On Tuesday I reached Elida, near Rockford, Ill., where I met Br. Marston and brethren. Put up with Br. Spotswood, an old Adventist from Canada. He first heard the truth from Eld. Philip Hough. The teacher has turned away from the faith, the disciple continues faithful.

Here we have a small church raised up by Br. Morston, this year, which is growing in grace and numbers, and having favor with the people. There is no village; the central part of the town has been called Westfield Corners, but now *Elida,* where there is a Post Office, and a chapel of the M. E. church. The people are Germans, who are industrious and prosperous.

The tent is pitched in a beautiful valley near Br. Spootswood's at the Corners, on the green lawn. And the camp of the Lord never looked more beautiful.

I spoke at night on Is. 44: 1—5, showing that God is the author of revivals. "I will pour my spirit upon thy seed, and my blessing upon thy offspring." "One shall say I am the Lord's" &c. At the close two gave themselves to God in tears, and said, "We are the Lord's." The greatest solemnity prevailed in the congregation. The Spirit was indeed poured upon us.

WEDNESDAY, Aug. 21. At night the tent was graced with a good audience to whom I spoke from Is. 44: 21, 22 on the completeness of redemption. One soul came out for God and one spoke of deliverance with joy and hope.

THURSDAY, Aug. 22. This a. m., with Br. Marston I attended the funeral services of Mr. Schoonmaker, an old industrious citizen, who was killed by falling from a load of hay, the wheels of the wagon running over him. How important for all to live so that we can be ready for any event. Sermon by Mr. Strout, the M. E. preacher, from Job 33:29, 30. He endeavored to show the uncertainty of life, and the importance of a preparation for death. He spoke of "going over the river;" "going to heaven;" and of "the soul living on, *on, on*, as long as God shall exist;" but not a word about the resurrection. The Rev. Mr. Plato, of ancient Greece, could have said as much about the *future life*. We gain but little over heathen views in the popular theology.

At night we had a glorious gathering and the Spirit of the Lord was in the camp. Four new ones came out on the Lord's side, and almost every profession of religion present spoke of their joys and hope. It is good to be here. The bitter spirit of sect is broken down, and the word of the Lord has a free course and is glorified.

FRIDAY, Aug. 23. Called on Br. Wm. Ellis, who, with his wife, were converted under the labors of Br. S. G. Mathewson, in Middlebury, Ct., about twenty years ago. They were without Advent preaching till Br. Marston came to Elida, this year, and now they are pillars in the Advent church here. And their children are coming in with them in the present meeting and standing up nobly for the truth. They keep up the family altar, and God is with them. The family altar is a means of life and safety.

In conversation with Br. Spotswood to-day he remarked that after Br. Marston had lectured here last winter, Mr. Gay, the Presbyterian minister at Winnebago, in preaching a discourse on the immortality of the soul, said; that his father was well acquainted with Wm. Miller, the founder of the Advent Sect; and that his father had an interview with Father Miller, at his home at the time he was preaching the end of the world within a few months. "My father told me," said he, "that Mr. Miller showed him his *ascension robe!* in which, he said, he should ascend, in a short time." "At the same time, he said, that Mr. Miller told him he was going to make improvements on his farm that would take years of time."

He then said, on his own authority, that Mr. Miller was the first who taught the sleep of the dead, and the destruction of the wicked, and was the author of the theory of annihilation, in America!!!

He then berated the Adventists as an ignorant class of people, and withal, they did not keep the Sabbath, and were not a pious people, with much more of the same class of reproachful words.

Br. Spotswood listened with special care and coolness. He is a Scotchman, not easily moved in his temper; "but," said he, "the man lowered himself amazingly in my estimation. I had thought well of the young man before, but his unfair treatment of a devoted and pious people, as also Father Miller, before a public audience sunk him beneath the dignity of a minister of the gospel." This misrepresentation of Mr. Gay refutes itself. Still, a word or two respecting it may not be out of place.

As I was intimate with Father Miller for the last eleven years of his life, and very frequently at his residence, I have reason to know that the entire statement of Mr. Gay was without any foundation in truth whatever. It is a pure fiction.

1. The "ascension robe" story is an unmittigated falshood. No Adventist ever arrayed such a garment.

2. Father Miller, so far from being the author of annihilation in this country, *never believed it himself*, but opposed it.

3. As to the ignorance or impiety of the Adventists, we leave that for the public to judge. The Elida Advent Christian church is a fair specimen, and if Mr. Gay will get acquainted with his Advent neighbors he will have some facts both of piety and intelligence that will be an advantage to him in the way of an example.

I spoke at night on the question, "How to become a Christian." The work of the Lord deepens and spreads. Nine intelligent young persons spoke of their joys, and the blessedness of sins forgiven. Among them were two school teachers. This is the most precious work among the unconverted I have seen for some time. Br. Marston and the church are greatly encouraged.

SATURDAY, Aug. 24. There was no especial breakdown among the unconverted to-night, but one young man, with others, took a noble stand for the Lord. We look for greater things.

Br. and Sr. Stocking, of Lindenville, came to-day, to cheer us, and a good company from Crane's Grove, Br. Seth Newton and some of Br. Alland's family, of Shefford, Canada, who helped to fight the battles of the Lord there, with Brn. Hutchinson and Porter, thirty years ago. Br. Alland came West and preached the word, but now sleeps, and the fruits of his work remain. He opened his house for the little church in Shefford, now Waterloo, in the midst of a great fight of afflictions. I remember to have preached in his upper chamber at the time. It was a dark hour, but light has sprung out of it, and will shine to the end.

SABBATH, Aug. 25. We have a beautiful day without, and look for the blessing of the Lord in camp. I spoke in the a. m. on the evidence from prophecy of the first coming of Christ. It is a saying worthy if all acceptance, that Christ Jesus came into the world to save sinners. Br. Marston spoke in the p. m. from 1 Pet. 4:17. "The end of the ungodly." He showed it would not be eternal life in misery, but death, the *Second Death*. It made a deep impression on the large audience. At night I made my final appeal to the unconverted here, from Jer. 8:22, 23. "The harvest is past and the summer is ended and we are not saved." The congregation was the largest we had seen, and the interest was intense. We had some victory, but the mass of mind under the influence of truth continued intrenched behind the old excuse, "Not now!" Millions perish here. I never was more impressed with Jesus' statement to the Jews, "Ye will not come unto me that ye might have life." Here is the cause: Ye *will not* come. Men resist the Spirit, the word, the expostulations, and every means of grace, with their eyes wide open, and in view of the second death. How sad, when the feast is prepared, and all things are ready, and they are bidden to come, "without money and without price," that they all begin to make excuse and despise the infinite treasures of God's grace.

MONDAY, Aug. 26. Had an interview with Br. and Sr. DeWolf, of Rochelle, Ill. I first saw them at Shabbona Grove, Ill., in the days of Eld. Saml. Chapman, one of the first Advent pioneers in the West. They have been faithful and true, having no sympathy for disorganizing elements that only distract. The Rochelle Advent church employs Br. Marston half the time, and gives him such portion of this as new mission fields may require. The churches at Elida, Forreston, etc., are the fruit of the liberality of this society. Thank God for noble, unselfish and generous souls.

Br. Marston has been diligent and faithful from the hour he came among us. He has more calls than he can fill, and has been well sustained. But he is doing too much. An overdoing may prove an *un*doing. The Lord give wisdom.

Eleven were baptised, and the Elida tent meeting closed with an interesting communion season.

EDITORIAL GLEANINGS.

We learn from the *Crisis* that Thos. L. Scott, General Secretary of the Y. M. C. A. of New Orleans, though a member of the Baptist church, is an Adventist in faith. And many more are with us in sentiment though not in name.———Br Ongley reports seventeen baptisms at meetings in N. W. Pennsylvania attended by Brn. Sweet, Buzzel, Wood and himself. The interest indicates more fruit to be gathered. ———A Baptist minister of Mobile thanks us for books and tracts, and adds: I have no one to sympathise with me, still I do not feel discouraged. ———Br. S. C. Welloome has baptised twenty-two souls this summer, and organized three new churches in Minnesota since Conference.———Eld. J. C. Bywater has united with the Disciple church. The minister who received him announced that as Eld. B. had renounced his Advent views there could be no objection to his becoming a member with them.———A brother in Salem, Mass., has fitted up a fine hall 55x32 feet for the accomodation of the church in that city. It will seat 350 persons.———Br. G. W. Miller has been laid by from labor by a serious accident from a runaway horse. He barely escaped with his life.———About 5000 people were in attendance at the late meeting at Colfax, Ind. on Sunday. The indications for future success are very favorable. ———The brethren at Almont, Mich., are *'determined'* to have a chapel. Amen. The site is procured, and work begun. Br. Paton buried in baptism at Brockway Center, not long ago eleven rejoicing souls.———W. H. Lawrence writes that the outlook in South Carolina is favorable. The papers help somewhat to make up for the lack of living preachers.———A drop of ministerial statistics has fallen into our hands. Three months work: 1900 miles travel; 37 meetings; 5 baptised, traveling expenses $49; Total receipts $88, with calls from new fields demanding new sacrifices. Go on Br. Ongley. The reward will come by and by.———The brethren—a few—at Brothertown, Wis., would like a call from some of our preachers. Inquire for J. Prosser.———A sister in Wisconsin who lost her eyesight last October, stopped THE TIMES, because she could no longer read it. But recently her sight was restored, and last week she sends for the paper again. ——— Br. S. W. Thurber has removed to Minneapolis, Minn., and is settled as pastor of the church there. The Lord bless pastor and people abundantly.———Br. R. P. Hoge, Wenona, Ill., has so far recovered his health as to be able to preach occasionally. We hope the 'occasionally' will soon be every Sunday. ———As we go to press we hear that Sr. L. E. Fassett lies alarmingly sick, at Santa Clara, Cal. Remember her and her companion at the throne of grace.———The meeting at Assyria was a good time. Br. Babcock baptised three, and a church of thirteen members was organized.———Br. Henry Pratt has baptised two at Portland, Me., one a man of over four score years. ———We are informed that the scene on the street cars in Chicago, related in the "Gleanings" some time ago, was incorrectly reported. The tobacco nuisance is about as trying to the temper as anything we know of, but in this instance none of the parties were out of patience.———Indiana friends will please observe the change in the time of the Q. M. at Union Mills; and, further, please arrange to be present. A great feast is expected. Don't fail to be present to enjoy it.

No Second Life to Hear the Gospel.

Scripture "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, *Preach the Word*." (2 Tim. 3: 16, 4: 1-2.)

This solemn sanction to the gospel ministry binds us by all the motives of fear and hope, to confine our teaching to "the word." This word forbids a second life to hear the gospel, as some fondly dream. Now let us note the proof.

1. The tares and the wheat grow together till the harvest, the tares are bundled for the burning, and the wheat is garnered. (Mat. 13:24–30.) The tares, the chaff, the briars and thorns, the children of the curse, are NOT put through another process to give them "a better chance" (as they say); but burned up in unquenchable fire." Mat. 3:10, 12; Heb. 6:8; 2 Pet. 2: 14–17.

Every dispensational promise, prophecy, parable and verbal statement of this point *forbids* the notion of a second process, or "a better chance." Every fact in nature (that forms the basis of these parables) lies against the idle assumption of a second life for sinners to hear the gospel. The notion is human, and the imagination vain. It is against experience, and the well known constitution of all things.

II. If Dunn (the author of this "unpreached gospel," as he terms it, that arrogates a second life to hear the gospel, and enjoy the imagined "better chance") would but "think soberly," as he ought to think, he might see that "chance" never saves. Salvation is of the Lord, according to the gospel. The present dispensation of grace is to take out a people for his name. Acts 15:14; Mat. 24:14; 28:20. Hence, there is no ground for this new notion, in reason or religion. This gospel age is to give place (not to the resurrection of "the unjust," to hear the gospel a second time, but) to Christ in "the times of restitution of all things spoken by all the prophets." Acts 3:21. This gospel is that preached with the Holy Ghost sent down from heaven. Acts 2. It leaves no time or occasion for "the *un*preached gospel" of this new theory. It is all a monstrous impertinence.

III. The crowning proof is personal. "The spirit of man is the candle of the Lord," etc.; but "the candle of the wicked shall be put out." Prov. 13:9; 29:20, 27; 24:20; Job 18:5–6 and 17–18. "His lamp shall be put out in *obscure darkness*;" in "the *blackness of darkness forever*." Jude 13. The believer says: "Thou wilt light my candle. The Lord my God will enlighten my darkness." Ps. 18:28. But no such light of gospel promise shines through the tomb of those whose "lamp is PUT OUT" in "the blackness of darkness forever." More of detail is not needful for proof on this point, as the above is both personal and dispensational, and given in various forms. Therefore there can be no second life to hear the gospel with a "better chance."—*J. B. Cook, in Crisis.*

The Dark Day in 1780.

An inquirer under "Notes and Queries" in the *Observer* of July 25, asked for information in regard to the nature, duration and assigned cause of the Dark Day in New England in 1780. We published in this paper a condensed account of that remarkable phenonenon, forwarded to us by D. T. Taylor, of Rouse's Point, N. Y. The article was originally published in the Boston *Journal* of June 14, 1871. The phenomenon has never been explained. Dr. Tenney, in 1785, wrote to the Historical Society that the ability of the land had endeavored to present cause, but, said he, "you will agree with me that no satisfactory solution has yet appeared." In similar language wrote Dr. Noah Webster in 1843. The theory of some, that it was smoke and ashes from the forest fires, extensively raging, was disproved. No fires in the forests could have been sufficient to spread a dense cloud over the whole of New England and even some parts of the Middle States. It came too suddenly, with no wind to carry it from one point to another. It was a darkness that settled down over an area of more than 300,000 square miles at the same time.—*N. Y. Observer.*

The Times.

AT HOME.

‟ ‟ ‟The past two months seem to have been a season of unusually fierce thunder storms in many sections.

‟ ‟ ‟Walnut stumps have become an article of merchandise, and many of them are very valuable. The curly grain of the root is used for veneering, and some stumps are worth $150 after being properly worked into shape.

‟ ‟ ‟*Zion's Herald* says: There is certainly much and most pressing work to be done by the temperance reformers, and every good man should proffer his personal aid in the work. The old prevailing habit of the general use of intoxicating drinks is certainly threatening the community again.

‟ ‟ ‟Soon after the Mormons established themselves in the Far West, a large company of emigrants, on their way to California, were murdered in Southern Utah. They were surrounded in a valley and deliberately shot down. Only the little children—and even not all of them—escaped. This "Mountain Meadow Massacre" has always been charged by the "Gentiles," upon the Mormons, and, by the Mormons, upon the Indians. Some years ago, an army officer placed in the valley a small slab, with the roughly-cut inscription: "Vengence is mine, saith the Lord." This was at once removed by order of Brigham Young. One Philip Klingonsmith, an ex-Bishop of the Later-Day-Saints, made, on April 10, 1871, an affidavit, which has just been published. If this man's testimony is credible, it fixes the responsibility of the massacre wholy upon the Mormons. He swears that the slayers were members of the Mormon Church; that they had "orders from headquarters to kill all of said company of emigrants except the little children;" and that the details of the massacre were at once "fully reported" to Brigham Young.

ABROAD.

‟ ‟ ‟The cholera is spreading rapidly in Roumania, and fears of its wide extension are entertained.

‟ ‟ ‟Ireland is threatened with another potato famine—the rot prevails almost universally. This, with the rise in the price of coal and meats, makes the prospects for the poor in Great Britain during the coming winter melancholy indeed.

‟ ‟ ‟The mixed commission for the settlement of the Alabama claims has concluded its labors by awarding something over $15,000,000 to the United States. This settlement seems to give general satisfaction to both countries interested. If we could only hope that arbitration might hereafter take the place of war in settling national difficulties, earth's prospects would be far more brighter than they are. We cannot be too thankful that peaceful counsels have prevailed in this case.

‟ ‟ ‟Moltke's history of the late war in Europe shows that even in 1868 every preparation had been made for war. The routes for the different troops and their places of assemblage had all been planned out, the force of the enemy had been calculated, and the very orders calling out the men had been drawn up and signed, only the date being left out. And what is confessed in the case of Germany was designed to be true in the case of France, but failed from the imbecility of her Emperor. The nations are engaged in similar occupations now. None can tell what moment an untoward event may fire the train of events that will lead to a general explosion.

‟ ‟ ‟A deep-seated uneasiness seems to pervade all the European nations as to their future, for they all appear to be looking with distrust to some "Battle of Dorking" that shall annihilate them, as this fabulous one is to swallow up England. French Switzerland is just now reading theirs bearing this ominous title, and it sounds somewhat like a nursery tale of horror. According to its predictions the Prussians are to march into Switzerland and gobble up the country, carrying off the famous bears of Berne to be an ornament of the Imperial City of Berlin. The Italians, too, are having their "Battle of Dorking," which is being read by all classes with much uneasiness. The French, however, are their bugaboo, who in twenty-five years are to land on their coast to punish them for their ingratitude to the "great nation" that so long protected them, and to pay them off for having accepted an alliance with Germany and Austria. As the story runs, the Italians first loose their fleet, then an army of some half million of men, and when they then appeal to their German friends for help, these latter send word that they will pray for them, which is intended to hint that by this time the Ultramontanes will be in power in Berlin. The French effect a landing almost unmolested, and are soon in possession of the kingdom of Italy, while Sardania, Sicily, and Naples set up again for themselves. That the book is widely read shows an anxiety of the nation.—*Christian Advocate.*

Communications.

Scraps of History.

The following items may be of interest to the readers of THE TIMES, and valuable also for further reference.

Eternal conscious suffering in a lake of fire, as the penalty for sin, was first preached by Athenagoras in the second century; and Origen took the other extreme and began to preach universal salvation about the same time. (Born A. D. 165.)

Mohamet, the founder of the Mohammedan religion, was born Nov. 10th, A. D. 570.

Spirituous liquors were first distilled in A. D. 1195. Wine only being used previous to that time.

Powder was invented A. D. 1340. Cannon were first used by Mohamedan Moors, in defending Algeria in Grenada, against the Castilians, A. D. 1342.

The art of printing was invented A. D. 1440. And the first book that ever was printed was the Bible. Printed in Mentz, France, Aug. 14, 1443.

Stops and pauses in literature were first used A. D. 1550, and were never used in the old manuscripts.

Tobacco was first discovered in St. Domingo, A. D. 2496. And was first used by the Indians.

Tea was first brought into Europe A. D. 1652.

The first Bible Society, (the British and Foreign), was organized A. D. 1804. The American Bible Society was organized in 1816. Now there are upwards of eighty parent societies, beside their auxiliaries.

The aurora borealis [northern lights] were first recorded as being seen March 6, 1726.

The first newspaper printed in America was the Boston News Letter (a sheet 8 by 12 inches) printed in Boston, Mass. April 24, 1724.

The first steamboat that was put in successful operation was the Fulton Clermont, built by Robert Fulton in 1807. And the first steam-vessels that crossed the Atlantic were the Sirius and the Great Western. They both arrived in New York from England April 23, 1838.

The modern railroad dates from the opening of the Liverpool and Manchester line in 1830.

Electric telegraphing was invented by Prof. Morse, and the first line was opened between Baltimore and Washington in 1843.

Modern Spiritism started among the Fox girls in Rochester, N. Y. March 31, 1848.

There were issued from the Patent Office at Washington during last year (1871) 3033 patents.

From the above statistics we learn (1) that men are running "to and fro," and knowledge is being increased. (2) That evil is abounding, and "evil men and seducers" are waxing "worse and worse." (3) That "fearful sights and great signs" are seen in heaven. And as this was to be the condition of things in the "time of the end," therefore we may conclude the Lord is soon to come. Let us be prepared to meet him in peace.

J. RIDLEY.

Obituary.

Fell asleep in Jesus, in Utica, Winona Co. Minn., Sept. 10, 1872, Mrs. Martha Cheatheam: aged 84 years and 6 months.

"Grandma" Cheatham, as she was familiarly called, was born in Kentucky in 1788, and there lived for many years. In 1856 she came with her husband and sons, and their families, to Utica, where she has since lived with her son, Demetrius. Her husband died thirteen years ago, and she now lies by his side. Few persons leave so large a circle of friends to mourn their loss. She leaves one hundred and thirty-six children, grand children, and great-grand children. Sixty-four relatives were mourners at the funeral.

Sr. Cheatham was dearly beloved by all who knew her. She has lived a faithful Christian for over fifty years. For a number of years she has been a firm believer in the Advent doctrines, and rejoiced in the blessed hope. She preached Christ in her daily life, and many will remember the wise counsels she gave to them. The Bible was her companion daily. Her mind was remarkably strong for her age. She has often been called the mother of the Adventists in Winona Co. Her son's (Demetrius,) house has always been a "pilgrim's home," and it was the delight of all to talk with "Grandma." Brn. J. V. Himes, Sheldon, Miller, my own brothers, Br. Bursell, and many other preachers, will remember her while they live. She loved them and all true laborers in the vineyard, and even in her dying hours, though suffering severe pain, she often spoke of Br. Bursell and others, and wanted to see them. She then exhorted Christians to sound the gospel through the land, and exhort sinners to prepare for a judgment, and not wait for a dying bed; and saying that she was ready to go, she continued to exhort and talk of her hope while she had strength, and then falling into a stupor, yet suffering, she remained unable to talk for about twenty-four hours, when she fell to sleep, to awake no more till the resurrection morn, when she will come forth in the glorious image of her Master.

All was done for her that could be done during her sickness; but neither kindness nor care could save her from the cruel hand of death.

During my short acquaintance with her, of about two years, I learned to love her almost as my own mother; and I must say I never saw so much love and respect shown to any aged person by all their kindred, as to her. All wanted to do something to make her comfortable. God bless them for it. We can truly say of her as was said of Anna the prophetess—"She was of great age, and served God with fasting and prayers, night and day."

The funeral was at Cheatham's Grove, Sept. 11. It had been rainy weather the night and up to the hour of the funeral; but our prayers were ascending to God for the clouds to break away, and the rain to cease: and as the procession moved from the house of her grand-daughter, Sr. Doolittle, where she died, the clouds parted and the rain ceased until the funeral was over and she was buried, when the rain came down again and continued through evening. She was brought upon the old campground, where she had so often met with us, and while she lay sleeping quietly in the embrace of death, beneath the dense foliage of the beautiful oak grove, surrounded by weeping relatives and friends and a large circle of sympathizing neighbors, (sixty wagon loads of persons being present as I was informed) I spoke to the living from Job 19: 25-27, words that she had often been heard to repeat, and that contained the substance of her hope, that after the worms should have destroyed this body it should be renewed, and made immortal. She expected to see Jesus and dwell with him forever. Oh! blessed hope! Br. P. Raimer, Eld. Craven, (Presbyterian of St. Charles,) and Br. and Sr. Cobb, (F. W. Baptists), were present and assisted in the services. "Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

S. C. WELLCOME.

—*Crisis* please copy.

Discussion.

[Second Article.]

The second proposition in the discussion between Eld. Jasper Coffey, of the Disciple order, and Eld. A. F. Dugger, was:

Resolved, That endless misery is not a Bible doctrine.

In the outset of the discussion Eld. Dugger remarked that he came before them to consider a solemn subject, the doom of the ungodly, and affirmed that the Bible does not teach eternal misery, and we can only appeal to the word of God in reference to it. He first considered the uses and usages of the terms eternal, eternity and everlasting.

The word "eternity" occurs but *once* in the Bible, and was shown to apply to God who inhabited eternity. (Job 58:15.) "Eternal" only twice in the Old Testament and "eternal life" *not once*. The word "everlasting" is applied to the mountains, hills, laws and Jewish ordinances, and thus is shown to have a limited signification. Nowhere do the terms "everlasting," or "eternal life" apply to the sinner. He then gave examples of the limited and unlimited uses of the word, and referred to Mat. 25: 46, where the words "eternal" and "everlasting" are derived from the same word in the original, and said that in this connection it was used in an unlimited sense and proved that at the judgment the sinner would go into *eternal* death.

What is the nature of the punishment? is it misery or death? Paul declares, (Rom. 6: 2,) "The wages of sin is death," not *suffering*. Hence *death* is the punishment.

Christ declares, "if a man keep my saying he shall never see death," which cannot refer to temporal death, as all die that. (John 8: 51.) Will the wicked live forever? was answered by referring to John 6: 53; "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." The righteous have eternal life by faith. It is said we go to the Old Testament; but these are words of Christ. Reference was also made to John 11: 51; 7: 38, and the question asked, Does this sound like "endless misery"? Death is defined by Webster, "to put an end to:" consequently the sinner cannot be in existence after the penalty is inflicted. In John 10: 27-8, Jesus says, "My sheep hear my voice, and I give unto them eternal life;" but the other class, it is declared, shall utterly perish. In James 5: 20, we read: "He which converteth a sinner from the error of his way shall save a soul from *death*:" not save from everlasting misery, but from *death*. Christ says, (John 3: 14, 15,) "That whosoever believeth in him should not perish but have eternal life." Then those who do not, perish and are lost eternally. If we have eternal life, why make such a promise. In Prov. 8: 35, 36 it is declared he that sinneth against the Lord "wrongeth his own soul; all that hate me love *death*." It is then not misery and happiness, but *life* and *death*. "As the whirlwind passeth so is the wicked no more." (Prov. 10: 25.)

Eld. Coffey admitted that upon the words "eternal" and "everlasting" Eld. D. was right, and that "everlasting" is used in limited senses; that it includes all the time an object is to exist: therefore upon all these matters they agreed; such admissions are fatal to his own theory. Because Eld. Dugger believed that death was an extinction of life, Eld. Coffey averred that it led to a denial of the resurrection, and that his definition was equivalent to nonexistence, which was not true; as we believe the resurrection to be the only hope of a future life presented in the Scriptures. He referred to Mat. 25: 46, where the word *aionias* occurs, and admitted that it showed the duration of punishment, and then proceeded to show what he called the infidelity of the question, by asking, "Can you punish a nonentity?" The adjective form of the word *aionias* shows it was not limited in either case in the above quotation. The passage he considered was a description of the judgment. In reference to the two classes mentioned in Mat. 25: 31, he remarked if the punishment is *annihilation* he is using the word "death" as equivalent of it. He then showed the antithetic form of the passage to be *life* opposed to *misery*, which would not be following the rule that both members of a sentence must be opposed to each other; so we have the righteous and wicked and *life* and *death* (not life and misery) in opposition. On Rom. 6: 23 he made some remarks, and stated a person "may be dead and yet conscious," and quoted the expression of Christ concerning a certain woman—"She is dead while she liveth," which did not advance his argument a single step.

The term "perish" is rendered from eleven different words. The word *appolumi*, translated "lost," can expend its full force on a man in this life. He then gave examples of the occurrence of the word and conveyed the idea that it invariably expended its force in present time, from Lk. 16: 4, 8. And if the word "perish" means annihilation it will show eleven different destructions, yet Br. D. had not given the word that definition; and so he had no authority to present such a wrong idea to the people to prejudice their minds against his position.

Eld. Dugger repeated his statement in regard to the words "everlasting" and "eternal," and said he had no disposition to limit the word *aionias* in Mat. 25: 46. He then called upon his opponent to show that a being can be conscious without life. In regard to punishing a nonentity, he replied that it was putting the entity into nonentity which constitutes the punishment. So long as the righteous live the wicked will be dead after the judgment. The points directly opposed are the *wicked* and *righteous*, *life* eternal and *death* eternal. He then gave the definition of the word *appolumi*, from Donnegan, "to destroy totally;" and from the Analytical Greek Lexicon, "to destroy utterly." He then referred to Prov. 11: 19; Mat. 12: 37; Ezk. 18: 4; 20: 31. Those who develop an unrighteous and immoral character receive *death*. Will God exercise his power in keeping the sinners in protracted suffering? The Lord says "I have no pleasure in the death of the wicked." Ezk. 33:11. When the wicked are dead they are not alive. Misery is defined by Webster to be extreme pain, great unhappiness. Rev. 2: 11 brings to view the second death, which was readily admitted by Eld. C.; but he failed to show what it means; for if death means *misery* then it would be an infliction of a second misery. The penalty of sin is therefore the second death.

When Eld. C. replied he flattered himself somewhat and then brought up the word *appolumi* again, and quoted Lk. 15: 24 to show that it expends its full force on a being who is yet the possessor of consciousness. He then tried to show that death is a separation, so not differing materially from the Spiritists, teaching that a man may be dead in one sense, yet alive in another. The second death is being driven away into everlasting punishment, so Eld. C. declares, which is a very strange theory indeed. He quoted for proof texts Mat. 26: 36; Mk. 5: 35; Mat. 8: 32. A repetition of some of his previous arguments and texts followed, which did not advance his position in the least. He quoted Dan. 12: 2, and remarked that if the life of the righteous is endless the *contempt* of the wicked is also. He thought to anticipate Br. Dugger, and so brought up Mk. 9: 43, where the words "unquenchable fire" are used, and rendered "inextinguishable fire" in the Emphatic version, and referred to the valley of Hinnom near Jerusalem.—*To be concluded.*

It is generally conceded that by the expression, 'God breathed into him the breath of life, and man became a living soul, no more is meant than that God caused him to breath, and he became a living soul. "Living soul" is applied to him in common with birds, beasts, and reptiles in the same chapter.—*C. Beecher.*

The hardest part of a clergyman's life, as it is of an editor's is the necessity of producing without the time to produce. Good thoughts, whether in the paper, the volume, or the sermon, need time to grow up leisurely, to mature in calm restfulness, and to produce when, and only when, they are so ripe that they need expression.

Take your religion with you to the seashore, the springs, and to the mountains; retain its spirit; and in order to this, jealously maintain its form: Too many of us are like the little girl who, at the close of her evening prayer one day said, "Now good-bye, God; good-bye, Jesus Christ; I'm going to Boston to-morrow."—*Anonymous.*

When Rev. C. B. Crane, D. D., attended the Tabernacle, and heard Spurgeon preach, two or three of the six deacons, seated in the pulpit, fronting the congregation, fell into a doze before the sermon ended! Then *we* need not conclude, when persons sleep under *our* preaching, that the fault is always with *us*. No: even Spurgeon cannot keep everybody awake.

If a women is evidently shallow and vain, and is plainly more concerned with the effect that her toilet will produce than with that of her words—if what she says is evidently said for sensation—no man and no women will care to hear her. But there are women as intelligent, who think as much and feel as deeply, as the best men: and when one of them, feeling the influence of certain customs and laws of society as no man can feel them, appeals soberly and eloquently to the judgment and conscience of society, it is a peculiar becoming, and especially feminine, duty that she does.

The Christian church is even yet but very imperfectly freed from the unholy influence, and the mischievous operation of human authority. The house requires to be more carefully swept than it was at the reformation from Popery, and a more thorough search must be made for the old leaven, that it may be more completely cast out. Let all individual Christians, let all Christian churches learn to act on *principle*, that in reference to Christian faith and duty, and worship, the question is not, How *thinkest* thou? but, How *readest* thou? Not, What is the use and wont? but, What is written in the law? Not, How is it to be arranged by us? but, How has it been settled by our Master? Let us "seek out of the book of the Lord and read."—*Dr. Brown.*

PROF. HUXLEY ON SPIRITUALISM.—Having been invited by the Dialectical Society to join their Committee of Investigation on Spiritualism, Professor Huxley sent the following reply: I regret that I am unable to accept the invitation of the Council of the Dialectical Society to co-operate with a Committee for the investigation of "Spiritualism," and for two reasons. In the first place I have no time for such an inquiry, which would involve much trouble and (unless it were unlike all inquiries of that kind I have known) much annoyance. In the second place, I take no interest in the subject. The only case of "spiritualism" I have had the opportunity of examining into for myself was as gross an imposture as ever came under my notice. But, supposing the phenomena to be genuine, they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates in the nearest Cathedral town, I should decline the privilege, having better things to do; and if the folks in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them down in the same category. The only good that I can see in a demonstration of the truth of "spirtualism" is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to talk twaddle by a medium hired at a guinea a *seance*.

Correspondence.

From Wm. McCullock.

To the brethren in Wayne and adjacent counties in Iowa. Dear Brethren: Having seen your kind invitation in THE TIMES for me to come to Iowa and labor in the ministry, in reply I would say that I appreciate your invitation, and hope to be willing to labor in *that* field where God's blessing may rest upon me and my labors. It is not for me to choose my own field, or say here or there only will I go. I trust I am the Lord's, and if so I must do the Lord's bidding.

I have pressing calls from N. W. Missouri, and also from Kansas, and Southern Illinois; and my prayer is, for wisdom to direct, and grace to sustain, and strength to perform. Where my future field of labor will be, I know not. If it will please the Lord for me to go to Kansas and help Br. Munson and others in that new field, then I want a willingness to go. Or, if to go to N. W. Mo. to stay up the hands of Br. Hink, and give encouragement to the little flock there; or, if it is to Wayne Co. Iowa, the Master calls, oh! for a heart to say, Not my will, but thine, O Lord be done!

Meanwhile, brethren, pray for me, and ask the Lord to show the path of duty.

The brethren in Illinois want to know if *they* have not a better claim upon me than Iowa, or Kansas, or Missouri; to which I reply: The Master has the first claim and the best; and where *he* opens the door for me, I feel that it is best to obey. I expect to devote all my time and energy in the cause of God.

Our late campmeeting in Southern Illinois was a blessed season. The Lord manifested his special blessing and a goodly number were brought from darkness to light. Nine were baptised, and several others united with churches of Union and Johnson counties. Opposition to the truth seemed to vanish under the heavenly rays of the Holy Spirit, and many who were determined not to like the meeting, were compelled to say—"God is here, of a truth!" The Methodists and Baptists took part in our meetings.

Br. Childs labored with us in this meeting, and perfect unity and harmony prevailed throughout. May the Lord still add to their numbers of such as shall be saved.

Our Young Folks.

"Don't be laughed out of your money or your prayers." This was the advice given a poor lad as he went on board a vessel in the humblest capacity to work his way in the world. It was followed; and while many of his companions sank into obscurity, this poor boy, by his own merit, rose from one degree of eminence to another, becoming, at last, an admiral in the British navy. Good advice it would be to us all, on land or sea. Fear or ridicule causes many an unwise expenditure that is afterward bitterly but unavailingly repented of, while many a lad or lass going forth from the sanctity of a religious home when surrounded by the careless and indifferent neglects for the same reason to put up the accustomed daily prayer for strength and guidance.

"Never be laughed out of your money or your prayers." Let this be your motto, rigidly adhered to, and be assured a harvest of good will be the result.—*Young People's Helper.*

A Good Little Mother with a Bad Name.

There is a very nice, careful little mother, not an inch long, who never does a bit of harm. On the contrary, she is quite useful to us and perfectly devoted to her babies. Yet shocking stories are told about her, and it's all on account of her name.

You see, she has a droll pair of wings. She seldom opens them; but when she does they look something like a human ear. So the poor creature got the name of Ear-wig or Ear-wing. Whereupon some people, who thought they knew everything, said she was so named because she had a fancy for getting into people's ears! And then every ignorant and stupid nurse girl repeated it to the children. So it went on spreading, like other scandal—and nothing in the world *can* spread like scandal—till everybody got to be dreadfully afraid of the innocent little creature, and nobody dared lie down on the grass for fear a prowling Ear-wig should take up her quarters in his ear. So her reputation got thoroughly established as an evil-disposed mother, and even the wise men who make the books fell into the error.

Don't you believe a word of it! Nobody would be more frightened than she to find herself in such a place. And, if she did happen to stray in, she couldn't possibly get further than the drum of the ear (you know you have a little drum in your ear, dont you?).

But she has altogether different ideas about a nursery for her babies. She much prefers a damp wall or a hole between bricks. This she prepares very carefully and nicely, by smoothing the stone or brick, making a nice bed of brickdust, and altogether a very cosy and comfortable house, about as big as a lady's watch. When the house is fixed to her taste she lays her eggs.

But her work isn't yet done; in fact, it's hardly begun. Every day, for three or four weeks, she turns those eggs—I don't know how many dozen of them. At the end of this time they hatch, and out come a whole tribe of babies.

Not a bit like their mother, in her sober dress of brown and lead color; but tiny atoms of creatures, in white like other babies.

They're a lively family, though; and every day mama Ear-wig takes the whole troop out on a foraging expedition. Selecting some deep flower, where there is plenty of pollen for the babies to eat, she leads the whole family into it, and there they spend the day.

Think of going pic-nicing and spending the day in the heart of a lily cup.

Well, when it grows dark the whole family return to the home; and thus they live for five or six weeks. All this time the babies have been growing, and every now and then throwing off their old skin and coming out in a bran-new suit, somewhat larger than the last. That's the way insects have of changing their dress—perhaps you know.

Now comes the sad part of my story, for I am sorry to say it winds up with a tragedy.

As these ungrateful babies come to their full size, forgetful of the constant care of their good little mother, unmindful of the cozy home and the nice pic-nics they have enjoyed with her, these wretched little cannibals actually *eat up their own mother!*

Of course, that breaks up the whole family. The unnatural children throw off their last suit, come out with gorgeous wings, and fly off the first thing, to seek their own fortunes.

Besides the slander about the ear, there's another naughty thing said of this unfortunate mother. She does (it must be admitted) eat holes in melon-rinds and the leaves of plants. But when you know more about it you'll be ready to thank her instead of abusing her.

Every bite she takes is to eat the eggs of some other insect, which are special food. If she did not eat those eggs, they would hatch, and not only the rinds, but every bit of the melon be eaten. She must be allowed to be very useful.

In fact, the more you know of these little bodies the more you will find that every one has its use. Some are made to prevent too great growth of vegetation, others to thin out the ranks of their fellow insects.

Those busy little worms who dig in the ground, and whom we call nuisances, are, in truth, doing a most important and useful work. By their incessant wriggling and twisting in the ground they keep it mellow and soft, and thus suitable for the growth of plants.

But there's another funny thing I want to tell you about this little mother with a bad name. At the end of her tail she has a sort of a pair of forceps. You'd never guess what she uses them for; but one of those inquisitive naturalists, who spend their lives studying those little creatures, found out, by watching just what Madame Ear-wig does with her forceps.

You must know that her wings, which are so beautiful, are packed away in a very small place. They are first folded like a shut-up fan, and then doubled twice the other way. Now, when the droll little mother wants to fold her wings and pack them safely away, she just turns her tail over her back, and with the forceps, as if they were hands, she folds and tucks away the wings.

It's almost too funny to believe; but the Rev. Mr. Wood declares that he has seen her do it.—*Independent.*

Conference Minutes

Michigan.

SOUTHERN CAMPMEETING.

The services commenced on Wednesday. The first discourse was delivered by Br. Babcock to good acceptance, leaving all in good cheer for the work yet to be done. Br. Quimby, from Barry Co., arrived to-day; also Sr. Mansfield, from Norwood Park, Ill. With such helpers, how could we anticipate anything but a good meeting? Sr. Mansfield's old friends were gratified to find her in so good health and spirits. How true, that those who live near the Throne carry the comforting influences of the Spirit with them. Sr. M. did most of the preaching, which was well received by all. Members of other churches being asked what they thought of the preaching, answered—"It was well said, and bears the mark of truth on every sentence." Others say—"It was decidedly Christian." Suffice it to say we were greatly helped in our work. May the blessing of the Most High, and the sympathy of all the faithful in Christ be given to encourage those whose gifts qualify them for the highest stations in the world's favor, who, notwithstanding, have given all for Christ and his cause, and have consecrated their powers to the service of those who would follow Jesus.

Br. Quimby is a new hand in the Advent ministry; but is doing *well.* Our camp family was not large, as many of the brethren lived at their homes, and attended as they were able. Quite a number of brethren recently from Vermont have settled at Reading, Mich., and were, in company with Brn. Chapman and Smith, at our meeting. Of one of them I will speak more definitely—the devoted and accomplished Dr. L. H. Thomas, who will be remembered by all the preachers as the man who presented them each a bottle of the best ink they ever saw. Brethren from Montpelier, O., and from Woodbridge, Camden, Jonesville, Moscow, Jackson, and Leslie were present. Elds. Snook and Fox arrived Saturday night, and helped make up our Sunday's great gathering. Br. Snook, known to so many of our people in Michigan as the friend of the children, and who has been so successful in the Master's vineyard in organizing churches, is temporarily laid aside on account of his health; but his sympathies are still with us, and his heart in the work.

We were favored on Sunday with a collection on the ground of $44.47, and Br. Field added $1. This sum was expended as follows:

To preachers	$30 00
To J. D. Paul, for team work	4 50
To J. Gordonier, " "	2 00
Expenses of fitting ground and work on well	9 00
	$45 50

The Quarterly C[illegible]ference also met on the ground on Saturd[illegible] Br. Babcock in the chair, Eli Wakeman, S[illegible] tem. Prayer by Br. Preston. Br. P[illegible] presented the church of Assyria, B[illegible], for admission to Conference. Rece[illegible]

Other items [illegible]rest came up and were duly disposed o[illegible]

Voted, That t[illegible]xt Q. M. be held at Woodbridge, Nov. 14.

F[illegible]MAN, Sec'y *pro tem.*

NOR[illegible] DISTRICT.

The first Q[illegible] year was held in Dayton, Au[illegible] old officers were re-elected: [illegible], Chairman; E. B. Scott, Sec[illegible]son, Treasurer. Reports of m[illegible]hurches encouraging. $14.88 was p[illegible] the Missionary Fund. J. Bower, A[illegible]nson, and A. Amos were appointed a disp[illegible]ing committee. $34 was paid in as free w[illegible] offering to help defray the expenses of preaching brethren.

This meeting was largely attended both from abroad and at home. A deep interest was manifested by all. The preaching was of the best kind. We hope for good results. At the close, thirty-four sat down to the Lord's table, hoping soon to sit down with all the redeemed in the kingdom of God.

E. B. Scott, Sec'y.

Indiana.

ANNUAL MEETING.

The third annual session of the Indiana Conference convened at Colfax, Clinton Co., Aug. 9, and closed at night, Aug. 18. All the churches on the list of last year reported, mostly in a prosperous condition. Three others were received: Volga church, Jefferson Co.; Union Mills; Sumption's Prairie. There were in all ten preachers in attendance. Br. B. H. Osborn, of Goodland, Newton Co., was licensed to preach. And Br. Smith came in and united with us, who had been holding an isolated position.

The reports of evangelists were satisfactory and encouraging. The preaching by Brn. Field and Andrus was able, logical—I might add, simply irresistible. Orthodoxy reeled to and fro under well directed blows of the gospel hammer, and the community saw and felt the power of truth, which all seemed deeply anxious to hear and know. We feel certain that seed was sown that will yield an abundant harvest.

The officers of last year were re-elected. A committee was appointed to choose and purchase four acres of ground suitable for, and prepare it for a permanent place for conference meetings.

It is hoped and expected that at the next session all parts of the brotherhood will feel the importance of sending up full delegations of their active members, and especially such as are filled with the Spirit of the Master, and those also who are well trained or gifted in vocal music. If there was anything more to be desired at the conference, it was more of our spiritual minded members, and more of our good singers.

This was the first meeting at this place. We feel that it was a good one, and God was with us; and each succeeding year, as time lasts, we expect a larger attendance of working brethren, and increasing interest. On Sunday the concourse was immense, variously estimated at from 4,000 to 6,000 persons.

C. H. Cass, Sec'y.

Wisconsin.

CAMPMEETING REPORT.

We had the public square at Tomah for our campground, a beautiful place, and the best of order, good congregations, solemn attention to the word preached, excellent prayer and conference meetings, four confessed Christ, and with all these rich blessings our heavenly Father gave us good weather, and many friends in and around Tomah. We appointed a Campmeeting Committee to arrange to have a central meeting in this western field next season.

Brn. Sheldon, Brown, Adams, Foster, and Putnam were with us, and preached the word to acceptance.

Thirty-five sat down in remembrance of Jesus' dying love. It was good. For a new place, never saw its superior.

P. W. Hough.

WESTERN DISTRICT.

Q. M. at Burns, Aug. 16. There was nothing very special, but a very deep feeling seemed to pervade all present that the coming One was very near. Sweet peace and brotherly love abounded. Eld. Foster, the Methodist minister of West Salem was with us, and took part in the devotional exercises. It was good to be there. P. W. Hough.

Illinois.

SOUTHERN DISTRICT.

Our first annual campmeeting for Southern Illinois is now in the past, and a matter of record. Our last sermon was preached; the last prayer invoked, with hymns sung to the praise of God. The meeting from beginning to its close was characterized by perfect harmony and self-consecration to the work to be performed. We were disappointed in not being able to procure all the help the meeting required. The great burden rested upon the shoulders of our highly esteemed and much beloved brother, Wm. McCullock. We found in him a support worthy of our confidence. He is a laborer in the field that none need hesitate to secure. His efforts are logical, clear and impressive; he preached eighteen sermons during the week, all completely vindicating both by sound argument and Christlike spirit, the primitive doctrines of the Bible. To the close of the meeting not a discordant note was heard; all opposition was hushed and the truth vindicated. God grant that more such laborers be sent into the great harvest-field.

As a result of those labors, nine souls obeyed their Master in baptism, with some fifteen to twenty additions to the Anna and Mt. Joy churches, for which let God be praised. We feel confident in saying that this is only the "first fruits" of the meeting; such convincing arguments can never die, especially when seasoned with the Spirit of our Master. Many, very many have had their prejudices removed, and not a few are almost persuaded to cast in their lot with us. God grant that their nobler convictions may prevail, and at the first opportunity cheer our hearts with their presence.

We had representatives from the region round about, every church was represented, in the Southern Illinois Conference. Our hearts were cheered, and all returned to their homes with stronger resolutions to work for God. Our encampment was small, consisting of one large and four small tents, but the accommodations were sufficient. We are now in our infancy, but hope to grow in numbers and usefulness, as God shall give us the increase. Thus ended our first Advent campmeeting in Southern Illinois; God grant, should time continue, that this may not be the last. F. A. Childs.

Iowa.

The Iowa Christian Conference met at New Hartford, Butler Co., June 18. Job Gildersleve, President, and Alonzo Raymond, Sec'y,—both present. P. S. W. Deyo and J. J. Towsley were appointed committee on credentials.

Visiting brethren were invited to take part in our deliberations. Alonzo Raymond was elected President, and N. F. Eggleston, Secretary, for the ensuing year. W. H. Peck, Eber Dunham, and J. J. Towsley were elected as Conference Board. P. S. W. Deyo, C. C. Ramsay, and N. F. Eggleston were appointed a committee on ordination. Job Gildersleve, S. B. Ensign, and J. J. Towsley were appointed a committee on membership.

New Hartford church reported 150 members; Sunday-school of 25 scholars. Are in the background: need a revival. Tama City church reports 43 members. Bear Creek church reports 7 members; spiritual life increasing; preaching "once in a while." Floyd church, 65 members; do not enjoy that degree of consecration that they desire; future prospects those of joyful hope in God. Ettie church, organized April 4, 1872, by P. S. W. Deyo, with 20 members; four have since been baptised; no regular preaching; in need of help. Little Cedar church, 58 members; spiritual condition will compare favorably with other churches; preaching by P. S. W. Deyo and A. A. Wilbur. Parkersburg church, 8 members; alive and doing what they can.

Ten ministers reported personally, and three by letter. The evangelist, P. S. W. Deyo, reports: I have preached at Floyd, Clear Lake, Tama City, Belle Plain, Ettie, Boylan's Grove, Osage, Little Cedar, in this State. In Illinois, at Streator, Ancona, Deer Park. Have spent two months in protracted meetings; have assisted in one that continued one month; attended two quarterly meetings, baptised 43; organized one church, and traveled about 1,500 miles.

Altogether, our conference was a profitable season. The ministers seemed to be filled with the Spirit, to realize that the end of all things is at hand, and the coming of the Lord nigh, even at the doors, and expressed a determination to live nearer to God, to make an entire consecration to him, and do more for his cause in the future, than in the past. The business was conducted in a spirit of love and harmony, and we parted with the joyful assurance of soon meeting in the kingdom of God. N. F. Eggleston, Sec'y.

New York.

THE FAIRPORT CAMPMEETING.

The second annual Campmeeting of the Adventists in New York, just closed (Aug. 19), was, as all said, a great success.

It was a most blessed place, where the scattered, waiting ones, in a happy re-union, enjoyed another of those heavenly sittings together—which is their fortune occasionally—as the wearied, thirsty, desert traveler enjoys the green oasis of Sahara, anon, in his long pilgrimage over its burning sands. The grove itself was a lovely spot, and the forest shade delightful; but the encampment of so many dear pilgrim saints, patiently waiting for the return of Jesus, and having the only apparent purpose of fitting themselves therefor, and of blending also an influence to "prepare a people, made ready for the Lord," made doubly dear the place, and doubly refreshing the retirement of the woods, where now the purest breezes of earth, laden, as it were, with an heavenly *ruach,* cooled not only the brow of the "outer," but fanned to a spiritual glow the zeal of the "inner man."

It was indeed good—superlatively so, thrice told for emphasis—to be there. They who were most doubtful of the propriety of holding such meetings, and of the benefit of them, were well convinced to the contrary, as many testified, and voted heartily for another meeting (time continuing) next season.

There were eighteen family and society tents, all well filled (especially at the latter part of the meeting), besides the boarding tent, and the large State Mission Tent, which afforded quarters for a goodly number. Each Sunday there were, as estimated, between two and three thousand people out; and we think there was as good order as such a crowd ever preserves, especially the last Sunday; the Lord and his truth have the praise and the glory; it was not of us.

The preachers present were S. C. Gove, B. P. Stevens, J. E. Wells, P. A. Smith, J. Wendell, J. H. Whitmore, D. Cogswell, M. R. Miles, J. T. Ongley, A. P. Moore, H. H. Brown, E. S. Jennings, W. A. Fenn, E. F. Sergisson, A. C. Newell, W. J. Hobbs, Ira Allen, Warren Vreeland, Wm. L. Himes and Frank Burr. The coming of the last two brethren from Chicago was to us like the coming of Titus to Paul, and we thought too of what he said about Stephanas and others (1 Cor. 16:15-18)—we could say as much, and that as heartily as he. They came to us neither as whisperers, "busy-bodies in other men's matters," nor talking about their neighbors; they were the other kind of visitors, whom we love so well to entertain. We hope to meet again, if not in a *like* capacity, in a *better*—that for which we sigh—where the faintest of our earthly fears will all have passed away with the "old things."

But I have something to say of this meeting, it is quite as applicable to many others, recently, in which I design to represent no other persons, directly or indirectly; it is a digression here:—Good as this meeting was, it might have been eclipsed, as I conceive, in its power for positive good. There were twenty-five sermons in all (one by Eld. Cameron, a Baptist brother,) and twenty-four by our own brethren, named above, embracing all the various subjects that interest us as a people. The *coming* of Christ was made prominent in the preaching, singing, prayers and exhortations; but the *time* of the Advent received a very meager amount of attention. This, to me, is a sad declension from the original spirit and animus of Adventism. There are tears that fain would wash out these lines; but an aching heart too well attests their truthfulness. Only two sermons were devoted to a definiteness beyond the general signs and indications of the approaching Advent. Why should only one-twelfth part of Adventist preaching now be to show "the *time* fulfilled," or "at hand," from the periods? Can Rome rise higher than she has risen; or fall lower (temporally) than she has now fallen? Why it seems to me that the very stones might cry out if we thus hold our (new-found) peace. Adventist meetings! Adventist preachers! thousands of ears to hear; and disappointed in not hearing! the books unsealed; the time of the end almost expired! the vision written "upon tables, that he may run that readeth!" everything that Adventists ever asked the world to concede, now self-arranged into arguments unequaled for strength—a team mighty for execution! and more of us at the *bits* than at the *reins* and the *wheels!!* Two sermons only out of twenty-four honoring the periods with a balance of two *practically* dishonoring them! Brethren, "think on these things." Oh! when the Wesleys and the Millers of every reformation that ever blessed the world, blush for the growing spirit of compromise which that strength that overcomes persecution (and thus popularizes) brings so gradually to their various causes, they may well sigh in the strain of the weeping prophet to Israel: "*thy backslidings shall reprove thee.*" When we meet Habakkuk will we scold him for the charts—*useless* things, but to show the time? When we meet Daniel and John will we reprove them for the periods—*useless* things, but to show the time? When we meet Jesus shall he say to us, "*because thou knewest not the time?*" "God forbid." Brethren, in the name of the Lord, let us never (*under the circumstances*) before any men or things that have yet opposed us, blush or apologize for "our mistakes." There are a thousand to one good things that came on the same train; and when they call us down to "our mistakes," let us own the corn and call them up to *our achievements.* This is not to boast; nevertheless, if Adventists may not in this respect boast, what religious reformers may? It is a weak train that is much burdened with cinders from its own smoke-stack. Examine the freight; boxes and crates (whole or broken) are *necessary* and *go* as freight through no part of it. There are a few spoiled gardens in every city; but the same track that has despoiled them of their petty pride has borne to them many and many a train of treasure and wealth which their soils could never have produced.

To dogmatize upon a day, or even a year, is not *necessary* to a powerful and telling argument from the periods; and few press those points. But for this people to forget or ignore those God-given and God-blessed periods (and now! when every feature of evidence relative to that unholy power they measure—its rise and sway, and its decay and destruction—is so clearly before the world, marking circles so small around those corresponding dates, 538, 1798 and 1873) is, I can say no less, far too rash a concession of vital points; it is yielding the keys of our fortress, and opening the very gates to the enemy.

Be this truth, yea or nay, God will never show us, only as he may assist an humble, earnest spirit for the truth, lead us whence it may.

Our excellent meeting, like all others here, came to its close, and found us all sad to part. Fifteen had been baptised during the meeting, several of whom had made their first public profession upon the grounds, and one had come from the Catholic church. Over two hundred sat down to the table of the Lord, the last evening, in commemoration of his sufferings and death. One Baptist lady remarked to me she would like to sit with us; and I doubt not others felt the fetters that bound them. The social and prayer-meetings were, throughout the week, very interesting and profitable seasons—cheering the hearts and strengthening the minds of believers, and carrying conviction to the unconverted. At one time there were 110 testimonies, 5 prayers, and 11 bursts of song crowded into the space of an hour. With two or three (possible) exceptions there were no freaks or paroxysms of "wild-fire," examples of fanaticism, nor anything that looked seriously like it; nor were there, perhaps, more than that number of those crazy-like 'Amens' that quite too frequently force themselves upon a campmeeting as if they were a natural accompaniment, but their very awkwardness showing them to be unnatural and unfrequent utterances. If crazy-like is an unpardonable expression, it is not also a misnomer by any means. "Let your moderation be known to all men," and "be ye temperate in all things"—those are safe campmeeting as well as home mottoes. To sanction an expressed truth by a *candid* response in any sensible key, with or without a (reasonable) hallelujah, or a welling-up (but well-tempered) Glory to God, is not an idle thing or a small matter. But the practice of acoustics as a speciality, or as an outward show of an inward zeal, in times of social religious intercourse, is so out of keeping with all the principles of the gospel that it everywhere needs rebuke. If it is an object to expand or strengthen the respiratory, or improve the vocal organs, let the dumb-bells and the gymnasium be resorted to as (to that end) the better means of grace.

Financially, our meeting was also a success. The committee's account stands as follows:

Bill of Lumber	$30 00
Rent of "	10 00
" Grounds	15 00
Straw and Hay	16 00
Police duty	22 00
Tracts (mostly used)	21 50
Paid the preachers (including $36.36 delegate money)	75 00
Freight, Oil, Wood, Nails, Advertisements, etc	25 42
	$210 92
Collections	150 31
Individuals, as an errand	23 00
Delegates	35 52
	$208 83
Charged to Conference for Tracts left	2 09

Respectfully submitted,

Wm. E. Brown.

Advent Christian Times.

CHICAGO, TUESDAY, September 24, 1872.

Business Agent's Department.

THE ADVENT CHRISTIAN TIMES

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President—DARIUS MATHEWSON.
Vice President—DANIEL R. MANSFIELD.
Secretary—JOHN M. SNOOK.
Auditor—SIDNEY C. RAYMOND.

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L. C. COLLINS, L. H. DAVIS,
A. S. CALKINS.

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N. FIELD.

EDITOR OF THE ADVENT CHRISTIAN TIMES,
JOSHUA V. HIMES.

TREASURER AND BUSINESS AGENT,
WILLIAM L. HIMES.

☞ Address all communications for the paper to Joshua V. Himes, 25 West Lake St., Chicago.

☞ Address all Business Letters to William L. Himes, 25 West Lake St., Chicago.

☞ Make Postal Orders and Drafts payable to Wm. L. Himes.

☞ Business and matter for the paper may be sent in the same envelope: but write all appointments, notices, letters and communications for publication,

☞ EACH ON A SEPARATE PIECE OF PAPER.

☞ Matter for publication should be written ON ONLY ONE SIDE.

☞ DO NOT FAIL to comply with these suggestions.

WE will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.35, post-paid. The Jubilee HYMNS, full gilt, stamped, post-paid, $1.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

The Faith of St Paul.

The immediate demand for this work so far exceed- our anticipations, that the first edition was ex- h [illegible] re we were aware. The second edition is in p [illegible] tion, and will be ready soon. Orders will then be [illegible] ptly filled.

Dives and Lazarus.

The revised and enlarged edition of Eld. L. C. Collins' exposition of the parable of Luke 16, is in course of publication. It will be more full and conclusive than in its first form. Orders will be filled as soon as it is ready.

New Music.

We have received from Geo. E. Lee, No. 375 Main St. Springfield, Mass., the following pieces of music:

The Song of Redemption; The Watchman's Cry; Beacon Lights; Lift your Voices; Going Home; They say there is a World to Come; The Father's Mercy; Jesus of Nazareth passeth by.

The above are all on one sheet, and will be sent by mail, post-paid, for 30c.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page, $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 25 sheets, 50c.

To Correspondents.

ANDREW THOMPSON. What is your P. O. Address. Give us that and we shall be happy to oblige you.....W. GOOD. Sent envelopes Sept. 18.

Tent Fund.

H. J. Munson, $75.

Tract Fund.

W. M. Palmer, $1; J. Prosser, $10.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

G Huckins W S Dibble O D Gibson D Mathewson H A King F H Kenny Miles & Benedict J C Smith A I Tuttle S B White O Geer H H Brown I E Miller A F Dugger H J Munson U Smith W A Allen S Morrell O Wiswell G B Hurlburt K B Scott J S Lawver N Runquist E N Bliss H H Janes P Williams J Head A A Phelps W Erwin S S Walker J Ridley H D Cutting J Mayell J W Sims J Stockwell jr M McMillan I Adrian J B Walker E Pope E Lambkin R Wilson J T Ongley B Finders F A Baker O Cushing P W Hough C C Marston O R Hale V Hunt H M Judge D F Quimby M M Weatherhead W True A Boult S P Whitney L Remick S C Wellcome J Bedient P Alling F W Kent H Beller C C Marston R Murphy N N Thompson P A Thomas W McCullock 2 T Gale W Roper.

Books and Tracts by Mail.

E H Durand 4 D D Reed 2 J H Paton W A Allen J K Perry E E Wheeler W J Cumins 4 D C Williamson 2 W M Palmer T Richmond H V Barlow H Beller G F Miller A M Boult J M Snook J Griffith 2 L F Cole L Record 2 R Allen P Hitchcock F A Shaw J N Porter J Thompson W M Rhoads M Johnson P Cunningham J H Dillier G W Hurd 2 T C Barker W Good C Williams G T Cranston F O Koss L H Davis C T Russell jr P A Smith T H Bancroft Dr Nafe A M Gladding L A Richardson P Allyn J Thompson.

Marriages.

MARTIN—RAND.—At Mindora, Wis., Sept. 18, 1872, by Eld. P. W. Hough, Mr. Silas Martin and Miss Christiana Rand, both of Amsterdam, Wis.

DURAND—CAMPBELL.—At the residence of the bride's father, Br. Simon Campbell, Elkland, Tuscola Co, Mich., Sept. 15, 1872, by Eld. W. C. Hicks, E. H. Durand and Fannie Campbell.

Obituary.

MILLARD.—Sept. 12, 1871 (no place given), Hallo A., daughter of Wm. A. and Hallo M. Millard: aged 1 year, 10 months, and 26 days.

Words of comfort by P. W. Hough, from 1 Thes. 4: 18.

RUCKER.—In Ionia, Ill., Aug. 16, 1872, Harry, youngest son of John and Matilda Rucker: aged 1 year, and 6 months. Also, Aug. 26, Sarah A., daughter of same parents: aged 4 years, and 1 month.

Thus in the short period of ten days, our brother and sister were called to part with one-half of their dear children. May the grace of God sustain them in their affliction. Words of comfort by the writer, from 1 Cor. 15: 26; and Rev. 21: 4. M. McCULLOCH.

CHURCHILL.—In Cottage Grove, Minn., Sept. 3, 1872, Willie, only surviving son of Br. J. A. and Sr. Ella Churchill: aged 14 months.

Discourse by the writer, from Jer. 31: 14, 16. Eld. Ackerson, the Baptist preacher, kindly assisted in the services.

Willie sleeps, a quiet slumber,
Where we've laid him down to rest;
But he'll waken in the morning,
And come forth among the blest.

S. C. WELLCOME.

Book Notices, Etc.

Woman in the Church. An Essay, by James B. Whitmore. Now ready. Price 20c. Address
WM. L. HIMES, 25 West Lake St., Chicago.

THE DESTINY OF MAN. We have received from Wm. Erwin, Painted Post, N. Y., a copy of his book with this title, which we shall notice further as soon as we have read it.

SCRIBNER'S, prompt and beautiful, strongly contending for a place as the best of the monthly magazines. The October is not a whit behind the best of its predecessors. $4 a year. Published by Scribner & Co., 654 Broadway, New York City.

Prospectus.

I am preparing an exposition of the great prophecy of Christ, uttered upon the Mount of Olives, and recorded in Mat. 24; Mark 13, and Luke 21. The general plan of the work is that followed by D. D. Buck, in "Our Lord's Great Prophecy." It is in two parts.

Part First embraces several introductory chapters on the Harmony, proving that Matthew, Mark, and Luke record the same discourse, and presenting the plan of exposition.

Part Second contains the exposition, based upon the harmonized account of the three evangelists. It is the author's purpose to make the work as complete as its limits (about 225 pp.) will allow; and those who do not endorse the exposition, will find in it much valuable and interesting matter. Among other things, the remarkable phenomena of the past few years are described, especially those occurring in "The Black and Terrible Year, 1871," and which fulfill, in part, the prediction concerning "distress of nations, with perplexity."

The work will be published as soon as a sufficient number of subscribers are obtained. Let all who desire one or more copies subscribe immediately, and send me their P. O. Address. The price will not exceed seventy-five cents; it may be much less.

All orders should be addressed to
C. H. LEVERTON, St. Johnsbury, Vt.

Notices, Etc.

Notice.

The churches in Iowa that wish me to visit them will please write me at Manchester, Iowa.
ISAAC ADRIAN.

Notice.

The Eighth Annual Meeting of the Western Advent Christian Publishing Association will be held at Norwood Park, Cook Co. Ill., commencing Tuesday, Oct. 15, 1872. A full attendance of the members is requested. J. M. SNOOK, Sec'y.

To Western Friends.

We, the undersigned, deeming it important that the Western Association be placed upon a satisfactory basis, and its work be properly done, do importune our brethren to rally to the appointed meeting at Norwood Park, Oct. 16, 1872, to see what can be done to effect the desired object.

D. MATHEWSON,
WM. SHELDON,
WM. McCULLOCK,
DANIEL S. CLARK,
O. S. KNAPP,
FRANK BURR,
H. G. McCULLOCK.

To the West.

It is a great satisfaction to me to know that our Western brethren are awaking to the fact that the Western Association has not been sustained as it should have been, and has, therefore, been crippled in its work. I now anticipate better days for our cause. Let every member of the Association, and all interested in its prosperity, heed the call signed by Elds. Mathewson, Sheldon, and others, and we shall see better days, and more glorious results of our work. WM. L. HIMES, Business Agent.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.
2. Write *names of places* and *dates* VERY *plainly*.
3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

THE EDITOR'S TOUR

SOUTH AND WEST.

I propose, by the blessing of God, without whose aid we can accomplish nothing, to visit and preach in the following States, as noticed below:

KANSAS.

In the Mission Tent, at 2 and 7 p. m. each day, at Bero, from Sept. 26 to Oct. 2, and at Columbus from Oct. 3 to the 6 inclusive. All are cordially invited to attend.

ARKANSAS.

Early in November, with Eld. Lawver, I shall go to Arkansas. We shall go from Cobden, Egypt, on horseback, and preach as we go, reaching Batesville about the middle of the month, and attend the Advent Conference the 20th. After this we shall spend a short time in preaching in such places as open to us.

MISSOURI.

Brookfield, Oct. 8, and over Sabbath, and not Oct. 6, as in former appointment.

CALIFORNIA.

Some time in December I shall go to California and Oregon. It is my intention to visit such places as shall open to me, where I may help the Advent brethren, or plant churches. My headquarters will be San Francisco; address No. 6 Municipal Court Building, care of C. A. Sumner.

Between this date and the first of December all letters from California and Oregon should be addressed to 25 West Lake Street, Chicago.

I will be pleased to hear from any persons in the above States, as to any openings for missionary labor, or any desire for help among Adventist brethren on the way out, on the line of the C. B. & Q., B. & M. R., and Union Pacific Railroads. I shall also call on my way out, if it be practicable, in Colorado, and Salt Lake. Will be glad to hear from any in those States.

It will be seen that my labors will be in the missionary field for some time to come, which will require some aid from the friends of missions. I trust in God to open the hearts and hands of his stewards to aid me in this good work. One good brother has provided me with help towards my Southern tour. God bless him.

And now I wish to hear from all interested in any of the above places. I would like to hear from my old friends that I visited many years ago in California, so I may know what is wanted, and, so far as able, make provision for it.

I make a special call upon all the friends of this important missionary tour, to implore the Lord's blessing upon it, and the unworthy laborer, that the Lord of the harvest will remember him, and the people to whom he may preach the Word of Life. We can do nothing without help from above. But "through Christ strengthening us we can do all things."

With my present health and vigor, and a heart burning with zeal in the missionary work, I hope by the Lord's help to do more than in the best days of my youth. Like my namesake of old, I can say, "my eye is not dim, or my natural force abated." And though I may not live to go over the River with the hosts of the Lord, yet I will work, by God's help, until I get to the Fords of Jordan.

Brethren in Christ looking for the coming kingdom, let us awake to the great missionary work. Let us seek by every and all means to save some. And let us preach the full gospel of the kingdom, to prepare a people for the Lord's coming, for he is nigh, even at the doors. JOSHUA V. HIMES,
25 West Lake St., Chicago.

ILLINOIS.

Genoa, every Sabbath. E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.
Traveling brethren invited to call.
S. B. MABEY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.
Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.
Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.
Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Amboy, Lee Co. Preaching the second and fourth Sabbaths of each month, at 10½ a. m. and 7½ p. m., in the Lutheran chapel. Prayermeeting Wednesday eve. Also Sabbath afternoon when no preaching.
Traveling brethren will be welcomed at any of our meetings. C. C. MARSTON, Pastor.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice
Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.
Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

The next Q. M. of the Neponset District will be held with the church at Toulon, commencing Thursday, Oct. 3, and holding over Sunday.
L. F. COLE, Sec'y.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.
Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

Coral, 7:30 p. m. Sept. 29.
E. H. BURINGTON.

The next Q. M. of the DeKalb District will be held with the church in DeKalb, commencing Thursday eve. Oct. 17, and holding over Sunday.
H. G. McCULLOCK, Sec'y.

Rockford, Sep. 15 to Oct. 3.
Hennepin, special meeting, Oct. 8, to continue indefinitely.
Lanark, Nov. 4, 5.
Forreston, Nov. 6, 7.
Elida, Nov. 8-10.
Byron, Ogle Co., Nov. 11.
Rochelle, Ogle Co., Nov. 12.
Ackerson's S. H., Nov. 13.
Amboy, Nov. 17.
C. C. MARSTON.

Equality, Gallatin Co., as Br. Ashley may arrange, Thursday eve., Oct. 24, and continue until Nov. 2.
Mt. Joy, Johnson Co., Saturday eve., Nov. 2 and over Sunday.
Saratoga Springs, Union Co., Nov. 4, as Brn. Hindman and Peringer may arrange. Probably stay three evenings.
Jonesboro, Brick chapel, as Br. Childs shall arrange, Nov. 8, and over Sunday.
Cobden, Monday eve., Nov. 12 and continue a few evenings as Br. Lawver may arrange.
WM. McCULLOCK.

INDIANA.

The next Q. M. of the Northern District of the Indiana Conference will be held at Union Mills, LaPorte Co., commencing Friday, Oct. 18 and continuing several days. The change in time from the first announcement is to enable brethren to better arrange for the Association Meeting. A general attendance is desired.
E. C. ANDRUS, Sec'y.

IOWA.

County Corners, 3 p. m. August 4, and once in two weeks.
Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.
Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JANES.

I will hold a public discussion in Greenfield, Adair Co., commencing Oct. 9, and continue as long as may seem necessary. Subject—The Nature and Future Rewards and Punishments of Man. My opponent, Eld. Isrel Mershon, of the M. E. Church of St. Charles, is said to be the best disputant they have. May the truth triumph. D. S. CLARK.

The first Q. M. of the Advent Christian Conference of Iowa, Machester District, is to be held at Six Mile Grove, in Horton Township, Bremer Co., commencing Thursday, Oct. 10, at 7 p. m. and holding over Sunday. All the friends of Jesus are invited to be there, to work for God and the salvation of precious souls, for whom Jesus died. Br. I. Adrian is expected to be there, with the tent, if the weather will permit.
M. J. JAMES, Sec'y.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

MINNESOTA.

Q. M. for Winona District will be held with the Utica church, near D. Cheatham's, Friday eve. Sept. 27, and continue over Sunday. Let there be special efforts made by all living in the district to attend this meeting—the last for this conference year. GEO. W. MILLER, Evangelist.

MICHIGAN.

The first Q. M. of the Eastern District will be held with the A. C. church in Almont, Lapeer Co., commencing Thusday, Oct. 3, at 2 p. m. and continue over Sunday. We extend to the friends a cordial invitation, and hope for a full attendance of men and women imbued with the Good Spirit. We expect to have our chapel ready for use on this occasion. J. H. PATON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

KANSAS.

At Columbus, Cherokee Co., commencing at 2 p. m. on Thursday, Oct. 3, will be held a series of meetings by Elds. J. V. Himes, H. J. Munson, and other preaching brethren. Ample arrangements will be made by the Columbus church for the accommodation of brethren and sisters from abroad. AMOS SANFORD, Sec'y.

WEST VIRGINIA.

The next annual meeting of the West Virginia and Southern Ohio A. C. C., will be held with the Haye Fork A. C. Church, commencing October 19, and holding several days as the Lord may direct. The churches connected with the Conference are requested to appoint delegates. Brethren, arouse! Let us awake from our lethargy, and come to our annual feast, to strengthen each other's hands for the warfare. Pray for the success of Zion.
S. P. WHITNEY, President.

PENNSYLVANIA.

The next annual meeting of the Advent Christian Conference of Northern Pa. and Southern N. Y., will be held at Stephens' Mills, Steuben Co., N. Y., commencing Thursday evening, Sep. 12, to continue over the following Sunday. Let each church remember this is an annual meeting, and report either by delegate or letter. A general invitation is extended to all to come and labor for the promotion of the cause of truth.
A. H. BRIGGS, Sec'y. J. W. TAYLOR, Pres.

Muncy, Lycoming Co., Oct. 3, 4.
Quaker Hill, Oct. 5, 6.
Canton, Bradford Co., Oct. 9.
Chase's Mills, Tioga Co., Oct. 10-13.
East Troy, Oct. 15, 16.
South Creek, Oct. 17. JOHN T. ONGLEY.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleuny St.
JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

Advertisements.

The Estey Organ. Any person wishing to procure a splendid, new, Estey Organ or *Melodeon*, at a great bargain, can learn particulars by addressing this office.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract *of forty acres* of land in township 8, Range 3, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $500, or more.
Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

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The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.
N. B.—Single copy, 50c. a year. Ten copies, $4 Fifty copies, $35.

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, and A. A. Phelps. A book given to every sub- [illegible] paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.
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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 9. CHICAGO, OCTOBER 1, 1872. WHOLE NO. 40.

Advent Christian Times.

A Word About Technical Sanctification.

Ed. Times: I would be very reluctant to place my word of opinion touching any matter of religious sentiment against the emphatic declarations of prominent preachers and servants in the Advent cause. But it seems to me that there has come an extraordinary time, an exigency, requiring even laymen of the most unobtrusive qualities, to speak out and protest.

I was delighted with the communication of Eld. O. R. Fassett, in a recent number of The Times, touching the lately revived hobby doctrine of Sanctification. I have sat under the regular preaching of Eld. Fassett, in my day, and I have general knowledge of the fact that he is a sound thinker and a godly man. He is without guile, and words from him on such a theme give me clear liberty to speak out my mind—what has been my thought and conclusion—on the Sanctification movement.

And, first, I do not believe there is an intelligent man in this country, who has ever given an attentive hearing to the gospel, who does not distinctly understand and thoroughly comprehend that "half-hearted Christianity" is not Christianity at all. That there is no fractional condition or state in the Christian fold. Entire devotion is according to the light you have, or there is neither peace nor safety. I have supposed that no one on earth, who professed Christianity or professed to understand its requirements, would dispute, or, on proper occasion, fail to announce this.

All efforts to bring men up to a practical realization of this are a part of true, rational, ministry. And there is to be a judicious consideration of the classes of minds addresed, the respective experiences, education and present circumstances, etc.

THIS BEING SO,

second, it may be announced that proportionate to zeal in the cause, *according to knowledge*, will peace deepen, assurance grow doubly sure, and a sense of multiplying good providences become a part of realized blessings for the believer.

Now, I submit, third, all this is against the theory of any super-excellent, thrice-refined purification of heart, consequent upon a single act of self-incantation, followed up by a persistent effort to believe in the transcending virtues of a new dedication.

I love the Advent church doctrines (which may as well be called by this as by any other term or phrase) because they regard man as man; and repudiate moonshine ideas of him and his duties and destiny. These doctrines are opposed to everything that is fanciful, conceited—all "fond things," as the old writers speak. "Do RIGHT and thy soul shall live." If we do his commandments we shall know of the doctrine, and the truth will make us free. And all exhortation that subordinates both faith and works—as this erroneous doctrine of Sanctification does, in my judgment—tends to enervate or discourage the sound, thinking disciple, or breeds a sentimental excitement, a fictitious glow, which is not Christianity, and no part of Christian fervor. It rapidly runs into mania, or there is a sinking into hypocrisy. Is not this according to history?

I do not plead against enthusiasm, even movements of high excitement, in the Master's cause. They are right at well chosen times, as the result of earnest work, and the consequent special coming of the Holy Spirit. On the contrary, sentimental Sanctification will end in torpor. It must end in open proclamations—

"TOUCH ME NOT!

I am holier than thou!" And then, against those of the church who do not follow in the same way, will come all manner of opposition. This thing has been repeated over and over and over again, in the record of the world. If leading men in the Advent church advocate the "doctrine," to the subordinating of the Faith, let us hope the church as a body will not be led into the rhapsody movememt.

God requires of every soul an *entire consecration* of faculties of mind and body to his service. Every intelligent man in the Protestant churches understands this with his outward ear. Every true, Christian feels this, acknowledges this, from day to day. For such Christians there is now no condemnation.

Now if you teach there must be an hourly exaltation, or a continual balmy surge of repose in a sweet valley, a delicious lassitude in the perfumed vapors of an ecstatic love, you will not find one temperament out of ten thousand that will not misapprehend, misunderstand, or be mystified thereby.

I don't believe in theological or emotional confectionary. This world is for work, in faith of the solid gospel, and the genuine peace that passes all understanding belongs to the laborer in the vine-yard—not to the dreamer. It comes by virtue of work, and not from bathing in the waters of third or fourth Sanctifications. Men picture seraphic joy of mind, say that every Christian should always have it. And backsliders follow the proclamation in scores.

CHRISTIANITY IS A LIFE.

It is to work honestly and well in our respective callings, being obedient to the divine command. Men who say it is or ought to be all sunshine, are they whose experience has been limited, or who have slipped, I fear, under a delusion.

I hope the great truths given to the Advent church to utter are not to be placed in qualified contempt, or in parenthesis, because some of the brethren—among the very noblest, perhaps, in the record of this branch of the church universal, have got mistaken ideas upon Sanctification, and (as an inevitable consequent) stand ready to condemn all that do not bow when the Sanctification dogma goes up, in chapel or campmeetings, with a shout.

We have a religion of common sense. We have doctrines which

SHOULD BE PROCLAIMED

to the end by the Advent church with unmistakable emphasis. You make a man thoroughly convinced that the Judge is at the door, that soon he may have life eternal or must suffer everlasting destruction, and if there is savable material or foundation in him, he is going to get ready. I think you check him, and even endanger his life, if you represent to him—he trusting much in you—that he must pass into a perpetual fervor of joy, and self-satisfaction toward God. Why *this* is the old song of many of the churches that are most vehement in denying the nearness, the approach or even the possibility of a literal Second Coming.

A.

The Papacy in Prophecy.

In the seventeenth chapter of Revelation is brought to view a woman sitting on a scarlet-colored beast. This beast was full of the names of blasphemy, having seven heads and ten horns. In our former article we ascertained this beast to represent the Roman dynasty. Its "scarlet color" denotes the external splendor of the dynasty. "Covered over with the names of blasphemy," indicates that the dynasty had the reputation of arrogating to itself a divine origin, divine rights, prerogatives and authority in both temporal and spiritual matters, which has been the historic fact from the days of Constantine down to the present century. "The beast carrying a person," is equivalent to the dynasty's supporting by its power and resources that for which the woman stands, whatever that may be. For what does the woman stand?

In the interpretation of Daniel's vision by the angel, we learned that an agent, the beast, stood for political agents, or rulers. The woman is an agent belonging to civil life. On the same principle she stands for agents. As the beasts stood for an organized system of government, so the woman stands for agents combined into an organization. Hence, the woman stands for an organization of some kind, coextensive with the Roman dynasty and maintained by it. We look at some marks of identification. "She sat upon many waters," as well as on the scarlet-colored beast. The angel interprets to John the waters to be "peoples and multitudes, and nations and tongues." For the woman to sit on the waters, is for the organization which she represents to be supported and maintained by the masses of the people throughout the territory of the Roman dynasty. "The woman," says the angel, in explaining, "sitteth on seven mountains." The capital of the Roman dynasty was built on seven hills, and the seven heads of the beast are like these seven hills; and as the woman sitteth on the beast, she is located literally on the seven hills, or in the capital of the Roman empire. John could identify her by that circumstance. Hence the central power of the organization, which the woman represents, was located in the Roman capital. The woman was drunk with the blood of the saints. A person intoxicated is exhilerated with physical pleasure, devoid of reason, glorifying in his shame, and jovial over the intoxicating draught. So the organization, for which the woman stands, took fiendish delight in persecuting the people of God, and was ever jubilant over their destruction. Now the question arises, What kind of an organization was this, political or religious? The Roman dynasty, from first to last, never would tolerate "*imperium imperio*," in a civil sense. All the countries which it subdued it incorporated into the empire, and their people it assimilated to its own, so that every subject, to whatever nationality it may have belonged, became a Roman citizen. The woman does not stand for a political organization. It must be religious. It is not Paganism; for that system, as such, became extinct upon the accession of Constantine the Great to the empire, 320 years A. D. It is not Protestantism in any of its forms, for that took its rise under Martin Luther 1600 years A. D., and was never maintained by the Roman dynasty under any of its forms. But it is a matter of history that the Roman Catholic hierarchy had its origin in the Roman capital, was constituted of Roman citizens, held jurisdiction, in the first instance, over the territory of the old Roman empire in Italy, and subsequently extended her jurisdiction over all the territory conquered by Rome. It was, from first to last, maintained by the masses of the people by private contributions, and directly by the civil and military power, whether in the form of the empire or the various governments into which it was subsequently divided. These facts the members of that establishment have never attempted to deny. So far from it, they even now claim jurisdiction over the same territory, and support, as by divine right, of all the governments that have succeeded the Roman empire; and because they have been ousted of their jurisdiction, and deprived of the support of the civil power, their infallible head has poured out his anathemas like water, and doomed the recreant government to endless perdition. The woman represents the Papal hierarchy without the shadow of a doubt, if the beast which she rides stands for the Roman dynasty. We will now let the angel in his interpretation to John determine that. At the expression of wonder by John the angel proposes to explain the mystery of the woman and the beast: "Here is the mind that hath wisdom;" or in other words, If you will reflect a little you can determine the meaning of what you see. "The seven heads" (of the beast) are seven mountains. There are seven kings. Of these, five have fallen; one now is, or exists, and one is yet to exist. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb." Or, in language more familiar to us: You may know what the beast stands for when the seven heads are likened to seven mountains where the woman sitteth. It is a dynasty of kings or forms of governments. Five had passed away—one now exists, at the time I am explaining these matters to you, John. One form is yet to exist. The ten horns stand also for ten dynasties, which will succeed the old dynasty in its seventh form, and will constitute the eighth king or dynasty. All these ten dynasties are one in policy, in spirit, in blasphemy. They are but part and parcel of the original dynasty. They all have been, and will continue to be, bitter persecutors of those who believe in the atonement of Christ as the only means of salvation of divine origin. Could John, or any body else, fail to recognize in this minute description the Roman dynasty? What other civil government persecuted the saints in John's day? None whatever. The conclusion is inevitable, that the beast which the woman rode is the Roman dynasty in the form of the empire, and the different governments that succeeded it. And, also, the woman that rode the beast is the Roman Catholic hierarchy.—*Meth. Protestant.*

Europe Preparing for War.

Rumors of coming conflicts, and, indeed, of a general war, have filled the atmosphere of Europe for some time past. It may be that great preparations to avoid war, or, at least, to be ready for any emergency, have given currency to these rumors, although the occasions for war are not wanting. But the state of things all over the continent, at the present time, is decidedly martial, and the peaceful but grand military displays that are taking place have a significance. The London *Times* says:

"The hosts of Europe are being marshalled in numbers sufficient to invade and conquer kingdoms. They are provided, at immense cost, with the full equipment and the most scientific apparatus of war: they are commanded by generals who feel, it is said, all the responsibilities of a campaign, and by officers earnest to obtain the practical knowledge of their profession; they engage in the most complicated operations, and all to prepare for that coming war which the policy of every European State assumes to be inevitable. The Russians commenced their grand manœuvers this week, and are still in the midst of them. It is to be hoped that in their northern latitude the heats from which we are suffering are a little tempered. The Prussians enter into campaign on the 1st of August, and for nine days the operations will proceed with as much seriousness and precision as if the armies were once more marching on Paris. The great heat prevented the French review the other day, but the autumn will not have begun before the reconstructed army of the republic will be tested as openly as its chiefs can venture to recommend, considering the susceptibilities of Berlin. The Austrians, ever beaten, but ever confident, and with a military machine which to the professional eye is always in perfect order, will not be behindhand. No State has labored more at army reform and organization than Austria during the last six years, and she will take her usual pride in exhibiting her new weapons and her new uniforms on the largest scale to military critics. Passing over minor continental States, which are all ready to spend their last shilling on soldiers, we come to a country in which there is more fuss about military matters than in any other, though the people, with the utmost sincerity, protest their peacefulness, and boast of their freedom from the warlike passions. We, too, shall have our autumn manœuvers to display, and instruct a select portion of a national force which, as far as numbers go, is really formidable, and which is certainly far larger than Great Britain has ever maintained in time of peace. Between the present time and the end of September, the governments of Europe will have set in the field whole armies, the choicest levies of a body which cannot be reckoned at less than four millions of men."—*N. Y. Observer, July.*

Poetry.

Then and Now.

Christ was dining with Pharisees—upper ten
Of Bethany—saintly and solid men,
Too pure for the touch of guile;
And a woman, a sinner they called her there,
Brought as an offering—maybe as a prayer—
Sweet ointment; and the while

The lowly Nazarene sat at meat
She bathed his weary and wayworn feet,
In grateful and penitent tears;
Poured on them the ointment whose rare perfume
Pervaded the ample and gorgeous room,
And kissed them despite her tears.

But Simon knitted his brows. "How's this?
If he is a prophet, there's something amiss—
He'd know her at once for a sinner;
Nor would suffer a woman to touch him so;
Would straightway rebuke her and bid her go,
Nor mar our immaculate dinner."

The guests were indignant—some, making haste
To be rich, declared it a wanton waste;
While others opined they should
Have given the same to the needy poor,
Jesus answered, "Why trouble her more?
She hath done what she could."

It was Pharisee then, it is Presbyter now,
Ever ready to drive the churchly plow
In uprooting mortal sin;
Its banner not love, but a mighty creed;
To the work of the kingdom—man's utmost need—
It only may enter in.

And jealous of power, the thought that dares
Dissent from its dogmas it sternly declares
To be heretic, infidel, sinner;
Yet the Master most lovingly says that "the last
Shall be first, and the first shall be last,"
And Humility always the winner.

Next it forages Scripture all over to find
The narrowest promise for weak womankind,
The broadest for man—
Forgets, as it gathers the wherefore and why,
The words of the Savior directly imply
She may do what she can.

So let Woman go preach, let Woman go pray,
Nor heed for a moment the Critic's say,
Be it Pharisee, Presbyter, Sec—
For the vineyard is wide, and its laborers few
And the Lord of the Harvest hath need of the true,
Co-workers with him to be.

Go lift up the fallen, the lowly teach
Inspire the prisoner within thy reach
With hope of the life above—
"For whatever thou doest to please
The lowest, the meanest, the least of these,"
Is done to Eternal love.

Dare always to work, if need be to fight,
Building thy thought with thy utmost might,
So it be true and good—
For our Lord will rule in the Judgment Day,
And knowing thy service, will tenderly say:
"She hath done what she could."

—*Philadelphia Dispatch.*

How Can I Become Holy?

If, after a careful consideration of our condition, we find that there is an internal warfare, and that in spite of our firmest resolutions to keep ourselves in the love of God, yet there is a continual uprising of the fleshly lusts against purity, and we also find the scriptures exhorting us to holiness and purity and requiring it at our hand in the judgment day, then the question becomes pertinent, "how can I become holy?"

There is no use in answering this question to a person who does not long for it. I have seen some whose consciences were so defiled that they were indifferent to the whole subject, and would hardly give it a second thought. The conscience must be thoroughly aroused upon this point. This is the first thing necessary to be realized in this work. Like a man seeking to escape a burning building so the conscience must be aroused to seek escape from the inward pollutions of sin. A deep conviction of the *necessity* of deliverance must settle down in the heart to make the work thorough. A study of the Bible upon the subject by the aid of the Holy Spirit will accomplish this in most people, while others need a more complete self-examination to fully feel their need.

But when the soul really *agonizes* for deliverance, then how can it be wrought out? I answer, there is but one way taught in the Scriptures, or known by experience, and that way is, "the blood of Jesus Christ cleanseths from all sin," and, "he is faithful to cleanse us from all unrighteousness." We cannot cleanse ourselves by works or will-power. We may lop off the branches and sprouts of sin, but we cannot dig out the roots. In other words we may refrain from actually committing sin, but we cannot change our natures that continually prompt us to sin. God alone can do that. Hear the great apostle: "And the very God of peace sanctify you wholly; and your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, *who also will do it.*" (1 Thes. 5:23, 24.)

God alone can pardon. God alone can cleanse. Yet there are conditions laid upon us before he will accomplish the work. These should be fully understood by us. What are they? Simply, an entire consecration of our bodies to God for this very purpose, and an earnest, prayerful seeking for full deliverance. This is the exercise of faith.

It is not doing but *yielding.* What for? To obtain joy? No, but *peace.* For the fullness of Christ, instead of the fullness of Satan. Joy will come, but it is not the joy itself the soul is hungering for. A hungry man sits down to eat, not because he is sorrowful, but because he craves food; but when fully satisfied he rejoices with his friends.

Do you feel an inward lack of purity, and have you a longing to have the foe turned out of your flesh, and to "be filled with all the fullness o God?" Do you wish this civil war to cease and your warfare henceforth to be against "foes without" instead o "foes within"? Then give yourself up to God for this purpose. Let go of the world. Let go of everything but Jesus. Dont try to get up any particular feeling, or try to manufacture more faith. Let go of all but Jesus. Never mind what your feelings are, get down. Get to the bottom of all earthly hopes and aspirations. Make an entire consecration of yourself and all you have *to do and to suffer the will of God.* Don't worry or be particular about how God shall deal with you. *Sign a blank and let God fill it out.*

Are you afraid folks will think and call you a Methodist? That's awful! Better go to ruin than to be called thus? Are you afraid you will make some demonstrations that would be ridiculous, and men will deride you? That would be terrible! Hadn't you better lose your life than suffer thus? No. Forget all this. Give all to Christ. Let him do as seemeth to him good.

By faith alone can the work be done on our part. None can "purify himself" or "purify the heart," except by faith, and this is simply submitting to God, and refraining from our own works.

Much more might be said upon this subject with profit but I leave it here, for my next article on "Personal Experience." FRANK BURR.

Tried, and Cast Out.

TO THE EDITOR OF THE ADVENT CHRISTIAN TIMES:

Dear Sir—Having been a reader of your valuable paper for some time, I have at different times been astonished while I read accounts of the harsh and unconstitutional treatment of Baptist ministers by what were called Baptist churches, or Baptist Associations. I did not believe that any Baptist in the bounds of my acquaintance *could* ever be provoked, or otherwise induced so to do. But at the last annual meeting of the Apple Creek Association of United Baptists, of which I have for a long time been a member, I learned that all that was necessary to insure them to do as others had done, was to have their theological prejudices aroused against what is called "Materialism."

Three years ago this querry was presented to them, viz., "Will this body hold in its fellowship any church who hold in their fellowship members who hold the doctrine of Materialism?"

Answer, "No."

Again, last year it was asked: "Will this Association hold in its fellowship any church who hold in their fellowship any minister or members who hold and teach the doctrine of materialism, commonly called soul-sleeping; or denying the immortality of the soul?"

Answer, "No."

The following preamble and resolution were also adopted by said body last year:

WHEREAS, It is reported that the Mount Pleasant church (located at Medora, Ill.) holds in her communion members who hold and teach the doctrine of materialism; therefore,

Resolved, That a committee of five ministers be appointed to visit said church, and learn the truth of said report, and report to this body next year.

Said committee visited this church, and reported the dangerous doctrine as found there.

This report received by the Association stood then as a charge confirmed against said church. What then shall the body do with said church? Their written constitution directs that the Association *shall counsel or advise said church;* and IF THEY REFUSE SAID COUNSEL, they may be dropped from the body.

This, then, seemed their plain line of duty, but did they follow it? No. What then did they do? A committee of five ministers and members, whose dislike of said doctrine well fitted them for the work, were then appointed to draft a resolution, by which the matter was to be disposed of. And having the matter all previously arranged, they soon reported a resolution torturing the two above named queries into constitutional counsel or advice; which resolution declared (in utter disregard of the truth) that said church *had refused* to receive their counsel, therefore,

Resolved, "That they be dropped from the Association."

Resolution adopted.

Pending the discussion of this resolution there was made such a display of partiality, against the accused, as disgusted perhaps every impartial observer. The accused were allowed to make short speeches in defense, *provided they stuck to the resolution under debate.* But the ministerial attorneys on the prosecution, aided by such help as they chose, were allowed by the moderator to make long harangues, without ever alluding to the resolution under discussion. In fact it was persistently determined beforehand that there was to be no doctrinal discussion of this subject. Therefore, the determination seemed to be to crush the defense, and crowd the resolution to the expulsion of said church—which they carried most ingloriously.

There being another church pastored by the pastor of the excluded church, which was thought to be tainted with Materialism, a committee of five was appointed to visit said church, learn the facts, and report next year. And to keep their inconsistency before the public, their inexperienced Moderator placed on said committee *two members of the excluded church!* Will any one doubt the truth of the charge, when we say they were governed by prejudice and partiality? But more of this when they report.

In the meantime no opportunity was lost by the ministerial attorneys in urging the members of the excluded church as to their proceedings on returning home. They were at their next meeting to elect a certain person as their pastor, and get rid of those heretics, and return next year to loyalty to the Association. For this, circumstances were favorable, the church having previously set the first meeting after the Association, to make choice of their pastor for the ensuing year, with special request for ALL of the members to be present. A large attendance was the response to the above request, and as the church with an equally large attendance a month previous, had elected three heretics (so-called) as delegates to the Association, at which time the Clerk of the church was accused of keeping a dishonest poll; so at the election of pastor he was required to give place to another, whose honesty none dare impeach. Under this new administration the vote was taken, resulting in the choice of their old pastor, Albert Farrow (that old "heretic"), which was no sooner announced than one of the deacons (imitating the example set in the Association), rose to his feet and declared that a "minority was ruling the church." This he knew and could prove (he said, but did not do it), and that he would not stand it. This seemed to say that, as a resolution founded in untruth threw the church out of the Association, so a like declaration openly made in the church was now to hurl from the church this, so-called, minority of heretics, regardless of the facts in the case. But this did not prevail. Many hard things were said to the brethren for electing "Farrow" as their pastor, which they tried to bear patiently. The opposition declared privately that they would have Eld. —— to preach to them, and that they would hold their meetings on the *regular time, &c.* How far they will carry out this declaration remains to be seen.

Meanwhile, truth is spreading; and its votaries are gaining strength. Pray for us, that we may ever be found faithful to our trust, as stewards of our soon-coming Lord.

Yours, in hope of eternal life by a resurrection from the dead.

HERETIC.

P. S. I see that my subscription to THE TIMES is out. I will renew it next week; and try to send at least one new subscriber. We shall want at an early day a large delegation of those *silent* ministers of heavenly truth, to carry the same where I cannot go. Will send cash for same soon.

Br. Larkin Scott was present at the church meeting named above, and preached for us on Saturday evening. We bid him God speed. The Lord send him again, with others of like precious faith, to preach to us the present truth.

Merits of Playing Croquet.

I saw an article in a late issue of THE TIMES headed "Playing Croquet," which especially attracted my attention; and the dear sister wished to ascertain the merits of croquet, if it had any. Now let me say in all Christian kindness, and candor, that I believe Croquet playing, or any other innocent amusement, is conducive to health. And if our ministers would take a little more such exercise, and thus give their brains and stomachs opportunity for rest, they would find that a class of ailments now affecting many of them, and of which so many of them die, would not come near them. Why? Because, by recreation they would stand in much better relation to health, and not succumb so easily to nervous prostration brought upon them by an overworked intellect, which has used up so much of both blood and nervous force that disease is the result. There is not as much harm in a game of croquet, as there is in drinking a cup of strong tea in order to get a little more work done; or to refuse to rest when the mental and bodily powers are worn down, and thus give nature a chance to recuperate and take on vitality for the expenditures of life; or by overworking the mental and physical powers in transgressions of the laws of one's organization. Yet how many do these things? they think if they live in accordance with the Decalogue, that is all that is required of them; not realizing that God will hold us responsible for disobedience to nature's laws, as well as moral law.

How few, comparatively, realize this. They lack conscientiousness with reference to the use of their bodily power. Do not many cherish the idea that God is greatly interested that we be very careful of his laws which relate to the moral nature, but that he does not care a fig that they reverence and obey the wise and good laws established for the regulation of their physical life? "All violation of law is sin," and the health laws are as much laws of God, written by his finger on our very constitution, as the Decalogue. And if professing Christians will pay more attention to the laws of their being, we would have more zealous laborers, less dyspeptics, and a far less falling into untimely graves, through disobedience to the health-laws.

I am a professing Christian, and by God's grace I mean to be a living Christian both bodily and spiritually. I consider croquet an innocent recreation for Christians, and especially for ministers, for their brains need rest. How few understand that much brain labor uses up a large amount of both blood and nervous force: consequently ministers cannot be healthfully subjected to great and constant physical labor, with favorable opportunity for recuperation. What they need as against thought is absence of thought, induced by recreation.

Alas! How few, under the present condition of society, with all its false notions concerning ministers, and their obligations to society, will step out on the broad platform of health and claim this boon (coveted by many), of innocent recreation, daily, in the pure air of heaven, with mental labors forgotten! In playing croquet, one is compelled to laugh heartily many times, and what will send the blood coursing more rapidly through the veins instinct with new life imparted to it, than a hearty laugh.

An innocent amusement is more productive of health than an aimless walk, for the walk does not divert the blood from an overworked brain, neither does it impart tone and vigor to the whole system. It cannot be wicked to laugh; for if it were, God would never have given us the muscles to laugh with. This harmless game does not divert the Christian's mind from high and heavenly things, as many suppose; for I never quit a game without feeling more like singing or praying than I did when I commenced.

Sisters, I will tell you what is more sinful and hurtful to ourselves, and others than croquet playing. It is the unhygienic way we have of taking the most healthful food and of so mixing it, and cooking it, that it is not fit for the stomach of a swine. No human stomach can partake of the mixture with impunity. Such failures in cooking nature's bountiful productions are wicked. Many will persist in keeping up their style of living, when they are well aware that it is deleterious to the system, and at the same time they are very careful in the observance of spiritual law. "Oh! consistency, thou art a jewel!"

When the minister comes, how the table groans under the weight of the incongruous meal. No wonder they grow weak, decay, and die before their time. I tell you, sisters, if we want to be good, we must obey all laws, and try and have obers obey them, too: and when our ministers come among us let them enjoy *rest:* give them good food properly prepared, with a warm room, and a dry bed. Don't for pity's sake, put them in your "spare room" where there has been no fire for months, perhaps, nor the blessed sunlight been permitted to penetrate and by its warming and revivifying rays dispel the dampness. How often lodging in such rooms has resulted in severe colds, disease and death.

Now, may God protect us from the evils of society, from the errors of life, and may we try to know his will concerning us, and as much as in us lies live for his glory, obey *all* of his wise and benevolent laws, that we may glorify him in our bodies and spirits which are his. ELIZA A. LAKE.

Discussion.

(Concluded.)

In assuming the affirmative, Eld. Dugger cited Rom. 6 : 22, proving the pay the sinner receives is death. He then took up Mk. 9: 4, 3, and showed that Christ made use of very strong figures to express the punishment due the sinner. Figures can never set aside plain testimony.

Coffey admitted the wages of sin is death, and this is fatal to the theory he advocates. Now the question is ot how the word *appolumi may* be used, but how does the Bible use it. He has given its secondary and not its literal sense. 2 Pet. 2 : 9 reads, that the "wicked are reserved to the day of judgment to be punished." Then had we not better be careful how we threaten the sinner, as this proves that evil characters cannot exist eternally. (Mat. 13: 12.) When a thing is burned up, where is it? Life and death are presented in the Scriptures. Reference was made to Jude 6; and although the word eternal is used, it does not prove he Sodomites are now suffering; and the question was asked, Do Sodom and Gomorrah burn to day? which was ot answered. Will Satan live forever? Heb. 2 : 14; Lk. 17 : 26–29; Mat. 25 : 11–33 answers the question, and proves the destruction of Satan and extinction of evil.

Eld. Coffey then tried to show that because Jude 6 refers to God and fallen angels, that the word "everlasting" was unlimited. He then quoted a number of passages from Revelation, and eferred to the phrase "day and night forever and ever," as strong proof of he endless sufferings of the sinner, which did not even hint at or imply hat it was endless, as the terms "day and night" must be limited to time. s. 9: 18 was quoted, but did not have any particular bearing on the proposition.

Eld. Dugger then showed that in admitting death to be the punishment, his position was surrendered, and in saying a person could be dead and yet onscious at the same time. Death is epresented by sleep, and so we hear esus saying, "Lazarus sleepeth;" and why is it thus represented? Because there is to be a waking up, and they hen resume their consciousness. When we come to the second death it s *not* represented by sleep. Why? Because it is eternal death. If it is eath to the sinner, how can he be onscious? Is death life? Is life eath? If so, the righteous possess onsciousness, and the wicked do not. The word *oppolumi* occurs in Mat. 8: 2, translated "perish," and shows that e swine perished in the sea. Did the wine perish? are *they* alive to-day? ere questions that could not be answered to harmonize with his theorizing. Donnegan defines *appolumi*, "to estroy totally." As the Sodomites ere destroyed, so will the wicked be, s their destruction is an example of e future destruction of the wicked. s everlasting punishment everlasting misery? Rom. 6: 23 declares it is eath. Will my opponent say that eath is not a punishment? He did ot; and so the argument stands that is death, and not misery. Does Paul in 2 Thes. 1: 7–9 say the wicked re punished with "endless misery?" What did Paul say about this matter. He was discoursing on the same subject Christ was speaking upon in Mat. 5: 31–46, and declares it is "destruction from the presence of the Lord." They shall be punished with death. an this be harmonized with the eternal preservation of the wicked?

Gal. 6: 17; Rom. 1: 29 were quoted, d sustained the position that the imes of men are worthy of death, d the apostles agree upon this.

Eld. Coffey then attempted to do away with the force of the word *ppolumi* and the figure of sleep. He id the word *oppothnesco* translated eath could expend its full force on a ing in this life, and quoting a few ssages, made some remarks upon em which were not relevant, and arged Br. D. with calling on the rong witnesses.

Br. D. called attention to the antithesis in Mat. 25: 16, and gave the rule such cases, and showed the punishment of the wicked to be opposed to e reward of the righteous, one being eath, the other life. What the righteous gain, the wicked lose, which is fe. He then proved death to be a punishment, from Ex. 21 : 20. Death the extinction of life. Three times od explained death to be a punishment. When the word everlasting is plied to God or Christ it is shown be eternal. Peter asks "what shall the end of them that obey not," d Paul answers, "Whose end is destruction." (Phil. 3: 18, 19.) The definition of the word destruction shows it will finish the wicked, which was also proved by referring to Ps. 145: 20; Lev. 26 : 19; Num. 34 : 52, where the Hebrew word *shah-mad* occurs, which lexicographers define "to cut off, to blot out persons and nations." Prof. Pick defines it "to annihilate." (Amos. 9: 8; Is. 13 : 9.) *Mah-gah* (Gen. 6 : 7; 7 : 4, 21) defined "to blot out, erase:" same word rendered "blot out" in Ps. 51 : 1, 9.

Eld. Coffey expressed himself as astonished at his opposer's argument, and would not follow him, so admitting his weakness. He rehearsed some of his previous arguments; said that destruction did not mean annihilation; admitted that "forever and ever" is limited sometimes, and that death is the penalty, but that it means a "banishment from the presence of God." Quoted Is. 59 : 2; Rom. 6 : 7; 1 Tim. 5 : 6.

Br. D. in his affirmative explained Rev. 14 : 11; Rev. 9 : 9, by Is. 34 : 8. Referred to the word *thanatos* (Rom. 6 : 23); defined "extinction of life," and also to Ps. 49 : 30; 9 : 17; Mat. 4 : 1–4. If it could be proved that ashes and grass were conscious, Eld. Coffey could prove this theory to be true.

Eld. Coffey seems to evade the direct force of argument by going into side issues, and in repeating his former arguments. In reference to Dan. 12 : 2 he remarked that if the life of the righteous is endless, the contempt of the wicked will be; which we believe. Mal. 4, he thought, referred to the destruction of Jerusalem, which is simply ridiculous, as was proved by his opponent.

Eld. Dugger asked, if after the wicked are destroyed they will live forever, when the Scriptures declare "they shall be as though they had not been?" He then proved the annihilation of the wicked (Ps. 18 : 4), where the word *Tzah-math* is found, rendered destroy, and defined by Prof. Pick, "annihilate." (Ps. 54 : 5; 94 : 23.) "Cut off," from the same word. *Mah-gah*, found in Gen. 7 : 4, defined to "blot out, erase." *Shah-val*, rendered destroyed in Prov. 13 : 13; 29 : 1 is defined "to be destroyed." *Ah-vad*, rendered perish, applied to the hypocrite's hope, &c. (Job 8 : 13; 6 : 18; Jer. 10 : 11; Job 20 : 6, 8; Ps. 37 : 20.) *Kah-lup*, occurring in 1 Ki. 18 : 38; Is. 1 : 28; Ps. 37 : 9, 11, defined, "to be completed, finished, ended, consumed, destroyed, a full end." These terms are defined by standard authorities, Gesenius and others.

Eld. Coffey was astonished again, and well he might be, for the tide of argument was against him. He quoted Jer. 9 : 12; Is. 57 : 1, 2.

Eld. Dugger, in his closing speech, added to the abundance of testimony that had been brought forward, Ps. 37 : 2, 9, 10, 31; 119 : 119; 1 John 3 : 8; Eph. 1 : 10; Rev. 5 : 13, and many other emphatic testimonies, and stated that he had over 200 texts directly sustaining his position, against fifteen passages, from which his opponent derived an inferential argument. The argument throughout proves conclusively the final and utter extinction of sin and sinners, vindicates God's injured attributes of love, mercy, and benevolence, and frees his great scheme of human redemption from a stain.

In Eld. Coffey's last effort, in direct violation of the rules of debate, he introduced a new argument in answer to the oft-repeated and long-neglected question, where are the wicked? He founded his remarks on Rev. 21 : 8, which of course did not advance his cause in the least. He also quoted Rev. 22 : 15, but the question still remains unanswered. He failed most signally of sustaining his position, from the fact that he resorted to visions, parables, symbols, figures of speech, and assertions founded on the assumption that the wicked exist in endless misery.

The discussion closed with good feeling on both sides, with a great interest, and the results will be good.

E. A. MARSH.

Earthquakes in 1871-1872.

The following is an extremely concise list of the earthquakes and volcanic disturbances which occurred during the spring of 1872; and it must be remembered that this catalogue is necessarily imperfect, both on account of the slowness with which such information comes in, and our distance from the most direct and authentic source of information. The time embraced is from December to April 1871 '72:

Dec. 23, Jan. 6. Terrible earthquake in Persia. Khabooshan, in northwest Khorassan, entirely destroyed, and 30,000 persons killed.

Jan. Severe earthquakes in Australia. Regions afflicted by them which never before had been shaken since the country was settled.

Jan. 16. Shamaka, at the southern base of the Caucasus, seventy miles West of Caspian sea, entirely destroyed, and over one hundred persons killed. The surrounding country suffered severely.

Jan. 28. Smart shock in Malaga—at 3 hours and 1 minute p. m., lasting from four to six seconds.

Feb. 6. At Winona, Minnesota—8 a. m.

Feb. 8. At Cairo, Ill.—5 a. m.

March 6. In central and eastern Germany. A large area shaken; disturbance lasted over an hour.

March 11. Yokohama, Japan. About this time destructive earthquakes took place in Japan. The town of Hamada was destroyed, and five hundred persons killed. The *North China Herald*, says, in its Japanese news, "Great earthquakes in the South, and much damage to life and property."

March 23. At Unionville and Winnemucca, Nevada. Slight shocks.

March 26. The series of earthquakes in California and Nevada commenced, and continued for two months and over; especially severe at the eastern base of the Sierra Nevada, in Owen's Valley, where between twenty and thirty persons were killed. This earthquake was felt over all of California, except its extreme northern end, and throughout nearly all of Nevada.

March 26. The same day as the Owen's Valley earthquake, the city of Mexico was shaken, between 8 and 9 a. m. It is said that this disturbance extended over a wide region to the South—that Oaxaca was seriously injured, and that the volcano of Colima burst into eruption. No authentic details, however, of these occurrences have been received.

March 26. Slight shock at Paducah, Kentucky.

March 28. Slight shock at Salt Lake City.

April 3. Terrible earthquake at Antioch and vicinity; felt far to the East, and over a wide area of territory. The shock continued for a week or more. Some 1,000 or 1,500 persons killed in the vicinity of Antioch.

April 15. Earthquake at Accra, on the gold coast of Africa.

April 15. The volcano of Merapi, in Java, which had been quiet since 1863, burst into a terrible eruption. Great destruction of life and property followed.

April 16, 17, 18. Several shocks in Iceland, partly destroying the town of Husvick.

April 24. Mt. Vesuvius commenced its greatest eruption since 1632, much loss of life and property resulting.

April—. Eruption of the Mayou—a magnificent volcano in the Philippine Islands. A letter published in *Nature*, May 16, 1872, from W. W. Wood, of Manila, says: "The terrestrial disturbances still continue in the Philippine Islands, and almost every post brings us intelligence of earthquakes in the provinces. The past year has been remarkable for the great number of earthquakes throughout the archipelago, especially on the great island of Mindano, where the new military colony of the great river suffered severely."

From the above list—which no doubt will be extended considerable, as detailed news reaches us from the far off regions of the earth—it will be seen that the winter and spring of 1871–2 were a season of extraordinary seismic disturbance; North America, Iceland, Europe, Africa, Asia, the Japanese, the Philippine and the East India Islands, as well as Australia, being all visited by severe shocks, which in many cases were highly destructive. Probably over fifty thousand, and possibly as many as one hundred thousand, lost their lives in these convulsions in nature. This excited period lasted over four months. —*From "The Owen's Valley Earthquake," in the Overland Monthly for September.*

Santa Clara, Cal.

Elds. Wilson, Reed, and myself, together with our companions, have just closed an interesting protracted meeting here, during which we have given prophetic, doctrinal, and practical discourses. The result has been the organization of a church now membering twenty-six members. Others outstanding will soon join us. On the day of organization, a Christian brother remarked: "Santa Clara has been the head-quarters of Romanism, and Methodism, and now bids fair to be the head-quarters of Adventism on this coast."

We have felt since coming to this valley and being compelled to reside here under covert from the coast winds, that we must have an Advent church and meeting in Santa Clara. And then, this place from its very beginning has been under religious superstition and error! Why had not the time come for "the truth crushed to the earth" to "arise" and be vindicated? has been an inquiry, and prayer before the Lord.

We therefore have hope, and take courage. Eld. Reed and myself go to Vallejo to give a second benefit, on the re-opening of their chapel, now plastered and finished. We shall hold a week's meeting, and trust the Lord will give us success in saving some from the coming day of wrath, and bless the active church in that city.

Eld. Wilson is fast improving in health, the brethren will be glad to know; and now fills regular appointments on the Lord's day somewhere. He meditates going into the destitute regions to scatter publications, converse with the people (and he is remarkably qualified for this work) as well as to preach the gospel of the kingdom. The Lord be praised for sending such a faithful co-laborer to this field, than whom there is none more efficient.

Mrs. Fassett is just now laid aside from her labors by a bad condition of the lungs contracted by a recent cold, and over work. We want the prayers of the church abroad, and of the brethren and sisters of faith, in *secret*, that she may be spared to us, and raised up to assist in this important field. We see not how we can now dispense with her labors. Still the Lord knows best. Providence seems to indicate that California is henceforth to be our post of duty. With sadness we turn our eyes back toward the East, *kindred and friends, brethren and sisters*, and bid them *Farewell*, till Jesus comes. Pray for us, if the Master has so appointed. "The post of duty, is the place of honor." O. R. FASSETT.

Norwood Park.

In my tour from Maine to Iowa, I stopped in Chicago, and went out to Norwood Park, where THE TIMES is printed, and had the privilege of spending a day in looking around the village, and also in watching the movement of things at the pressroom.

Norwood is handsomely and conveniently laid out, is growing, and bids fair to be a large and handsome suburban village. As to the press, everything was moving along smoothly, and I was very much pleased with the situation. I think the Association acted wisely in accepting the offer of the Norwood Park Company, and removing their property from Buchanan to this place. I believe the Lord directed in the movement, and if all of the churches in the West give them their sympathy and support (as I believe they will), the work of the Lord will no doubt prosper in their hands.

J. RIDLEY.

Attention District 3.

Will the brethren and friends in Neponset District of Northern Ill. A C. Conf. remember that this quarterly meeting was started in earnest, and that we are bound that it shall be a success, and to this end we invite, beg, entreat, exhort, command, desire you to attend according to notice, and assist in this work for the Master.

We wish you to come with the intention of remaining over the Lord's day, and not to skulk from the thickest of the fight.

We are praying for even a better meeting than that at Oneida, and of course none who were there will willingly be absent from the next.

Come then in the name of the Lord, and may he add his blessing.

L. F. COLE.

Intelligent Skepticism.

Many young men seeming to suppose that the danger of being credulous and weak, lies wholly in the direction of giving credence to Christianity, that the need of proof and care is peculiarly the heritage of those who would examine the authority and claims of the Christian Scriptures.

But all such overlook the fact that it requires more proof and care to become an intelligent, consistent skeptic, than it does to become a Christian; simply because skepticism holds out no inducement, and offers no reward. It gives no comfort or encouragement for the present, and makes no promises for the future.

A learned writer has well stated things necessary in order to become an intelligent skeptic, in the following quotation. He says: "The number of skeptics is comparatively few whose opinions are the result of any tolerable investigation. They embrace skeptical notions through the means they now take of diffusing them among others—not by arguments, but by jests—not by objections to the historical evidence of Christianity, but by conceits and witticisms. To disbelieve in Christianity upon grounds which shall be credible to the understanding, involves no light task. A man must investigate and scrutinize; he must examine the credibility of testimony; he must weigh and compare evidence; he must inquire into the reality of historical facts. If, after rationally doing all this, he disbelieves in Christianity, be it so. I shall doubtless think him mistaken, but I shall not think him puerile and credulous. But he who professes skepticism without any of this species of inquiry, is credulous and puerile indeed; and such the most of skeptics actually are."

If this writer has given a fair statement of the labor and care required in order to become an intelligent skeptic, I think we may safely conclude that such skeptics are really few in number. Fewer by far than the most of men have supposed, for Dr. Priestly testifies, "that after seeing and conversing with the philosophical skeptics of France, he found that they had given no proper attention to it, and did not really know what Christianity was."

And if they did not know whereof they affirmed, what can we hope for from those, who lay no claims to erudition or philosophy?—*Cor. of the Star in the West.*

"FLEECING THE FLOCK."—On this subject, the *Gospel Herald* says:—Our ministers are frequently exhorted to 'feed the flock, and not fleece it.' Now we must confess that we have never known an instance in which a minister has *fleeced a flock*. Often, and justly too, a few handsful of wool are bestowed to comfort the pastor and his little ones in the winter; but as to 'fleecing the flock,' we will propose that if a single one of our 'flocks' will give us a quarter of this summer's fleece, there shall be nothing said about salaries for the next ten years."

FIFTEEN GREAT MISTAKES.—The following mistakes so commonly made are worthy of note:

It is a great mistake to set up our own standard of right and wrong, and judge people accordingly. It is a great mistake to measure the enjoyments of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mold all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible which we can not perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of all mistakes is, *to live for time, when any moment may launch us into eternity.*

Because all men feel and know and see that they must die and disappear, each seeks an earthly immortality in being evermore remembered. Sometimes great sovereigns, princes, and nobles, have sought it by rearing pillars of marble or lofty pyramids pointing to the skies; by these they have fancied themselves immortalized. And still, by great churches and other sumptuous edifices, warriors have pursued and striven to perpetuate honor and renown after their famous victories. Learned men seek by the composition of books an undying name, as we often see in our own day. But as to the everlasting, imperishable honor—an eternity with God—to this they pay no regard. Ah, we are a despicable race!—*Luther.*

Advent Christian Times.

CHICAGO, TUESDAY, October 1, 1872.

JOSHUA V. HIMES........EDITOR-IN-CHIEF

☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the Divinity of Christ, as "the Son of God," the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

As the Editor allows a reasonable latitude of discussion, he will not become responsible for the sentiments of correspondents in any case.

All communications must be accompanied by the writer's names, not necessarily for publication, but as a pledge of good faith.

THE following bit of irony from the *Watchman and Reflector* will be readily appreciated:

> Horse-racing is disreputable, but "trials of speed" are perfectly proper. It may puzzle our readers to see the difference between the two, but the modern code of morals is very elastic, and does not assume consistency. Agricultural horse-trots are now in season and are fashionable, but by no means patronize a horse race!

THE *Christian Era* cites Lange, one of the standard orthodox expositors, as affirming:

> Would the Protestant church fulfill and attain to its high destiny, the baptism of infants must of necessity be abolished. It has sunk down to a mere formality, without any religious meaning for the child, and stands in contradiction to the fundamental doctrines of the Reformers, on the advantage and use of the sacraments. It cannot on any point of view be justified by the Holy Scriptures.

WE learn of a new effort to stay the tide of theological reform. *Dr. N. L. Rice* enters the field as the champion of the dogmas of the natural immortality of all men, and the eternal misery of a vast mass of them. As usual, no copies of the work are sent to any 'annihilationist' journal for notice or review. The work is issued by the Presbyterian Board of Publication, at Philadelphia. The *Interior* commends it as containing 'clear reasonings,' and as 'fresh. We are really glad if there is something *fresh* to be offered on that side of the question. There has been a dreary sameness in immaterialist objections and arguments.

THE *Interior* says, in an article headed "The Immortality of all Souls:" "We have often pressed upon us the doctrine that all evil, natural and moral, will some time come to an end." We are obliged for the admission. This question is a living issue, and is pressing its way, is making its power felt. Editors and clergymen may imagine that they can quiet inquiry by an occasional dogmatic article or discourse, but they will find themselves mistaken. The movement is of God, and can be put down neither by direct attack or the 'let alone policy."

THE theory of the thing, in poetic measure, is as follows:

> "O, would he more of heaven bestow,
> And let the vessels break,
> And our triumphant spirits go
> To grasp the God we seek."

—In practice, as soon as there is any danger that 'the vessels' may 'break' and allow the 'triumphant spirit' to escape, no possible measures for securing the vessels are neglected: neither pains nor expense are spared to keep said spirit a prisoner. For sane persons never candidly desire death, until life becomes a burden, with no hope of release. *Can't* people see that they are singing untruths in such hymns as this? One would think the doctor's bills might lead them to truer doctrine, if nothing else would.

MR. MINTON has been endeavoring to do all one man can do to break down the sectarian barriers between his own church (the Church of England) and Dissenters. He lately occupied Newman Hall's (Congregationalist) pulpit, speaking from the text—'Blessed are the peacemakers.' He stated frankly that he had not the power to invite Mr. Hall to his pulpit; but he hoped for better days, when brotherly communion between churches would not be unlawful.

Mr. Minton is well known to our readers as a pronounced 'Annihilationist.' He is a man of large views, and we are not surprised to find him among the foremost in opposition to sectarianism. His blows in that direction, like those he has delivered against the dogma of eternal evil, are most forcible; but we fear, as in the other case, comparatively few will be reformed.

DR. HODGE, in his *Systematic Theology*, assures us that we have the right to 'reject as untrue whatever it is impossible that God should require us to believe. He can no more require us to believe what is absurd, than to do what is wrong.'

Is it possible that God should require us to believe that eternal evil is necessary to the divine government?

Is it possible that God should require us to believe that, though unnecessary to the divine government, evil will be eternally preserved, and that, too, in individual sufferers?

Is it possible that he would require us to believe that he created a race immortal, knowing beforehand that this involved endless sin and ceaseless wo to an immense number of that race?

Allowing that three fourths of the race attain immortal bliss, is it reasonable to suppose, that the fact that their felicity involves the endless and infinite misery of the remainder of their fellow-beings will cast no shade of gloom over their joys; will cause not even a tear of sympathy, or a pitying sigh?

THE *Interior* says: 'The dictionaries of Webster and Worcester, as well as the Hebrew and Greek lexicons, and indeed those of all Christendom, must be re-written so far as to give new definitions to such words as *soul*, *spirit*, and *life*, if the Annihilationists are to get a sure footing in the common language and common sense of mankind.' We think the *Interior* entirely mistaken upon this point of the necessity to our position of 'new definitions' to certain terms; but were it otherwise, surely the *Interior* cannot be ignorant that the work of re-writing dictionaries *is* going forward. If it has a Webster of 1859, and one of 1865, it will find some suggestive changes. Under 'soul' in the edition of '59 it will find the unqualified assertion that 'The immortality of the soul is a fundamental article of the Christian system.' In the edition of '65, that radically false statement is omitted. In the edition of '59, one definition of death is 'eternal torments.' In the later edition that theological monstrosity finds no place. Now it is undeniable that many writers do use the term death to signify eternal torments. Why then did Webster drop that horrible phrase from his list of definitions? Evidently because it was an improper use of the term death, and should be purged from the language. 'Common sense' *is* making its way against arbitrary theology.

A REPORTER of a late campmeeting where the so-called sanctification was made prominent, remarks that one minister 'spoke of a campmeeting many years ago, where they had two altars, one for those who were seeking for pardon, and the other for those seeking a pure heart,' which is saying that one may be converted and yet not have a pure heart. Hence we are not astonished to read further: 'One man, a class-leader, said he had given up his class-book, and should not attempt to lead the class again until he had a pure heart, and he had come to the meeting to get it.'

If the good man had read 1 Pet. 1:2, he would have found an inspired rule for purification; and that it is not especially a campmeeting blessing.

QUERY: If the blood of Jesus Christ *cleanseth* from *all* sin, will it not leave a pardoned man clean? and is not a clean man a pure man? And is not this complication of the work of salvation the work of man, calculated to perplex many and cause others to stumble? Such has been the result. Let us return to the simplicity of the gospel.

EVERY little while we have fresh evidence that the church is drifting away from the Scriptural doctrine of the resurrection. We recollect having seen somewhere the past season an angry protest against this assertion, with a long array of citations from church creeds and disciplines to prove that orthodoxy is still orthodox. But creeds can be spiritualized as well as Scripture. The *Christian Advocate* of New York may be fairly called a representative and influential orthodox journal. In a recent notice of a new work upon the resurrection, it says, and endorses the sentiments as its own:

> The points especially made by the writer are that the resurrection of the dead does not necessarily imply the resuscitation of the material body, and that the intermediate state of departed souls (hades) is clearly taught in Scripture; deliverance from which constitutes the true resurrection.

—In other words, the resurrection is the deliverance of an immaterial soul from *hades*, and not the restoration of the material body to form and life! True, Bp. Merrill protested against the introduction of this error into Methodist theology; but what avails his protest. The leading journal of Methodism endorses the spiritualizing view: the elements are ready to receive it. We predict that it will prevail.

A BAPTIST writer, in the *Era*, combats the idea of the identity of the present and the future bodies. The resurrection body will, he says, have 'resemblance to the one had here.' He then cites the once-in-seven-years-change theory, and adds:

> But there is no need of this speculation. The apostle's account is plain. Nothing but the germinant principle of the grain sown, enters into the new grain. Nothing but the germinant principle of the old body, enters into the new body. If any one asks, what the germinant principle is, in either case, I answer that I cannot tell. "God knoweth."

—Let us see. 'So also is the resurrection of the *dead*....It [the germinant principle] is sown a *natural body*: it [the same *principle*] is raised a spiritual *body*.' This writer would have done far better to have made his confession of ignorance broader, covering the whole subject of the resurrection. This whittling of the Christian's vital hope down to the promise of a body bearing a 'resemblance' to, and containing the 'germinant principle' of the old one, displays a better acquaintance with 'science falsely so-called,' than with the gospel. We commend to such triflers the language of Pascal:

> I see no greater difficulty in believing the resurrection of the dead or the conception of the Virgin than the creation of the world. Is it less easy to reproduce a human body than it is to produce it at first?

WE hear sometimes about getting out of the seventh chapter of Romans into the eighth. If any are perplexed as to the meaning of those two chapters, we have a word for them: Get into the fifth chapter of Romans, and stay there! There is no better place this side of the kingdom. Once there, our "offences" are all behind us; at our right hand is faith; on the left is hope; within is peace and joy; before us the glory of God in its ineffable fullness; and all around us, and above and beneath, and thrilling through our very being is the matchless *love of God*, bestowed while we were enemies, and of his Son, who died for us while we were yet sinners.

Here is something substantial: as you take your stand upon it you feel that you have bed-rock under your feet. 'Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.' *This* is the "rest of faith." There are no metaphors or metonymies to perplex us. The words are all easy; their combined sense is plain; it is *ours* to enjoy. Did we not well say, Get into the fifth chapter of Romans and stay there!

THERE is always danger of running into extremes. Action and reaction are equal. An overdoing must be followed by an underdoing. The present danger before us as a people is the reaction from the pressure of mistaken views of the subject of sanctification. We think the danger of running into fanaticism is now passed. The decided stand upon a Scriptural basis, taken in strong terms, by influential men at our general meetings, and in our papers, has not been without effect. There has been a modification in the tone and manner of the new movement. We have strong hope that we are positively safe from the excesses which have characterized similar movements in the past. Doubtless there are some who will in this hour find an excuse for swinging to the other extreme of dead formalism, form without power. To such we say, Beware! It is suicidal to oppose one error with another. Let none take anything from sanctification, because others have made it more than or different from what the Bible teaches. There is only one way: "As ye have received....Christ....*so walk ye in him*." Straight on in the way you started is the only way. You gave up *all*, then: there is no point in the way where any less will be accepted. Don't forget this.

NORWOOD PARK—RAILROAD NOTICE.

Trains leave Chicago for Norwood Park on the Wisconsin Division of the Northwestern Railway.

They leave Kinzie Street depot for Norwood Park at 9 a. m., and 3.30, 4.45 and 6.15 p. m.

The meeting begins on Tuesday. Endeavor to reach Chicago so as to come out on the 9 a. m. train on Tuesday morning. If all come early, we can proceed to business at once, and get through in good season.

THE COMING MEETING.

The next meeting of our Western Association will without any doubt be the most important session of that body that has been held. It is a crisis with us in the West, and we need cool heads and wise counsels. We need our men of business, men who take practical views of life and its duties and difficulties, and the way to meet, fulfill or surmount them.

There is an unwise prejudice among us against business meetings. If we had been more faithful in this respect in the past, things would have been in better conditions now. Leave then your stores, your shops, your farms, and come up to spend two or three days in business for the Lord's cause. "In the multitude of counsellors there is safety." Your presence is needed.

Do not say, "I am not a member of the Association." You can easily become one. If you love the Advent truths, and want to see them proclaimed as they should be, come up and help arrange the best plans for carrying forward this work successfully.

The ministry are deeply interested. It is not only true that you cannot spare the paper nor the publishing office, but it is for your interest, as laborers, to have them on the firmest possible basis, and in the best possible working order.

Let the meeting be a subject of much prayer.

"WOMAN IN THE CHURCH.".

This is the title of an essay read at the last annual meeting of the New York Advent Christian Conference, upon the question whether women are entitled, by Scripture authority, to hold all the offices men may hold in the church of Christ. Apart from the merits of the question the document is well worth reading merely as a literary production. But, besides this, it is a clear, strongly compacted, and clearly put argument. It should be widely read by all who are interested in the "Woman question"—and who is not? Send for a copy. Published at this office. Price, 20c post-paid.

Items About the Meeting.

The legal meeting will be composed of members of the Association upon its original basis. Those who have not become members may do so at the meeting. Voting by proxy is not allowed. You must come yourself if you would vote.

We expect to provide at least "campmeeting comfort" for as many as will come. We shall provide good healthful food, enough of it, a place to sleep, and a place for work—transacting business; which last is *the* object of the meeting.

We would esteem it a favor if as many who intend to come, and have not already done so, will write us, giving notice of the fact. It will help in our preparatory arrangements.

Come.

THE END OF THE WORLD.

The revelations, or what are called revelations of science, are attracting some attention to this topic. We observe leaders in the Cincinnati *Commercial* and in the *Scottish American Journal* devoted to the subject, and there have been frequent references to the subject in many quarters. We cannot help but notice one point in all these articles—and, in fact, it is *the* point in each case—and that is an exhortation *not to be afraid!* They discuss the probabilities of our being melted by the sun, or the fulfillment of the prophecies relating to the judgment, and conclude that, upon the whole, "there is no use in getting alarmed. All things continue as from the beginning; those things that seem new, seem so only because when they happened before they were not observed, or if observed were not recorded." Of course these things *may* mean something, but on the whole, the probabilities favor the "don't get alarmed" idea. It is safe to risk it.

Now all this is a very shallow view of things. There is a future; and whether we are to have any part in it is, to each of us a question of great interest and importance. And it is certain that the man who is not ready for "the end of the world" is not ready for the future life. He whose peace is disturbed by prediction of theological or scientific prophet, certainly has not a mind stayed upon God, or faith in the care of his Creator. He is a stranger to that repose of faith that quells fear even in the presence of mountains removing from their solid bases into the depths of the sea. "The end of the world" is unpopular solely because the mass of mankind are unready. What care they for the fact that it is to usher in a better state of things, so long as they feel that their unfitness will shut them out of Paradise restored?

"Nevertheless the day of the Lord will come." The heavens as to their present conditions will pass away; earth will melt; men's works therein will be burned up; new heavens and earth, reconstructed from the old will in due time succeed; and there the righteous shall dwell. (2 Pet. 3.) It is the time for making an end of all sin and sorrow; only the fit for eternity, of both men and things will survive. Why then should the event be distasteful. Is this earth so good that we can desire nothing better? Something better is promised. Is it not the wiser part to so live that tokens of the approach of the predicted charge will fill us with joy, and not with dread?

SIGNS IN THE SUN.

Among other causes aiding to disquiet the world, and cause men's hearts to fail for fear, are the speculations of the astronomer. A New York paper says:

> The apprehension of the pseudo-comet has hardly abated before we have accounts from astronomers of something more alarming. The danger this time comes from the sun himself, the great fountain of fire, light, and life for the planetary system. We have learned a great deal within the last few years about the tremendous tempests that are raging in the molten body of the sun—tempests of inconceivable sweep, intensity, and velocity; and we are enabled, by means of the spectroscope, to comprehend something of the elemental chemistry of the sun, and the nature of the forces which are brought into play. The eminent Italian astronomer, Jacchini, has recently observed certain remarkable solar phenomena, which, he says, are altogether new in the whole series of his observations, and which are, in fact, entirely unlike anything before known to astronomers. He has discovered peculiar disturbances in the sun, and in the gaseous envelop by which it is surrounded, called the chromatosphere. This envelop consists, in the main, of glowing hydrogen, but it also contains the glowing vapors of other elements. Now, there have been sweeping from the body of the sun into the glowing hydrogen of the envelop vast volumes of glowing magnesium, and these seem to be working changes of a kind not to be comprehended. Jacchini and the other astronomers associated with him describe the phenomena in vivid language; but they can give no idea of their significance, or probable results. It would appear as though they might at any time endanger the existence of our planet. If, by means of these changes and disturbances, the sun should suddenly lose the best part of his light, or if he should suddenly grow a hundred fold brighter and hotter than he now is, in either event our globe would be the sufferer. There are stars or suns in the sidereal universe which, after shining steadily for countless ages, have disappeared altogether; and there are others which have suddenly blazed out with far greater luster than they previously possessed. It is impossible to assert that one or the other event might not occur to our sun at any time.

The Cincinnati *Commercial* says:

> For some time past astronomers have been appalled at the solar revelations made to them through the spectroscope and the telescope. There are evidences of stupendous convulsions and mysterious changes in the flaming essence of the sun itself, and in the gaseous envelop of glowing hydrogen, called the chromatosphere, which surrounds it. What they may portend, no scientific investigation can tell; but it appears from very recent observations that processes are at work upon the sun which may at any time destroy his power as the fire, light and life of the planetary system. Whether he may lose his light and heat through these changes, or whether he may become a hundred fold brighter and hotter than he is now, no idea can be formed; but if either of these things should take place, our globe must be among the sufferers. In the present position of sidereal astronomy (says the London *Spectator*) it is quite impossible to assert confidently that one event or the other might not take place at any time. There are stars, or suns, in our heavens, which have shone for incalculable ages and suddenly disappeared; and there are others which have suddenly blazed out for awhile with vastly greater luster than they previously possessed. It is impossible to consider the remarkable phenomenon recently observed by the Italian astronomer, Tacchini, and discussed in the *Spectator*—an event, in fact, unlike any which astronomers have hitherto observed—without being struck by the evidence which it affords of solar mutability.
>
> It is not worth while getting alarmed. If our earth is imperiled by the comet, or by the disturbances of the sun, or by the glowing vapor of magnesium, which has been streaming from the blazing luminary itself into its chromatosphere, we can't help it. We may avert the lightning, or fly from the volcano, or escape the earthquake; but if the sun is undergoing such a change as has been referred to, our globe may at any moment be turned into a molten or gaseous mass, which will be swept to its original source, and disappear forever in the solar essence. The only comfort one can find, in presence of such a prospect, is that of the devout man, who knows that the universe is governed by infinite wisdom which acts through fixed

ws, and that no changes in it can take place
accident or chance.

—These journals suggest that such
ings *may* have been occurring every
nce Abraham's day; and it is not
est to be *alarmed*; but we can't help
inking that all truly wise men will
ffer themselves to be sufficiently a-
rmed to get ready for the things com-
g upon the earth, let those things be
hat they may. There e altitude
at is perfectly safe: "*Let your loins
e girded about, and lights burning
d ye yourselves like unto men that
ait for their Lord*, when he will re-
urn." Waiting, watching for Jesus!
is is the safe, the only safe position.

ANOTHER ADVERTISEMENT.

Not long since we advertised the
ork which is (according to *Zion's
Ierald*) to lay Materialism in the dust.
Ve now call attention to another "big
un" and its commendation by the
ame sheet, as follows;

> ANNIHILATIONISM NOT OF THE BIBLE, by ev. N. D. George, is the most valuable book sued against that pestilent error,—clear, criptural, and incisive in statement, and umulative and forcible in argument. The eapons of the foe are turned against himself. The advocates of this dogma are theological errillas—the Arabs of the church. They ght singly, and in detail. When you move e solemn column of logic against them, they re not there; they have fled behind some xt, or specious interpretation, or great name, dart out again at an unexpected moment, demolish some good pilgrim.
>
> With a system rooted in materialism, they t appeal, in defense of their views, to the xt of the Bible. The Bible is their hobby, ut it is the Bible tortured and misinterpret-l. There is the text. The bold, Oriental gure is pared and trimmed down to a bald teralism; but there it is. No matter if it e opposed to the whole spirit of the book; at passage reads so and so, and they will rust it in your face.
>
> The merit of George is that he meets them their own ground, and employs their own eapons. Each passage is taken up, and ex-mined; the enemy is followed into all his ding places, and at each time is heard the ack of his rifle, which never fails to do exe-ution on the foe. General and broad argu-ents produce no visible impression on the rger part of those holding this doctrine, d hence many works written in that style e valueless. Mr. George avoids that error; has caught the spirit of their methods, has en among them till he has learned their ode of warfare, and shows a dextrous hand using their weapons.
>
> While the main part of the work is proper-devoted to the Scriptural argument, he ves some space, also, to those general argu-ents which may be useful to those in danger falling into the heresy, if not to those al-ady in the slough. A reading of the work n hardly fail to deter a candid mind from nbracing an error so fatal to personal piety, d so contrary to the whole spirit of the oly Scriptures.

We believe that overreaching is
ounted a serious fault; the horse may
e a good one, but if he overreaches
e is continually liable to cut himself
p more or less severely. The *Herald*
as certainly "overreached" in its
nxiety to tread upon a "pestilent er-
or." It says that Mr. George has
urned our own weapons upon us—he
'employs their own weapons,'
What weapons does he employ? Why,
' clear, Scriptural, and incisive in state-
ment, and cumulative and forcible in
rgument." Thank you Br. *Herald*,
or that admission; we believe just
hat of *our weapons*. But please tell
s if *our* arguments are Scriptural, how
Mr. George can meet us with the same.
Are the scriptures an armory that
urnishes weapons to both truth and er-
or?

But, on the other hand, the *Herald*
ays annihilationists defend their views
by torturing and misinterpreting the
Bible; and again "the merit of George
s that he meets them on their own
ground and employs their own weap-
ons." Well, confession is said to be
good for the soul, and we are glad the
Herald has owned up that "the Bible
tortured and misinterpreted" is the
weapon employed by Mr. George.
We have no doubt the *Herald* really
believes us all guilty of the same sin:
but if it were so, how can that justify
Mr. George. Surely the *Herald* is
not ready, in the face of Paul's teach-
ing to the contrary, to say that we may
do evil that good may come.

Seriously, which party pares "bold Oriental figures" "down to bald literalism." "The soul that sinneth, it shall die." Is that an Oriental figure? We accept it as a simple statement of a simple truth. "Their fire shall not be quenched." Is that an Oriental figure? Nine times over it is explained in the Scriptures to be a consuming fire and yet Mr. George and the *Herald* maintain it is a "bald literalism," and means a tormenting flame, or its equivalent, whose duration is litterally eternal. The rich man and Lazarus is prosaic history—"bald literalism" to them; while the thirty-seventh Psalm is "bold Oriental figures."

The *Herald* being judge our methods of reasoning are wicked; yet it boldly commends the man who has "caught the spirit of our method," "learned our mode of warfare," and "shows a dexterous hand in using our weapons."

The *Herald* has, no doubt unconsciously, told just the truth concerning Mr. George's methods, though it has misrepresented us in doing so. Mr. George's work will never convert an intelligent "annihilationist." Its *animus* is too evident. It may serve to prejudice those who know nothing of "annihilationism" save what they learn from its pages, and thus prevent many from an examination of one of the most important subjects now before the world. That was, we believe, the design of the work. In that direction it will have some success: of its futility is a work of logic, Br. L. H. Thorne's review entitled "Man Not Immortal" is a crushing evidence.

Shall it Be?

What? That our Association meeting at Norwood Park, Oct. 15th shall prove a failure for want of attendance by the Stock holders of the same. I hope not. Shall it be, that the trifling expense will keep us away?

Dear Brn., inasmuch as we believe in *Life* and *Death* let us show sighs of life if we have life: and if not, then let us have the obsequizes performed and be buried quietly, and that without complaining. But while we profess life, I object to this burial service, or the manifest indifference of the past; and I hope and trust that a new era is about to dawn upon our Western interest.

Thank God! I can discern, I think, new tokens of life and activity in the body, especially in some of the Western conferences. *And shall it be* that Illinois, which has taken the lead as it were, in this great onward movement, shall be compelled by her inactivity to fall into the rear? I trust not.

Then, brethren, if life remains, let us wake up—wake to the responsibility that rests upon us. Every voice ought to be heard in the contemplated meeting, or every stockholder represented. New duties and responsibilities are developing every hour: are we awake to them, or are we drowsy and sleepy?

I know it is a hard time, but what of that. So much the more need of help. Some will say, "I cannot do much." But that is no good excuse. It is the little streams that make the river. Another may say—"They will have it all their own way anyhow!" Well, that is your own fault. Go to the meeting yourself, and do your duty, in the name of the Lord, to make all right. Come with the spirit of the *Master*, and see if we cannot have it all His *way*. If there is anything not right, let us make it right. let us all have a voice, and then there will be none left to complain.

Some will say, "I am so far away I cannot go." Brethren, remember the long journeys some of your preachers have to take to get to some of their appointments, and stay away many weeks too, to spread the glad tidings. Now, for about three days, make the sacrifice of a little time and money, as the cause demands (I am sure.)

As I write these lines, I begin to feel that my heading is wrong. And if I could see you, and hear your voices, I think you would almost unanimously say: "It shall not be my fault if the meeting is not well attended." Come then, one and all.

Perhaps you fear that Norwood Park will not contain the throng, nor the brethren there be able to entertain us all. Well, perhaps you will never know unless you go and see: for my own part I shall risk it, and if there should be so great a number of wide awake Adventists in the Park at once, we could not fail to have a glorious time even if we slept on the floor, or in the office. We are *soldiers*, brethren. Don't let us whine at the fare. We are *workers*, don't let us shirk or shrink from the task. We are burden bearers, don't see your brother break down under the load and you look on with indifference.

Come, then, I say again: let us have a *Soldier's* Reunion in the name of our great Captain. Let prayer go up daily for the prosperity of the cause in our great field.

Brethren in the ministry, much depends upon us. If the ministry flags, the laity will. If the ministry whines and finds fault, the churches will. Then let *us* cheer up and infuse new life wherever we go. Speak encouragingly, be hopeful yourself, and a new state of affairs will soon be inaugurated in our Association and conferences. There has been too much of this sickly "don't know" feeling in the minist y. I hope it is a thing of the past. Let us now have unity in Jesus, and with one another, in this great work. WM. MCCULLOCK.

The Tithes Demanded.

The Church needs the Spirit, more of the Spirit of Christ. She will never rise out of her l ndition without the Spirit of the d. But in order to this, she mus ring all the tithes into the storeh e, that there may be meat in the Lord's house, and prove him. Then he will open the windows of heaven and pour out a blessing that there shall not be room enough to receive it. (Mal. 3:1–10.)

Our possessions must be consecrated anew to God. They must be, practically considered as not our own, but God's. They *are* his. His is the gold and the silver and the cattle upon a thousand hills; and whatever is found in our hands is lent to us to occupy for the interests of the great Proprietor. This must be more generally felt and acknowledged. This property question needs to be re-examined. It is but half understood, or its claims but half admitted. There are thousands of men who, notwithstanding all that is said of Christian stewardship, do not comprehend the alphabet of this doctrine. They plan and toil and accumulate, to pamper their appetite, and feed their vanity or ease, and never dream that they are embezzling the Lord's property.

When Oliver Cromwell visited Yorkminster Cathedral, in England, his attention was drawn to twelve statues of the apostles, in silver, which stood in their appropriate niches near the ceiling of one of the apartments. Looking upon them for a moment, he inquired, "Who are those fellows standing yonder?" And on being informed, he exclaimed, "Take them down, and let them go about doing good." Accordingly they were melted down and put into the treasury. So let a right sentiment as to Christian stewardship once obtain, and many a wealthy professor, as he surveyed his splendid establishment, would be constrained to convert many extravagant decorations and much costly plate into money for the Lord's treasury; thus sending them forth on the sublime errand of doing good.

Not the wealthy alone, but all classes, were this sentiment to obtain, would join in the glorious reform until the present system of selfishness were entirely broken up, and the cause of benevolence made to wear an aspect entirely new.—*Primitive Piety Revived.*

The Times.

RELIGIOUS ITEMS.

" " " We are glad that our city press, with a few exceptions, refrained from publishing the sayings and doings of the Spiritualist Convention held in Boston last week. The proceedings were simply disgraceful to any community, and the notorious Victoria Woodhull surpassed even her own indecencies, and said things and made charges that should put her in "durance vile." And here in good old Boston were scores of people who listened and applauded! Shame on Woodhull, shame on her hearers!—*Watchman (Boston).*

" " " The law recently passed in Prussia, expelling the Jesuits from the empire, is already in process of execution—rather the Jesuits are yielding to the law without waiting for its execution. They are very generally making Austria their new home. One Jesuit institution employed sixteen hours at a stretch, from 4 a. m. to 8 p. m., in prayer, preliminary to their breaking up. Evidently they do not believe that they shall not be heard for their much speaking.

" " " Nothing could be more suggestive (of what, we don't pretend to say) than the marked changes that time works in the various religious denominations, almost without exception. We have all witnessed the increase of that paradoxical class called the "gay Quakers," but who would have expected from the primitive Methodists such an operatic advertisment as the following:

"Bedford Avenue Methodist Episcopal Church, Brooklyn. It is understood that Miss Butman, the soprano, is engaged, and will make her appearance in the choir next Sabbath."—*Chris. Union.*

" " " There may be woes worse than those of poverty. An English editor recounts his visit to a clerical friend, who feeds and clothes his family of ten on an income of £140 a year. He found husband and wife in tears, and the children crying in chorus. Visions of want flashed, of course, over the visitor's mind, but his ready proffer of aid was declined. "It is not that, not that," sobbed the poor preacher, "but I see that the Athanasian Creed—the bulwark of our faith—will probably be rejected by the Church. This is the first step towards infidelity." For such grief there was no consolation. Father, mother, and eight children were weeping together over the possible loss of dogma of eternal damnation [wo].

" " " The Jesuits, says the *Religious Herald*, have recently been expelled from some of the European countries. This will doubtless cause many of them to come to the United States. Their order will thus be largely strengthened in this country. The security that they enjoy here is favorable to the formation and execution of their plans. They should be closely watched. They are zealous, wily and persistent. Many of them are learned and able. Their principles and policy make their influence inimical to the interests of religion and liberty. They are unscrupulous in the use of measures. Success is to be secured at any cost. They are dangerous enemies to both church and State. The only power with which they can be opposed is moral power. Let every legitimate means of counteracting their influence and destroying their power be diligently used.

" " " A Christian sect of unknown origin and antiquity has been discovered by French missionaries to Loudiana, in India. By a voyage which extended thirty miles to the south of that place, they fell in with a company of Shikes, who profess to believe the New Testament as a divine revelation, and who consider Christ as the immaculate incarnation of the Deity. Their priest, *gourou*, teaches his people that Christ is about to reveal himself from heaven, according to Mat. 24: 23, and Rev. 19: 22, but in his own person. (? person of the priest, or of Christ?) This sect is wholly separate from other Indian tribes, and is considered by them as a truly Christian band. The number of its members was found to be on the increase, with the probability of large accessions in a short time. They observe the Sabbath, are accustomed to pray, and do not recognize the obligations of caste. The sect extends over the territories of Maharajah and Putteala, and probably belongs to the Kuka race, despite differences in faith.

AT HOME.

" " " It is a fact of some interest that about the time the comet which Plantamour never predicted was announced to arrive, throughout July, as well as a large part of August, there was intense heat in the greater part of Europe and America, and the effect of the heat was very peculiar, and at once depressing and exciting. At the same time we had here and elsewhere unusual early and brilliant auroral displays, and electrical discharges which seemed like solid sheets of flame, showing apparently that there was something abnormal in the meteorological condition of our planet. Indeed, similar displays have been observed up to the present time. In different parts of the North West most fearful thunderstorms have occurred within a fortnight, attended in some instances with loss of life.

" " " Of the storm in Wall St. a short time since, the New York correspondent of the Boston *Journal* writes: The fact that seven men, controlling seven millions, can knock things endwise on the street, paralyze the business of the country, and ruin a thousand men in an hour, is rather an alarming view of the financial affairs of this country. Yet such is the fact. Seven men can lock up greenbacks, and demoralize trade beyond the lakes. Dog won't eat dog, but bull will eat bull and bear will eat bear on the street. If one wishes to know the truth of the adage that there is no friendship in trade, let him come on to the stock market. Sharpness, adroitness, diamond cut-diamond keenness, governs the transactions of the street. Nobody is safe. The sudden storms of the Mediterranean are not more unexpected and violent than the changes in the market. Men who form pools will sell each other out, without a word of warning. Men who combine capital and talent, and meet in private dens and by-places, to bull or bear the market lock up greenbacks, make the market short on a private stock, or create a panic, will go out from the conclave and join a counter combination to ruin every one of their associates. Neither talent, integrity or piety is the slightest guarantee that an operator will not ruin in stocks every man he can touch. Men who are personally regarded as the highest toned men of the city will gamble in stocks, create a panic, make money scarce, and ruin a thousand small traders. Men will come out from leading a classmeeting, and who are noted for their promptness in attending church prayermeetings, and go on to the street, and by throwing stock onto the market, or by buying it up, carry consternation high and low. Since the Black Friday, Wal street has not seen such a week as this. First came the Erie corner. Not a share could be had. "Uncle Daniel had it," the street said. Then came the corner in gold, and small traders could not get it at any price. Had not the government interfered, as it did on the Black Friday, universal failure would have followed. The recklessness and daring of a few men is marvelous. Their going out and coming in is watched by the excited street. The anxious throng that hovered round the offices when these seven men assemble, shows how completely the street is at their mercy. In relation to the Black Friday Col. Fisk told your correspondent that he held more gold under his control that morning than the Rothschilds ever moved at one time, and if the government had not meddled he would have made millions. Something is evidently wrong when half a dozen unscrupulous men can ruin trade by an hour's combination. The public are calling for a stringent law that shall put an end to such unholy alliances. The remedy is not an easy one.

ABROAD.

" " "The Shah of Persia is about to visit Europe, and preparations on a scale of truly Oriental magnificence are already making for the occasion. He will probably embark at Constantinople early in the Spring of 1873.

" " "*The Manchester Guardian* thinks there will be nothing unbecoming in England's being reminded, by the appearance of the cattle plague at this moment of the accumulation of trials upon the head of Job. It adds: "With coal at rates never heard of before, the potato crop to a great extent destroyed, and a large part of the corn harvest still lying in a precarious condition on the ground, the householder finds himself face to face with another visitation which threatens to raise indefinitely the already extravagant price of butcher's meat.

" " "That vast and vague spectre the International Association seems to be breaking like a great bubble,—and, like the bubble, to have been but a hollow affair after all. At its Congress just held at the Hague, confusion and dissension reigned supreme. What was left of the head of the Council, voted to hold its sessions hereafter in New York. This is equivalent to giving up the game altogether. The European working men will not be controlled by power on this side of the Atlantic. And as far as this country is concerned, the "Council" is at full liberty to ventilate its decrees and harangues alongside of our home-made nonsense—the politics of George Francis Train, or the metaphysics of Stephen Pearl Andrews—and they will have just as much effect on the community. The prominent men at the Congress of the International have always been crack brained pretenders and demagogues. The only importance attributed to their actions was in the influence which the International, with its centralized organization, seemed to give them over the discontented and ignorant who are so numerous throughout Europe. But it is evident that the European workingmen are not silly enough to unquestioningly follow these self-constituted chiefs. As the London *Times* expresses it: "The aim of the masses is simply an international trade union: the ambition of the leaders turns it to the purpose of a Communistic revolution.—*Christ. Union.*

" " "A great agitation is going on now in London about the high price of meat. The democratic and trade societies of London have been constantly holding meetings in Trafalgar-square to consider what steps should be taken to prevent a continuance of the grievance, and the general conclusion is that its principal cause is the game laws. In Scotland, especially, large tracts of land which formerly supported large herds of cattle have been turned into deer forests and grouse moors. An agitation has therefore been begun in London against these laws, having at its head the newly formed anti-Game Law League (of which Mr. P. A. Taylor, M. P., is president). In all probability at all elections for some time to come this question will be one of those upon which the contest will be fought. The League has already made its influence felt in the recent election at Preston.

" " The Vienna *Neue Freie Presse* on the 11th of September stated that it learned on good authority in reference to the political significance of the meeting of the Emperors at Berlin, that the three Chancellors had not up to that time held any conference, nor was it expected that they would do so. On the other hand, however, mutual conversations had taken place between Princes Gortschakoff and Bismark and Count Andrassy from which it was clear that the three States were perfectly of one mind in reference to all the great European questions, and further it was understood that no steps in any of the great European questions should be taken by any one of the Powers without a previous understanding with the other two Powers. The *Presse* announced from P n that the greatest satisfaction preval re at the political results of the meeting ussia and Prussia had expressed the most emphatic disapproval of all those aspirations in Austria which might be hostile to the State. At the conversations of the Ministers no treaties were framed or protocols drawn up; still identical diplomatic communications would probably be made shortly. The strengthening of the authority of the State, the maintenance of the present condition of affairs, and the preservation of peace were declared to have been the general objects of the meeting.

Communications.

Who are the Daughters of Zion?

There are very many daughters in the land. There are many who profess to be the "Daughters of Zion." But who are the Daughters of Zion? How many good old Ruths are there? How many Sarahs and Rebeccas? How many Marys and Marthas? Who can tell us where Dorcas may be found? Can you? Can you tell us? How many of those beautful, oriental emblems of Zion have we in our midst at the present day? How many young women of our land can call themselves the "Daughters of Zion?" There are in these United States more than two hundred thousand young women, as Sir Ralph Abercrombie said of those of Scotland, "the prettiest lassies in a' the world," "who toil not neither do they spin," who are yet clothed like the lilies of the valley. Are these the "Daughters of Zion?" They thrum the piano and a few of the more dainty the harp or guitar; who walk as the Bible says, "softly," lest brisker movements might snap tapes drawn to their utmost tension. They have read romances and been to theaters. They have wrought algebraic solutions on the black-board, and they have shown themselves no mean proficients in the casuistry of Paley. They are, in short the very roses of the garden, the altar of life. But let me ask, are these the "Daughters of Zion"?

Go with me into the interior villages of our rural districts. The fair one sits down to clink the wires of the piano. We see the fingers displayed on the keys, which we are sure never washed a handkerchief, never prepared a dinner, or made a garment for their robust brothers. We need not enter in person, imagination sees the pretty one erect on her music stool, laced and pinioned, flowing sleeved and deformed with hair shorn from other's scalps, and reduced to a questionable class of ringlets or water-fall (*secundo more*) dinging, as Sawney would say, at the wires as though she could in some way beat out of them music, amusement, and a *husband*. Are these the "Daughters of Zion"? Look at her taper and cream colored fingers; how they glisten with jewels. Is she a utilitarian? Is she a daughter of Shiloh come to the dance, where every man may catch himself a wife? (Jud. 21 : 21.)

Ask her when she has beaten all the music out of the instrument—pretty, fair one, canst thou talk to thy poor sick father so as to beguile him out of the headache or rheumatism? Canst thou repeat the Lord's prayer? Thou wast a chemist, I remember, at the examination: canst thou compound, prepare, and afterwards boil or bake a good pudding? Say, lady, canst thou make one of the hundred subordinate ornaments of thy fair person? In short, tell us thy use in existence, except to be contemplated as a beautiful picture. Say you, "*We are the daughters of Zion.*" Do you? Do you say so? Did the daughters of Zion have more surface than solidity? Did they walk and talk, frolic and dance, and

"Trip the light fantastic toe"
"Till the wee small hours in the morning,"

as though their brains were in their heels? Did they? Did they do this? Oh! no, no! They did not do so. The daughters of Zion were the humblest and noblest daughters of the land. They were the most beautiful, because they adorned themselves with divine wisdom. They were the most lovely, not because their eyes rolled in dazzling splendor, not because their lips were sculptured in a line of perfect beauty, but because they were *good;* because they loved the patriarchs and prophets. Because they loved, not this world, but poor sinners. Because they loved God. C. E. Darrow.

From Arkansas.

We are having a great religious conflict in this part of Arkansas. Sectarianism and superstitions of Platonists are trying to over-rule the plain and simple truths of the revelations of Jesus Christ. But thank God, the truth will prevail over the head of every opposition to some extent. Of course we can't expect the whole world to be converted to the truth: that would be contrary to Christ's word. He plainly said that the day would come when men would not endure sound doctrine. I think that time is fully come; else the English language is to be taken backwards. Orthodoxy says, to burn up, be as though they had not been, perish, devour, consume, and such English phrases, *mean eternal* torment in hell. We are forced to believe that the Bible is right and orthodoxy is wrong. For if their theory is right, and if death, perish, destruction, devour, &c., mean eternal life, we are forced to conclude that eternal ife, immortality, &c., promised the faithful, mean destruction and death. Hence the Christian, according to their theory consistently carried out, must perish in his own corruption. Oh! fatal delusion! We often have Bible arguments with men who claim at first that the soul is immortal. We prove that "the soul that sinneth it must die," and that David said that God would redeem his soul from the power of the grave, and show that in many other instances the soul is threatened with death. They then say it is *the spirit* that is immortal. We then prove that the beasts have the same spirit as man. This completely confounds them. Still they claim man has an immortal entity; but they can't name it. There are some thirty in this part of the country who have laid down their old superstitions and traditions and have come boldly out for the truth as it is written in the word of God, while most of the populace won't listen to anything but what they have been taught all their lives. We have the word preached with power twice a month at Pleasant Plains, by Eldr. Crosby and Overstreet. There is a great many that will not come to the light. They say this Advent doctrine was gotten up by some Yankee to make money, and that it sends every man's soul to hell that believed it. We tell them it makes no difference who got it up, since Christ preached it and Paul approved it.

The few Adventists here are persecuted, but bear it with patience, like Paul, ever looking unto Jesus, the author and finisher of their faith.

I had a private talk with a Baptist class leader on the subject of immortal-soulism. He said God breathed an immortal soul into Adam when he received the breath of life. I told him the beasts had the same breath as man; and if that breath was immortal in the man it must also be in the beast; as the breath of life was all that man received. Oh! he said, "man became a living soul." Very well, said I; did the man become a living soul, or did a living soul come into the man? This brought him to his studies. He said he could find immortal soul in the Bible. I told him I would be glad to see it. He said he would "*find it and send it to me!*" But he has not sent it yet. Immaterialists are getting very shy in these parts. It is hard to get them to face us with the word. All the Bible they bring up is the parable of the rich man and Lazarus, the thief on the cross, and the smoke of torment; and when we overthrow them on these points, they generally get mad and call us "dead-*horse* fellows," and such like. Oh! may the light burst in on their hearts, and cause them to see the truth as it is revealed in God's word.

I have been almost an infidel ever since I first became a Bible reader, until I first began to read the Advent doctrine. I had been taught that a man possessed inherent immortality, and that he would go to heaven or hell at death to live forever, or "die the death that never dies." I would read, and I could not find it; but I, like a good many now, thought surely so many smart men would not preach it if it was not there! I would read where the sinner was threatened with destruction, to perish, the second death, &c. So I thought the Bible would say one thing and then turn around and deny it. But when I quit listening to "smart men," and read for myself and let the Bible be its own interpreter, I found it all plain. Let us take the Bible for what it says, regardless of men. H. M. Judge.

Correspondence.

EDITOR'S JOURNAL.

AMBOY CAMPMEETING.

The old camp-ground looks good. It is one of the most beautiful groves on the banks of the Green River. It is near the railroad, and every way convenient. This was the spot where the later movement of the Advent cause in the West began, by Brn. McCullock, Spencer, Clark, Calkins and others, some dozen years ago. The first meetings were small, but they were carried on by earnest and hopeful men, who worked for a time almost against hope. but they made the sacrifice, and trusted in God for success, and now they see the fruit.

In the evening Eld. John Ridley, from Prospect, Me., spoke on the importance of prayer, from Acts 12: 5, making a good beginning. We had a thunder tempest at the time, which did not injure the meeting, though it affected some. Most were storm proof, feeling that "Christ was in the strife."

Sabbath, Sep. 8. Heavy storm last night, but clearing off we had a good audience all day. Br. Ridley spoke in the a. m. on the promise to Abraham, a very refreshing and timely sermon. In the p. m. I spoke from Is. 44: 3–5, and encouraged the church to hope for a gracious revival. The attendance was large, and the blessing of God was upon us. At night we gathered for worship, but a thunder tempest and a drenching rain prevented any meeting. The brethren sung many of their sweet hymns amid the "patter of the rain on the roof" of our tent. The people went home through the mud and rain and darkness. But none murmured.

Monday, Sept. 9. The Lord gives us a pleasant morning, for pitching our small tents, though it is wet and muddy under foot. A good number have arrived to-day, and the prospect is that most of our people will come in earlier than usual. This will add to the interest of the meeting.

Br. L. F. Cole spoke at night to a large audience on the blessedness of the word of God, as a "lamp to our feet, and a light to our path." There was a blessed interest for good.

Tuesday, Sept. 10. I spoke in the a. m. on what it is to be a Christian, in deed and truth. A precious time indeed. Br. Burr spoke in the p. m. on sanctification. Br. Burington and others followed in interesting remarks. At night Br. Chandler spoke on the words of Solomon, "Buy the truth and sell it not." It was an able discourse. He showed some important truths of the gospel, and how they could be bought, and advised all to buy the truth and sell it not. At the close one soul came out for Christ and the truth. The interest of the meeting increases.

Wednesday, Sept. 11. We have rain again this a. m., but the spirit of the meeting is excellent, with good conference and prayer-meetings.

At 10 a. m. Br. Hurd gave us a sermon from Is. 1: 18. "Come and let us reason together." He spoke of the character of God, as a God of love, ready to save all that would come to him.

At 2 p. m. Eld. Grant spoke on the subject of holiness, from Rev. 21: 27. The view presented was the common one, of living near to God. We have long preached the same thing, as have our Advent preachers in the East and West. And the more such preaching the better, with the practice to correspond. Let us be ready for the kingdom of God.

At night Sr. Mansfield preached from the passage—"Death shall be swallowed up in victory." (Is. 25: 8) It was one of the most intensely interesting sermons I ever heard her preach. At the close three souls gave all for Christ. The interest of the meeting is rising, and the prospect is cheering for great good.

We received a telegram to-day from Br. Kenney for help at the campmeeting at Manchester, Iowa. Brn. Cole and Ridley volunteered to go. They will do good, God bless them.

Thursday, Sept. 12. We have had more rain. Amboy keeps up its character. We are always greeted with rain-storms at our meetings here. Well, we have heavenly showers too.

Elder Marston spoke in the a. m. on sanctification. He said, sanctification and holiness are not synonymous. Many get into confusion of ideas by confounding these terms. In 2 Chron. we read "they sanctified themselves in holiness." This shows that they are different and distinct things. And while holiness is a state or condition into which we are introduced by conversion, as shown by Paul in Ephesians, sanctification is a work of the creature.

He showed that sanctification was not a "second blessing," as some teach, but that it was a work to be performed by all Christians, and that we are to be sanctified by the truth. (Jno. 17: 17.) Growth in all the Christian graces is universally taught in the Scriptures. So we shall never get to a "stand still place" in the blessed work of sanctification so long as we live in this world of conflict and trial.

At the close of the service Br. Clark immersed three converts in Green River. Glorious time at the water.

At 2 p. m. Elder Grant spoke on Rom. 12: 1, on presenting our bodies a living sacrifice. He gave an account of his conversion to his new views or position on sanctification.

At night Eld. Sheldon spoke on the second chapter of the Acts of the Apostles. At the close Eld. Calkins made a powerful appeal to the unconverted, and some came to Christ, and the day closed with joy and hope.

Friday, Sept. 13. Good love feast. Br. Calkins spoke on the sufferings of Jesus and plan of redemption. The resurrection and glory of the future being beautifully portrayed.

At 1 p. m. Br. Mansfield conducted a young people's meeting with much interest.

This noon Eld. Hastings arrived and was cordially welcomed by all; and at 2 p. m. he spoke from Rom. 1: 28, upon the "fullness of the blessing of the gospel of Christ." He intensely interested the audience. Eld. Grant spoke at night.

Saturday, Sept. 14. Eld. Hastings spoke in the forenoon and evening, and Eld. Grant in the afternoon. The preaching has been good, and the people deeply interested.

Sabbath, Sept. 15. A beautiful and glorious day, and the tabernacles of the Lord appear beautiful and glorious. We have a large attendance, good order and the best attention to the word of God. We had four sermons. Br. Hastings in the morning and evening; Eld. Grant at 2 p. m., and Sr. Mansfield at 4 p. m. Great interest was manifested in all the sermons. The themes were prophecy, repentance, holiness, and the coming of the Lord in his kingdom and glory.

We had the communion in the boarding tent at the close of the public service at night. A large number took part. It was a joyful season, yet solemn. Some sat down to the Lord's table for the first time, including a number who were baptised to-day.

COLUMBUS KANSAS.

Friday, Sept. 20. I arrived here at noon after two days and three nights in the cars, with but little sleep, or rest, yet I am well, and ready for work.

On the way we had unusual detentions, which is good for the cultivation of the grace of patience, if nothing else. At Kansas City I fell in with Br. Henry Pollard. Our interview in this far off land was sweet. At Girard I saw Br. Munson a few moments. His family are sick, as are others of the brethren there. Soon I was in Columbus, where I was warmly greeted by Br. Amos Sanford and household, who are in the faith and spirit of the hope of the Lord's speedy coming.

The church here is still alive, hoping for a refreshing time in our coming meetings.

After dinner, took carriage with Br. Sanford and son, twelve miles, to Spring River Falls, for preaching at night. Br. Wells, of the Christian church invited us to his hospitalities.

This region of country is only dotted here and there with farm houses, and only a small portion of the country is under cultivation. The land is rich, and there is still room for the landless.

Saturday, Sept. 21. Came to-day to Lowell, on the east side of Spring River, near the Missouri line, almost in the corner of the State. We were kindly received by Br. C. T. Shattuck, the Congregationalist missionary, who is liberal and favorable. Lowell is one of the old towns on the River, having two mills and a small group of dwelling houses, with a school-house, used for educational and religious purposes. I was invited here to speak on the Advent.

At two p. m. a few of us met at the S. H., where I spoke on the condition of the dead before the resurrection, as an unconscious state of silence and sleep. At night my subject was from Mat. 5: 5. I portrayed the true religion and its renewal in the kingdom of God. Glorious time indeed. Many questions were asked at the close of the sermon, of a sensible character, to which I replied fully, getting out much truth. At the close of the service they were hungry for tracts and papers. We had a supply, so that none went away empty. The way is opening for the word of the Lord to have a free course and be glorified in Kansas. It has been a hard thing to break in or get an opening, but it will be done. God is in the work.

Br. Sanford has got out of politics, and into the work of God, and will be able to help us more now than in the past. He is with me, and helping much. He spoke after my sermon this evening with good results. The people all know him, and have confidence, which will give him power for good.

Sabbath, Sept. 22. I rise this morning refreshed by sweet repose, and the blessing of the Lord. My Savior's blessing is upon me, with all my weakness and infirmity, with all my errors and shortcomings, the dear friend of sinners blesses me. Yes, he fills my cup, and it runs over. He spreads a table in the presence of my enemies; he leads me into green pastures, beside the still waters. He restoreth my soul. He doeth all things well, blessed be his holy name forever and ever. I am full, unutterably full. Peace like a river, with love, and joy.

I have been wading through trials keen, sharp and almost overwhelming. God is trying me, and I think he means to save me. Blessed be his holy name. I will "trust him though he slay me." How good God is.

"When through the deep waters I cause thee to go,
The rivers of wo shall not thee overflow;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous omnipotent hand.

When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flames shall not hurt thee, I only design
Thy dross to consume and thy gold to refine."

At 7 a. m. Br Sanford got up the Indian ponies, and we sat down intending to start after breakfast, but the ponies were impatient, slipped their halters and went off at full speed. Br. Sanford darted after them, and succeeded, after a short race in recapturing them. Our appointment was twelve miles away, at Columbus, at 11 a. m., and we had just time to get there. We arrived all safe in good season. We met in the new stone S. H. Good hearing on the beatitude of Jesus. (Mat. 5:14.) I got out living truths, which gave life and power to the waiting, and stirred up the lost ones. The members of the church greeted me warmly.

At 7 p. m. met at Br. Sanford's residence. I spoke concerning "What manner of person ought you to be, seeing ye look for such things?" (2 Pet. 3: 11.) We had some waking up. Nearly all the church spoke of their faith and hope, and desired to attain the higher life. It is a hard place to maintain a religious interest, but some live and hold up the light.

Since I visited Kansas, Mr. Hammond, the evangelist, has spent some time in Topeka, Fort Scott and other cities. As usual, great numbers crowded to hear him, and multitudes were converted. In Topeka alone, it is said 800 made profession, of whom seven-eighths have already gone back to the world!

Some men have a magnetic force by which they sway the masses; but when the magnet leaves, the converts go back into the world. There is more of the human than the divine in such cases. However, some good is done that remains.

It is the same with the apostles of sanctification. The men who best succeed in this work have large magnetic force. They stir up and galvanize old backsliders, and set them to work for a higher life. But after all, unless this work is done by the *truth*, it will be of a short duration. "Ye shall know the truth, and the truth shall make you free," said Jesus. It is the truth that binds, truth makes free, truth that sanctifies, and truth sets the soul at liberty.

"A large estate that soul has got,
Who buys the truth and sells it not."

From Isaac Adrian.

The cause in Iowa is advancing. Since I last wrote I have visited Manchester and preached Sunday, Aug. 11, in the Universalist house in the afternoon, and Presbyterian in the evening. A large attendance at both places, and subsequent developments give no chance to doubt the success of the effort. The Advent church is encouraged to struggle on against the opposition of the age. From Manchester I went with Br. Kenny to Greely, and held a novel grove meeting. We assembled in a beautiful grove, and for the want of seats, in this country so destitute of timber, we unhitched the horses from the wagons and drew the wagons close to each other in the form of a seated ground, and the people sat in their wagons to hear the preaching. Br. Kenny preached a stirring sermon in the morning, and I did the best I could in trying to preach in the afternoon. Some dear souls have decided for the truth. May the Lord bless them. I spoke at night in the Universalist house to a large attentive congregation, who were so much interested in the truth that they wish constant preaching of the same kind.

Tuesday morning I started for Boylan's Grove. Landed among strangers but was made welcome by Br. Overturf and his dear companion. Sr. O. is in very poor health, yet full of the blessed hope. The society is now in working order, having reorganized into an Advent Christian church. I spent two Sundays with them and had a blessed time. They are in need of the preaching of the gospel. I shall visit them again as soon as I can after attending the Lord's work in other fields. On my return I called on Dr. Tichner, of Clarksville. The doctor is almost alone in this town, as a decided Advent believer. I expect to visit Clarksville in October and hold a protracted meeting.

Arrived at the camp in season to assist in raising the tent. Felt some worn down yet determined to work. I was much disappointed in not meeting Br. Thurber, yet we were resolved to press the battle. Br. Dutton preached a stirring sermon on prayer. Br. Wilber (God bless him! I used to know him when a young man in Chicopee, Mass.) gave us some good sermons. Sr. Janes, though in feeble health, held a large audience while she threw her very soul into the work. Br. Kenny gave us one of his good sound sermons. Br. Kenny has, and deserves the respect of all classes among whom he has lived. As we moved together about the streets of Manchester and I saw the respect manifest to this man of God, I could but think of some whose boisterous profession stinks under the nose of community in consequence of their dishonesty in business matters.

In answer to our telegraphic dispatch to the Amboy meeting, Br. Cole and Ridley came, to our assistance, causing great joy. We were greatly blessed in the gifts of these two young men. The Lord was with us from the first, and the interest increased to the end. A son of Br. Nye, of Syene, Wis., with his two daughters were converted and baptised at this meeting. Our last interview on Sunday evening, was a melting season. The Lord was truly in our midst.

From Cornelius M. Davis, Wabashaw Co., Minn.

I am seeking the truth as taught by Christ and his holy apostles. Error and superstition have taken a strong hold in the minds of the mass of people. I have had the thick veil withdrawn from my eyes, and begin to see the faith as taught by the Lord Jesus and his apostles. I find that the doctrine of this present age is not apostolic or Biblé teaching, but is a falling away from the truth, and going into superstition and error. How true the perdiction has proved, that there should be a great falling away before the appearance of our Lord from heaven. How few look for Christ to come. The cry is peace! peace and safety! while sudden destruction is nigh. We hear people that profess to be Christians saying as the Bible has said they would say (2 Pet. 3: 3-4,) "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Now dear brother, for one I feel like putting on the breast-plate of righteousness, and indeed the whole armor of God, that I may wield the sword of the Spirit and fight the battle of my Lord with his chosen weapons and nothing else. Let us faint not nor be weary in well doing; for we are to seek for glory, honor and immortality, and eternal life will be our reward.

From E. C. Bronaugh, Multonomah Co., Oregon.

I had the pleasure recently of meeting with Br. M. M. Norton who is engaged in missionary Advent preaching in this vicinity. You may imagine that it was a real pleasure when I inform you that although I have been for six years a believer in the doctrine, he is the first person with whom I ever met who had any intelligent conception of the teachings of the Bible on the subject, or any sympathy with those who embrace those teachings. I hope to be able soon to remit something for tracts for distribution here.

[We felt sure Br. Norton's mission was of the Lord. We shall see a noble cause in Oregon. Ed.

From Amelia Du Paul.

Dear old Times, how I love you. Thou hast been my comfort and friend through many days of affliction. For three months I have been deprived of the privelege of attending meeting; but I always take new courage to work for Jesus when I read the letters from those of like faith. Although some have got tired and mingle with the pleasures of the world, God help me to be more zealous, is my prayer. Although afflicted and cast down at times I am not forsaken. Oh! we have sweet promises to all that are faithful. Let us work for Jesus. Our afflictions are nothing compared with what he endured.

I praise the Lord that he sent Br. Durand here. Many read the Bible, with myself, in a new light. I have not the means to pay for The Times at present, but hope to soon. My whole trust is in the Savior, he will provide in good time for me; and, I trust, a way that I can send the glad tidings to many that have not as yet heard or received the precious truth.

From S. B. Mabry.

My heart is bound up in this glorious doctrine of the advent of our Lord Jesus Christ, and with the idea of a speedy resurrection of the dead. This is my only hope. I am willing to stand upon it, and feel that I am on the rock of truth. Jesus is coming! I want to emphasize that word. *He will come* "*in like manner as he went away.*" "*Every eye shall see him.*" *The Lord himself shall descend from heaven, with the voice of the archangel and* the dead in Christ shall rise first: then we which are alive and remain unto his coming shall be changed and caught up together with them (that now sleep) and meet the Lord in the air; and so shall we ever be with the lord." Amen.

From Ephriam Bee, Doddridge Co., W. Va.

In August 1870, at Roane I heard Mr. Whitney preach two sermons. His first text was, "What is man?" the second was, "He that believeth and is baptised shall be saved." I thought the Lord had called him to preach. I gave him two dollars to send me the Advent Christian Times for one year. I still thought that I should see some preacher that I could have the paper still sent to me. But I have not. Enclosed I send you a money order; please send on your paper to me, and some tracts on the nature of man and future punishment. My father and mother died Seventh day Baptists. I shall soon be seventy years old. I have 15 living children 54 living grand children.

I have believed in the Advent doctrine for 30 years. I belong to no church. Two of my brothers are Seventh day Baptist preachers. I am the only man in this County that advocates the Advent doctrine.

I wish some Advent preacher that the Lord had called to preach his gospel would come here and proclaim the truth.

From Wm. Breech, Kentucky.

I wrote you a few lines some six months ago for some papers and tracts which I received. I read them and was interested. I also gave them to my neighbors and some of them have almost become Adventists. We have an old neighbor, a man 80 years of age who said he never saw any Christian work so true to the word of Christ as your publications. He wants me to send for some more of your papers and books.

I want to read and circulate your books, but I am a poor man and work by the day to maintain my large family. I will send a little now and a little at another time.

We have a great many who call themselves Christians here, but if I am any judge they are far from what the apostle Paul teaches are Christians. The word is what I preach to them, and some of them have gone to reading, and are almost convinced they are sinners. I hope to see the work go on.

From C. Pike, St. Charles, Ill.

I have been much pleased and edified with Br. Whitmore's articles in The Times on the time of the end, and am fully persuaded that much of the writing and preaching on the subject of definite time has been speculative. But there is still a wide field of investigation open upon this subject, which I would be glad to have able critics enter, and if possible explain to honest inquirers after truth what seem to be dark and mysterious passages, if they do not teach that the time of the end is revealed in such a way that it will be understood before the end comes.

While it is true that our Lord said to the disciples eighteen hundred years ago, in answer to their questions in relation to the time of the end, that "of that day and hour knoweth no man, neither the angels, nor the Son," yet he spoke in the then present tense; and to assume that he meant to say that the angels or Son would *never* know until the event spoken of took place, is certainly hardly reasonable, and is certainly not satisfactory to my mind.

But supposing we concede that the language used conveys this idea, that the day and hour were never to be known to any: then what was the knowledge or words which Daniel was told to "close up and seal until the time of the end?" What was it that the wise were to understand that the wicked should not? Why was this knowledge concealed up to a certain period, and then to be revealed? Of what use could a revelation be if made after the end had come? What use can be made of the periods 2300, 1335, if they are not to be understood before the end? What means the oath of the man clothed in linen, who stood upon the waters of the river and sware that *it* shall be for a time times and an half? (Dan. 12: 7.)

When the disciples questioned our Lord in relation to the time, why did he refer them to the prophet Daniel as a source from which to gain the desired information?

Will Br. Whitmore, or some other one, answer these questions, or give us their views touching this subject. I do not insist that all of "the wise" will understand the time, but by "wise" I think are probably meant those who by long, faithful and careful study of Scripture and history are able to understand the year of the Lord's coming. The expression in Mat. 24: 15—"Whoso readeth, let him understand," I think implies the necessity of one's reading history in order to be able to understand when the abomination that maketh desolate was set up, which was referred to by the angel, and which Jesus referred his disciples to as the only clue to the information which they desired.

This event spoken of by the angel to Daniel was minutely described and its duration given as 1335 years; yet the angel may not have known when the event would take place, though he could give details. This event was of such a nature as rendered it uncertain when the person or power alluded to could come up: but his fall was of so marked a character and so fully filled the character of the person predicted that when he fell, by running back the number of years assigned in prophecy we may find the date of his rise: and hence the reader of history is enabled to understand, if he is "wise," in the sense in which the Spirit makes use of the word, when the year of the Lord's coming arrives.

All Scripture is profitable; yet surely no one can be profited by what he cannot understand. Then all Scripture was intended to be understood by some one, some age, or generation; and as the prophecy of Daniel was sealed until the time of the end, at that time, or before the end, it must be understood.

From W. S. Covey, Jasper Co., Miss.

I received your tracts in due time and was glad to get them, for there was preaching here at that time. I handed several of them out, and the people are very much surprised and seemed to be amazed at the idea that the man dies and lies in the grave till the great day of the Lord. They say Scripture has been changed. Undoubtedly it seems so. But they have not been studying as they ought to have done. But still they are so prejudiced that they will not gve up their old views. I heard from my father a short time ago. He is well and still laboring in Arkansas to prepare a people to meet the Lord when he comes.

From L. L. Ames, Dunn Co., Wis.

I love the appearing of our Lord and Savior Jesus Christ, who is soon coming to reign supreme over all the land, from the East to the West, from the North to the South; the very same land that God promised to faithful Abraham, and to his seed. I feel like saying that it is good to be Christ's; to be Christ-like. "For if ye are Christ's, then ye are Abraham's seed, and heirs according to the promise." Brethren, let us be more faithful. Let us *abide* in Christ, for soon, very soon, we, with all the faithful, will be gathered to inherit that blessed land, and shall delight ourselves in the abundance of peace. I am striving to do the Master's will in all things; to live in strict obedience to his Divine will. I trust that I have consecrated all to God. I have been trying to do some good by scattering tracts. May God bless those that read, and may their eyes be opened to see the truth as it is in Christ Jesus, is my prayer. We have no Advent preaching here or near here. Pray for us.

From Edward Orr, Jackson Co., Minn.

I suppose you will begin to think that I am quite an Adventist. Well, I plead guilty to the charge, and I think if others will do as I have done, they will become Adventists too. I have never heard one sermon by an Adventist preacher, neither have I had the privilege of conversing with one; but a friend lent me his paper (The Times) and a few of your tracts. I then commenced to read and as I read I tested thh doctrine by that word which liveth and abideth forever, and hence the result: and I think I am making better headway than ever before: the "wood, hay, stubble" theology will not do in the day when it will be "revealed by fire." Give me Paul, Peter or John, or all three, if you please; but no lessons from Confucius, Plato, or Pope. Nothing but a "thus saith the Lord" is the standard by which we are to be justified or condemned. Would it not be well for Br. Braden if he would measure by this rule. I think it would. His discussion with Eld. Himes, in my opinion, would then read far better than it now does. The day may be even now at the doors that will try every man's work, of what sort it is. Let us with Paul love Christ's appearing, fight a good fight, keep the faith, looking for that blessed hope, and with Paul receive the crown of righteousness at that day. Amen and amen.

From D. C. M. Richmond, St. Joseph Co., Ind.

The new letter tract is received according to order. I am highly pleased with it, and shall use no other for letter writing, where there is any prospect of doing good by thus spreading the truth. I *earnestly* hope the arrangement will be extensively adopted, and thus the truth be spread and read by thousands who do not at present read anything upon the subject.

From C. J. Bales, Vermillion Co., Ill.

I wish we could get a good minister to preach here. I believe that a small church could be organised. There are large churches here of other orders. I have held the doctrine of the unconscious state of the dead and the final destruction of the wicked for about seventeen years. I do not belong to any church at present. The doctrine preached here I do not enjoy, and I don't go to hear preaching very often. I would like to hear some Adventist. We will do the best we can for him and the cause.

From P. S. W. Deyo.

I have just returned from a visit to my old home at Strawberry Point, where I lived over fifteen years. A heavy rain spoiled the basket part of the meeting, but it did not spoil the preaching. The dampness of the grove and the farewell sermon of the M. E. preacher made a thin congregation in the forenoon; but in the afternoon I had more of the village people to hear than I expected would be out. I also had the privilege of filling the desk of Eld. John Martindale, of the Disciple Church, at Greeley, which he kindly offered me with the privilege of making an appointment, which I did, and had a good hearing. I hope to be able to visit every church in the conference this year. Please give me due note of your wants.

From J. H. May, Benton Co., Ark.

I am still striving for truth, and I can say that I have great reasons to praise God for the demonstrations that we have seen by the presentation of that word which the beloved John says is mighty above all things and will prevail. It would be superfluous talk for me to tell your or any other enlightened Christian that triumphs of this truth over error, ignorance and tradition were without bitter persecution. I am surrounded by Baptists, Methodists, Disciples, and Christian Union (so-called). They all say that myself and brethren are teaching a doctrine concerning the nature of man that makes man and beast equal, because we tell them that man has no natural or inherent immortality. The Disciple brethren are now holding a meeting in my neighborhood. I had a conversation the other evening with one of their preachers upon this subject. I brought some testimony to show him that man as he now is, and as he was when God created him, was a mortal and a natural creature, and *in this respect* he had no superiority over any of God's animate creation: for all are mortal, all of dust, and all must return to dust again. But while this is the case, man in his natural organism is endowed with faculties which are superior to those of any beasts, which make him susceptible of receiving the revealed will of God which makes him accountable to his Creator, for the proper use of his faculties. Yet none of these faculties are immortal. He just said to me, "Br. May, if I was to believe that man had nothing that would survive death, that the whole man dies as the brute, I would burn my Bible, or throw it away." I tried to show him the obedient were promised a glorious resurrection to immortality, but he turned away, and would not listen.

But I find that every one who gives us a candid hearing and investigates our claims and doctrine, or, in other words the doctrine of God, they become our friend, and the friend of Jesus by doing whatsoever he commands.

Advent Christian Times.

CHICAGO, TUESDAY, October 1, 1872.

Business Agent's Department.

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Vice President—DANIEL R. MANSFIELD.
Secretary—JOHN M. SNOOK.
Auditor—SIDNEY C. RAYMOND.

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JOSHUA V. HIMES.

TREASURER AND BUSINESS AGENT,
WILLIAM L. HIMES.

☞ Address all communications for the paper to Joshua V. Himes, 25 West Lake St., Chicago.

☞ Address all Business Letters to William L. Himes, 25 West Lake St., Chicago.

☞ Make Postal Orders and Drafts payable to Wm. L. Himes.

☞ Business and matter for the paper may be sent in the same envelope; but write all appointments, notices, letters and communications for publication,

☞ EACH ON A SEPARATE PIECE OF PAPER.

☞ Matter for publication should be written ON ONLY ONE SIDE.

☞ Do not fail to comply with these suggestions.

We will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.35, post-paid. The Jubilee Hymns, full gilt, stamped, post-paid, $1.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

The Faith of St. Paul.

The immediate demand for this work so far exceeded our anticipations, that the first edition was exhausted ere we were aware. The second edition is in preparation, and will be ready soon. Orders will then be promptly filled.

Dives and Lazarus.

The revised and enlarged edition of Eld. L. C. Collins' exposition of the parable of Luke 16, is in course of publication. It will be more full and conclusive than in its first form. Orders will be filled as soon as it is ready.

New Music.

We have received from Geo. E. Lee, No. 375 Main St. Springfield, Mass., the following pieces of music:

The Song of Redemption; The Watchman's Cry; Beacon Lights; Lift your Voices; Going Home; They say there is a World to Come; The Father's Mercy; Jesus of Nazareth passeth by.

The above are all on one sheet, and will be sent by mail, post paid, for 30c.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 25 sheets, 50c.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

S B Mabey 2 S Baldwin D S Clark J Ridley O R Fassett G Howard W T Baker E N Bliss C W Shole E Nordlind T Brooks G E Lee M A Smith L H Shepard P Hitchcock I Smith E N Corgin T Johnson C Beagle J H Paton R Rupel G L Harding A G Williamson P Montgomery A P Dagger W Rouwith N C Miller C C Marston J F Huber D D Reed G T Adams E B Holmes A M Barber M M Maxwell C E Darrow T W Richards M Clagg J H Spring F C Bailey D S Burson G W Lawrence P S Hartough A S Miller C A Sumner A Farrow Arthur J Raymond M R Sayre C H Ramer E R Stebbins T Histed N H Young P Bowen G W Stetson W Branch G E Merrill D W Rook E A Mollett D M Canright T J Morgan E H Burington M E Osterhout J McMichael L D Heath S Chambers A B Cushing E C Andrus R Whitney J T Ongley A Mosher S Rosebraugh J Howland G M Myers A L Day E H Durand E Orr T W Pease E S Smith J Eaton J W Taylor W T Gilbert G M Betton M Ades H Hall J S Lawver J D Rogers S E Lanphere E C Bronaugh 2.

Books and Tracts by Mail.

M M Norton 3 E H Burington 3 W Breech S Chambers 2 E B Holmes C S Whitney A Mosher A Hale J Stoughton R W Brown G W Myers J Eaton J S Lawver Dr Jarvis J W Taylor.

Notice.

Those who have not paid their subscription to help pay the debt of the Winona church, Minn., are respectfully requested to send in the amount immediately, as the debt is due this fall, and must be paid. As I do not know the P. O. address of all who subscribed, I notify you through THE TIMES. Please let this notice be sufficient.

O. H. RAMER, Treas.
Winona, Minn.

Obituary.

PRIOR. Died Sept. 21, 1872, at his residence near Sparland, Ill., James Prior; aged 61 years, 2 months and 26 days.

He was a much respected brother in Christ. He embraced the glorious hope of endless life through Christ in Jan., 1868, in a protracted meeting by Eld. D. S. Clark. He has always been found faithful in well doing, and has gone down to the grave with cherishing hopes of an endless life when the Savior comes.

D. S. BURSON.

HARDING. At Oak Hill, Oakland Co., Mich., Sept. 21, 1872, Hiram N. M., son of G. L. and M. J. Harding, aged 8 months and 10 days.

EMMONS.—At Magnolia, Rock Co., Wis., Sept. 17, 1872, Hannah Jane, wife of John Emmons; aged 60 years and 8 months.

She came to this State from Freedom, Maine. She was converted 35 years ago last April, and has since lived a consistent Christian life. She *cherished* the "blessed hope," and upon her death bed expressed her faith of soon meeting her loved ones in the coming kingdom.

Words of comfort by the writer from Rev. 21: 7, "He that overcometh shall inherit all these things."

GEORGE HOWARD.

Book Notices, Etc.

Prospectus.

I am preparing an exposition of the great prophecy of Christ, uttered upon the Mount of Olives, and recorded in Mat. 24; Mark 13, and Luke 21. The general plan of the work is that followed by D. D. Buck, in "Our Lord's Great Prophecy." It is in two parts.

Part First embraces several introductory chapters on the Harmony, proving that Matthew, Mark, and Luke record the same discourse, and presenting the plan of exposition.

Part Second contains the exposition, based upon the harmonized account of the three evangelists. It is the author's purpose to make the work as complete as its limits (about 220 pp.) will allow; and those who do not endorse the exposition, will find in it much valuable and interesting matter. Among other things, the remarkable phenomena of the past few years are described, especially those occurring in "The Black and Terrible Year, 1871," and which fulfill, in part, the prediction concerning "distress of nations, with perplexity."

The work will be published as soon as a sufficient number of subscribers are obtained. Let all who desire one or more copies subscribe immediately, and send me their P. O. Address. The price will not exceed seventy-five cents; it may be much less.

All orders should be addressed to

C. H. LAVERTON, St. Johnsbury, Vt.

Notices, Etc.

Notice.

The churches in Iowa that wish me to visit them, will please write me at Manchester, Iowa.

ISAAC ADRIAN.

Notice.

The Eighth Annual Meeting of the Western Advent Christian Publishing Association will be held at Norwood Park, Cook Co. Ill., commencing Tuesday, Oct. 15, 1872. A full attendance of the members is requested.

J. M. SNOOK, Sec'y.

Notice.

Having closed my stated labors at DeKalb, I wish to say to brethren in destitute regions that I am at liberty and will attend to calls wherever my labors may be desired. My P. O. address until further notice, is DeKalb, Ill.

S. B. MAREY.

Notice.

My health continues very poor, and my cough is no better. I have no hopes of speedy improvement sufficient to enable me to resume public labor. I am compelled therefore, reluctantly, to ask a postponement of the proposed debate at Greenfield, Iowa. It will be physically impossible for me to attend it at the time agreed upon. I will, the Lord willing, attend to it as soon as my health will allow.

DANIEL S. CLARK.

To Western Friends.

We, the undersigned, deeming it important that the Western Association be placed upon a satisfactory basis, and its work be properly done, do importune our brethren to rally to the appointed meeting at Norwood Park, Oct. 16, 1872, to see what can be done to effect the desired object.

D. MATHEWSON,
WM. SHELDON,
WM. McCULLOCK,
DANIEL S. CLARK,
O. S. KNAPP,
FRANK BURR,
H. G. McCULLOCK.

To the West.

It is a great satisfaction to me to know that our Western brethren are awaking to the fact that the Western Association has not been sustained as it should have been, and has, therefore, been crippled in its work. I now anticipate better days for our cause. Let every member of the Association, and all interested in its prosperity, heed the call signed by Elds. Mathewson, Sheldon, and others, and we shall see better days, and more glorious results of our work.

WM. L. HIMES, Business Agent.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes.

1. Write upon a separate slip of paper.
2. Write *names of places* and *dates* VERY *plainly*.
3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

THE EDITOR'S TOUR

SOUTH AND WEST.

I propose, by the blessing of God, without whose aid we can accomplish nothing, to visit and preach in the following States, as noticed below:

[illegible]

In the Mission Tent, at 2 and 7 p. m. each day, at Bero, from Sept. 26 to Oct. 2, and at Columbus from Oct. 3 to the 6, inclusive. All are cordially invited to attend.

ARKANSAS.

Early in November, with Eld. Lawver, I shall go to Arkansas. We shall go from Cobden, Egypt, on horseback, and preach as we go, reaching Batesville about the middle of the month, and attend the Advent Conference the 20th. After this we shall spend a short time in preaching in such places as open to us.

MISSOURI.

Brookfield, Oct. 8, and over Sabbath, and not Oct. 6, as in former appointment.

CALIFORNIA.

Some time in December I shall go to California and Oregon. It is my intention to visit such places as shall open to me, where I may help the Advent brethren, or plant churches. My headquarters will be San Francisco; address No. 6 Municipal Court Building, care of C. A. Sumner.

Between this date and the first of December all letters from California and Oregon should be addressed to 25 West Lake Street, Chicago.

I will be pleased to hear from any persons in the above States, as to any openings for missionary labor, or any desire for help among Adventist brethren on the way out, on the line of the C. B. & Q., B. & M. R., and Union Pacific Railroads. I shall also call on my way out, if it be practicable, in Colorado, and Salt Lake. Will be glad to hear from any in those States.

It will be seen that my labors will be in the missionary field for some time to come, which will require some aid from the friends of missions. I trust in God to open the hearts and hands of his stewards to aid me in this good work. One good brother has provided me with help towards my Southern tour. God bless him.

And now I wish to hear from all interested in any of the above places. I would like to hear from my old friends that I visited many years ago in California, so I may know what is wanted, and, so far as able, make provision for it.

I make a special call upon all the friends of this important missionary tour, to implore the Lord's blessing upon it, and the unworthy laborer, that the Lord of the harvest will remember him, and the people to whom he may preach the Word of Life. We can do nothing without help from above. But "through Christ strengthening us we can do all things."

With my present health and vigor, and a heart burning with zeal in the missionary work, I hope by the Lord's help to do more than in the best days of my youth. Like my namesake of old, I can say, "my eye is not dim, or my natural force abated." And though I may not live to go over the River with the hosts of the Lord, yet I will work, by God's help, until I get to the Fords of Jordan.

Brethren in Christ looking for the coming kingdom, let us awake to the great missionary work. Let us seek by every and all means to save some. And let us preach the full gospel of the kingdom, to prepare a people for the Lord's coming, for he is nigh, even at the doors.

JOSHUA V. HIMES,
25 West Lake St., Chicago.

ILLINOIS.

Genoa, every Sabbath. E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MAREY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Meetings at the Advent Christian chapel on Green St. near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Amboy, preaching the first and third Sabbaths of each month, at 2½ and 7 p. m., in the Lutheran chapel. C. C. MARSTON, Pastor.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

The next Q. M. of the Neponset District will be held with the church at Toulon, commencing Thursday, Oct. 3, and holding over Sunday.

L. F. COLE, Sec'y.

Hennepin, special meeting, Oct. 6, to continue indefinitely.
Lanark, Nov. 4, 5.
Forreston, Nov. 6, 7.
Elida, Nov. 8-10.
Byron, Ogle Co., Nov. 11.
Rochelle, Ogle Co., Nov. 12.
Ackerson's S. H., Nov. 13.
Amboy, Nov. 17.

C. C. MARSTON.

Equality, Gallatin Co., as Br. Ashley may arrange, Thursday eve., Oct. 24, and continue until Nov. 2.

Mt. Joy, Johnson Co., Saturday eve., Nov. 2 and over Sunday.

Saratoga Springs, Union Co., Nov. 4, as Brn. Hindman and Peringer may arrange. Probably stay three evenings.

Jonesboro, Brick chapel, as Br. Childs shall arrange, Nov. 8, and over Sunday.

Cobden, Monday eve., Nov. 12 and continue a few evenings as Br. Lawver may arrange.

WM. McCULLOCK.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

The next Q. M. of the DeKalb District will be held with the church in DeKalb, commencing Thursday eve. Oct. 17, and holding over Sunday.

H. G. McCULLOCK, Sec'y.

INDIANA.

The next Q. M. of the Northern District of the Indiana Conference will be held at Union Mills, LaPorte Co., commencing Friday, Oct. 18 and continuing several days. The change in time from the first announcement is to enable brethren to better arrange for the Association Meeting. A general attendance is desired.

E. C. ANDRUS, Sec'y.

MICHIGAN.

Buchanan, Saturday eve., Oct. 5, and onward as the Lord may direct. MILES GRANT.

The first Q. M. of the Eastern District will be held with the A. C. church in Almont, Lapeer Co., commencing Thursday, Oct. 3, at 2 p. m. and continue over Sunday. We extend to the friends a cordial invitation, and hope for a full attendance of men and women imbued with the Good Spirit. We expect to have our chapel ready for use on this occasion. J. H. PATON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

The first Q. M. of the North Missouri and Southern Iowa Conference will be held with the Corydon church, at the Chester S. H., four miles east of Corydon, Wayne Co., Iowa, commencing Friday, Oct. 11, at 7 p. m.

As this is our first Q. M., we would like to see as many of the brethren and friends as can meet with us. We would be glad to see Eld. N. C. Miller, and as many of the ministers as can come. Br. Gibson is expected.

L. Z. LOTSPEICH, Sec'y.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Rose S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

The first Q. M. of the Advent Christian Conference of Iowa, Machester District, is to be held at Six Mile Grove, in Horton Township, Bremer Co., commencing Thursday, Oct. 10, at 7 p. m. and holding over Sunday. All the friends of Jesus are invited to be there, to work for God and the salvation of precious souls, for whom Jesus died. Br. I. Adrian is expected to be there, with the tent, if the weather will permit.

M. J. JAMES, Sec'y.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

MINNESOTA.

Plainview, Bentley S. H., 7½ p. m., Oct. 5, and 10½ a. m. Oct. 6.

Viola, Stone S. H., 2½ and 7½ p. m., Oct. 6.

Owatonna, Fitzsimmons S. H., Thursday eve., Oct. 10.

Alma City, Waseca Co., Saturday eve., Oct. 12, 7½ o'clock.

Freedom, Converse S. H., 10½ a. m., Oct. 13.

Medo, Blue Earth Co., Goodwin S. H., 2½ and 7½ p. m.

Kasota, Thursday eve., Oct. 15.

S. C. WELLCOME.

NEW YORK.

The fourth Q. M. of the A. C. church of Honeoye, Ontario Co., N. Y., will commence Friday, Oct. 4, and continue over the Sunday following. Sr. E. S. Jennings or others are expected to preach the word. The brethren and sisters in adjoining towns are cordially invited to attend.

H. H. BROWN,
O. B. BROWN.

WEST VIRGINIA.

The next annual meeting of the West Virginia and Southern Ohio A. C. C., will be held with the Hays Fork A. C. Church, commencing October 19, and holding several days as the Lord may direct. The churches connected with the Conference are requested to appoint delegates. Brethren, arouse! Let us awake from our lethargy, and come to our annual feast, to strengthen each other's hands for the warfare. Pray for the success of Zion.

S P. WHITNEY, President.

PENNSYLVANIA.

Muncy, Lycoming Co., Oct. 3, 4.
Quaker Hill, Oct. 5, 6.
Canton, Bradford Co., Oct. 9.
Chase's Mills, Tioga Co., Oct. 10-13.
East Troy, Oct. 15, 16.
South Creek, Oct. 17. JOHN T. ONGLEY.

CANADA.

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JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

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The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

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AURORA COLLEGE

[illegible] Re- Prof. Whiting - p 78.

Advent Christian Times.

"Many shall run to and fro, and knowledg shall be increased."

VOL. X.---NO. 10. CHICAGO, OCTOBER 8, 1872. WHOLE NO. 441.

Advent Christian Times.

A Theological Conversation.

The *Unitarian Herald* gives its readers a report of a conversation between a Unitarian and an Independent minister, which occurred during a ride upon an English railway. We quote a passage relating to the doctrine of future punishment:

After a while we diverged into the question of future punishments, and on that I expressed myself in rather strong language. I said, "I am delighted to see that many Independents are giving up the eternity of future punishment, and opening a door in hell for the sun to shine through, or else letting the wicked find rest in annihilation. What's your own opinion?"

"Mine?" answered he. "I lean to the side of mercy. I think Mr. Maurice is the greatest theologian this age has seen. But the old men among us, as a rule, like hard and bitter doctrines. Some of the young men are liberal, but they have very up-hill work. Calvin is a heavy weight."

"So he is," said I, "a perfect Old Man of the Sea. You must do as Sinbad did with his enemy—throttle him, and march on in liberty. As to Mr. Maurice, the best part of his theology is the Unitarian element he inherited, and the worst is the Prayer-book dogmas which were grafted on his youthful Unitarianism, and which he spent a noble, but, in my opinion, a mistaken life in vainly trying to explain away. But why do not you Liberal Independents make a decided and organized stand against that awful and worse than atheistic superstition of an endless hell?"

He shrugged his shoulders. Then he made a minute's meditative pause. Then he locked out of the window on the beautiful day. Then he puffed at his cigar as if profoundly enjoying it, and praised the brand. Then he replied to my still waiting query, "What can we do? We do all we can, and I am sorry to say that's not much. We ignore the doctrine of eternal punishment. We don't deny it. Many of our people could not bear the denial. Besides, we can't keep going out of our way to deny everything we don't believe. We preach the goodness of God and the love of Christ, and hope that in time these affirmations will exhaust the semblance of life in the old lie. It's scarcely worth while throwing stones at what is dying of itself."

"That's slow work," I said. "I believe the wisest way to treat error is to knock it on the head. Think of the harm it does while it lasts. Think of its subtle poison, its nightmare terrors, its cruelty to man, its libel on God."

"All true enough, apparently," he said. "In some moods I feel inclined to go as far as you, and am tempted to be quite as positive as you are. But then I can't always see my way, and so prefer holding my tongue. I don't say it's true, and I don't say it isn't true. I let it alone. After all it's not the only puzzle. Sin itself, the very existence of sin, is the great difficulty to my mind. How do you reconcile that with your perfection of God? If he permits sin for a moment, he may, for ought I know, permit it forever. I can't say I believe he does, and I hope he does not. But there, at any rate, is the equal mystery."

"Not at all," I replied. "The mysteries are by no means equal. There is a world-wide difference between sin for a moment and sin forever. The first passes away like that puff of smoke. It obscures the sky temporarily, but it's lost again in the clear daylight. The last is a total and enduring eclipse of the sun. When I have risen above the individual sins, I can even see some wise meaning of beneficence in their very permission. They've braced me and educated me. Doubtless I might have been better still without them, but they are not altogether evil. Sins that are outgrown may be stepping-stones to piety; but sins that endure eternally, that cannot be abandoned, that are nourished for ever, just that they may be tormented forever, these I cannot see a shadow of good in."

"Never mind discussing that any more," he said. "It's likely enough that at the bottom we agree, only I get at the good by affirming the good and say nothing about the evil. You get at it by affirming the good and denying the evil."

The Claims of Romanism.

A correspondent of the *Journal and Messenger*, in a criticism of Dr. Hodge, gives some facts of interest concerning the great apostasy:

"There is none other name given under heaven whereby we may be saved but the name of Jesus." Rome *does not teach* this vital truth. Let me say that I go to Rome herself for her doctrines, to her own books, in their original language, whatsoever it may be. "As to our own merits," says the Council of Trent (Sess. 6, Cap. 10, Can. 25), "a man by good works is justified. Men are justified by good works appointed by the Church." As to our one Mediator the Litany of Loretto calls Mary the "Ark of the Covenant and Refuge of Sinners;" and St. Amadeo says that "she continually stands before the face of God interceding for us." "The Church of Rome," says the Doctor, "proclaims the divine authority of Scripture." Per contra, she says, "The word of God derives all its authority from the Pope." (Tetzel, Ekias et Prierias.) "The reading Scripture without the traditions of the Church makes the gospel of Jesus Christ the gospel of the devil." (Arnend, Defense de Ver., p. 63.) "Without the tradition of the Church I would value Matthew no more than Livy." (Brille S. S. Bellarmine de verb. Dei non Script, Lib. I. Cap. 4.) As to morality, Rome teaches (Martinet Rel. in Soc., Cap. 56, 57) that Mary is ever to be worshiped. "Images are to be reverenced *and worshiped.*" (Council of Trent, Sess. 25.) "Religious worship is due to God *and* the saints." (Bellarmine De Sanctor, Book I. Cap. 12.) "To swear out of lightness or vanity is innocent." (*Bonacien Tom.* 2.) "To disobey parents is a venial error." (See Sylvestre, Graffis and Sotus.) "To kill a heretic *is nothing.*" (De Graffis, l. c. xi., n. xii.) "Christiano habere licitum, certe loco uxoris concubinem." (Pithon's Canon Law approved by Gregory XIII.) "Civil contracts, *oaths*, promises or agreements with heretics are to be broken." (Canon 14.) "It is lawful to steal in necessity." (Sessions on *Justice*, Book II. Chap. 12; also many others.) "Calumny, though grounded on absolute falsities, is not a mortal sin, either against justice or charity." (Dicastillo, De Justitia Desprit 12, Num. 404.)

Leaves From the Flames.

Rev. Mr. Chamberlain, pastor of the New England Congregational church in Chicago, relates that at the time when they were most afflicted by the loss of their beautiful edifice, a singular circumstance became known, which greatly cheered and encouraged them to put forth the most strenuous efforts to obtain the necessary means to rebuild. It seems that among the *debris* two bits of printed paper were found, one of which proved to be the only remaining fragment of a Bible, and the only legible portion was this verse from 2 Cor. 5: 1:—

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal, in the heavens."

The other was a scrap from the hymn book, upon which was printed hymn 1160 of Songs of the Sanctuary:"—

"Daughter of Zion! from the dust
  Exalt thy fallen head:
Again in thy Redeemer trust,
  He calls thee from the dead.

* * * * * * * *

Rebuild thy walls, thy bounds enlarge,
  And send thy heralds forth;
Say to the south, 'Give up thy charge,
  And keep not back, O north.'"

Mr. W. D. Bancker is said by the *New York Tribune* to have brought from Chicago a curious memorial of the great fire. Among the ruins of the Western News Company's establishment, where an immense stock of periodicals and books was reduced to ashes, there was found a single leaf of a quarto Bible, charred around the edges. It contained the first chapter of the Lamentations of Jeremiah, which opens with the following words: "How doth the city sit solitary that was full of people! how has she become as a widow! she that was great among nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her." That was the only fragment of literature saved from the News Company's great depot.

"We read years ago," adds an exchange, "of a similar instance which, it is said, occurred at the burning of the Methodist Book Concern in New York, in the great fire of 1835. A single charred leaf of a large Bible was blown over to Long Island where it was found, the only legible reading on which was the passage from Isaiah 64: 11, 'Our holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste.'"—*Sel.*

THE SECOND ADVENT.

THE LAST PROMISE AND THE LAST PRAYER.

The following remarks upon the Advent are from the *Christian Observer*, the leading Presbyterian journal South. The vast importance of the subject is admitted; yet the question which opens the article is left unanswered. We have no hesitation in saying the second advent is *not* made as prominent in the Presbyterian, or any other Evangelical church, as in the New Testament; for the excellent reason that another doctrine has taken its place. Belief in rewards at death and vital interest in the second advent cannot long coexist. The article contains the inevitable disclaimer as to "time;" but, as an orthodox view of an all important Bible doctrine, will be perused with interest. It is valuable as a testimony that the church is under conviction concerning this point. The *Observer* says:

1. Is the second coming of Christ made as prominent in the pulpits of the Presbyterian Church as it is in the New Testament? It is undoubtedly a truth revealed by the highest authority that Christ will come again in person to this world where he taught thousands, wrought miracles, suffered, died, rose from the dead, and triumphed over sin, death and hell. He spake of his coming again repeatedly during his ministry. In his last discourse to his disciples before his death, he repeated the promise that he would come again. And some fourscore years after his ascension to heaven, he again repeats the promise to his servant and apostle, John, while he was in exile on Patmos.

The last promise recorded in the Holy Scriptures is the promise of the second advent. "Surely (he says) I come quickly." It is also the last prayer of the Church, which by the apostle responds, "Amen. Even so, come Lord Jesus." The prayer is the echo of the promise. "What comes from heaven (says Henry) in a promise, should be sent back to heaven in a prayer." "Come Lord Jesus." Put an end to this state of sin, sorrow and temptation. Gather thy people out of this present evil world, and take them up to heaven, that state of perfect purity, peace and joy, and fulfill all the word in which thou hast caused thy people to hope." It is the second advent here promised which the Apostle Paul directs us to look for, designating it as "that blessed hope—the glorious appearing of the great God, even our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

After his resurrection, as he ascended to heaven, he promised his ministers his gracious presence, to be with them "till the end of the world;" and now at the close of the revelation given to his Church, he renews the promise before made to his disciples that he will come again.

2. *When* will he come? This has been the inquiry of many in our times, as it was also in past ages of the Church. Many students of prophecy, besides Dr. Cumming, of London, have endeavored to ascertain the period, the time when he will appear, and have made calculations, as if the inquiry is to be answered by interpretations of prophecy. A similar inquiry was made to Christ in person by his disciples, shortly after his resurrection. His reply to them seems not to have been considered either by the ancient Church, or by many of his servants in our times. To his disciples he said. "It is not for you to know the times or the seasons which the Father has put in his own power."

The Bible is a wonderful book in what it conceals from human curiosity as well as in what it reveals. The incarnation of the Son of God is a wonderful truth, revealed to faith; and it is eminently practical in the duties of life. But it is not important for us to *know* whether *few or many* are to be saved, in order to engage earnestly in the work and service of God. Neither is it important for us to know the precise time when Christ shall come in the glory of the Father to consumate the work of the redemption of his people. Such knowledge, if possessed by the world, might impair the moral influence of his coming. It is enough for us to know *assuredly* that he will come again, "to judge the world in righteousness," and that "every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." But the time of his coming is not for us to know at present. The announcement that he *will come* should awaken hope, and create in the minds of men the expectation that they will see the Son of God on earth, and inspire the wicked with holy fear, knowing as they should know, that his enemies will then call to the rocks and mountains to fall on them and "hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb."

We are aware that there are those who will say, as did the scoffers of old, "Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation?" The promise of his coming is in the book of the revelation of Jesus Christ, the Son of God, who affirms, "I am He that liveth and was dead; and behold I am alive forevermore." And though with him, "one day is as a thousand years, and a thousand years as one day." He will come sooner than his enemies desire to see him, sooner than they expected him, sooner than they will be prepared to meet him; from whose face the earth and the heavens will flee away, and there will be found no place for them. We shall not attempt to answer their inquiry as to the time of his coming, for we think it is not revealed. And we are by no means sure that the world will be converted to God before he appears. But though he is silent in regard to the day of his advent, He has explicitly informed us that "the day of the Lord so cometh as a thief in the night," when he is not expected. The apostle Peter reaffirms this prophecy. "The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works therein, shall be burned up." To many it will be a day of mourning and sorrow. The evangelists teach that "then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." We cannot attempt to describe the majestic, awe-inspiring scene. The words of inspiration speak of it as transcendently glorious above everything ever witnessed on earth.

For what purposes will he come again to the earth? The Apostle Paul answers, "He will come to be glorified in his saints, and to be admired in all them that believe." He will come to "judge the world in righteousness," and render to every man according to his works. He will come to receive his people to himself, that where he is there they may be also, and that he may confer on them the glory which he sought for them in earnest prayer on the eve of his sufferings. He will come to illustrate the perfections and glory of God in the highest, in the fulfillment of all the promises made to his Church and accomplish all the purposes of God, revealed in his word.

Christians, then, should know as a truth, inspiring joyful hope, that Christ will come again; that his appearing will be majestic and glorious; and that he will come to accomplish the most high and glorious and holy purposes. On these points the Scriptures are most explicit. These are things which God has made known to his people. But in regard to the precise time when he will come; whether to-day or next year; whether at the close of long expected millennium, when the knowledge of the Lord shall be diffused over the earth, and all shall know him; or whether his coming will usher in the glories of that day, are questions on which we have no opinions to offer. It might gratify curiosity to have these questions solved; but could their solution make our present duty more plain or more important to us or to others, than it has already been made in almost every part of the Bible? Instead of bewildering ourselves in the study of unrevealed mysteries which abound in the works of God, no less than in his word, let us rejoice in the light and in the work of God assigned to us. "This is the work of God that ye believe on him whom he hath sent."
—*Christian Observer.*

Personal Experience.

All personal experience should harmonize with Bible doctrine to be of any permanent value before God. Any feelings or deeds that fall short of a Bible standard of duty or privilege are faulty, and any that go beyond or outside of it are very pernicious.

Upon the subject of holiness the same care should be exercised as with other subjects. I am satisfied that Satan has taken advantage of many persons who would seek for this pure condition, and persuaded them to run too far in the matter, so as to be deceived in their own minds, and then to fall back into a worse state than at first. People have been led to think that when sanctified wholly they could never sin again nor be even tempted, and the invariable result to my observation of such deception has been that the person so deceived has always gone into deep sin and fallen low.

Knowing this, I have always endeavored carefully to avoid any extreme sensations or developments, lest I too be led away. And my purpose is the same even now, with this exception, that where I have Bible ground to stand upon I will not fear. I have always supposed that the prevalence of sin would abide with us in the flesh while mortal, and that a civil warfare must be carried on by the Christian in order to keep down the "old man" and not let the flesh rule, but be led by the Spirit. I supposed sin in the flesh to be like an ugly dog in the yard, who would make no trouble as long as he was kept chained, and who must be watched that he did not break his chain and get loose. I did not think of killing the dog. I supposed that *mortal* flesh must necessarily be *sinful* flesh. This is where I erred.

While walking up Lake Street in Chicago one day this summer with one of our brethren, and talking about the "outward man" and the "inner man," I was asked to the effect that if the "outward man" dwelt in the flesh, whether it was not really inside after all as much as at any time, and that if we "put off the old man," could he still be *in* us, or *on* us? These things set me thinking on this subject as never before, and I went direct to my Bible to learn its teachings, and there I found a new experience taught me, such as I had deemed impossible, namely, bodily purity and holiness, and entire spiritual sanctification, and perfect rest in Christ, and an abiding power to keep me pure and blameless in *body*, "having escaped the corruption that is in the world through *lust*." The reader who is interested can turn to the following passages on this point: Rom. 12 : 1; Eph. 2 : 17, 21; 1 Cor. 6 : 15; 1 Thes. 5 : 23, 24. The New Testament abounds in this teaching, but I refer to these as plain specimens.

You may ask why I did not see this before. I can only answer, I wonder I did not, and only wish I had. Doubtless, prejudice had much to do with it. But thank God I have seen it. I then saw that this purity coming by God's Spirit must be a *gift of grace*, and could not be *worked* into. And as a gift, it must be sought for to be obtained. Faith and entire consecration were necessary on my part, and the work of the Spirit upon my flesh was necessary on God's part.

I was not backslidden. I loved God, and felt I was his child, and was blessed of him, but the dog was in the yard. I had great peace, but it was because the dog was chained. He was there, oftentimes howling, and I was always afraid of him lest he would get loose.

I now proposed that this dog, "the body of sin," should be destroyed. I was in earnest. I prayed. God gave me sweet assurance in prayer that I was his child, but this was not enough. I wanted to be "filled with all the fullness of God." God tested my faith many days. I set the time at last when I said to him that I *must* be filled. But *my* time was not *his*. I must give up to him. Many days passed on. God blessed me wonderfully in preaching, but I was not satisfied. I was well aware that when the Holy Spirit took possession of my flesh, my flesh would be sensible of it, and until that was done I would pray for it, if it was for a lifetime.

Then I *signed the blank*. In other words, I said, "Lord, any way, any time, any place, but I will not stop praying for it—I will not let thee go except thou bless me." Coming to this condition of mind I did not have to wait long. As I commenced the exercises of a regular prayer meeting on Tuesday evening, the 13th day of August, 1872, while I was praying, the Lord sent the cleansing power and filled my body with his Spirit. I felt it through my whole being as a sensible power in my flesh. It filled me and took entire possession of me. I rejoiced greatly. Who would not rejoice at receiving that which was so precious, and which they so earnestly desired? Others rejoiced with me, but no others felt at that time what I did.

From that time until now the same power has abode with me. I had been baptised by the Holy Spirit before, but never *cleansed, sanctified in body* by it until then. I had peace before, because the inner foes were quiet, but never before felt my flesh filled with the fullness of God.

You may ask if I was converted before, I would say, if you mean pardoned of past sins and received into the family of Christ, I answer, yes. If you mean cleansed in body, and indwelling sin removed, I answer, I was not. If you mean made immortal, I answer, I am not yet converted. Conversion, in Bible language, sometimes means any one of these, and sometimes all of them, and sometimes some other things.

Is this cleansing necessarily a second work of the Holy Spirit upon the child of God? It *was* to me, for the reason that I did not seek it at first, and never sought it for my flesh until lately. And if any of you feel evidence of pardon and still realize a warfare in the flesh, you need a second work. And when Jesus comes you will need still more, namely, immortalizing, and you will get it. But if any think that pardon and cleansing come *together, let them come*. But above all things, let us be without *spot or wrinkle, or any such thing*.

And now, if any reader feels a spiritual lack, let him or her go in faith and full consecration, and seek for the fullness until it is obtained.

In my next and closing article on this series, I will speak on the condition of perfect holiness, or "how to be kept." FRANK BURR.

Nearer to God.

This is the sentiment of every Christian heart. It is the unwavering desire of all who love the Savior, to get nearer and still nearer to him. This is natural and it is right.

It is not best to "follow the Savior afar off," as did Peter. How many hearts can respond to this sentiment! The chilling frosts of these outskirt regions of Christianity, are anything but pleasant. Better by far be in the inner circle, where the warming rays of the Sun of righteousness shall shine with full power upon your heart. *Here* the saint of God grows up like the tree planted by the river, clad with green foliage and burdened with luscious fruit. But if you stay away in the background, where you do not feel the warming influence of God's love beaming into your heart, ere you are aware of it, you will be frozen fast to some iceburg of formality or indifference, and in the end "become a castaway."

There is no danger of getting too near to God, but there is danger of thinking we are nearer than we really are. The idea is prevailing in some parts, that it is possible for us to get so near to our heavenly Father, as that we cannot get any nearer to him. And some even profess to be in this state, and therefore renounce the beautiful and gospel hymn that begins with:

"Nearer my God to thee."

Now this, it appears to me, is a false position, and there is danger ahead when the lovers of Jesus allow themselves to become hallucinated by it. To other sincere minds it may appear differently, but looking at it from my standpoint, it is certainly a dangerous position to occupy. The person's own individual success and safety as a Christian is endangered by it in my opinion. For instance: when a man is fully persuaded in his own mind that he is as near Christ, and therefore as nearly like him as it is possible for him to be, will not that conviction produce in his mind a moral apathy and lethargy, and have a tendancy to make him a sluggard? My reader says *no*, perhaps. But it seems to me if I were fully convinced that I was as good as I could be, in order to be consistent with my conviction, I should have to cease making efforts towards improvement and advancement. And then again, it seems to me that if I should cease working, I would become a sluggard, or drone in God's service. So then it is a dangerous position in that it imperils our own Christian safety.

We are exhorted in the Scriptures of truth, to "draw nigh to God," and there is no inspired law declared so far, that I have heard of, to disannul, or make void, this most wholesome admonition. It should therefore be the continual motto of our lives to draw near to the Lord. Let us be very careful not to exalt ourselves, for if we do, we shall be abased; let us rather humble ourselves that in due time we may be exalted.

C. C. MARSTON.

A Word for our Table.

Who does not remember that when the light of these great last day truths broke into our minds, how honestly we thought they were *so* clear, that any one would receive them as soon as we presented them; but how often did we find ourselves mistaken, and then our only course was to furnish reading matter, and so, often those who would not listen to us have read and re-read argument in this form until the truth has fastened itself in their minds and brought forth fruit.

How many are kept alive by the food that is carried to them in our publications, the Lord only knows, doubtless a great many, and well there may be; that loaf out of Whitmore's basket, in connection with that savory dish called "Good Tidings," brought along by those caterers for God's people, Himes, Sheldon, Grant, and Couch, is enough to furnish a good square meal to any poor hungry soul that has come to learn that immaterialism is nothing-ism, and that in theology, as in nature, we must have substance, or die.

Then there are side-tables loaded: "Voice of the Church," "Plan of Redemption," "Futurity," "First-Day Sabbath," "Future Punishment by Constable"—a *constable* ought to understand the law and its penalty, certainly—and too numerous to mention are the choice varieties of—not wines and liquors that old soakers look for in every modern church feast, but—books, pamphlets, tracts, &c., from the pens of big preachers, issued from THE TIMES office, Scriptural Tract Repository, *Crisis* office, and by Br. Wellcome in Maine.

Now somebody is waiting to get hold of these dishes that are so good, something that is not "spiced" and "doctored" until the simplicity of the gospel is doubted.

Question: will you pass that bashful friend a dish? Remember the cup of cold water story.

Let us work while life lasts or the Master tarries, doing *all* that is commanded: soon shall we feast in the kingdom, at the Lord's table.

L. F. COLE.

Doctrinal Preaching.

The gospel cannot be preached without doctrinal statements. Sensible people do not expect it to be done. Hearts imbued with the spirit of Christ feast on the doctrine of Christ, and gather new strength for duty and trial as they treasure the truth. But somehow or other an unaccountable prejudice has made headway in the church against doctrinal preaching. It is, however, a mere prejudice, the offspring of thoughtlessness, and should not deter any true minister from holding forth the word of life, as he understands it.

Rhetorical splurges on moral questions should not be allowed to take the place of bold, faithful descriptions of human guilt and danger; nor should scientific lectures displace the exposition of the sacred text. The age of "itching ears" has come. Young men and maidens frown the moment the preacher launches into theology. Their frown is sometimes potent. Its influence too often reaches the pulpit, and he whose face should be flint to defend the right, feels strange misgivings when visions of coming remonstrances flit before his imagination. It is laudable to wish to please. He who does not please, can scarcely hope to profit his hearers. Such reasoning leads to compromises, and these to further concessions, until the glow of manhood fades, and spiritual independence succumbs to the imperious mandates of worldly prudence. And then indeed is the pulpit muzzled. The preacher reflects the mind of the people. He fears to do otherwise. Unpalatable truths are shut out. The gospel is multiplied. Instead of the "sincere milk of the Word" to nourish babies in Christ, or the "strong meat" for those whose spiritual sense are exercised so as to need it, the juiceless husks of human learning, or the tinsel of rhetoric, or the flowers of a beautiful style, are dealt out to souls famishing for the bread of life. There is too much of this in the church. It is laying waste the fairest fields of the Lord's heritage.

The church needs doctrines. Without them she will perish, in spite of wealth, and numbers, and culture. We do not mean disputes and wrangling, but doctrines. What God says to man, of sin, and of the devil, must be repeated and enforced. The office and mission of Christ must be explained and defended. The work of the Holy Ghost, as it relates to the impenitent, the seeker, and the believer, must be kept before the mind. The dread realities of retribution in eternity must be held up for warning and reproof. Can he be faithful who speaks lightly of these things? Can the church prosper where they are distasteful? Will not God hold both ministers and people to account if truth falls in the streets, because the flippant outcry against doctrinal preaching has been raised?—*Western Advocate.*

The Authority of our Moral Nature.

The *Independent*, in closing a brief notice of the first volume of Dr. Hodge's *Systematic Theology*, remarks:

Reason, however, or the reasoning faculty, is not the only faculty to be employed in ascertaining and defining what the revelation is which God has recorded. Dr. Hodge tells us: "It is not to be denied that great authority is due to our moral nature in matters of religion." "It is conceded that nothing contrary to reason can be true. But it is no less important to remember that nothing contrary to our moral nature can be true." (p. 7.) So, in another place our author speaks of certain "first truths which God has implanted in the constitution of all moral beings, and which no objective revelation can possibly contradict." (p. 10.) What shall we say, then, if we find that what was once accepted as a valid interpretation has evolved from the Bible and has even incorporated into traditionary systems of theology some dogma which is "contrary to our moral nature," and which (in the present meaning of its terms) actually contradicts those "first truths" which no objective revelation can possibly contradict? Must we not take refuge in the broad and hopeful principle propounded on another page? "Theologians are not infallible in the interpretation of Scripture. It may, therefore, happen in the future, as it has in the past, that interpretations of the Bible, long confidently received, must be modified or abandoned." "This change of view as to the true meaning of the Bible may be a painful trial to the church; but it does not in the least impair the authority of the Scriptures. They remain infallible. We are merely convicted of having mistaken their meaning." (p. 59.)

We will not take it upon ourselves to say what topics treated in this volume will be or ought to be discussed very carefully by orthodox theologians of various Protestant denominations. Let us hope that, whatever those topics may be, the discussion will be conducted, not in the spirit of excision or of mutual distrust, but in the spirit of love; rising above the petty interests of sects and parties; humbly remembering that "theologians," Old School and New School alike, "are not infallible in the interpretation of Scripture;" ready to learn as well as to teach and convince; and earnestly striving to make the theology of the coming age more intelligent, more sound, more disentangled from the traditions and commandments of men, and more accordant with the simplicity of the gospel of Christ.

Eternal Misery Inconsistent with the Divine Love.

Is eternal punishment [misery] consistent with the nature of God, that nature being love, being that of a father. Would a loving father condemn a disobedient child to suffer the most intense suffering forever? to secure the order of the universe he might be forced thus to punish, but this not because he loved his children; justice or necessity might compel such a course. Another element comes in just here.

If God to sustain the order of the universe were comqelled to eternally punish his disobedient children, as he knows everything, and before his children come into existence knows their fate, he certainly is not compelled to continue the peopleing of hell's dreary realm. If only those are saved who come to Jesus, is that God who continues to bring into the world those whom he knows are doomed to eternal torture, is he loving? If words have any meaning, if we understand in the least what the significance of love is, then such a being is no loving Father, but a devil who gloats over suffering, who smells the smoke of eternal torment as a sweet perfume. Eternal punishment [misery] is utterly inconsistent with Divine love, at least the continued creation of beings doomed to hell is inconsistent with love. A God who continues this horrible work is worse than Moloch. I know that I shall be pointed to earthquakes, hurricanes and pestilences, and asked, if they are consistent with God's love; and I answer unhesitatingly, Yes. Suffering, *even death*, may be allowed and ordered by love. But eternal torment never.

Any suffering which *sometime has an end*, however intense and severe, may be inflicted by a being who loves the sufferer; but that which never has an end can not result in good to the criminal. If you say God must thus punish to sustain the order of the moral universe, you limit his power; if you say he chooses to thus punish, you deny his love.—*Cor. Star in the West.*

Sanctification.

[After penning some thoughts on this bject recently, we found very nearly ne same ideas expressed by a corespondnt of the *Crisis*, which we cordially ommend to the attention of our readrs. Ed.]

I have for a long time felt deeply the ecessity of light on the subject of sanctification, and greatly rejoice to see such walking up to write and talk, and I ope feel, about it. I have watched close- y what has been written, and feel afraid he subject is not clearly understood by nany. There seems to be such a anging on to former teachings,—that person can be a Christian, justified, or a salvable state, without being sanctied. Why, the very meaning of the ord shows that we cannot be justified rom personal sins without sanctifying urselves; and when this is done on ur part, is God slack to perform his? No, verily.

To sanctify is to set apart for a holy r religious use. This must be done y us, and God never fails to accept he offering the moment it is made. This setting apart is nothing more or ess than a giving up of all to God, a eeling of the heart which says—

'Here, Lord, I give myself away,
'Tis all that I can do."

yield my will to be controlled by hine. The very moment we feel in ur heart to say, "Not my will, but hine, O Lord, be done," in everything, hat moment we have done our part f the work of sanctification for the ime being, and God accepts and sets s apart for work in his service, and gives his Spirit as a seal, or witness. This Spirit brings peace and joy.

Now does any brother or sister who as received this blessing believe there was ever a real conversion to God without this giving or yielding of the will to God's will? All say, No. Well, heory calls this justification, but what ore can we ever do? We have given p all; we have nothing more to give, r consecrate. God requires no more. But, says one, there is a second consecration necessary, as is proved by so any witnesses. I answer, Because hey have taken the sacrifice from the ltar, and must do their first work over gain.

I have had many years' experience and some of it very bitter) on this subect. It took me a long time to undertand the truth, but I now know wheref I affirm. There is a shorter and ore direct way to sanctification than o frame a ladder and point out the teps one by one; just one short step, nd one alone, can bring you there, whether you be sinner, church member, r minister. Submit your wills to God's will; let God choose for you, and then follow where he leads. But ow can I do this? Just as you have old the sinner, "Believe on the Lord Jesus Christ, and thou shalt be saved." Believe when God says he will direct thy steps, if you trust in him and acknowledge him in all your ways. Read Prov. 3:5, 6, "In all thy ways acknowledge him, and he shall direct thy paths." Believe it. You can search yourself by the text. Are you willing, yea, anxious, that God should direct you in everything, in dress, where you go, and in what you say and do; and to say, whether in sunshine or shadow? All is well. If you are sure you are willing to be directed by God, believe he will, then take the first step you see and go forward, trusting and stepping, stepping and trusting.

Again we read in the Bible, "God is a very present help in time of need." Venture out on that, fearing nothing; in short, believe all the promises, but be sure you comply with the conditions. Look at yourself and see that you can make yourself no better with all the steps and efforts that you can make, for all your "righteousness is as filthy rags." Every moment you wait to prepare, you are further away from God.

If your all is not this moment consecrated to God, where are you? Did God ever accept half an offering, and the rest retain for the offerer's own use? Think of Ananias and Sapphira. If you were ever converted to God you made this entire consecration, for you could not become a Christian without it. Then if your will, and of course your all (for your will stands at the head of your all), is not this moment consecrated to God, it is because you have taken the sacrifice from the altar; and will God accept you in this condition? Why, do you not see that you are rebelling against his will? and yet do you hope you are a Christian?

What better are you than one who has never made a profession, when the apostle says, without "holiness" no man shall "see the Lord"? Do you still claim the name of Christian? But you say, I try to do my duty, and sometimes enjoy meetings, and am happy. So do many Spiritists, and others who are deceived. Try yourself by the word—"If you have not the Spirit of Christ, you are none of his." (Rom. 8:9.) You can know for a certainty if you have this Spirit, for you will assuredly bear the fruits thereof, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "For the fruit of the Spirit is in *all* goodness, and righteousness, and truth." Do you manifest these fruits? Is your peace unbroken by opposition, scoffs, or ridicule, or by petty trials at home in your family? Dig deep and lay your foundation sure.—*H. A. P. Gilbert.*

Another Annual Visit.

Perhaps it will interest some of the dear ones whom I so recently met to learn that I arrived safely home to-day and found all glad and grateful, with myself, to our kind heavenly Father for my return to mingle again with loved ones at home. I arrived in Cincinnati three weeks ago yesterday, called on several friends of like precious faith, among whom were Prof. Brown and wife, and Br. Shipley, whom I found strong in "the faith once delivered to the saints." At Cumminsville, my son's home, I found them all well and happy to again see their mother. I had a joyous interview with several friends, particularly with Eld. Beardslee and his accomplished wife, who both rejoice in the blessed hope of a soon-coming Savior.

We heard that an Advent sermon was to be preached in the First Baptist church in Cincinnati on the coming Lord's day, and of course we who so much desire the return of the "absent Nobleman," hastened to the place where the glad tidings of our Savior's coming was to be preached by a reputed Baptist minister. We were much pleased with many things said in the sermon, some of which I will repeat. He remarked to his audience "that there were several reasons why they were not informed on this glorious subject: one was they had expected light from the pulpit, they had expected instruction from the ministry; but the ministry had been silent on this point, had wholly ignored and passed it by. Another was that among those who had investigated these precious truths, there had been persons of extreme views who had set the time for the Savior's coming, and the time passed away without their prophecy being fulfilled, and hence they were disappointed, and many became disgusted and laid the whole subject aside as unworthy of their attention." And here let me say, I felt the force of these remarks and knew them to be true; and I hope that those honest and earnest but too sanguine brethren will never let the cause again suffer by stating *positive* time, as it can do no good and may do much harm in the future as it has done in the past. But let it be our aim to live in constant readiness for our coming Lord.

Much more of importance was said in the sermon that I cannot now notice. I took the good man by the hand at the close of the service and rejoiced with him that I had heard an Advent sermon from a Baptist pulpit in Cincinnati, my own native place.

The next day I went to South Pendleton, where I met Dr. Tibbets and his faithful wife, and the two sisters Lowry, who are so untiring in their labors of love for the cause of truth and the spread of the gospel. Oh! what a feast of fat things I had with those dear ones and others, also, as we together talked of our glorious inheritance and the setting up of our Savior's kingdom on the new earth.

I met Sr. Ronett, a French lady, once a Roman Catholic, but now converted to our faith. She is one of the happiest Christians I ever met, and is trying to shape her business so as to make a large donation to the Advent cause. May the Lord enable her to carry out the good design of her benevolent heart. Her delight in the truth of the Bible is beyond description, and she has strong faith that her husband, who daily bows with her in prayer, will soon walk with her in the light of God's countenance as shining through the sacred page.

We had an Advent prayer meeting at the Doctor's, where we could all freely express our views of those precious Bible truths so dear to us. The blessed cause is spreading in South Pendleton, under the living and persevering labors of the friends there. I hope yet to see an Advent church in their midst, and I think another visit like the one made by Br. Himes will bring it about.

But the time for parting came, always so painful to the dear children of God. We hope soon to meet in our Father's house, never more to be separated. Returned to the city, and met other dear friends, where the word of the Lord was also precious. I learned some things there that made my heart rejoice, particularly the fact that a prominent Baptist minister told his congregation from the pulpit that "there was no immortality out of Christ taught in the Bible;" and that he invited one of our prominent brethren to unite with them, saying, "the day had come when these questions must be met from the pulpit." Another minister resigned the pastoral care of his church that he might be free to preach the Lord's coming, and as he did so crossed his hands before them, saying, "I am now untrammeled, and feel free to preach these blessed truths; but I will remain with you if you wish until you can obtain a supply for the pulpit; and if you will not let me preach the truth here, I will preach it in the streets." I learned they would not accept his resignation, but called him again, and I trust the good faithful servant of God may now let the precious "word have free course and be glorified."

Surely such glorious news as this will comfort the hearts of the dear ones scattered abroad, who are toiling on under many privations, endeavoring to spread the glad tidings of the Savior's coming, and to rouse a slumbering world. I supplied myself with with a large bundle of tracts which I scattered broadcast as I went, and had numerous interviews with many intelligent persons, which, according to their own admission, threw more light on the sacred page than they had ever seen before. Thus it is our privilege as Christians to "sow beside all waters," leaving the result to who has said his "word shall not return to him void, but shall accomplish that whereunto he has sent it."

Stopped at Holton over the Sabbath and heard two good sermons from Dr. C. H. Cass, which cheered my heart. Then taking my seat in one of Nahum's chariots I was soon in my own home, in sight of the Volga church, so dear to my heart. Mary A. Tibbets.

The New Holy Alliance.

The meeting of the three Emperors—of Germany, of Russia, and of Austria—now holding in Berlin is an event which may well attract the attention and arouse the curiosity of Europe. Perhaps there has been no congregation of crowned heads of greater significance since the Great Powers assembled themselves together, more than fifty years ago, in the name of the "Holy and Undivided Trinity," to secure the permanent establishment of such prerogatives of despotism as had survived the earthquake of the French Revolution and the fiery whirlwind of the Napoleonic wars, that came after it. They did their work well, being wise in their generation; and it endured for a good while. But, though they could impose their will upon the kingdoms of the earth into which men were divided, their power ceased at the frontier of the kingdom within men's breasts, from which all external principle and powers proceed in the last analysis. They could not silence the still small voice which, issuing from the recesses of that kingdom, was heard prophesying the downfall of the great Babylon which they thought they were building to endure forever. And in due time decrees went forth from that kingdom within overturning dynasties, changing the outward face of Europe, annulling treaties, repealing laws, and making a very different world from that which had been ordained in 1815. And the signs of the times are still threatening in their aspect,

——"with fear of change
Perplexing monarchs."

And France is the or[illegible] of this new Holy Alliance, as [illegible] old one. Though t[illegible] Europe from another wa[illegible] no the only reason why the emperors have come together, it is certainly a prevailing one. The incapacity under which the French suffer of holding their tongues has made it notorious that they are only waiting for an opportunity to recover their lost provinces, and to wrest the frontier of the Rhine, at least, as a compensation of their defeats, if not to extort an indemnity from Prussia, within the gates of Berlin, answerable to the tribute they have themselves been compelled to pay. The union of Prussia, and Austria to the league with Italy, to establish the new map of Europe as projected by Bismark, and to combine to frustrate any attempt of France to disturb it, would present a front of resistance that even French audacity would hesitate to encounter. Such a combination of the Great Powers will undoubtedly secure the peace of Europe from any infraction in that direction for a long time, and perhaps until the thirst for revenge has been quenched by time and material prosperity. Peace is what Bismark needs most of all to consolidate his new empire, to give time for whatever of old jealousies and hatreds have survived the common glories of the French War on the part of the mediatized monarchies and duchies which have been devoured by their mightier neighbor, or are all ready for his maw, should they show any symptoms of revolt against the state of humiliation to which they have been reduced.

The fact is that Bismark is suffering from a plethora of prosperity, and requires time for the treatment and regimen which will give to the German Empire a wholesome average of political health, such as may secure to it strength and longevity. For this he must have peace, which this union of sovereigns will secure to him for a season, at least. For he has invoked a warfare which he may find it more difficult to bring to a triumphant issue than that which was ended a year and a half ago. The campaign on which he has entered must be fought out on very different fields from those of Gravelotte and Sedan, where needle-guns and Krupp's artillery will have no power over the decisions of the day. We think he realizes that it will be a hard struggle to wrestle with the rulers of the darkness of this world and spiritual wickedness in high places than against flesh and blood. He has begun the war with all the energy of his nature which he put forth against the insolent threats of Bonapart. He has suspended Monsignor Namczanawski, the chaplain general, and is in open warfare with Monsignor Krementry, the Bishop of Ermeland, whom he threatens with deprivation of his temporalities—if, indeed he has not already carried his threats into effect—in both cases for obeying the Pope, rather than the Emperor. And what is more than these things, and all that logically follow from them, he has banished the Jesuits, and all religious orders analogous to the Society of Jesus. No one knows better than he what a dangerous and wily foe he has thus arrayed against him; all the more dangerous because they rule over a domain which the secular arm cannot effectually reach The conflict is one that will be watched with the deepest interest from all quarters of the world. It may be that he is to furnish the complement of the Reformation of Luther, and reduce Romanism to the condition of a quiet sect, not concerning itself with matters outside of its own pale. But this cannot be done without a deadly resistance on the part of the Infallibleists. If this combination of earthly monarchs should help to overthrow the despotism which rests on supernatural foundations, and which still wields such power over human beings, it will better deserve the title of the Holy Alliance than the one which went before.—*Independent.*

The Good Religious Journal.

It cannot be a weather-cock simply telling which way the wind blows, a cold and uninterested informant of what men are saying and doing in the church and world. It must have its own opinions and convictions. It must act the part of critic and censor. It must expose pretense, charlatanry. It must lift up a warning voice whenever the interests of truth, the welfare of the churches, the honor of Christ are at stake. It must be free and untrameled, tied to no clique or corporation, able to utter the truth at all times, independent and fearless. Like the pulpit, the press must "cry aloud and spare not." It must be on the watchtower, not simply to observe how the battle rages and report accordingly, but to learn where best to dispatch its own missives, to deal its own sturdy blows. Thus it becomes a vast power for good. Truth is encouraged and established, sham is detected and discomfited.

Of course, as with the pulpit so with the newspaper, its weapons should not be carnal but spiritual. As an advocate of Christianity, it must speak the word of truth and soberness. It must ever maintain a high tone of Christian courtesy and charity. Here the question arises whether the religious newspaper may make use of satire. Some good people deny this, contending that satire is beneath the dignity of a Christian journal. But we think that this sort of weapon, sharp and pointed though it be, is perfectly legitimate. It has often served a most valuable purpose in exposing popular forms of sin and folly. In a mild form Addison and Steele, in the pages of *The Spectator*, made it the instrument of correcting the fashionable follies of their day. The *Provincial Letters* of Pascal, famed the world over as models of elevated thought and pungent style, prove that truth is not degraded by employing satire in her defence. A purer, sweeter, nobler spirit than Pascal's never lived and yet he was a prince among satirists. And th[illegible] old prophet Elijah—how sple[illegible]e overwhelmed the pretensio[illegible]e false prophets with a torr[illegible]f derision and scorn.

Satire is not indeed to form the staple of a religious newspaper. It is a weapon for occasional use. But there are times when it must be drawn from its scabbard, and divide between the joints and marrow.—*Christian Era.*

Peace With God.

An English minister, named Toller was preaching from the text, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." In commencing his discourse he said: "I can convey the meaning of this passage so that everyone may understand it, by relating what took place within my own family within a few days. One of my little children had committed a fault for which I thought it my duty to chastise him. I called him to me, explained the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms and burst into tears. I could sooner have cut off my arm than have then struck him for his fault; he had taken hold of *my strength* and made peace with me."

The man who goes into his closet often and prays in sincerity, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting," will be very apt, when he enters a place of prayer, to seek a seat near the leader, where the fire on the altar of the heart is kindled up into a sacred flame; while he who mourns over his leanness of soul and unfruitfulness of spirit, will drop into a seat in the farther corner, like a spy, where he can see every one, and be unnoticed by those present.

Immortal Goats.

Let those who claim for man an immortal soul on account of his thinking and reasoning faculties consider well the following account of two reasoning goats:

"At Ardinglass, in Red Bay, near Glemarn, in Ireland, two goats happened to be moving toward each other over the brow of a dreadful precipice, on a path so narrow that it was impossible for them to pass each other, and still less practicable for either to turn around, as the least attempt for that purpose would have precipitated them from the rock, which is there four hundred feet perpendicular. In this crisis they looked at each other with steadfast attention for a length of time, as if they were deliberating how to extricate themselves from this difficulty, which at length they easily effected by one of them laying prostrate on the ground whilst the other walked over his body, each afterwards, pursuing his course with the greatest composure."

Here is an instance of goat intellect, which demonstrates the fact that animals *do think*. And if man is immortal because he can think, then why not, on the same principle, claim immortality for the goat.

C. C. Marston.

Advent Christian Times.

CHICAGO, TUESDAY, October 8, 1872.

JOSHUA V. HIMES........EDITOR-IN-CHIEF

☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the Divinity of Christ, as "the SON of GOD;" the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

As the Editor allows a reasonable latitude of discussion, he will not become responsible for the sentiments of correspondents in any case.

All communications must be accompanied by the writer's names, not necessarily for publication, but as a pledge of good faith.

WE shall not soon forget the remark by a a brother of Holden, Mass., that he was never so glad in all his life as when he learned that the devil and all his works are to be destroyed—literally. How many seem to be really distressed at the idea of a *clean* universe. They can't bear the thought of a *dead* devil and *extinct* sinners, *extinguished* sin. But it *is* good news. Thank God it is to be so.

WE are told that a preacher who has made considerable fuss over materialist quotations from Scripture, recently quoted Eph. 4: 18 in proof of a proposition uttered by him to the effect that men now have "the life of God" "in them." The verse reads: 'Having the understanding darkened, being alienated from the life of God through *the ignorance that is in them.*' Shall we therefore conclude that the good brother holds that *ignorance* is 'the life of God?' That is what the passage says was 'in' men.

WE judge from a communication in the last *Crisis* that the advocates of 'the '73 time' purpose establishing a new paper to disseminate their views. Br. J. B. Cook speaks of 'cumbrous and expensive movement toward separate action,' and deplores the 'new departure.' Let us hope, rather, that if there be a new paper, devoted to a specialty, it may be conducted in such spirit as not to 'cause divisions among' us.

P. S. Since writing the above we have received a copy of the paper referred to. It is called *The Watchman's Cry*, is edited by Br. S. W. Bishop, and is to be published every week, on Wednesdays, at Meriden, Ct. The subscription price is one dollar a year, and those who cannot afford this sum 'will not be neglected.' The paper seems to be conducted in a good spirit. It promises to be devoted entirely to the subject of prophecy. A reasonable scheme for raising money to sustain the paper and scatter 'time' tracts is presented, and all interested are called upon to give. The editor's address is Box 551, West Meriden, Ct.

A ST. PAUL (Minn.) letter writer gives the following item concerning Spiritist manifestations:

> The most mysterious show that has ever visited St. Paul, was run two evenings last week by Dr. Von Vleck, who figured conspicuously a few years ago in Barnum's New York Museum—and through the eastern cities as a "medium detective." He came to St. Paul unheralded, and apparently by accident, fell into the company of the most confirmed and enthusiastic spiritualists. He with ease and most unaccountable modesty, did all the tricks of Read, Slade, Foster and the Davenports; and the Spiritists went almost wild with delight over his wonderful and startling performances. In fact, they were so intensely and enthusiastically carried away, that they treated with coldness and contempt all investigators who didn't swallow the whole thing without winking. Judge of their surprise and indignation therefore, when the Doctor gave two public seances and announced to the wonder-stricken multitude, that the whole thing was done by legerdemain, slight of hand, and the unalterable laws of mechanism. It seemed for a time as if Bedlam was let loose; and but for the presence of a well-prepared and determined police force, blood would have been spilt. Thinking people begin to conclude that it isn't always safe to bet on physical mediums.

MANNERS AT CHURCH.

Perhaps behavior at church more than at any other place may be justly accepted as the measure of one's refinement. I suppose it will be granted by all that well-bred people everywhere endeavor to conform to the following rules.

1. They try to be in attendance at the time named for the services to begin. They have too high a regard for the proprieties of the place and for the rights of others to enter church after the service begins and thus to disturb the whole congregation.

2. They will neither whisper nor giggle, nor read papers, nor post their pocket journals, nor turn about in their seats every time the door opens to see who has come in, nor as a general thing *will they go to sleep* during service.

3. *They will look at the preacher while he is preaching.* They think it quite as impolite not to look at the person who is addressing them in public as it would be to refuse to look at him when addressing them in private. One of the amenities, not to say courtesies, of social intercourse, requires us to give special and respectful attention to the person who addresses us. He who will not do this in public, will be very sure not to do it in private. He who refuses to look at the preacher while addressing him in public on the most weighty and momentous subjects, will think it a trifling thing not to look his friend in the face when engaged in private conversation. As a matter of character, too, the sign is a bad one. Lavater, Fowler and other physiognomists have placed such persons among suspicious characters, as sly, artful, secretive, designing and non-committal. The furtive glance, the averted gaze and cast down look are not usually associated with open-heartedness, candor, courage warm sympathies or noble feeling. But there is still another view of the case. Good listeners help to make good talkers. We might say, indeed, that they are indispensable. The most interesting speaker would soon be dull enough if *all* his listeners did soon what a *few* of them do. If *none* of them would look at him, if *all* would look out of the windows, or on the floor or study the ceiling, or gaze abstractedly at the wall, or bow their heads on the seats in front of them, or close their eyes, *or go to sleep*, if *all* would thus occupy themselves, the effect would be most disastrous. But as a matter of right *all* may do what any *one* may do.

If an audience would have the best gifts of a speaker it must give him the best attention. No man can speak well to inattentive listeners. There must be the magnetism kindled by eye meeting eye, and flashing back the intelligence received. There can be little of personal magnetism felt except as it is received or communicated through the eye. Therefore, all who desire to receive the best gifts of the preacher should give him their closest attention while he is speaking. And this too, whether the speaker be handsome or homely, young or old, graceful or ungraceful, briliant or dull. *Look at the speaker.* Common courtesy requires that you should do this.

J. H. W.

Time, the Vials and Antichrist.

My faith in the speedy coming of Christ is much as in former years. Yet I have not as much feeling, and I believe it is so with most brethren. Evidence will not now produce that quickening of feeling as in the earlier history of the Advent proclamation. But as we are to be judged by "the word," it is well to let feeling pass. The inquiry is often suggested, Why it is that the great Bible truth, that Christ is about to come in his glory to judge the quick and the dead, is so fast losing its power to affect the hearts of his children and that of the world? I can see many reasons; but the main one is this: the truth upon this and kindred subjects has been proclaimed in power; accompanied by the Spirit; the church and the world heard, and were aroused to consider, and deliberately closed their eyes and their hearts, and turned away; and God has in his displeasure turned away from them. Hence his Spirit is being withdrawn from the world. This is a solemn thought, and should be considered by both saint and sinner.

As to time, evidence seems to center around 1873 with much clearness. It is a remarkable fact, and a strong argument, that the 1260 period of Dan. 7: 25, and Rev. 13: 5 should be the key note, both for 1843 and 1873; for its beginning and its ending, without any change of dates or events. Then, as now, the events of 538 and 1798 unlocked the other periods pointing directly to the closing of the 1335 days, when Daniel and his people are to stand in their lot in the resurrection. Now if the vision written out for 1843 was of God, I see not why we are not justified in believing the same *vision will now "speak and no longer tarry."* The error in writing that vision, so far as it relates to the shorter periods, consisted in this: the 1290 period was placed for its beginning in 508, when the daily sacrifice (or abomination) was taken away, instead of 538, when the abomination of desolation was set up in its place, thus making just thirty years difference, which is now about up. This coincident, I think outweighs many of the technicalities in chronology that may be urged against this conclusion. The whole thing looks so plain and simple, I can but acknowledge it all of God, who is about to justify the faith of his weary and tried children, by conferring upon them the promised crown of unending life. This, to my mind, looks so much like the true light I am inclined to cherish it, and walk in it, leaving results in the hands of him who alone is competent to overrule all for good. If we thus do and find ourselves again mistaken, the Lord will take care of us and give us all needed grace.

I am much pained at the position some of our good brethren are taking in literalizing the periods, making them still future, measuring the duration of some fancied antichrist, around whom the Catholics, the Internationals, and Spiritists are to gather and exercise universal dominion, like imperial or papal Rome, as the antitype of the two-horned beast of Rev. 13, and the scarlet beast or eighth head of ch. 17. They, also (or at least some do), literalize the seven vials, making them all future and prior to the coming of Christ. These and other views of the kind I cannot regard otherwise than dangerous, calculated to lead the church of God astray, by causing them to look for events not to be realized; hence I wish to enter my protest against anything of the kind.

In regard to the beasts of Rev. 13 and 17, if they are future, then the assumption of the late *fall* of the papal power from her position "as a queen," in the loss of her temporal power, is all a mistake, and is not the event noted in the Scriptures of truth. Now as the Pope himself acknowledges that he has fallen; and is politically dead or powerless, and mourns over that fall, and is calling upon the faithful throughout the world to come to his rescue and restore him, I say if these things are not a fulfillment of the word of God, what can they mean? With these facts standing out before the world in addition to other evidence, both prove the Old and New Testaments before my mind. I must confess it would be a monstrous stretch of credulity in me, to be unbelieving.

As to the vials, with present light there is a difficulty about them not easily solved, but the Lord will make all plain in due time. He is not cramped in the fulfillment of his purposes, nor has he any need of a programme drawn by erring man to work after. All such assumptions will be regarded by him like Dr. Thomas' theory relative to the overflowing of the Russian empire, as Gog and Magog of Ezekiel —a work of supererogation.

Before closing, let me repeat a conversation I had with the Rev. Edward Winthrop, an Episcopal clergyman (now deceased), some twenty years ago. He said: "As different events and different localities were assigned to each vial, they might be poured out in quick succession, and all be in their incipient stages at the coming of Christ, and continue on, and their intensity in their fullness be experienced upon the powers named after the advent, under the third wo, in the days of the voice of the seventh trumpet, where they would all end together in the filling up of God's wrath in the destruction of those angry nations." At the time, the view seemed quite too fanciful for serious consideration; but now I am inclined to believe it not far from correct. That we are now living under the incipient stages of the sixth vial is evident from the fact that the nations are waking up for war, and are now in a state of preparation on a scale of greatness such as the world never before witnessed, just as they are to be under this vial, and according to the whole tenor of the Scriptures upon this subject.

Again. It is plainly taught in the prophecies of Daniel and of Revelation, that the ten kingdoms of Europe will exist *in their divided state, partly strong and partly broken*, just as they now are, at the second coming of Christ, and are to *stand up against him;* and that the (papal) beast and the *false prophet*, the *kings of the earth and their armies* are to be existing powers in the battle of the great day. Now how can this be if there is to be at that time a literal antichrist, who is to consolidate all these powers into one and be their king?

One writer claims that the ten-horned beast and the two-horned beast of Rev. 13 are both future; and the forty-two months is also literal, allotted to the forthcoming antichrist. Why not literalize and *utilize those beasts themselves*, and thus make an appropriate team to carry him forth in his wars and works of wonder amongst the astonished and conquered nations of earth? Thus arrayed, Nahum's chariots would be an insignificant affair beside his equippage.

P. ALLING.

From Eld. William Chapman.

God in the workings of his providence has worked wonders in this place. For nearly twelve years I have found a home in the Baptist church, and preached the doctrine of the same; but now preach the Advent doctrine. "Praise the Lord!" Five years ago I became pastor of the Vernon Springs Baptist church. After much study for four years, I was compelled to embrace the Advent doctrine: and, shall I say, much against my will, at first? I knew that to embrace the "Life and Death question," was to accept persecution, to follow me as my shadow through after life, and that the name which was spoken so well of, would soon be idly used in connection with a despised people. Thank God, I have been able to come off more than conquerer, through him that has loved us. I felt that I lacked one thing, and that was *truth;* and that it was better to give, yea throw away all my Catholic notions, which my late people call orthodoxy, than to sacrifice with truths which must stand firmer than the everlasting hills, my hope of eternal life.

If I ever felt happy, and capable of testifying to the love of God through the one, and only channel, Christ Jesus, I can certainly say with all my soul, that I am absorbed in him, who has enabled me to take up my cross and bear it against friend and foe, through church meetings, and "infallible" (?) denouncing councils. Glory to God! Would that our timid quaking, convinced ministers could feel how good "even cross-bearing is:" though heavy and hard to carry in itself, yet it comes down upon the doomed man with such an everlasting power of love, that he feels but very little of the load; and is enabled to cry not I, but "Christ that dwelleth in me." The thorns may prick, and smart may be felt at every puncture, but this does not destroy peace. His mind will, rather, be carried to that coronation day, in the Kingdom of our God, when glory shall sit enthroned upon his now "suffering brow."

Last Sunday we organized an Advent Church. Thirteen rose to their feet when the invitation was given for those to rise who endorsed the covenant. I was called by them to be their minister. Next Sunday we expect to baptise another. Br Mitson preached the sermon, and Br. Rima gave the charge to the church in a warm and most affectionate address. These good brethren have stood in this county almost alone for the past fourteen years. Br. Mitson deserves great respect, and greater reward in the kingdom for his indefatigable and praiseworthy efforts in this place for so long a time; laboring with his own hands for the support of himself and family, and traveling for miles through the severe cold of our northern climate Sabbath after Sabbath to preach the gospel of the Son of God. Some thought he had the Bible on his side; others that he had too much Bible in his sermons, and still another class thinking he had the Bible to support him, yet thought he might do more good in preaching "eternal punishment," *i. e.* torment, that it might frighten sinners to seek Jesus! Br. Mitson by God's grace has always felt equal to the task, and with tears in his eyes blessed the Lord for what his eyes had seen on the Sabbath of organization.

For the last two months I have been preaching on the gospel of the kingdom and it is leading people to think, as they have never done before. Pray for us that "the little one may become a thousand" and we be saved in the kingdom.

Crisis, Please copy.

[NOTE. The above letter was forwarded to the editor and "lost in the mail" for about two months, coming to hand just in season for this issue of the TIMES. We deeply regret the delay of such good news. ED.

A Funeral Discourse.

UPON THE DEATH OF EMILY, WIFE OF HENRY RUST, OF GLENCOE, DODGE CO., NEB. DELIVERED AT ALGANSEE, MICH. BY ELD. J. R. PRESTON, AUG. 18, 1872.

"Do ye now believe?" (John 16: 31.)

The announcement of this text may seem strange to-day, as we are called upon to pay our tribute of respect to one well known and loved in life's former associations as an earnest and devoted Christian, and who has recently fallen a victim to the enemy, death. But when we remember how frail our nature is, how liable we are to go with the wind and the tide, and how easy it is to believe, when there is nothing to hinder, and how slow we are to believe that which will make us unpopular or bring us into circumstances of trial, the appropriateness of the text will be seen.

We find it no difficult task to profess ourselves followers of Christ when all by whom we are surrounded are Christians, and are ready to lend a helping hand to us in our inexperience and ignorance of the way of salvation; but when the waves and the gale are against us, our hearts are tried. The disciples loved the Savior and while they looked upon him as the great Teacher, their hearts were light and their cup of joy was full. But when the great truth was spoken: "I go away," sorrow filled their hearts. While their eyes looked upon Jesus, and his words and works delighted them, their attachment to him was unlimited. But now that they were to be left in the world, to all human appearance, alone, their hearts were sorrowful. Jesus said to them, however, "I will come again;" and with this they were comforted. Another word of Jesus perplexed them and made them very serious: The mysterious "little while." "A little while and ye shall not see me: again a little while and ye shall see me, because I go to the Father." The words of Jesus: "Ye are the light of the world," now weighed heavily upon them. The fearful responsibilities connected with their work they now begun to realize. The knowledge they possessed was the "keys of the kingdom," and they were henceforth to be ambassadors for Christ amid scoffs and frowns and bitter persecutions, and to seal at last, their testimony with their blood. And while all these solemn thoughts came rushing into their minds, Jesus explained to them the fact that he came from God and was about to return whence he came, and that though he did return to his Father he would come back to earth and see them again, and that there, their joy should be full, and no man should take it away from them. Then we see that, with his own death and resurrection, ascension and return before their minds, he said—"Do ye now believe?"

We think of the mysteries of death, and the promise of resurrection. We contemplate the glory of that day when the Life-giver shall raise us up from our strange condition in death, and give us life eternal, and we wonler as we meditate—can all this be rue? From our own conviction of he truth of the general revelation of iod's will to man, with which this tands connected, we now assent to his also and with the idea that it is robably correct we get into the habit f talking of resurrection as if it were eally true. But when we look into ie open grave where a wife and mothr is laid to rest, do we *then* believe?

With the dim light of human reason naided by a revelation from heaven, e would answer, no! The grand nilosophies of the past, have all iled to declare the true way of life. hoyah must reveal it. To the inared record then let us look for a lution of the great question. "If a an die shall he live again?" The an of Uz, in whose mind this queson found place, had death in view. ep by step the adversary had been moving his treasures, and now his e seemed to be set upon. But he d faith in God, and in harmony th his faith—declared his hope: Thou shalt call and I will answer ee: thou wilt have a desire to the ork of thine hands." Truly believg this, and seeing the quiet rest in e grave to be preferable to the sufing he endured, he exclaimed, "Oh! at thou wouldst hide me in the grave, at thou wouldst keep me secret until y wrath be passed, that thou wouldst point me a set time and remember ." (ch. 14: 13.)

Being fully persuaded that he would remembered he said—(ch. 19: 23- : "Oh! that my words were now itten! oh that they were printed in ook; that they were graven with iron pen and lead in the rock forr! For I know that my Redeemer th, and that he shall stand at the er day upon the earth, and though r my skin, worms destroy this ly, yet in my flesh shall I see God: en I shall see for myself, and mine s shall behold, and not another; ugh my reins be consumed within [first].

isten to David, in answer to quess relating to his faith, hope and re; "As for me, I will behold thy in righteousness; I shall be satis when I awake in thy likeness." omon speaks as a third witness, e wicked is driven away in his kedness; but the righteous hath e in his death." (Prov. 14: 32.) l declares that the dead have hope, that for that hope he was called in stion. A hope that knows no disointment is a good hope. The d will realize the object of their e in the resurrection.

ut do you mean to say the clod we y in the dust will be raised? Let Isaiah tell: "Thy DEAD MEN SHALL LIVE, together with my DEAD BODY shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Is. 26: 19.) Jeremiah's faith concerning the resurrection is found in these words concerning dead children. "*They* shall come again from the land of the enemy." Ezekiel says: "Behold, O my people, I will open your graves and will bring you up out of your graves, and will bring you unto your own land." (ch. 37: 12.) Daniel declares that, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (ch. 12: 2.) Hosea's testimony: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." (ch. 13: 14.) Jesus says: "*All* that are in the *graves* shall hear *his* voice and shall come forth."

These testimonies are confirmed by Peter and Paul who declare the same glorious truth. Peter rejoices in the hope that was revived in him by the resurrection of his Lord, and Paul follows with the declaration that, that which is "sown in corruption is raised in incorruption." "IT is sown in weakness; IT is raised in power. IT is sown a natural body, IT is raised a spiritual body."

Now since you believe in God, with all these testimonies from his word concerning the resurrection of our loved ones, "*Do ye now believe?*" Do ye derive consolation from the fact that Emily the wife, the mother, will live again? These are the words with which the Holy Spirit would comfort you: "The Lord himself shall descend from heaven with a shout, and the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then, [when they are risen] we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." In that fair land we shall see as we are seen and know as we are known. Yes—

"When we hear the music ringing
In the bright celestial dome,
When sweet angel voices singing,
Gladly bid us welcome home
To the land of ancient story,
Where the dwellers know no care,
In that land of life and glory,
We shall know each other there."

Then as you look upon the resting place of your dead, "do you believe?" you do! Thank God! Soon, in the Paradise of God you will meet her; for Jesus is coming to save his waiting people, both the quick and the dead, if faithful, you will be gathered, with the one now sleeping, to share eternal life with Jesus in glory.

"JESUS CHRIST COMING IN THE FLESH."

The Common Version of 2 John 7 reads: "For many deceivers are entered into the world, who confess not that Jesus Christ *is come in the flesh*. This is a deceiver and an antichrist." Macknight thinks this was designed as a warning against the errors of Basilides and "all the heretics in the first age to whom the fathers have given the name of *Docetæ* or *Phantasiastæ*." "These false teachers affirmed that Christ was a man in appearance only, consequently that his death and sufferings were not real, but only in appearance." They also denied, of course that he literally arose from the dead and ascended into heaven; and thus they did away entirely with his atonement and vicarious sacrifice. We question, however the propriety of confining the text in its application to teaching respecting the first advent of the Messiah.

The American Bible Union version reads: "Who acknowledge not that Jesus Christ *came in the flesh*." This is rather more indefinite in application than the common version. "I think," says the Rev. A. R. Fausset, A. M. in the *Critical and Explanatory Commentary*, that "the Greek present participle [*erkomenos* here used] implies *both* the first and the second advent of Christ. He is often elsewhere called the Coming One (Greek, Matt. 11: 2; Heb. 10: 37)." The Rev. E. Bickersteth gives the same view in his "Family Expositions." After citing the passage, he says:—

"This is in harmony with the 4th chapter, 1st and 2nd verses, of the Epistle, with this difference, that there the Greek word rendered '*come*' relates to a past event; here it might be more properly rendered, '*Jesus Christ coming in the flesh*,' which may be viewed in both aspects—as relating to his incarnation which is past, and to his return which is future. This is the truth which Antichrist either openly denies, or inwardly disbelieves. It is the upholding of the great doctrine of Jesus come in the flesh, ascended into heaven, and coming again to judge the world, which especially marks the faithful witness of the truth of God. This description of Antichrist comes home directly to the church of Rome: all its falsehoods have a bearing on this leading error, denying the human and sympathizing feelings of Christ, setting Him aside, looking on Him as a hard judge, needing to be propitiated by his Virgin Mother, making her the tender and compassionate mediator.' 'This is a deceiver and an Antichrist,' or rather, emphatically—the Antichrist. We have at present chiefly seen its first form, denying that Jesus Christ is come in the flesh, because the doctrine of the second coming has been as yet so feebly proclaimed in the church; but let it be freely and fully set forth and the infidel objection will arise, 'Where is the promise of his coming?'"—*pp.* 184–5.

Twenty five years have passed away since this was written, and the second antichristian teaching has (as Mr. Bickersteth expected) been more fully developed. To say nothing of Infidels, Shakers, Universalists, and Spiritualists, there is sad evidence that many members of professedly Orthodox churches "confess not Jesus Christ in the flesh." Whatever faith they may have in the literality of his first coming to obey, suffer and die, it is manifest they have little or none with reference to his coming again with glorified "flesh," personally, visibly and gloriously to reign on the regenerated earth. If it is antichristian to deny the literality of Christ's first advent, it must be equally so to deny the literality of the second.—*Advent Herald.*

Getting Up.

We not unfrequently hear those who are engaged in the Savior's service saying theirs is "*up hill work.*" They say this by way of expressing their discouragement. They would greatly prefer work of a different character. It would be well, however, for all who are in danger of making such a complaint, to consider what other kinds of work are possible, and to choose accordingly. There is "down hill work," and "work on the level"—these seem the only other two possible. Both of these are easier than "up hill work". No doubt of it. But they have other characteristics that go along with these. Work on the level will never bring the worker higher in the world; and down hill work will just as certainly carry him lower.

Up hill work is difficult and trying, but it has another characteristic. It is the only work that can issue in placing one really on the hill top, or even a little higher on the hill. There is a great law or set of laws, which join together the labor and patience of climbing, and the reward of getting higher on the hill. This is not a law affecting our positions materially merely, but as truly affecting it morally and spiritually. It is just as essential to our *rising* to positions of real eminence, as regards moral influence and spiritual power, that we undertake and persevere in up hill work, as it is essential that we *climb* in order to ascend the mountain. It is also just as sure that we shall rise morally and spiritually if we rightly and perseveringly climb, as it is sure that we shall at last reach the hill top if we keep steadily the path that toilsomely ascends.

Are you, then, dear friend, engaged in some up hill service to the Lord Jesus Christ? Has he given you something to do that seems wonderfully up hill? Are you tempted to think you might find something far more easy that might still be his service? Then do not, we beseech you, forget that all work in his, or in any other service, by which you can ascend is up hill. All such work is toilsome and slow of results; but it is not on that account to be shunned by any means. Far from it. It is on that account rather to be preferred. The true hero will accept it, and cling to it all the more gladly that it is up hill. He does not sing "Excelsior" and jog along the plain at his ease. Neither will you if you have the true hero's spirit. Whether it is in your own heart and with it—or in your family and with that—or in some other relationship, and with other men—you will accept the very sorest, hardest, longest travail, and that because it is such alone that takes you higher and higher in your Lord's esteem, and higher and higher, too, in influence for good in the world. If you only consider this carefully, it will go a great way to encourage you in the path of life. It will explain to you how others are getting along so much more easily than you—in that respect in which they do so, they are not rising as you are. If their Lord has called them to Christ as he has called you and pointed out this hill-path to them as he has done to you, they are not following as he calls them. Follow you on, and the glory which they only see who reach the hill top will be yours.—*Sel. from John Kirk, by A. A.*

From Sr. A. S. Butters, Le Sueur Co., Minn.

There are only a few of us in this part of Minnesota, but we are trying to let our light shine. We do not have regular preaching; but Br. Miller called on us once last spring, and Br. S. C. Wellcome comes as often as he can. He organized a little church here. We keep up our prayer meetings. We could not keep alive without *them.* We are waiting for the coming of the Lord, and striving to live so that we may be accepted when he comes. Dear brothers and sisters, let us be faithful a little longer. It seems that Jesus must soon come to reward his people, and take to himself those that are looking for him.

EDITORIAL GLEANINGS.

Br. C. E. Barnes has resigned his charge at Salem Mass., and is now at liberty, and can be addressed as above for the present.——Br. John Ridley called at our office this week on [illegible] way to Maine, for his family. He will settle in Manchester, Iowa. The West is obliged to Maine for contributing so desirable a laborer.——Br. E. N. Bliss' P. O. address is Sherman, Wexford Co., Mich. He will attend to calls for preaching in that region.——Br. Preston writes that four have been baptised since the Southern Michigan Camp-meeting.——We hear that Eld. Josiah Litch is in the West, and preached at Reading, Mich., Sunday, Sept. 29.

The Times.

AT HOME.

- - - The tax upon Government clerks and officials for political purposes is now styled "Civil Service Irrigation."

- - - The oil producers of Pennsylvania, are on a strike—refusing to pump any more oil until prices shall advance. The increase in the price is already $1.00 a barrel.

- - - Mrs. Fair, the notorious murderess of Crittenden, at San Francisco, has had a new trial and has been acquitted, though there can be no possible doubt of her guilt. Thus law and justice are set at naught.

- - - This is a high day with our Jewish citizens, being their New Years day, marking 5,633 years in their calendar since the creation of the world, when the "morning stars sang together for joy." Upon this day is celebrated the "Feast of the Trumpets," second in importance only to the great "Feast of atonement," which will occur on the 12th of this month.—*Chicago Journal, Oct.* 3.

- - - During a recent storm in Detroit, a negro, who was running along the street, was struck by lightning. He was stunned by the shock, but came to his senses again, as he was being lifted into a wagon, and asked, in wild amazement: "Why, do they have wagons in heaven?" He evidently thought that he had been translated, as Elijah was, in a chariot of fire.

- - - Our remark about the improved moral condition of Chicago a few weeks since, is not, we are sorry to say, warranted by subsequent facts. Things are rather getting worse. The moral sense of the community demands the closing of the liquor saloons, whence the vast mass of crimes spring—but political policy forbids this: "after election" we may have a reform; but it won't do to close saloons before that time. Pray, what are the morals of a contest in which neither side dare utter an opinion whether the flood gates of perdition should be open or closed?

ABROAD.

- - - Sept. 20, for the first time since Victor Emmanuel took possession of Rome, the Pope ventured beyond the limits of the Leonine city. His self-imposed captivity is becoming, evidently, irksome.

- - - A Geneva dispatch says: The removal of the Catholic priest, Mermillod, here by the Swiss Government, causes some excitement. His Bishop resists the right of the secular power to remove a clergyman, and maintains his allegiance to the Pope as superior to all human laws.

- - - The Pope, replying to a deputation which visited him on the anniversary of taking the plebiscitum in Rome, declared that the triumph of the church would assuredly come, if not in his lifetime in that of his successors.

- - - The departures from Alsace and Lorraine of inhabitants who decline to assume German citizenship are upon an immense scale. It is estimated that 88,000 emigrating Alsatians will take up their residence in Nancy alone, while large numbers will go to other places. Eighteen thousand persons have left Metz the last fortnight to seek homes under French jurisdiction. The population of that city now numbers only 10,000.

- - - The theater has become as much of a political institution in Rome as it ever has been in France. The popular plays of to-day are filled with unmeasured abuse of clergy and church. They have suggestive titles: "The Mysteries of the Spanish Inquisition;" "Beatrice Cenci;" "The Nu of Cracow Buried Alive," and "The Mysteries of the Old Police." The first of these dramas is a great favorite. The whole machinery of the Inquisition is placed upon the stage. The thumbscrew and the rack are put in operation; the victims, shriek, faint; the inquisitors sit calm and pitiless. The actor who personates Torquemada is said to be in actual danger of death at the hands of his infuriated audience, like the man who played the part of an English spy on the Dublin stage. The Pope has protested against these plays, but in vain. The tie between the Roman Pontiff and the Roman people seems to be completely sundered. This means that the people will relapse into a gross materialism, from which only education can rescue them.—*Chi. Tribune.*

- - - Spain seems to be drifting towards chaos with a rapidity that must delight Don Carlos as much as it disgusts Amadeus. Buckle believed that devotion to church and King was the curse of the Iberian Peninsula. This curse certainly exists no longer. Zorilla's sneering statement, that some religion must be maintained "for the sake of our wives and daughters," shows what the feeling about the church is. Amadeus is caricatured in a thousand ways. The Queen is fairly vilified. The Royal carriage has been hissed. Yet, although Spain no longer reverences church or King, she is going from bad to worse. The law seems to be powerless. Murders and burglaries are unpunished, and (may our sentimental brethren mark the fact) grow more frequent, day by day. So many communion services have been stolen from the churches (a fact in itself very significant) that special permission has been gotten from Rome to use cheap utensils on the altars and put the costly ones in places of safety. Meanwhile, political animosity is as fierce as ever. An opponent is held up to scorn in the papers as a "cuttlefish," a "crab," a "pastry-cook," or a "Lazarus." The latter almost eclipses the elegant epithets that the present campaign has added to American political literature.—*Chicago Tribune.*

- - - The Honolulu (Sandwich Islands) *Gazette* of August 21, supplies the following:

On the evening of the 13th inst., the people of Hilo and other portions of Hawaii were startled by the sudden appearance of an eruption at the summit of Mokuaweoweo. At first, in Hilo, so intense was the light of the eruption, that before the exact cause was discovered the inhabitants were alarmed that a fire had occurred in town. The following extract of a letter from Rev. Mr. Coan gives a description of the first appearance of the eruption:

"All Hilo was startled last evening by the cry of fire. Looking to the summit of Mauna Loa we saw a gorgeous pillar of red light standing upon the top of the mountain and illuminating those hights. It is a grand eruption, but, from our point of observation, we could see no evidence of a flow. We conclude that it is in the great crater of Mokuaweoweo. It is cloudy to-day, and the mountain is veiled. When we can get a view in the daytime we shall be able to determine its locality. I regret much that Prof. Kneeland and party could not have seen this pyrotechnic revel of Mme. Pele. But the old godess is quite capricious and utterly independent of us all."

Captain McGregor, of Kilaue, informs us that upon the passage to Kona last week he saw the light of the eruption at night in the channel, between Maui and Hawaii, though through the midst that hung over the mountain it looked more like a fiery red star than a volcano eruption. Upon reaching the coast of Hawaii, however, he found that there must be a grand commotion in the crater of Mokuaweoweo, as the top of the mountain presented a magnificent illumination, a column, apparently of lava, being constantly visible above the mouth of the crater. Some severe shocks of earthquake, we have been informed, have been felt in Kono, Kau, and Hilo, recently. It is not all certain that this eruption in the summit of Mauna Loa is the precursor of a lava flow from the sides of that mountain. We are informed by those who have taken great pains to inform themselves upon the subject, that similar eruptions have taken place frequently, and after continuing for a time have subsided. It is possible, however, the accumulation of lava in the crater of Mokuaweoweo may be so great as to force its way through some weak point in the mountain-side.

The *Gazette*, in its issue of August 28, gives some additional particulars, saying: "Our latest advices from Hawaii inform us that the eruption still continues in Mokuaweoweo, at the summit of Mauna Loa. A column of fire or lava is constantly being thrown up several hundred feet above the summit of the crater, presenting, in the night, a most imposing spectacle. The people living around the base of Mauna Loa are in momentary expectation of a lava flow from the sides of the mountain. When it is considered that the floor of the crater is something like 500 feet above the rim, and that the column of lava is estimated to be thrown something like 200 feet above the rim, it must be thrown up at least 700 feet. The column also must be immense, as it can be seen distinctly from all sides of the mountain, which, in the night, lights up in grand style. The eruption reached its grandest dimensions about eight days before our informant left the coast of Hawaii, since which time the column of fire had not perceptibly diminished."

85- N. N. Whiting

The Christian Life.

A Cure For Scandal.

Ruth would like to know what can be done to stop scandal in a church.

We suggest to her that enough cotton in both ears would prevent her hearing it, and the filling of her mouth all day long with the praises of God would render it impossible for her tongue to spread it. This would suffice for her personally. She, however, we suspect, rather wants us to suggest a remedy for the habit of scandal in others. Really we do not know of anything short of the grace of God. While hearts remain unrenewed, tongues will be full of bitterness; and in gracious people while corruption remains, there will be a measure of mouth disease too. "Dogs delight to bark and bite, for 't is their nature to." None can rule or tame human tongues except the Omnipotent himself. Solomon talked of hot coals of juniper, and such like fiery remedies, but we question whether they would be effectual even if they could be applied. One rule we endeavor to follow with regard to gossip, viz.: let the thing die a natural death. If any one reports of us that there is a dirty pool near us, we go in another direction, but never dream of sitting down on its margin to take long sniffs, neither do we indulge in the practice of stirring it, and poking a pole to the very bottom of it. We told a friend lately, who said that it was our duty to interpose in the squabbles of another church, that we did not carry a brush in our pocket to scrub all the pigs we meet with, and we fancied that if we did we should soon get some of the mire on our own hands. Scandal is like the hydra which lives by being killed, and multiplies itself with every cut you make at it. It is like a very bad house to let, which is ill-drained, has a leaky roof, and is generally out of repair; it is best let alone. If dogs are asleep don't wake them, they may bark; and if they are barking don't interfere with them, for they may bite.

"But surely it is our duty to put out the fire of strife!" Yes, but what is the best way? Will you put it out by heaping on more fuel? Will poking the fire damp it? Why, even pouring oily words on it will not quench the flame. Very few people have wisdom enough to deal with scandal aright, and these generally prefer the method of letting them burn themselves out. Be deaf, be blind, be dead to gossip, and it will grow disgusted with you and select a more sensitive victim. To bring matters before a court of law, or even before the church, is to honor the gossip and to lower yourself. "What are the wild waves saying?" They are saying more sense than the tongues of rumor: worry yourself about the rough music of the roaring sea if you will, but about tongues, male and female, concern not your heart, O Ruth; or, sapient reader, be thou equally insensible thereto. When a bull offered to toss a little party who were crossing a meadow, Courage was for fighting the irate monster, Folly talked of taking him by the horns, Enthusiasm thought of jumping on his back, Credulity tried the virtue of a suddenly opened umbrella, and Obstinance dared old Taurus to interfere with him, but Prudence got over the stile into the next field, and I went with him, and mean to do the same next time. Shall I help you over the gate, Miss Ruth?—*John Ploughman.*

"Somebody Must be in."

Here is a little incident which tells, better than a dictionary can, the meaning of the word "disinterestedness." The martyr spirit that leaps into danger to do a good deed, is the farthest removed from selfishness, that a human being is capable of.

The late Archdeacon Hare was once, when tutor of Trinity college, Cambridge, giving a lecture, when a cry of "fire" was raised. Away rushed his pupils, and forming themselves into a line between the building—which was close at hand—and the river, passed buckets from one to another. The tutor quickly following, found them thus engaged; at the end of the line one youth was standing up to his waist in the river; he was delicate, consumptive looking.

"What!" cried Mr. Hare, "you are in that water, Sterling? you, so liable to take cold!"

"Somebody must be in," responded the youth; "why not I, as well as any other?"

The spirit of this answer is like that of all great and generous doings. Cowardice, and coldness, too, says, "O, somebody will do it," and the speaker sits still; he is not the one to do what wants doing. But nobility of character, looking at necessary things, says, "Somebody must do it; why not I?" And the deed is done.—*Sel.*

Correspondence.

EDITOR'S JOURNAL.

KANSAS.

MONDAY, Sept. 23. Spent part of the day in Girard, where I called on Eld. Munson, and Br. Sidwell. Both Sr. M. and Sr. S. have been sick. Sr. Sidwell was given up to die a few days since, and on hearing of my coming, said, "I want Eld. Himes to attend my funeral." She had greatly desired to see me before she should die. God has had mercy upon her and has raised her up. Our season of divine song, and prayer in the sick chamber to-day will not soon be forgotten. God was with us by his solemn presence to bless the sick one, and give new inspirations of life and joy.

Returning to Columbus, Br. Sanford with Dr. Childs and their families accompanied me with their teams to Bush Creek, eight miles out on the prairie, near Baxter Springs. There was a Sabbath School Convention at Baxter, which affected our meeting so that we thought best to give it up. On our way home, in the dark, our carriage was upset and broken, and five of us more or less bruised, but no bones broken. The accident occurred near a log shanty, the residence of some Freedmen families from Arkansas. Dr. Childs being acquainted with them, we called and made repairs, and waited for the moon to rise to light us the rest of the way home.

Here we held a meeting. I spoke from the first promise (Gen. 3: 15), and opened up the subject of the fall and the restitution. We had much prayer with many songs of praise, and with thanksgiving for the preservation of life and limb, amid the fall and crash of our carrirge. Dr. Childs being with us attended to business that needed attention. He is a Christian man, and withal full of courage, and has words of cheer for all, either in sickness, accident or misfortune. He removed to this place some years ago from Anna, Ill. He is now the chief physician in all this region. He rides day and night all over this country, and is acquainted with every road and path, with the creeks and gullies.

ELDER N. N. WHITING.

TUESDAY, Sept. 24. To-day I heard first of the death of Prof. N. N. Whiting. He was seventy-eight years old, and came to the grave as a "shock of corn fully ripe." He was a member of the Baptist church, and a minister, and also a Professor in one of their institutions of learning. He was not a showy or brilliant man, but rather meek, humble, retiring, yet bold for God and truth. He was a ripe scholar and an excellent linguist. He was among the ablest of the men who translated the New Testament, for the American Bible Union.

In 1840 he was a minister in Williamsburg, L. I., and on hearing lectures on the Lord's speedy coming, embraced the faith. He was an essential help to us in Biblical criticism, and otherwise as a preacher in New York, Brooklyn and Williamsburgh. He held the faith of the near coming of Christ until he fell asleep. He never embraced what is called the "life and death" theory, but to the last held to the conscious state of men in death, and the eternal suffering of the lost. But he taught that the reward would come at the judgment and not at death.

In my last visit with him we had some plain and kind talk on the subject. Our friendship ever remained unbroken. On parting, he said, "always call; there are but few of us, of the 'old stock' left." Well, he sleeps in Jesus, with Father Miller, Galusha, and many of my early co-workers. And soon I may sleep if the Master does not come.

In the p. m. we took old Shiloh tent, now remodeled, and in company with Br. Dunbar, rode out to Boro, eight miles. The wind is terrific, and the air is full of dust. No tent can be kept up with the winds as here for the last three days. But they don't always blow like this. They have calm and good weather in the summer months.

At night went to Cherokee, and spoke in the Baptist church. The people there are much prejudiced against us. I spoke on the faith and hope of the gospel without any reference to the belief of others, and was well received.

It will try ones strength to travel over these prairies in wind and dust, and storm, visit and talk by day, and preach every night, getting no rest until near midnight. I love the work, and enjoy it. I have the sweet satisfaction that some good is done, and the kindness and sympathy of the people helps to sustain one amidst these labors. Better than all else, is the presence and aid of the God of our salvation.

WEDNESDAY, Sept. 25. To-day we put up old *Shiloh Tabernacle*, in Boro. Dear old tent, under which so many sermons had been given by Br. D. S. Clark (who had charge of it), and others; and so many souls converted, so many saints comforted, and the glorious gospel of the kingdom proclaimed. The storms of heaven, with the common wear and tear, had made a wreck of the roof, and affected it otherwise, and so it was laid by. A few months ago it was proposed by Br. Gibson, and those having it in charge, that if any brethren needing a tent, would repair it and put it into the field it would be given to them for this object. And so it was given to our infant and struggling cause in Kansas. we took it to the original makers in Chicago, who put it into shape again, and now it stands in Southern Kansas. Br. Raymond and others who joined with him in the original purchase did not anticipate that it would become a Kansas Mission tent. It has been the means of much good, and there is "a blessing in it" yet.

Leaving the tent we started to fill an appointment some miles out. But our guide became bewildered in the multitude of prairie roads, we lost our way and after six hours riding at last reached home, disappointed in our object, but feeling we had done the best we could. Br. Sanford was to be present at the same meeting; so we have hope the congregation was not entirely disappointed.

WEDNESDAY, Sept. 25. The tent being all ready for service, I spoke from Heb. 10: 32–39, showing that the reasons of our hope are reliable, and "we should not cast away our confidence." At the close about all the members of the church testified for the truth in this our first tent meeting in Kansas. It was good to be there.

At night I spoke on the out-pouring of the Spirit from Is. 44: 2–5, and the conversion of souls. Our meeting is well begun. Many of the people in this neighborhood have been under the influence of the Christian connection, but are now much interested in reading the word of God in the light of his coming kingdom.

FRIDAY, Sept. 27. Spoke at night on the first angel's message to the world. (Rev. 14: 6, 7.) I showed that it was a universal message, to be given in every language, and to all nations. And as the peculiar form of the message given by Father Miller in 1830–1843, was local and partial, it could not be more than an element in that message. He gave a part of the great message, and so far as he proclaimed the hour of judgment and the speedy coming of Christ he gave the truth, but the item of the time was not true, or the Lord would have come. But the message of the near approach of the Lord was true, and it will speedily be fulfilled, and we are to continue the proclamation till the opening heavens shall reveal the Son of God.

The brethren in this part of Kansas take this view of the subject and are resolved to sound the trumpet in this portion of the great field to the extent of their ability.

While I was speaking the gathering storm culminated into a thunder tempest, with rain; but I finished the discourse, and Br. Sanford and others followed in support of the views given, and they resolved to organize for the good work of sounding more fully the message of the Lord's coming.

Our tent being fully supported by stakes and cords, stood the storm and kept us entirely dry during the service. At the close most went home through the storm. The storm increased with great fury. The heavens were ablaze with the flashing lightnings, and the thunders shook the earth. The rain fell in torrents, and flooded our tent. We found some dry places under the canvass, but the floor was over shoe in water. Old "Shiloh" never went through such a storm, or came out of it better. We had a restless night, and watched with interest for the morning, and was glad of its dawn.

The storms of life will soon be over. The morning will dawn ere long, and endless day succeed. The Lord hasten it in its time.

SATURDAY, Sept. 28. Had three services to-day, notwithstanding the rain of last night, and the showers to-day. The Lord smiled and gave us peace. I spoke of "perfect peace," and of being on the "Lord's side," with some results which I trust will be lasting. The week has closed in peace and good cheer to the waiting ones. Soon creation's week will end, and the glorious rest will come.

SABBATH, Sept. 29. A beautiful day dawns after the storm. The elements have "rocked themselves to rest," and now the people say we are to have settled weather. May it be so.

I spoke to a large gathering on the kingdoms of the earth, and their overthrow at the second advent, and of the "kingdom which shall not be destroyed," to succeed. Many questions were asked with much zeal, and desire for light. The "sleep of the dead," and many passages which seemed to teach a contrary doctrine were quoted by our opposers. All were met with success, and much light elicited. In the p. m. the subject was continued with deep interest, and the work goes bravely on. The church in Bero are much cheered. At night we gathered about the Lord's table, and spent the entire evening in the service. It was one of the most precious seasons of communion. Many had never enjoyed the service in this way before. Nearly every one spoke from a full heart.

From G. E. Merrill, Worcester, Mass.

I am expecting a better life than the one I now enjoy, when Jesus comes. This one is made up of trials, crosses, temptations, sickness and death. But the "better life" I expect to have will not be so. It will be a life that will never end. I want to be there. With the poet I say:

"Fly swift around ye wheels of time,
And bring the welcome day."

Yes, it will be a welcome day to all that love and obey God.

Much is said and written on definite time. I love the coming of Jesus, for it is the only hope. It is *the* hope of the church. While I love the coming of Jesus, and believe it to be near, even at the doors, I cannot believe in definite time as it is presented at the present day. I believe God has appointed a day, in the which he will judge the world. I can't believe, however, that those of our brethren who are preaching definite time have got the *true* time for that event.

1. Because they do not agree as to the time. The largest number are very sanguine that he will come in '73. Some are as sanguine that he will come in '75, and a few believe that he will come in '80.

2. I believe *all* God's children will, when the time is made known, know it. And as there are a great many who are God's children that do not know it, I therefore conclude that the true time is not known yet.

3. It seems to me when we arrive to the true time, there will be no quibbling and contending about some few and little differences that we may have, but we shall let these things all go.

4. When the true time is given, it will be given outside of the "virgins;" and as all who are preaching time claim to be "virgins," I therefore conclude the true cry has not been given.

We read: "And at midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him." Some say that this cry has been made; but I can't believe it; for when it is made (as in the parable), all the virgins or saints will trim their lamps, or be ready to go in to the marriage, and then the door will be shut, and there will be no mercy for man. Since the time has been preached and passed, there has been mercy, and there is mercy still. Then the cry has not been made, but is to be made in the future. When it is made, every child of God will understand and know it, no matter where they are.

We are commanded to "Watch, for ye know neither the day nor the hour when the Son of Man cometh." If we obey the command of our Savior, when the cry is made we shall not be found waiting, but will hail the cry with joy, being ready to go in with Jesus to the marriage, and the door will be shut. I think it is right to look over the prophetic periods, but not to be so sanguine about things we are not sure of. In my opinion we shall get something that we shall be sure of. The Lord help us when the true cry is made, to be found with the "wise virgins."

From D. F. Quimby, Assyria, Mich.

There is something so glorious in the thought that our best friend is coming to visit us, and finish for us a work he has long since promised to perfect for us and the dear ones who have been worn out in the service of the blessed Christ, and have fallen asleep in him, I say there is something so glorious in the thought of this visit, that one can hardly look for anything else to cheer and gladden the mind. But faith sometimes is less strong than at others; and the struggling creature who groaneth within himself, waiting for the adoption, to-wit, the redemption of the body, looks around to behold what the Savior hath wrought, and lends a listening ear to the voice of other "weary travelers" who are struggling on their way, and is sometimes cheered by the victories achieved through faith in the mighty Deliverer.

Br. P. Holler, of Nashville, came into this dreary waste where there had been previously no cry made, and commenced holding meetings last fall. These meetings were occasional, and were attended with varied success. In the winter he held a meeting of days, and a number became interested in the story of Jesus and the resurrection. God began a work in hearts long since supposed to be closed against all gracious influence; and your correspondent was led to deep and earnest inquiry, "What must I do to be saved?" Prayer was resorted to in secret places, but the answer of peace came not. But, thank God, the people with whom I boarded had attended the meetings, and Br. H. came, as a wise man, to look after the seed he had planted, and then I had an opportunity, through the unchanging mercy of God, of telling that I had resolved, at the loss of everything if need be, to be a Christian. This, to all persons, unexpected announcement comforted and encouraged the servant of Jesus, and he called me the next Sabbath to take part in the public services of God's house. We then repaired to the water, and four who had resolved to seek after God were baptised. There I promised God to be his alone, and declared to those assembled at Br. Holler's next appointment, I, too, would thus own Jesus.

Bigotry and superstition are giving way, and the people are searching the Scriptures to see whether these things are so. Pray for us, that the mighty Deliverer, the Prince of peace, may reign in our hearts, and that we may be ready when Jesus shall come.

rom Wm. Branch.

Leaving Michigan I came directly Minnesota, to attend the Q. M. for he St. Paul District, which was held a grove near Armstrong Station. n taking the cars at Minneapolis, I ll in with Br. Collins, on his way to he meeting. Brn. Geo. W. Miller, aymond and others were there also. he meetings were good, though not well attended from abroad as had een expected.

The soldiers of the cross were rengthened, and some new ones stepped up and enlisted as volunteers in he service of the Lord. I like to see eople volunteer than be drafted. God rant that these may fight till the final ictory is won and they are called to ear the crown of unfading glory in od's kingdom.

The Ottawa District Q. M. was held Lombard & Winegar's mill. Here he spiritual life seemed to be quite w until Saturday, when the wheel gan to move, and the meetings were lorious and refreshing. Sabbath afrnoon seventy-three sat down to the ble of the Lord.

Here also some new ones made a art for the everlasting kingdom of od, and some who had been in the ckground renewed their covenant.

I am now in Sparta, where I preached last Sabbath, and am invited to reain over the next. I do not know t where I shall locate, or whether I hall return to Michigan.

There are so many calls, I hardly now which to heed, inasmuch as I annot respond to all. The cry is for ore laborers. And I would say to ose who are already working in the spel harness, Keep the harness on, nd work faithfully, for time is ineed short; and it becomes us to put rth every effort in God's cause if we ould hear the "Well done!"

Brethren and sisters all over the nd—wake up! Jesus is soon comg, and you should be in readiness to eet him as your Savior. Let the rich nd the poor, the high and the low, the reat and the small, the white and the lack, the master and the servant, *all*, LL, remember that there is "another ng, one Jesus," and let them prepare meet him when he comes in the ouds of heaven. Amen.

rom T. W. Richards, Eau Claire Co., Wis.

I am still in the narrow way that ads to life and glory, and it seems to e to be narrowing up, which is trying e multitude of professors, and, ineed, but very few in comparison are ving as is required. I feel the imortance of an entire surrender of ALL. ime, talents, and everything must be the altar, and this is and has been y position for several months, and I m happy. I have not attained to he state that many have experienced, ut as I have done all that I can do in he matter, if my dear Savior sees fit keep me just as I am, it is all right. We are the purchase of his blood, and erefore not our own; so whether we ave joy or grief, storm or sunshine in ur pilgrimage let us rest assured that y cometh in the morning. We must ot always take feeling for religion. xcitement is not religion. The fruit f the Spirit is love, joy, &c.

I took pains a few weeks ago to go nd see a sister that claimed to be anctified. In the prayer meeting her oice can be heard far and near; and here are some more that claim to be anctified that are very noisy and boiserous, and exhaust themselves so that fter a meeting they cannot speak a oud word.

I went to see the sister, for I am nxious to learn the way of life more erfectly. I went to learn and be comorted. I stepped into the house as hough I was going into the house of od. In the course of our conversaion we talked on the coming of Christ. This was too much. She said it was *one of our business* when he came, ut we should be ready for *death*, as we should then go to him; and traightening up in an excited state, he pointed her finger at me exclaimng, "You will be dead and rotten in your grave before that day comes!" It was too strong meat for her, and so I left, being well convinced that all the sanctification to be relied on is in belief of the truth. Having this hope, I am preaching pretty much every Sabbath, and intend to labor more the coming winter.

Let us trust in Jesus. I am well convinced he is coming soon, and I believe we shall have time on it; and I shall accept the time when I see it. But let us watch; for in such an hour as ye think not the Son of man cometh. The Bride is getting ready, and the devil is working amongst the multitudes. Everything is getting ripe for eternity.

From Lina A. Richardson, Wayne Co., Neb.

I wish to make you acquainted with our situation here and ask if there can be any thing done to help us.

We have been here two years and are alone in the faith of the second advent of Jesus. We have done all we could in our feeble way to spread the truth. One or two have been converted, but were sprinkled instead of being baptised, and joined the only society in the county. We do not like to see the fruit of our labors disposed of in this way for the want of help. Not that we wish to be sectarian; but to see them disobey God by being sprinkled because the Methodists tell them "there is no material difference" is more than we like to bear when we know how plainly God's word speaks on the subject.

The outsiders are *very* anxious to hear; and if there was a good minister of the Gospel truth that could divide the Word as it should be, and meet the objections (they are the same as are always brought forth) of the others, there is every prospect of a church that will praise God in a very different manner. The Presiding Elder occasionaly comes to preach and every time preaches a sermon against the Adventists. They are doing all they can to injure us and the cause.

But no more of this lest I weary you. With regard to financial matters I cannot say much, as yet. As I told you, we have been here only two years, and of course, have seen hard times and have not yet an overplus to help ourselves with. But we will do what we can. We have plenty of good victuals though not many nick-nacks and will do all that is in our power otherwise. Can this cause be laid before the Conference and see if something can be done? We feel that time is short, and every opportunity should be improved. The door is opened here: is there no one to enter?

From C. C. Marston.

My late discussion at Rochelle with Mr. Hull, on Spiritism, was not devoid of good results. The Lord helped me to maintain his truth. Mr. H. is a ready speaker with a good memory, but he gave no new light on the subject in dispute. Our proposition was: *Resolved*, That Spiritism is a Satanic delusion. I showed this by noticing the doctrines and tendency of the system. If the doctrines are satanic, then the system must be also. That the doctrines *are* Satanic was easily and clearly shown, and that too, by allowing their own oracles to be the witnesses. I inquired into the tendency of the system, and found upon its own testimony, that it was towards the downfall of all pure and moral principles. This was also very clear evidence in favor of the Satanic character of the system.

I then turned to the Bible and showed that the foundation of the system was rotten—that the "cardinal doctrine," and main proposition of the whole thing was false. That the whole thing was false. That the whole system was based upon the lie that was told in Eden by Satan, the father of all lies. Immaterialism is the foundation of Spiritism. Immaterialism is not true, therfore Spiritism is a fraud and delusion, and the work of Satan.

From E. N. Bliss, Wexford Co., Mich.

I am in my feeble way telling the people about the Lord's coming, to give life eternal to his children, and destroy the ungodly. Our little church in White Water is still alive. In June two Seventh-day preachers came there and remained some six weeks. They did not tell their faith when they came; but on the first Saturday went off into the woods with Bibles and Hymn Books and remained all day. However it came out at last, and they got two of the members to commence Saturday keeping. But on the whole we have to thank them, for our own preaching was never more acceptable than now, and but few care to hear more from them.

I attended our Q. M. at Dayton, Newaygo Co. We had an excellent meeting. I stopped with the church in Denver and held twelve meetings. The Lord gave me great liberty in talking upon the blessed Bible. I had to walk 180 miles in my trip to and from the Q. M., besides 100 more in my visit to White Water. I camped out two nights, in the woods, beside a log. They were good places to think of the blessed hope; and as I looked up through the trees, I could say with the poet,

"Come and reign, come and reign
Jesus on thy throne;
And oh! it fills my soul with joy,
To know we're almost home."

Any who wish my labors can address me at Sherman, Wexford Co. Mich. I should like to hear from the scattered ones in Northern Michigan.

Spirits in Prison.

1 Peter 3: 18; 1 Tim. 3: 16; "Put to death in flesh, made alive in spirit;" "Manifested in flesh, justified in spirit." Here flesh and spirit denote the two different states in which Christ was and now is. He was manifested in flesh; he was justified in spirit: he was put to death in flesh; he was made alive in spirit. Flesh and spirit are opposites, the one representing his condition on earth, that in which the mystery of godliness was manifested, and put to death; the other, that condition in which he arose, was made alive and justified, that is, acquitted of the charge of being a sinner, which charge was brought against him by the Jews. He was after his ascension no longer *sarx*, flesh, but *pneuma*, spirit.

Peter says, that he was put to death in flesh, that is, while wearing a fleshly nature; but made alive in spirit, that is, when he was made alive he no longer wore his fleshly nature; but he was and is *pneuma*, spirit, that is, he assumed that nature and glory which he had with the Father before the world was. In this spirit-nature he went and preached to the spirits in prison, that is, in that nature called by Peter *pneuma* he went and through Noah preached to the spirits in prison, the antediluvians. The idea that the term *pneuma*, 1 Peter 3: 18, means Christ's spirit separated from his body, has no support whatever. This notion has led to all the confusion existing in the minds of interpreters.

The dative *pneumati* is found Ezek. 37: 1, to denote that condition or state in which the prophet was when he saw his vision. So in Rev. 1: 10, John says: "I was in spirit on the Lord's day." To be in spirit is to be in a state free from the laws of flesh. In flesh, that is, in the ordinary condition in which men live, they cannot have visions of heavenly things. Hence, *pneumati*, in spirit, denotes that condition which is no longer subject to the laws of flesh. Christ, on leaving the world, passed into the condition known as *pneumati*, in spirit.

Putting the article *the* before the word spirit, and writing the same with a capital S, has destroyed the sense of many a passage.

Paul, to the Philippians, seems to set before us the opposite condition in which Christ was and is, with much clearness and fulness. "Who being in the form of God (*morphee theou*) thouht it not robbery to be equal with God, but divested himself, taking the form of a servant (*morphee doulou*) being formed in the likeness of man (*homoiomati anthropoon*), and having been found in fashion as a man (*schemati*) he humbled himself, having become obedient to death, the death of the cross."

Now if we read: Put to death in the form of a servant, but made alive in the form of God, we should have the exact sense of Peter's words. Put to death in flesh, made alive in spirit. For, before he came into the world, he had the form of God, and in that form, that is, in spirit, he through Noah preached to the antediluvians.

The idea of Christ's going to *hades* to preach is without support in either Scripture or reason.—*H. P. Anderson, in Christian Standard.*

The Church of Christ has become extensively secularized. Once it was indeed a peculiar body. It required no reference to written documents to ascertain whether a man were a Christian. Every adherent to the true faith was a "living epistle known and read of all men," all "took knowledge" of him that "he had been with Jesus."

But, alas! how different in our day "How is the gold become dim! how is the most fine gold changed!" The line which should clearly divide the church from the world has become indistinct, and the two classes would almost appear to be blended in one. Their pursuit of the vanities of earth appears equally earnest and unremitting; and their love of self and the pleasures of life equally strong. It It would seem that the mass of professors are trying the fearful experiment of determining with how little true godliness a man may obtain an entrance into the kingdom of heaven. —*Sel.*

Our Young Folks.

Robin Redbreast.

Little Robin Redbreast,
At the early dawn,
Uttering in music,
Pouring forth in song,
Praises and thanksgiving,
That all through the night
God hath brought it safely
To the morning light.

Little Robin Redbreast,
When the day is done,
Echoing still the music
That the day begun,
Grateful for the gladness
Of the sunny bowers,
Fearing naught of evil
Through the midnight hours.

Little Robin Redbreast,
Let me learn of thee
Gratitude and praises,
Faith and constancy—
When Life's day is ending,
Night of death draws nigh,
Like thee, meet the shadow,
Trusting fearlessly.

SEARCH THE SCRIPTURES.

None of us can ever be too careful in dealing with God's Holy Word. There were some quite good people once who chose this for a motto: "The Scriptures mean all that they can be made to mean." And even some of the ancient Jewish fathers, called Rabbins, said there was not even an apex of a letter which did not contain a mountain of meaning. What we want to know always is, however, just that and nothing more which the Spirit of God intends to say.

We must be very careful to quote the exact words when we attempt to give a verse in the Bible. A most excellent woman once told me, when she had lost a little son, that, "as her Heavenly Father had said," she knew "the Lord tempereth the wind to the shorn lamb." Now she thought this was in the Old Testament somewhere. But it is only in an old book called "The Sentimental Journey," by Laurence Sterne. And I once saw a Thanksgiving proclamation, written by a governor, which had in it (so he said) these "words of the prophet"; and then he quoted from Shakespeare: "Now is the winter of our discontent." It is wrong to make such blunders.

Sometimes, also, we may be mistaken in the meaning of what the Scriptures say. A little lad was seen by his mother washing his hands several times one Saturday forenoon at the penstock in the backyard. She feared there was trouble, and asked him what he did it for. He replied that there was to be a base-ball match that afternoon, and he wanted to be chosen by the big boys on one side or the other. But she could not understand what this washing so much had to do with that. When he told her he had learned in the Sundry-school this verse: "he that hath clean hands shall be stronger and stronger." Now you can easily find this sentence in the Book of Job; but it does not mean, surely, that little boys can get stout enough in a few hours under water to mate with big boys at base-ball. His teacher in the class should have explained it a little.

But even some teachers go wrong, and it gives much trouble. A minister told me the other day that one of his best workers prayed that the "dear Lord would take care of the little ones, and protect them from the ravages of the Lion of Judah." I wonder if he knew what he meant.

But more than anything else we must believe all the Bible says. Moses says the waters of the Red Sea were divided, so that they stood up as a wall on either side. Now it would be foolish for us to go to all the learned books, and study to find an account of some wind, or some tide, or some eddy which would explain how the waves flowed back and let the Israelites get across. God did this miracle in behalf of his people.

Just as foolish it would be for us to try to explain any other of these wonderful works. You remember Jesus told Simon Peter to cast his hook for a fish in the Sea of Galilee, that in its mouth he might find silver for tribute. Now it seems to me positively wrong for any one to say he only meant to have Peter go and catch a fish, then sell it, and bring the money to him.

There was a boy on my grandfather's farm, rather dull, but very honest and reverent. One of my uncles, in my hearing, once said to him:

"David, you surely do not believe that story in the Bible about Jonah's swallowing a whale! Why, a man's mouth would not possibly stretch enough for that."

Poor David Bruce! He did not see the perverse puzzle of the question: but brave soldier for the truth he was, and courageously he replied that God could certainly make a man's mouth of any size, and perhaps the whale was not very large. He got the miracle wrong, you see; but his spirit was right. He believed every thing he found written down in the Bible.

But then, on the other hand, we must be careful to reject as God's word everything which the Bible does not say. I have seen a commentary which attempted to find everything you can think of in the name of people in the Old Testament. For example, the author discovered the verse where Abraham is said to have, in his later life, married a woman called Keturah. Now Keturah means "sweet odor." Then he went on to say that odors in the Bible meant graces or beauties of character, well-pleasing to God. So he concluded that since this father of the faithful had Keturah he became eminently sanctified. All this may have been true of the patriarch before he died; but that text proves nothing about it. The simple-minded reader, like you and me, would only understand from it that the good old man took another wife in his advanced age; which in many respects is a different thing from growth in grace. All such foolish and far-fetched explanations of the Bible must be rejected.

I wonder how many of my young friends know what those two columns in fine print running down in the middle of each page in polyglot Bibles mean. They are called "marginal references," and are exceedingly valuable for one who is really searching the Scriptures. I can hardly explain their use to you without having you at my side. Ask some one who lives with you to show you how to use them. It helps us much, always, to compare one passage with another.

Supposing you are reading the 16th Psalm. You find David saying: "Neither wilt thou suffer thine Holy One to see corruption." Why are those two words (Holy One) begun with capital letters? Your column of marginal references directs you to the 2d chapter of the Acts. There you learn that King David was not speaking of himself, but of the Son of God. "He spake of the resurrection of Christ." When you know that, how different the Psalm seems to you!

[The young readers of THE TIMES will please make a note of this, and remember that David in this Psalm speaks of the *resurrection*, and not of the state of the dead. In spite of Peter's plain declaration many people think that David spoke of the state of Christ *in* death, and not his resurrection *from* death. Peter meant what he said, and said what he meant. ED. TIMES.]

It used to give me some trouble in my boyhood to find that Scripture texts seemed to contradict each other. The way in which I earliest came to notice this was by some one's replying to my nonsense: "The Bible says, 'Answer a fool according to his folly.'" I admitted that; but said I: Yes, the Bible says, 'Answer not a fool according to his folly.'" All this was true, and yet God's Word never really says a thing and then takes it back. There is a time when we should answer a fool according to his folly, and there is a time when he deserves no answer at all. Just so there are occasions on which all of us should bear "one another's burdens," and there are occasions on which we are to let "every man bear his own burden." We have a right always to limit Scripture by Scripture in this way. And we may be assured the Bible never contradicts itself anywhere.

I am making too long a letter. Again I thank my two little friends for correcting my mistake; and I wish they would watch me carefully all the time. But it would be better to study God's Word carefully than mine. There was once a large and powerful city, called Thessalonica; and there was a little village, called Berea. The inhabitants of the one were wealthy and educated; of the other, poor and illiterate. But think what fine testimony God caused to be written of these two: "These Bereans were more noble than those in Thessalonica, in that they received the WORD with all readiness, and *searched* the Scriptures daily, whether those things were so."—*C. S. Robinson, in Independent.*

Advent Christian Times.

CHICAGO, TUESDAY, October 8, 1872.

Business Agent's Department.

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Vice President—DANIEL R. MANSFIELD.
Secretary—JOHN M. SNOOK.
Auditor—SIDNEY C. RAYMOND.
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EDITOR OF THE ADVENT CHRISTIAN TIMES,
JOSHUA V. HIMES.
TREASURER AND BUSINESS AGENT,
WILLIAM L. HIMES.

☞ Address all communications for the paper to Joshua V. Himes, 25 West Lake St., Chicago.

☞ Address all Business Letters to William L. Himes, 25 West Lake St., Chicago.

☞ Make Postal Orders and Drafts payable to Wm L. Himes.

☞ Business and matter for the paper may be sent in the same envelope; but write all appointments, notices, letters and communications for publication,

☞ EACH ON A SEPARATE PIECE OF PAPER.

☞ Matter for publication should be written ON ONLY ONE SIDE.

☞ Do NOT FAIL to comply with these suggestions.

Post Office Address.

P. A. Smith, Jacksonville, Fla.

WE will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.25, post-paid. The Jubilee HYMNS, full gilt, stamped, post-paid, $1.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

The Faith of St Paul.

The immediate demand for this work so far exceeded our anticipations, that the first edition was exhausted ere we were aware. The second edition is in preparation, and will be ready soon. Orders will then be promptly filled.

Dives and Lazarus.

The revised and enlarged edition of Eld. L. C. Collins' exposition of the parable of Luke 16, is in course of publication. It will be more full and conclusive than in its first form. Orders will be filled as soon as it is ready.

Notice.

Having closed my stated labors at DeKalb, I wish to say to brethren in destitute regions that I am at liberty and will attend to calls wherever my labors may be desired. My P. O. address until further notice, is DeKalb, Ill. S. B. MAREY.

New Music.

We have received from Geo. E. Lee, No. 373 Main St. Springfield, Mass., the following pieces of music:

The Song of Redemption; The Watchman's Cry; Beacon Lights; Lift your Voices; Going Home; They say there is a World to Come; The Father's Mercy; Jesus of Nazareth passeth by.

The above are all on one sheet, and will be sent by mail, post-paid, for 20c.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 35 sheets, 50c.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

G W Rickard D Keeler W A Miller D S Burson W J Bursell C M Shepard J Rhoule C T Russell jr I E Southwick E Burrs L Record T Martin G Dawson J T Bowyer N S Hemenway E Wise M B Geer J Stone E Shepard J Allen R Lewis A Lewis H S Snyder E N Corzine P A Smith C J Benjamin W Johnston S C Wellcome C C Marston E W Perry S P Whitney A J Kirk W E Brown J A Smith S D Brown W P Barr W Covey I C Wellcome J Lyle A H Briggs D Thomas J Parker W Hashbanger N Harwood S Walters G W Farrier H S Angell F Udell C A Stewart C L Jones A Armour T J Bishop P Hitchcock J A Holton M M Maxwell E Wheeler W Ingmire S R Breed M D. G W Cline C H Williams E J Barrues I K Lombard J Handlin J R Preston C Burkholder C C Chadwick.

Books and Tracts by Mail.

J A Smith P A Smith L Record G Dawson J T Bowyer N S Hemenway E Wise M B Geer J J Warren A Lewis H S Snyder E N Corzine J Eaton.

Express.

W E Brown.

Obituary.

CUNNINGHAM.—Died at Cross Plains, Wis., Aug. 24, 1872, Br. Matt Cunningham; in his 64th year.

He leaves a beloved wife and a large family of children, also a numerous circle of friends to mourn his loss, but not without hope. The glorious Life-giver, hath conquered death and brought to our vision a world of fadeless bloom, where husband and father shall live to die no more.

Services at the grave by the writer. Sermon by Br. Haseltine. PHILO HITCHCOCK.

FARRAL.—Died at Cross Plains, Wis., Sept. 5, 1872, Sr. Elizabeth Farral; in her 17th year.

She leaves a weeping companion to sorrow in her absence, who less than one year ago chose her as the partner of his joys and sorrows so "long as they both should live." But he is, so soon, compelled to give her the parting hand, until Christ shall break the clods of the valley, and bid death's captives live to die no more. May this be sanctified to the salvation of the husband and good of all.

Services by the writer, from Heb. 11: 13.

PHILO HITCHCOCK.

Book Notices, Etc.

THE HERALD OF LIFE announces its removal from New York City to Springfield, Mass. The reasons announced are, better mail facilities, economy, and the fact that its patrons are mostly in New England. The *Herald* is edited by Brn. L. H. Thorne and W. N. Pile, and its specialty is the non-resurrection of those who die in their sins.

THEY RISE: Suggestive Inquiries Concerning the Resurrection of the Dead, as taught in the New Testament. By D. A. Dryden. Cincinnati: Hitchcock & Walden.

We have not seen this work, and cannot speak of the merits of its argument. From others we learn that it takes the ground that release of the soul from *hades* is the resurrection. The fact that such a work by a Methodist minister should issue from a Methodist press is certainly significant.

The publishers of the ILLUSTRATED CHRISTIAN WEEKLY make a special offer of their elegantly illustrated weekly from the first of Sept. to the close of the present year, together with a finely engraved new Map of Palestine printed in colors, to any person on receipt of seventy-five cents. It is encouraging to know that this latest and best effort of the American Tract Society to stem the tide of corrupt literature by "overcoming evil with good," is meeting with well-merited success. Accept this offer, directing to the *Illustrated Christian Weekly*, New York.

LITTELL'S LIVING AGE—an admirable weekly magazine. We know of nothing equal to it in its field. The number for Sept. 21 contains the usual amount and variety of the most instructive and interesting reading to be found in the whole range of foreign periodical literature of the day; including part two of a remarkable series of articles on The Belief in Immortality, an instalment of Off the Skelligs, by Jean Ingelow, a notice of Charles James Lever, etc., etc. The subscription price of this 64 page weekly magazine is $8 a year, or for $10 any one of the American $4 magazines is sent with *The Living Age* for a year. Littell & Gay, Boston, Mass., Publishers.

THE INQUIRER: Protestant or Catholic, Which?

The above is the title of a 46 page tract by I. C. Wellcome. It treats of the *principles* which underlie Roman Catholicism, the history of their introduction into the early church from pagan philosophy; presents the Scriptures and belief of the primitive church on these points, giving quotations in proof from history, and the fathers. The reformation under Luther is examined, the doctrine of the reformers with extracts is stated. The relapse of the Protestants to the Roman doctrines is developed, and tendency of the present-day Protestantism is shown to be clearly toward Roman Pagan Spiritism. The antidote is pointed out in the primitive doctrine of man's mortality. The quotations from ancient and modern authors are very valuable. Price, single 10c, per doz. 75c. For sale at THE TIMES office.

POCKET DICTIONARY.—Webster's Pocket Dictionary in its present shape, is a great improvement over previous editions and all similar works. In the first place it is neatly printed, and bound in morocco, with gilt edges. Then it contains 200 pictorial illustrations, which give a much clearer idea of the meaning of many words than could possibly be conveyed by the usual definition. The little volume, while being no larger than an ordinary pocket-book, embraces in its vocabulary a careful selection of over 18,000 of the most important words of the language, with definitions sufficiently clear, though necessarily brief, to meet the ordinary wants of any one requiring its use. Prefixed to the work are tables of money, weight and measure, abbreviations, words and phrases from foreign languages, rules for spelling, explanations, etc. It is in fact a most valuable little book, and is doubly worth the dollar it costs. It is very beautifully and substantially bound, with tucks and gilt edges. The Publishers, Iverson, Blakeman, Taylor & Co., 138 and 140 Grand Street, New York, will forward it by mail on receipt of *One Dollar*, or it can be bought almost anywhere.

Notices, Etc.

Notice.

The churches in Iowa that wish me to visit them will please write me at Manchester, Iowa.

ISAAC ADRIAN.

Notice.

The Eighth Annual Meeting of the Western Advent Christian Publishing Association will be held at Norwood Park, Cook Co. Ill., commencing Tuesday, Oct. 15, 1872. A full attendance of the members is requested. J. M. SNOOK, Sec'y.

To Western Friends.

We, the undersigned, deeming it important that the Western Association be placed upon a satisfactory basis, and its work be properly done, do importune our brethren to rally to the appointed meeting at Norwood Park, Oct. 15, 1872, to see what can be done to effect the desired object.

D. MATHEWSON,
WM. SHELDON,
WM. MCCULLOCH,
DANIEL S. CLARK,
O. S. KNAPP,
FRANK BURR,
H. G. MCCULLOCH.

To the West.

It is a great satisfaction to me to know that our Western brethren are awaking to the fact that the Western Association has not been sustained as it should have been, and has, therefore, been crippled in its work. I now anticipate better days for our cause. Let every member of the Association, and all interested in its prosperity, heed the call signed by Elds. Mathewson, Sheldon, and others, and we shall see better days, and more glorious results of our work. WM. L. HIMES, Business Agent.

Notice.

Any delegates to the W. A. C. P. A. on the 15th, who may wish to remain in Chicago over the Monday night previous will please call at 23 North Sangamon St., and I will gladly accommodate them among our friends. Call early, or write to me that you wish to stay, so we may know how many to provide for.

FRANK BURR.

Notice.

My health continues very poor, and my cough is no better. I have no hopes of speedy improvement sufficient to enable me to resume public labor. I am compelled therefore, reluctantly, to ask a postponement of the proposed debate at Greenfield, Iowa. It will be physically impossible for me to attend it at the time agreed upon. I will, the Lord willing, attend to it as soon as my health will allow.

DANIEL S. CLARK.

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.
2. Write *names of places* and *dates* VERY *plainly*.
3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

THE EDITOR'S TOUR
SOUTH AND WEST.

I propose, by the blessing of God, without whose aid we can accomplish nothing, to visit and preach in the following States, as noticed below:

[illegible]

BR. LAWVER writes that he will not be able to accompany me to Arkansas. I regret this very much. But I shall go alone. Late letters from that State are of a cheering character. Br. Rosebraugh says—"Ask the brethren to pray for us, and help us in our infancy and weakness in Arkansas."

[illegible]

Brookfield, Oct. 8, and over Sabbath, and not Oct. 6, as in former appointment.

CALIFORNIA.

Some time in December I shall go to California and Oregon. It is my intention to visit such places as shall open to me, where I may help the Advent brethren, or plant churches. My headquarters will be San Francisco; address No. 6 Municipal Court Building, care of C. A. Sumner.

Between this date and the first of December all letters from California and Oregon should be addressed to 25 West Lake Street, Chicago.

I will be pleased to hear from any persons in the above States, as to any openings for missionary labor, or any desire for help among Adventist brethren on the way out, on the line of the C. B. & Q., B. & M. R., and Union Pacific Railroads. I shall also call on my way out, if it be practicable, in Colorado, and Salt Lake. Will be glad to hear from any in those States.

It will be seen that my labors will be in the missionary field for some time to come, which will require some aid from the friends of missions. I trust in God to open the hearts and hands of his stewards to aid me in this good work. One good brother has provided me with help towards my Southern tour. God bless him.

And now I wish to hear from all interested in any of the above places. I would like to hear from my old friends that I visited many years ago in California, so I may know what is wanted, and, so far as able, make provision for it.

I make a special call upon all the friends of this important missionary tour, to implore the Lord's blessing upon it, and the unworthy laborer, that the Lord of the harvest will remember him, and the people to whom he may preach the Word of Life. We can do nothing without help from above. But "through Christ strengthening us we can do all things."

With my present health and vigor, and a heart burning with zeal in the missionary work, I hope by the Lord's help to do more than in the best days of my youth. Like my namesake of old, I can say, "my eye is not dim, or my natural force abated." And though I may not live to go over the River with the hosts of the Lord, yet I will work, by God's help, until I get to the Fords of Jordan.

Brethren in Christ looking for the coming kingdom, let us awake to the great missionary work. Let us seek by every and all means to save some. And let us preach the full gospel of the kingdom, to prepare a people for the Lord's coming, for he is nigh, even at the doors. JOSHUA V. HIMES,
25 West Lake St., Chicago.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Genoa, every Sabbath. E. H. W[illegible]GTON.

Meetings at the Advent Ch[illegible] chapel on Green St., near Madison, every [illegible], forenoon and evening. Preaching by Eld. [illegible]. Prayer-meetings at the chap[illegible] [illegible]esday and Thursday evenings. Traveling b[illegible]ren are invited to attend.

Amboy, preaching the first a[illegible]bbaths of each month, at 2½ and 7 [illegible] Lutheran chapel. C. C. Ma[illegible]tor.

Wiley S. H., Union Town, [illegible], and every four weeks until furth[illegible]

Hope S. H., Broughton, 1[illegible]ster S. H. 3 p. m., July 28, [illegible]

Round Grove, 10½ [illegible] every four weeks. A[illegible]EBUX.

Lanark, Nov. 4, 5.
Forreston, Nov. 6, 7.
Elida, Nov. 8–10.
Byron, Ogle Co., Nov. 11.
Rochelle, Ogle Co., Nov. 12.
Ackerson's S. H., Nov. 13.
Amboy, Nov. 17.

C. C. MARSTON.

Being unavoidably engaged in another field at the time, Br. S. E. Mabey, of Amboy, will fill my appointments as follows:

Ackerson's S. H., 10½ a. m., Oct. 13.
White Rock, 3 p. m., same day.
Rochelle, 7½ p. m., same day.

C. C. MARSTON.

The next Q. M. of the DeKalb District will be held with the church in DeKalb, commencing Thursday eve. Oct. 17, and holding over Sunday.

H. G. McCULLOCK, Sec'y.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MAREY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Equality, Gallatin Co., as Br. Ashley may arrange, Thursday eve., Oct. 24, and continue until Nov. 2.

Mt. Joy, Johnson Co., Saturday eve., Nov. 2 and over Sunday.

Saratoga Springs, Union Co., Nov. 4, as Brn. Hindman and Peringer may arrange. Probably stay three evenings.

Jonesboro, Brick chapel, as Br. Childs shall arrange, Nov. 8, and over Sunday.

Cobden, Monday eve., Nov. 12 and continue a few evenings as Br. Lawver may arrange.

WM. MCCULLOCK.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

INDIANA.

The next Q. M. of the Northern District of the Indiana Conference will be held at Union Mills, LaPorte Co, commencing Friday, Oct. 18 and continuing several days. The change in time from the first announcement is to enable brethren to better arrange for the Association Meeting. A general attendance is desired.

E. C. ANDRUS, Sec'y.

MICHIGAN.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

The first Q. M. of the North Missouri and Southern Iowa Conference will be held with the Corydon church, at the Chester S. H., four miles east of Corydon, Wayne Co., Iowa, commencing Friday, Oct. 11, at 7 p. m.

As this is our first Q. M., we would like to see as many of the brethren and friends as can meet with us. We would be glad to see Eld. N. C. Miller, and as many of the ministers as can come. Br. Gibson is expected.

L. Z. LOTSPEICH, Sec'y.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

The first Q. M. of the Advent Christian Conference of Iowa, Machester District, is to be held at Six Mile Grove, in Horton Township, Bremer Co., commencing Thursday, Oct. 10, at 7 p. m. and holding over Sunday. All the friends of Jesus are invited to be there, to work for God and the salvation of precious souls, for whom Jesus died. Br. I. Adrian is expected to be there, with the tent, if the weather will permit.

M. J. JAMES, Sec'y.

MINNESOTA.

Owatonna, Fitzsimmons S. H., Thursday eve., Oct. 10.

Alma City, Waseca Co., Saturday eve., Oct. 12, 7½ o'clock.

Freedom, Converse S. H., 10½ a. m., Oct. 13.

Medo, Blue Earth Co., Goodwin S. H., 2½ and 7½ p. m.

Kasota, Thursday eve., Oct. 15.

S. C. WELLCOME.

Windom, Cottonwood Co., Sunday, Oct. 13 and over the 20th, as Br. Patten may arrange.

I shall go by way of Owatonna and Mankato. Any wishing me to call can address me at Windom up to the 20th. WM. J. BURRELL.

St. Charles, Vowle S. H., 7.30 p. m., Oct. 19.
Utica Station S. H., 10.30 a. m., Sunday, Oct. 20.
Dudley S. H., 2.30 p. m., same day.
Enterprise, Page S. H., eve., Oct. 20.

S. C. WELLCOME.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUSE.

ARKANSAS.

The second Annual Meeting of the Advent Christian Conference of Arkansas will be held in Flatwood, Izard Co., Nov. 20, and over the Sabbath. The churches will appoint their delegates in good season. And brethren isolated will please come and report the state of things in their region. Eld. J. V. Himes will be with us and help in the good work. Come brethren and sisters, let us have a grand rally for the truth.

S. ROSEBRAUGH,
J. B. BROWN.

WEST VIRGINIA.

The next annual meeting of the West Virginia and Southern Ohio A. C. C., will be held with the Hays Fork A. C. Church, commencing October 19, and holding several days as the Lord may direct. The churches connected with the Conference are requested to appoint delegates. Brethren, arouse! Let us awake from our lethargy, and come to our annual feast, to strengthen each other's hands for the warfare. Pray for the success of Zion.

S. P. WHITNEY, President.

PENNSYLVANIA.

Chase's Mills, Tioga Co., Oct. 10–13.
East Troy, Oct. 15, 16.
South Creek, Oct. 17. JOHN T. ONGLEY.

NEW YORK.

Wallace, Steuben Co., 2 p. m., Oct. 19, and over Sunday, the 20th.
Springwater, eve., Oct. 21, 22.
Savannah, Wayne Co., Oct. 23.
South Butler, Oct. 24–27.
Marion, Oct. 29, 30.
Lockport, Nov. 3.

P. S. If any of the above conflict with other appointments, or should not be desirable, please notify me in time at South Creek, Bradford Co. Pa., by Oct. 16. I will visit other places in New York State, if desired, until Nov. 20.

J. T. ONGLEY.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Blenny St.

JOSEPH LUTRELL, Sec'y. 25, St. Joseph St.

Advertisements.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 9, Range 3, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $800, or more.

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

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Published by the Woman's Christian Association. $1.00 a year. Mrs. E. S. Jennings editor. Address: 74 Williams St., Rochester, N. Y.

The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim*. Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.

N. B.—Single copy, 50c. a year. Ten copies, $4 Fifty copies, $20. tf

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, and A. A. Phelps. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address: Bible Banner, 14 Murray St., New York city.

N. B.—THE ADVENT TIMES and *Banner*, one year for $2.50 if pre-paid. Address Wm. L. Himes, 25 W. Lake St., Chicago.

The Bee-Keepers' Journal and National Agriculturist, on trial, three months, for ten cents, or 15 months and best Bee book, German or English, for $1. Splendid premiums for 1873. Movable Comb-Hives, Italian Bees, &c., for sale. Fifty per cent. and great inducements to agents.

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HOW TO GO WEST.

This is an inquiry which every one should have *truthfully* answered before he starts on his journey, and a little care taken in examination of Routes will in many cases save much trouble, time and money.

The "C., B. & Q. R. R.," running from Chicago through Galesburg to Burlington, has achieved a splendid reputation in the last two years as the leading Passenger Route to the West. At Burlington it connects with the great Burlington Route which runs direct through Southern Iowa to Nebraska and Kansas, with close connections to California and the Territories; and passengers starting from Chicago on their way westward, cannot do better than to take the C. B. & Q. and Burlington Route.

This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R. Burlington, Iowa.

GERMAN TRACTS

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Resurrection of the Dead in Christ.
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Soul of Man, Etc.

LOUIS REIMER,

1006 Chestnut St. (up stairs) Philadelphia, Penn.

Advent Christian Times

“Many shall run to and fro, and knowledge shall be increased.”

VOL. X.—NO. 11. CHICAGO, OCTOBER 15, 1872. WHOLE NO. 442.

Advent Christian Times.

HADES.

THE HADES OF THE NEW TESTAMENT.

We have seen the view which the Old Testament gives us of Hades, as synonymous with the grave, as the region of death, as the receptacle of the body and soul of those who once had life but now are dead. We now proceed to consider the light in which the New Testament speaks of Hades.

And here we are met by an assertion, sometimes very confidently made, that since the resurrection of our Lord from the dead the souls of believers do not go to Hades at all, and that moreover our Lord descended to that region, probably during the period of his own lying in the grave, and did so for the purpose of bringing out of it the souls of all believers who had died before his resurrection. According to this opinion the souls of believers since Christ's resurrection, instead of going to that Hades to which the souls of believers before it went, ascend up to heaven, to where Christ is seated at the right hand of God, and there, in the enjoyment of life and glory, await the period of resurrection, when they shall rejoin the bodies raised in incorruption. Hades, on this view, is only for wicked souls since the resurrection of Christ.

In proof of this several texts are confidently quoted from various places in the New Testament. We do not deny that some of these texts have much apparent force, or that if they existed alone the opinion above advocated would derive very strong support. The texts however having this apparent force, when viewed by themselves, *are exceedingly few in number.* We do not think that there are more than three or four verses in the whole range of the New Testament which seem to have real force in this direction. However, three or four verses are not to be disregarded, nor will we disregard them. We think it is best however to present first the positive side of this question as it appears to us to be taught in Scripture. The only safe way of study, in our judgment, is first to take the general teaching of Scripture. If we come first to some particular passages, and refuse to go beyond them until we are fully satisfied of their truth, we do not think any certainty can ever be attained on any subject in Scripture. Particular texts will ever appear to speak one way to one mind, and perhaps another way to another mind. If they will not leave this debatable ground unless they are agreed as to its special bearing upon this question, we believe that they must only differ from each other forever. The true way is to take the general sense and analogy of Scripture. This can only be taken by an extensive and pains-taking research of it as a whole. This taken, they will bring it to bear upon the disputed passages, and surely, if we believe in the plenary inspiration of the Bible, we will be compelled to see that the general sense of Scripture must rule the interpretation of a few disputed passages. This shall be our mode of action. We will first present what appears to us the general sense of Scripture, and with it in our possession we shall expect to have the only key that can unlock the sense of the disputed places.

The proposition then which we propose to establish in this chapter is that believers since the resurrection of Christ go to Hades exactly as they did before that event; that they do not consequently ascend to heaven on death, either in soul or body, but still, in a condition of entire death, await the second coming of Christ and the resurrection in order to enter on and enjoy life of any kind. Our proposition is, that Hades is for believers since Christ's resurrection exactly what it was for believers before it.

If the reasoning of our last chapter be correct, it by itself decides this entire question. *If Hades be*, as we there showed, *identical with the grave*, there can be no doubt that Hades still exists in full power for believers in Christ, since no one contends for a moment that the grave has been abolished for believers in Christ, or will be abolished until the day of resurrection. The identity of Hades and the grave proves beyond any question that Hades exists in power for believers since gospel times as much as it did for believers before them. They who would uphold the contrary must first overthrow the reasoning of our last chapter.

They must also do a great many other things which we utterly defy them to do. They must prove that death since the resurrection of Christ means a very different thing from what it meant before his resurrection. Death, before the resurrection, meant the going of the body and the soul to Hades or the grave. Death, if this opinion be true, must mean the going of the body to the grave, and the ascending of the soul to heaven. One of the most important words in Scripture, one the most commonly used, one on which all reasoning as to the redemption of Christ must rest, must be thus shown to have two distinct senses in different parts of God's word. All through the Old Testament, and up to the time of our Lord's resurrection, it had one well-known, well-established, uniform sense. Since that event it came to have a widely different sense! Who can credit such a thing? Who can admit a view which would involve such embarrassment? Are we to suppose that death means one thing in the epistles of Paul and another in the writings of the Prophets? But Paul himself will admit of no such thing. He freely quotes the prophets speaking of death, and he never allows us to suppose for one moment that he means one thing and they another. The death which Paul declared would be abolished was the very same death which Isaiah and Hosea declared would be abolished.[1] And we therefore utterly reject a theory which would make death a different thing in different parts of the word of God. That word throughout speaks of it as one and the same thing; and we utterly repudiate a theory for which it affords not one solitary word of countenance. Death is throughout Scripture the same thing, and therefore wherever the souls of believers went before the resurrection of Christ, there they have gone since.[2]

Again, this theory lies open to the fatal objection that it not only alters the meaning of death in the two great divisions of the Scripture, but that it virtually abolishes death for the believer. God said to Adam, and through him to all born from him, “in the day that thou eatest thou shalt die:” and Paul declares that the consequences of Adam's sin have visited all mankind, believers and unbelievers alike. Satan contradicted God, and said that man would not die.[1] Now really we must say that a theory which teaches that man in what is called death only changes life here for a better life in heaven denies that the man who has made this change has truly died. It is true he says that the body dies. He makes this out, however, to be a positive advantage to the man. But *the true man*, the soul, has not, according to him, *died at all.* It left a clog and a mar to enter upon a far better and more glorious life. The theory we oppose is a theory which holds that believers do not truly die, when the Bible says they do truly die.

Again, this theory lies open to the grave objection that it supposes death to produce *two persons out of one.* We hope we will be excused when we say t[illegible], on the authority of Scripture, t[illegible]*an, the person, in death rests in the g*[illegible] Our opponents may repeat a hun[illegible]d times the saying—“Oh, *the body* is [illegible]he grave!” But we will say what Scripture, whenever it speaks, says, that *the man is in the grave:* “devout men carried *Stephen* to his burial, and made great lamentation *over him.*”[2] Well, then, we have, on the authority of Scripture, one person in the grave. But here comes the theory we oppose, and says, the same person is in heaven! Then there are two persons made out of one. There is one Stephen in the grave: and there is a second Stephen in heaven: and still, there is but one Stephen after all! But where does the Bible tell us that death converts man into two? And certainly, unless it does, we are called upon in the name of our common reason to reject a palpable absurdity. We are glad that Scripture nowhere calls upon us to accept such contradictions.

But Scripture itself disavows such a theory. In their endeavor to escape from the palpable absurdity of creating two persons out of one by the operation of death, the theorists we contend against assert that there is truly but *one person.* The body they say, is laid aside for the time, and is not the man: the soul on death is the true person or man. Now we leave these theorists *to explain away* the numberless Scriptures which speak of man as laid in the grave, and turn to their theory that there is but one true man, the surviving soul. This surviving soul, they say, *has gone to heaven.* Then according to them, *the true man has gone to heaven.* Paul has gone to heaven, and John, and all the rest of the true believers! But what says Scripture? Speaking of one of the most eminent believers, one who since the resurrection of Christ has, according to our theorists, been taken out of Hades and brought up to heaven, inspired Peter, speaking of him *after the* resurrection of Christ, said: “*David is not ascended into the heavens!*”[1] What are our theorists to do with this passage? How are they to explain it away? They say, “Oh, *David here, means David's body!*” Well, what of that? Do they not see that in saying so they only overthrow their own house of cards? If David means David's body, then David's body means David: *i. e.*, Scripture obstinately persists in calling that body David which these men say is not David at all. If the soul of David at death were truly David, and if this soul had ascended into heaven, then it would be true that David had ascended into heaven. But Scripture denies that he has so ascended, and in so doing insists that the body of David in the grave was David himself. If we will accept Scripture, the soul is not the man, but is the life of the man. When the man has it he is a living man, and when he is without it he is a dead man. But to separate the man or person from the body, Scripture does not permit us for a moment to do.

But, leaving those contradictions in which the theory we speak of involves its supporters, we will go to the plain testimony of the New Testament. We will show these two things: first that the New Testament teaches us that Hades exists for believers since Christ's resurrection just as it existed for believers before that event. Secondly, that the New Testament gives us exactly the same view of it that the Old did, viz., as a place of death, and the receptacle of the dead bodies of men, *i. e.*, as identical with the grave.

We think it is to be taken as an indisputable fact, readily proved from the general testimony of Scripture, that the death of Christ was in every respect identical with the death which all his people die, since his resurrection as before. He tasted our death for us all. We do not think it here requisite to establish this from reference to special texts. Scripture throughout speaks of his death and that of his people as one and the same, and it is incumbent on those who would maintain any material distinction between the two to prove it by direct testimony of Scripture. In one respect only, and that respect does not concern the nature of his death, but its duration only, did the death of Christ differ from ours. It was that it should continue for so short a time, that his flesh should not see corruption. Yet this even was especially noted in prophecy.[2] But in the proper elements of death itself the death of Christ was the very same as that of all his people. It follows therefore, in direct and essential consequence, that as it was a main part of his death that his soul went to Hades, and remained there until his resurrection, so it is a main part of the death of all his people from the beginning to the end of this age that their souls go on death to Hades and remain there till resurrection.

But the nature of resurrection, as it is expressly defined in Holy Scripture, proves beyond a doubt that the soul of every one of Christ's people is in Hades up to that event. What is meant by resurrection in Scripture? Let us hear the Apostle Peter defining it on the day of Pentecost. It is not merely raising the body out of the grave, but it is also bringing the soul out of Hades. Peter's word's are—“He, seeing this before, spake of the *resurrection of Christ, that his soul was not left in Hades*, neither his flesh did see corruption.”[1] It will perhaps be replied that Peter here only speaks of the *resurrection of Christ*, and that consequently his definition of resurrection need not apply to that of his people. But this answer does not suit the case, for we are expressly told in many Scriptures that the resurrection of Christ is identical with that of his believing people.[2] But since they are identical it follows that on resurrection the souls of his people come out of Hades just as the soul of Christ did on his. It is strange doctrine which would teach that believers since the resurrection of Christ resemble their Lord neither in death nor resurrection.

HENRY CONSTABLE.

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[1] 1 Cor. 15: 54; Hos. 13: 14; Isa. 26:19.
[2] Rom. 5: 12-14.

[1] Gen. 2: 17; 1 Cor. 15; 22; Gen. 3: 4.
[2] Acts 8: 2.

[1] Acts 2. 34.
[2] Ps. 16: 10.

[1] Acts 2: 31.
[2] Rom. 6; 5; Cor. 15: 20.

Germination.

We hear much now-a-days about *germs, germinant principles*, and so on. Not content with doctoring divinity, learned (?) men have begun to doctor nature, *shutting their eyes*, and blindly leading the blind. Look at this: “Nothing but the germinant principle of the grain sown enters into the new grain.” What do you call that? I call it a *l-i-e.*

Plant a separate “germinant principle” and make it grow, and I will retract. It never was, never will, never can be done.

What is the truth regarding germination? First, “That which thou sowest is not quickened except it die.” *Die* does not mean *rot*: rotten seed does not grow. Die means *lose life.* The seed must be *ripe*, it must have ceased growing and dried up, it must *first die*; and,

Second; *be buried.* A certain degree of heat, moisture and darkness is essential to germination; this is secured by *burying the dead seed* in the ground. What then? Then the seed absorbs moisture, the starch is changed into sugar, and the contents of the seed become a milky pulp, and swells, till the point of the root pierces the shell downward, and the future stem comes forth upward. The milky pulp is *the food* of the embryo plant; a set of vessels like veins exist which convey the, now fluid, contents of the seed to the plant. Similar is the process of hatching a chicken from an egg—all that is left in either case is AN EMPTY SHELL!

Do our “germinant principle” wiseacres eat the eggs and hatch the germs! Do they grind the grain and sow the germ? Why not? I believe *they know better*, but in order to sustain a false theology they have to corrupt the inspired illustration of the resurrection.

“Nothing but the germinant principle of the grain sown enters into the new grain. Nothing but the germinant principles of the old body enters into the new body.” There's the argument! It is not that people may eat the eggs, and save the seed-corn, that would be practical,—but that “THERE IS NO RESURRECTION OF THE DEAD.” Shame on the miserable sophistry!

“There is no need of this speculation [about germinant principles] the apostle's account is plain.

A. ARMOUR.

Era please copy.

"Waiting for the Adoption."

(Rom. 8: 23.)

Waiting amid the shadows
For the blushing of the dawn,
Waiting amid the darkness
For the sunlight of the morn;
Waiting, because th' appointed age
Has not told out its years,—
Waiting, because a groaning earth
Has not wept all its tears.

Toil-worn and very weary,—
For the waiting time is long,—
Leaning upon the promise,—
For the Promiser is strong.
Waiting, because some straying sheep
Are on the mountains still,
They must be sought, and found, and saved,
It is the Father's will.

Waiting, 'mid cruel taunting,
From many a scorning foe,—
Chilled by the bitter night winds
The lamp of faith burns low;
Waiting, because a patient God
Is pitiful and kind,—
The seeking Shepherd may not leave
One halting lamb behind.

Waiting, 'mid angry billows,
For the breaking of the light,—
Heart-sick, and sad, and fretful
With toiling all the night!
Waiting, because the Master stands
To watch the rising tide,
And he would have us cast the net
Upon the other side.

Waiting, while skies still blacken
With storm-clouds hanging low,
Eyes fail with looking upward
To find the emerald bow.
Waiting, because the Master's eye
Is on the ripening grain,
Th' impatient sickle must be stayed,
Waiting the "latter rain."

Waiting, with hands still busy,
Chiding the tears that fall,
Stopping sometimes to listen,
If haply He should call.
Waiting, because the mighty stream
Flows on with ceaseless tide;
There's room within the palace halls,
The open door stands wide.

Beguiling waiting hours,
With rapturous thought of home,
Breathing a yearning whisper,
"When will the Master come?"

* * * * * *

Hark! get thee to the mountains,
There is a sound of distant song,
The Bridegroom King is coming,
For his bride has waited long!

—*British Herald.*

Sanctification! What is It?

To minister peace and comfort to those who, though truly converted, have not laid hold of a full Christ, and who, as a consequence, are not enjoying the liberty of the gospel, is the object I have in view in considering the important and deeply interesting subject of sanctification.

I shall, therefore, proceed to quote a few leading passages from the New Testament in which the doctrine is unfolded. These passages will teach us two things, namely, What sanctification is, and how it is effected.

1 Cor. 1: 30—"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Here we learn that Christ "is made unto us" all these four things. God has given us, in Christ, a precious casket, and when we open that casket with the key of faith, the first gem that glitters in our view is "wisdom;" the second is "righteousness;" the third is "sanctification," and the fourth is "redemption." We have them all in Christ. As we get one, so we get all. And how do we get one and all? By faith. But why does the apostle name redemption last? Because it takes in the final deliverance of the believer from under the power of mortality, when the voice of the archangel and the trump of God shall either raise him from the tomb, or change him, in the twinkling of an eye.

Will this act be progressive? Clearly not; it will be done "in the twinkling of an eye." We are in one state now, and "in a moment" we shall be in another. In the brief point of time expressed by the rapid movement of the eyelid, we shall pass from corruption to incorruption; from dishonor to glory; from weakness to power. What a change! It will be immediate, complete, eternal, divine.

But what are we to learn from the fact that "sanctification" is placed in the group with "redemption"? We learn that what redemption will be to the believer in the future, so sanctification is to him now. In a word, sanctification, in the sense in which it is here used, is an immediate, a complete, an eternal, a divine work. The one is as immediate as the other. The one is as complete and independent of man as the other. No doubt, when the believer shall have undergone the glorious change, there will be hights of glory to be trodden, depths of glory to be penetrated, wide fields of glory to be explored. All these things will occupy us throughout eternity.

But, then, the work which is to fit us for such scenes will be done in a moment. So also is it in reference to sanctification, the practical results of the thing itself, as spoken of in this passage, will be continually developing themselves: but the thing itself is done in a moment. I do not wish to lower the standard of personal holiness; but I am fully convinced that a superstructure of true, practical holiness can never be erected on a legal basis; and hence it is that I press 1 Cor. 1: 30 upon the attention of our readers. It is to be feared that many who have, in some measure, abandoned the legal ground in the matter of "righteousness," are yet lingering thereon for "sanctification." I believe this to be the mistake of thousands, and am most anxious to see it corrected.

The passage before us would, if simply received into the heart by faith, entirely correct this serious mistake. All intelligent Christians are agreed as to the fundamental truth of "righteousness without works." All freely and fully admit that we cannot, by any efforts of our own, work out a righteousness for ourselves before God. But it is not just so clearly seen that righteousness and sanctification are put upon precisely the same ground in the word of God. We can no more work out a sanctification than we can work out a righteousness. We may try it, but we shall sooner or later find out that it is utterly vain. We may vow and resolve, we may labor and struggle, we may cherish the fond hope of doing better to-morrow than we have done to-day, but, in the end, we must be constrained to see, and feel, and own that as regards the matter of sanctification, we are as completely "without strength" as we have already proved ourselves to be in the matter of righteousness.

And oh! what sweet relief to the one who has been stumbling along the path of personal holiness to find, after years of unsuccessful struggle, that the very thing he longs for is treasured up in Christ, and is ready to his hand this moment, even a complete sanctification to be enjoyed by faith!

Such an one may have been battling with his habits, his lusts, his temper, his passions; he has been making the most laborious efforts to subdue his flesh and grow in inward holiness; but alas! he has failed. He finds, to his deep sorrow, that he is not holy, and yet he reads that "Without holiness no man shall see the Lord." Not, observe, without a certain measure or attainment in holiness, but without the thing itself, *which every Christian has* from the moment he believes, *whether he knows it or not.*

"Salvation." Oh! what a glorious word! And yet perfect sanctification is as fully included in the word "salvation" as is "wisdom, righteousness and redemption."

We did not obtain Christ by effort, but by faith; and when we laid hold on Christ we received all that is in Christ. "Christ is all and in all." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Again we read, "And ye are *complete* in him." "For it pleased the Father that in him should all fullness dwell." Salvation is a golden chain which stretches from everlasting to everlasting, and every link of that chain is Christ. It is all Christ from first to last. Glory be to his name.

All this is as simple as it possibly can be. The believer's standing is in Christ, and if in Christ for one thing, he is in Christ for all. I am not in Christ for righteousness, and out of Christ for sanctification. If I am a debtor to Christ for righteousness, I am equally a debtor to him for sanctification. I am not a debtor to legality for either the one or the other. I get both by grace through faith, and all in Christ. Yes, *all*—all in Christ.

The moment the sinner comes to Christ, and *believes* on him, he is taken completely off the old ground of nature; he loses his old legal standing and all its belongings, and is looked upon as in Christ. God only sees him in Christ and as Christ. "As he is, so are we in this world." There is but one standing for every child of God, every member of Christ. Their knowledge, experience, power, gifts and intelligence may vary, but their standing is one. Whatever of righteousness or sanctification they possess, they owe it all to their being in Christ. If they have not a perfect sanctification, neither have they a perfect righteousness. But 1 Cor. 1: 30 teaches that Christ is made both the one and the other to all believers. It does not say we have righteousness and "a measure of sanctification". We have just as much Scriptural authority for putting the word "measure" before righteousness as before sanctification. The Spirit of God does not put it before either. Both are perfect, and we have both in Christ.

If I reason from what I am in myself, instead of from what I am in Christ, I must arrive at a wrong conclusion. We are very much disposed to reason upwards from ourselves to Christ, instead of downwards from Christ to self.

Again the apostle Paul, in the verses preceding 1 Cor. 6: 11, draws a fearful picture of fallen humanity, and plainly tells the Corinthian saints that they had been just like that. "Such were some of you." This is plain dealing. There are no flattering words—no daubing with untempered mortar—no keeping back the full truth as to nature's total and irretrievable ruin. "Such were some of you: but ye are washed, but ye are *sanctified*, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

What a striking contrast between the two sides of this "but." On the one side we have all the moral degradation of man's condition, and on the other we have all the perfectness of the believer's standing before God. This truly is a marvelous contrast. The moment in which they received Paul's gospel, they were "washed, sanctified and justified." They were fit for the kingdom; and *had they not been so, it would have been a slur upon the divine workmanship.* The most inexperienced believer is "clean every whit," not as a matter of attainment, but as the necessary result of being in Christ. "We are in him that is true." Could any one be *in Christ*, and at the same time be only half sanctified? Assuredly not. He will, no doubt, grow in the knowledge and experience of what sanctification really is: he will enter into its practical power, its moral effects upon his habits, thoughts, feelings, affections and associations.

Let us give Christ all the glory, and trust in his word. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption. That, according as it is written, *he that glorieth, let him glory in the Lord.*" THOMAS HOWELL.

San Francisco, Cal.

An Excursion in Theology.

ONE Sunday afternoon I came down to the verandah and found in progress an animated discussion between a Second Adventist on one side and representatives of several religious bodies, notably a Presbyterian, two or three Episcopalians and a Roman Catholic, on the other. The Second Adventist, partly in answer to questions, was unfolding the principles and grounds of his belief, referring to the Scriptures with great freedom, often by chapter and verse, while his opponents were suggesting difficulties, both Scriptural and inherent. It was curious to see the Protestants and the Roman Catholic, like Pilate and Herod again, reconciled for the moment, at least, in opposing views to which they felt a common repugnance; but the accord was not to continue; gradually, as the diversity of views became apparent, all professing to be drawn from the Bible, the Roman Catholic led the discussion to the familiar position, "We need an authoritive interpreter, the church." The spell was broken; the Protestant allies could not see the necessity, and the discussion was presently at an end. What the effect of our own private heresy might have been, if broached, may never be known, yet it would probably have added a further disturbing element to a discussion already vexed.

But what were the views of the Second Adventist? In some respects antipodal to those of our Spiritualist friends. Life in a future state, not precisely immortality, for that belongs only to God and to Christ, is a special gift to the Lord's own. We are now living a purely animal life, and at death we become absolutely dead, soul and body. The penitent thief is dead; all who have died, both good and bad, are utterly dead. At an early day the present order of things will close. Heaven, the only heaven spoken of as man's abode, is literally and materially here, just above or on the earth; for in Genesis we read of the firmament separating the waters above from those below. The earth is not to be destroyed by fire, but only renovated. The mountains will cleave asunder and the Mediterranean flow over and water the deserts of Arabia. Christ is now with God in that "light which no man can approach unto;" "whither I go ye cannot come;" but in that blessed future they will both, in some way, dwell with man. The Bible knows of no conscious state between death and the "first resurrection," namely, of the just. All are asleep, in Jesus or in death.

This gentleman has attained to a wonderful familiarity with the Bible, though he seems to take every word of it in the most literal and material sense. It is certainly very striking what new meaning many difficult passages exhibit when interpreted by this theory. The glowing pictures of the prophets, Paul's ecstasies, the Apocalyptic vision, fall naturally into their places as related to this divine drama. The conversations of Jesus with the Jews recorded in the earlier part of the Fourth Gospel, notably in the fifth and sixth chapters, and his parting words to the disciples, perhaps all appear in a new and distincter light when read with this controlling idea.

—We find the article from which the above extract is taken in the *Liberal Christian*, a Unitarian journal. The writer goes on to urge the world's day-dream of a good time coming, in this present world. We quote the first part to show that a somewhat popular journal *can* give a candid notice of Adventism. We have seen nothing as fair as this since Dr. Quint wrote in the *Congregationalist.* ED.

Solemn Facts.

We are taught in the Scriptures:

1. That in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. (Tim. 4: 1.)

2. Unclean spirits were to go forth to deceive the nations just before the coming of Christ as a thief. (Rev. 16: 14–16.)

3. Iniquity was to abound and love wax cold when the end was near. (Matt. 24: 12.)

3. Evil servants were to say, "My Lord delayeth his coming," and eat and drink with the drunken, just before the judgment day. (Mat. 24: 48.)

5. Men were to be saying peace and safety, when sudden destruction is coming upon them. (1 Thes. 5: 1–3.)

6. The world was to be careless at Christ's coming as when destroyed by the flood in Noah's days. (Mat. 24: 37–39.)

7. Men were to be sinful and secure as they were at Sodom's overthrow. (Luke 17: 28–30.)

8. In the last days scoffers were to come, walking after their own lusts, saying, Where is the promise of his coming? (Pet. 3: 3, 4.)

9. The Church were to be slumbering and sleeping before the Bridegroom came. (Mat. 25: 1–5.)

10. Christ was to come suddenly as the lightning's flash. (Mat. 24: 27.)

11. Fearful sights and great signs from heaven were to foreshadow his approach. (Luke 21: 11.)

12. There were to be great earthquakes in divers places. (Luke 21: 11.)

13. There was to be distress of nations with perplexity, the sea and the waves thereof roaring, near the end. (Luke 21: 25.)

14. The nations were then to be angry and prepared for war. (Rev. 11: 18; Joel 3: 9–16.)

15. Many were to run to and fro, and knowledge was to be increased, at the time of the end. (Dan. 12: 4.)

16. The gospel was to be preached in all the world, and the end was then to come. (Mat. 24: 14.)

17. The Church were taught to be ever looking for that blessed hope of Christ's appearing. (Tit. 2: 12, 13.)

18. They that are ready will then go in to the marriage of the Lamb. (Mat. 25: 10.)

19. Therefore Christians ought to be always watching for the coming of the Lord. (Mark 13: 32–37.)

20. And sinners are commanded to repent and prepare to meet their Judge. (Acts 3: 19; 17: 30, 31.)—*Sel.*

Not a Necessity.

But endless misery is a necessity; in no other way can God keep the universe in order. How is this fact ascertained? Has God told our friends? Practically it does not keep this small part of the universe in order; evil triumphs over good; bad men continue to defy the terrors of God. Further, if God be all powerful this can not be a necessity. God might choose this method of government, but is not compelled to use it. Indeed it is of all methods the least calculated to attain its ends; severity of punishment, making no distinctions in crimes, in other words unjust punishments, which most men can see are unjust, never restrain from evil. When men were hung for sheep stealing, more sheep were stolen than when the law was modified. The punishment being altogether out of proportion to the offence, men convince themselves that they will escape. And in regard to eternal punishment, which men think they don't deserve, they easily persuade themselves they will not receive it. And indeed the penalty is so awful, so utterly disproportionate to the offence, that the creed which insists upon endless misery as the fate of the unrepentant, teaches that by an act of faith in Christ, the greatest sinner may escape the penalty of his wrong doing and at once enter heaven. The only danger before the sinner is that he may die before he repents. But even if death seize him before he has formally confessed his love of Jesus the Roman Catholic Church teaches that he may escape by means of masses for the dead, and Protestant Churches express a hope; some word is remembered which seemed to express Christian faith, some act which hinted at its possession. Practically, theoretically, the doctrine is ineffective.—*Cor. Star in the West.*

Social and Public Hypocrisy.

Error, sin and selfishness always favor a covert and hidden life policy: truth, virtue and humanity a revealed, open, outspoken course. Silence is the sign of death; the word the proof of life. Ignorance, sensuality and crime are always hushing the truth to sleep, and smoothing down the counterpane, walking about on tip-toe, darkening the windows and making an artificial night. If they make any noise it is like the frightened bird's, to divert attention from her own nest; or, like the Pharisees, praying loudly in the corners of the streets, while their confederates are silently robbing and murdering in the recesses of the dwellings. Polished ignorance, refined sensuality and sublimated crime are like their coarser sisters, and are in unconscious league with them. They are all in favor of washing the outside of the cup and platter that nobody may suspect the poison within; of grassing over and whitening the sepulchres that it may not be noticed what dead men's bones are striving to tell. They object to explorations and light, the application of costly tests and laborious lustrations. They grudge the money it costs to bring murderers and robbers to light.

If there is plague or cholera or fever in the city they would bribe the venal portion of the press and Board of Health to suppress the truth, that the visits of traders might not be diminished. Society is with them a thing to be managed; and truth is to be given, not like food, but like medicine—by grains and scruples and under professional direction—not with every meal, and at the option and measure of the appetite. It is true, religious Phariseeism is not the crying sin of our day—but social Phariseeism is. We are not so much wishing to pass ourselves off for religious people, when we are not; but to pass ourselves off for respectable people, and people of good social standing, when we are not. Nobody is respectable who is trying to seem anything he is not, whether it be richer, wiser, better or more pious. He is so far forth a hypocrite. And he may be this by concealing his convictions and opinions, his conduct and behavior, his circumstances and means. If he think customs, institutions and practices weak, wicked or injurious, and fail to say so; if he disbelieves popular creeds and continues to support them; if he see his neighbor practising vices and follies and smiles treacherously on his guilt; if he perceives others to be dealing with him under a mistake as to his resources, and holds his tongue; if he live, luxuriously at the cost of those who confide in him, he is, in every case, a hypocrite.

Our comunity is full of social Phariseeism—of smothered fact and hollow pretension, and hood-winked reality. We are not in the habit of believing the truth safe, reality the policy of society, fact the basis of life. There is an amazing delicacy in the exposure of the simple truth. It must be covered up in a dozen wrappages before it can appear in safety and honor.

It is the hardest thing in the world to get down to the unyielding, bare reality. In an age which boasts of its courage and frankness, there is little dependence upon what rumor or society says. Visit the houses of fashion, and you know not whether you are seeing and admiring the property and tastes of your host, or what is hired or mortgaged. Walk in the most quiet and orderly streets, and you do not know that gamblers and women of shame are not watching behind the drawn blinds of decorous houses. Buy the best reputed stocks in the market, and discover, at the time you ask your dividend, that you have got an unlawful certificate. Entertain a stranger of talents and parts, and a few months reveal his letters of introduction to be forgeries.

And thus hollowness and fraud and hypocrisy can go on, and the respectability and virtue and sincerity of the community make no outcry, protest or exposure! And why? Because it is troublesome, costly and vain. What is the use, we say, of complaining of what can't be helped? Yes; but why cannot it be helped, except that we made ourselves parties to the iniquity and hollowness and corruption years and years ago, and did not protest and complain then when it would have cost us some stoppage in our business, our ambition or our ease? We were willing there should be no inconvenient stir then; willing not to be noticed and observed much in our own concerns; willing to wink at small sins and follies and to countenance moderate pretences and hypocrisies! But we never thought it would come to this. And so we held our tongues when we should have thundered, and smiled when we should have frowned, and cheered when we should have groaned, and read what we should have thrown into the fire, and voted for what we should have protested against, and imitated what we should have denounced. And so we have kept the truth in leading-strings! So we have lost courage, conscience, inward impulse, faith in goodness, faith in God. See how it has gone with us through this suppression of conviction, this covert, hidden way, along which our moral feelings have grouped.

Not merely in public concerns have we missed our mark, but in the education of our children and in the prospects of domestic virtue and happiness have we darkened our homes..... Suppose we had spoken out from the first against the extravagance, the ostentation, the vanity and folly of street-dress, and fully indulged our instinctive aversion and heartfelt ridicule at the ballroom attire in which what should be modest women appear, on the wasteful hospitality, the ruinous risk, the bankrupt extravagance of our social fashion, should we now have come to think it hopeless to correct what civilized Europe, not to say Christian morality, regards with mingled laughter and indignation? Had we expressed in time our derision for the extravagant absurd manner in which children are dressed—curled and flounced and made miniatures of grown-up fashion—their health exposed by uncovered limbs, their vanity stimulated, their simplicity flung to the winds—should we be in despair about a coming generation worthy to claim their own grandmothers, or perpetuate virtue, prudence and domestic peace? No! we have no business to cover our convictions, repress and hide out testimony, whatever the cost of expressing it may be, against the sins and follies of the world and of the age. And we are reaping now the consequences of our silence and our complicity with wrong.

For if we cover the truth and hide the testimony of our consciences against the sins and perils of our time and place, we may be sure that they will force themselves into the light by the fearful consequences they carry in their dark bosoms. Silence, the compromising temper, the winking at wrong, the evasion of responsibility, the neglect of criticism—all are acting upon the vice and ignorance and spiritual darkness and depravity of this community as the wadding and ramrod act upon the charge of a cannon, pushing it into closer and darker quarters, only to increase its explosive and destroying power. For this is one of the most alarming peculiarities of the present state of things among us, that we are professedly a moral, respectable people, having a great regard for appearances, generously sustaining churches and charities, putting down lotteries, gambling-houses and haunts of shame, closing drinking shops on the Sabbath, sustaining a costly police, and in short clothing ourselves in garments of apparent virtue and purity. And what does this external pretension and polish of the surface amount to? The drinking shops that are not found *in* are now found *under* or adjoining the places of public amusement; the gambling is carried on in spots which the police can pretend not to see or know. A new market, a street railroad, the grading of the street, any measure, in short, claming to be for the public benefit, connot be examied into closely. It is the rottenness of the state, this shining outside and filthy interior which is so alarming. If our vice and corruption and wickedness were not associated with external decency, respectability and energy it would be less critical. But when we are associating on equal terms with men who may be plotting our ruin, when the community owes many of its triumphs and much of its enterprise to men whom it suspects of being in league with villians, to what a pitch of peril have we not arrived.

It is idle to say we have no duties and no powers under such a state of society. Our past negligence and selfish avoidance of responsibility have complicated and increased our difficulties, without in the least diminishing the necessity of relief, or changing the mode of cure. There must be no more pleasant self-delusion about the actual perils and depravities of this hypocritical state of society. Psetense, externality, mere surface honesty, hypocrisy reign. We must begin to call things by their right names. We must dash down the disguises, wash off the paint, tear open the forgeries, probe the secrets. We can and we must arouse ourselves, and see that these things go no further. Every man must call his brother to the rescue. We must deal plainly with our own faults and sins, and place ourselves in position to talk effectively and act decisively in regard to the sins and follies of those about us.—*Liberal Christian.*

"The Seals Opened:

Or the Apocalypse Explained." By Enoch Pond, D. D., Professor in the Theological Seminary, Bangor.'

We are very glad to see this new effort to expound this portion of the Sacred Word, especially as it comes from the post-millennial side of the Second Advent question, and by an acknowledged ability in the Orthodox School. It is evidently true that Dr. Pond has obtained much light on "Revelation" since he wrote up a review of Mr. Miller thirty years ago. In the preface of his book he says:—"Years ago I flattered myself that I might interpret the first five chapters and the last three; but all between seemed dark and mysterious. In the midst of unexpected visions and symbols I was confounded, and could see nothing clearly."

When the Jesuit and German method of interpreting the book was published in America, and endorsed by Prof. Moses Stuart, of Andover College, it fully aroused the Dr. to "a new and earnest attention." We remember it to have produced the same effect upon the minds of many others; and it is not strange that Mr. Pond should feel alarmed for the safety of Orthodoxy when such a strong man in its school as Mr. Stuart, who forty years before wrote a warning to the American churches against "German Neology," had now come to endorse it himself in order to meet the pressing scriptural arguments of Second Adventists. The Dr. speaks in high terms of Prof. Stuart, as his friend and associate, and then enters at once upon the work of refuting his labored and absurd comments on the Apocalypse, as also those of Prof. Cowles, which by the way are scarcely worthy of notice: many of our striplings have done this over and over again. It is gratifying, however, to see how easily Mr. Pond demolishes the efforts of Mr. Stuart who places the writing of the Apocalypse and the fulfillment of all its symbols prior to and at the overthrow of Jerusalem and the Jewish polity.

The position claimed for this book is, that, "avoiding the theories of Rationalists and Roman Catholics on the one hand, and of the Adventists on the other, the plan of interpretation which we have pursued is the same which has been held by the great body of evangelical ministers and Christians in America and in England for the last hundred years." With this start, we might expect to find the Adventist's views avoided or demolished; but to our surprise, we find their views on the principle of interpreting symbols, their application of them, heartily endorsed, and much history quoted to show the fulfillment of the events of the "seals," "trumpets," and "vials," so similar to the positions of Advent publications that one would incline to take him for an Adventist. On the trumpets, he is very clear, applying the first four to the calamities on the Eastern Roman empire—very familiar to our boys and girls. The fifth and sixth trumpet he applies to the conquests of Mohammed and the Turks, adopting and defending at length the year-day theory, giving its use in Dan. 7, 9, and 12, and giving a partial interpretation of those chapters. Thus the Dr. "runs well for a season," and his book, we think, will do a good work among Orthodox people in enlightening them on many points they have much neglected.

We find, however, that Mr. Pond has not given special attention to the chronology of the world. He says, in computing the times of Daniel and John, that the papal beast "arose about A. D. 756, and 1260, years added to this will make the millennium to commence in A. D. 2000, or, *in the six-thousandth year of the world.*" Here he adopts Usher's Chronology, which has been shown by Messrs. Miller, Clinton, Bliss, Dr. Hales, and many of the English and American writers, to be quite inaccurate.

There are some very curious opinions in the book, as, that the four beasts (living creatures) of Rev. 4: 6, are cherubim, and that "the cherubim is a superior class of angels," and that "holy angels are redeemed souls." See page 40. Spiritualism, really. There is much valuable matter in the book. The two chief errors which perplex its author and lead him to "see men as trees walking" are, that the dead saints are in heaven, in the full enjoyment of reward, where they are to live forever, instead of being raised from the dead to reign on the new earth; second, that Christ is to reign in spirit and not in person in the millennium. A careful reading of the book will cause the Bible doctrine to shine the clearer.

I. C. Wellcome.

Perfect Peace.

Words are inadequate to express the sweet comfort which perfect peace affords those who can testify to the precious love, through which they were enabled to view the true light of the gospel of our Lord and Savior Jesus Christ. Glory to God that my eyes were opened to see the plain and legible teachings of his blessed word. It is perfect peace, indeed, to realise that we are passing on our way to the great Celestial City. A city of light and love. The abode of the saints and the true inheritance, promised through the atonement of the blood of Jesus.

Here is no peace, outside of the study of God's word, and the deep meditation of things to come. Direct faith in the Son of God enables us to rest under the consoling assurance that we are indeed at peace with our Maker. We ought to consider that we tarry here but a brief period, and it matters little "what we eat or wherewith we are clothed;" our main object should be to have an eye single to the glory of God.

Sweet peace comes to the sinner when he has found acceptance with Jesus. Prevailing peace to the soldier of Christ as he wars on, fighting manfully against the adversary of his soul. And perfect peace is to him who has searched into the unsearchable riches of God's holy word. Many deem their views of the Bible correct. They enjoy a sort of peace which overcomes their understanding. They labor under delusion to a great extent. I speak from personal experience, and can sympathize with those now probed to the very core by the existing Platonic perversions. Would to God they might embrace the "peace which passeth all understanding," and the true light of the revelation of the mysteries to come. Is it not perfect peace to the earnest Christian to know that he is bound for the New Jerusalem? that he is to be a bright and a shining light in the new earth? that he may sit down with Abraham, Isaac and Jacob—near the throne, and praise with them the Lamb of God, who saved him through his blood?

Yes, brethren, such is the peace of my understanding. I long for the day that shall enable me to view Jesus with my naked eye. Oh! the transporting, joyful peace we shall share when Jesus comes. Then can we perceive the glory of his power, the "peace which passeth all understanding." God grant us peace in that hour.

How many of us are there in readiness for the solemn scene, should it come in a moment? Can we not consecrate ourselves anew to Jesus? We are assured that none but the pure in heart shall enter there. Let us put on the "whole armor of God," stand for the truth and proclaim the advent of Jesus as "nigh, even at the door."

Robert V. Philip.

Prayers for the Dead.

My attention was drawn to the letter from your correspondent "L," published in the *Witness*, in which he inquires, in what part of the Scriptures the Jews were instructed or commanded to pray for the repose of the souls of the dead.

Having some knowledge of the Hebrew laws, rites, &c., I thought I would take the liberty of replying to his query.

As regards the customs of saying prayers for the repose of the soul upon the recurrence of the anniversary of a parent's death, as was the intention of Mr. Nathan, it is not biblical but is a later ceremony, the origin of which may be found in the Talmud and Rabbinical writings, works held sacred by the Jews. The name of this prayer in Hebrew is Kadish, a word which from its Syriac-Chaldaic style, was undoubtedly composed in the time of Ezra, and the great Jewish synod, which was held about the time, when the building of the second temple was commenced.

For the enlightenment of "L," and any other of your readers who may be interested, please insert this letter in the next issue of your enterprising little *Witness*, and confer a great favor upon yours, &c.,—*An Israelite, in New-York Witness.*

First Look into Hell.

Do you hear that growling thunder, rolling from one end of hell to the other? The Gates of hell are opening.

When the Gates of Hell had been opened, St, Frances with her angel went forward. She stood on the edge of the abyss. She saw a sight so terrible that it can not be told. She saw that the size of hell was immense. Neither in height, nor in depth, nor in length, nor in breadth, could she see any end of it. Is. 34. None shall ever pass through it. She saw that hell was divided into three immense places. These three places were at a great distance from one another. There was an upper hell, and a middle hell, and a lower hell. Wisd. 17. "Night came upon them from the lowest and deepest Hell." She saw that in the upper hell, the torments were very grievous. In the middle hell they were still more terrible. In the lowest hell the torments were above all understanding. When she had looked into this terrible place, her blood was frozen with fright.—*The Sight of Hell; a tract by Rev. J. Furniss.*

The Bible Class.

2 Tim. 4: 1.

"The Lord Jesus Christ, who shall judge the quick and the dead *at* his appearing and his kingdom." *At* here, is translated from *kata*, the usual meaning of which (with an accusative case) is *according to*, (as, *according to* one's mind, *according to* a command.) It is rendered in many ways, as *after*, *through*, and over thirty others. It occurs over 300 times, (with an accusative,) and is only seven times rendered *at*. The foundation is rather small to be made the basis of a theory.

But Griesbach, Lachman, Tischendorf and the Sinaitic MS. read *kai* (*and*) for *kata;* following which the Bible Union version reads: "I charge thee before God, and Christ Jesus, who will judge the living and the dead, AND BY his appearing and his kingdom."

The above facts may be found in the *Critical Greek Concordance*, published by Br. Hastings, which I would strongly commend to the members of the "Bible Class." It is a whole library in itself: a reference to it may throw a flood of light on a passage, and if it does not, it gives the satisfaction of *knowing* that you have the *original rock* to build on; and not, as in the above, a doubtful rendering of a more doubtful reading.

A glance at the Greek Concordance would prevent any one claiming holiness and sanctification to be two different things, as hallow and sanctify, and holiness and sanctification, are only different renderings of the same words.

Any English scholar can use the Concordance, can find the original for any word in the New Testament, and see every place it occurs, and all its different renderings, and any various reading in the standard critical editions of the Greek Testament.

A. Armour.

Advent Christian Times.

CHICAGO, TUESDAY, October 15, 1872.

JOSHUA V. HIMES........EDITOR-IN-CHIEF

☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event "nigh at hand;" his personal reign and the saint's inheritance in the earth renewed; the Divinity of Christ, as "the SON OF GOD;" the atonement; the unconscious state of the dead; their literal resurrection; the finite nature of evil; the final destruction of the wicked; personal holiness and entire consecration to God on the part of the believer, and kindred Bible truths.

As the Editor allows a reasonable latitude of discussion, he will not become responsible for the sentiments of correspondents in any case.

All communications must be accompanied by the writer's names, not necessarily for publication, but as a pledge of good faith.

As we go to press brethren are arriving to attend our Annual Meeting; but as yet no business has been transacted. Next week we shall give a report of the proceedings.

A WRITER in the *Watchman and Reflector*, who says that 'our views should conform to truth and not truth our views,' declares that with 'good old Father Miller' 'it was a preconceived idea,' that this world would end about 1843, and 'he determined to prove it from the Scriptures.' Nothing could be further from the truth than this statement Br. Miller only reached his conclusions after long and patient investigation. There is not a semblance of truth in the charge that he first constructed this theory, and then made the Bible—play the tune he had composed.

IT is said that 'in the tower of the Summit House on Wachusett Mountain, Princeton, Mass., there are four different colored lights of glass. You look through the blue glass on one side of the tower and everything has such a blue and wintry look you almost feel an involuntary shiver, although in sultry August. You look through a green glass on an adjoining side of the tower and you see spring represented in all its lively hues and feel its freshness imparted to your own spirits. On another side, through a differently tinted glass, you see summer, in its seared and sultry aspect; and looking through still another, you see nature painted in all the rich and golden hues of autumn. And yet you have scarcely stirred out of your tracks during this time. How very materially our views of truth are often modified by the media through which we gaze at it!' Each reader can make their own application of this lesson.

'A PROMINENT clergyman, now dead and gone to heaven, put out a book,' &c., &c. So says a late writer. A 'prominent clergyman' wrote a book some centuries ago, in which he declared that no man save the One had ever ascended to heaven, where God resides. Another 'prominent clergyman' of the same age insisted that David had not 'gone to heaven.' Since their day a new line has been established—the Hymn Book route. It is by *it* that people get to heaven when they die. The *Bible* route is quite out of fashion. A popular song in a Washington Freedmen's asylum says:

"All de good people when dey die,
Hally-lu-ce-yah,
Goes ter lib in de happy sky,
Hally-lu-ce-yah.

"Oh! when I die, I go up dere,
Hally-lu-ce-yah.
An' walk wid de angels in de air,
Hally-lu-ce-yah."

—Most people now-a-days prefer this trash to Scripture; will believe a negro melody rather than the testimony of inspired apostles.

THE *Interior* styles the meeting of the Evangelical Alliance appointed to be held in New York next September, an "Ecumenical council," such as Rome has not assembled in recent times, at least, and it will do something to more purpose than to declare 'infallible' some weak old priest, or vote the 'Immaculate Conception' of a woman born under the universal conditions of human generation, or attempt to turn back the shadow on the dial of time to the thirteenth century, by enacting some stupid syllabus against light, freedom and progress. And yet this same Protestant Ecumenical Council makes the foundation errors of Romanism, without which the system would fall to the ground tests of fellowship. We refer to the dogmas of eternal torment and the natural immortality of the soul. And Mr. Birks, one of the British members, got into trouble simply by suggesting some alleviations of the horrid doctrine.

Singularly enough, an officer of this same Alliance called Prof. Ives' attention to the subject, handing him Mr. Constable's *Nature and Duration of Future Punishment*, resulting in the Doctor's conversion, and the republication of the book in this country, where still others are being converted. Surely this is a new application of Sampson's riddle—'Out of the strong came sweetness; out of the eater came meat.' Out of the 'Alliance' has come one of the most helpful forces among the many employed in this reformation.

THE PRAYER GUAGE.

The church, and, to some extent, the world were recently startled by a proposition from certain English Scientists to establish a prayer guage in one of the London hospitals, to test the efficacy of petitions addressed to the throne of heaven. The proposition, in brief, was, that the patients of a certain ward should be prayed for during a term of weeks, while the rest of the sick folk should be left to nursing and medicine and such like natural (or unnatural) appliances. If at the end of the time appointed the patients treated by prayer should be found in the best conditions, then—we believe that was the implied condition—the scientists were to acknowledge that there is power in prayer; while, on the other hand, if the sick treated by nursing and medicine developed the most favorable conditions, then prayer should be denounced as a useless, if not positively pernicious practice.

Scientific men should have been the last to propose such an absurd trial. If there is power in prayer, that power is subject to law, like every other force in the universe; and in any given case the essential conditions must exist before the power can be manifested. The same apostle who healed multitudes of the sick at the same time, on another occasion left one of his companions sick, to be cured by "natural" means. From this we naturally infer that the power to heal the sick was subject to conditions; and what these were is to some extent, but not fully known to us.

Although this desired test of the efficacy of prayer is manifestly unfair, we are glad it has been published. It will set the church to thinking upon a most important subject. A more intelligent conception of the true nature and office of prayer would do away with a great deal of formalism and cant, and give us a purer devotion and more of the "power of godliness."

Meanwhile, as the papers say when "the end of the world" is mentioned, "let no one be alarmed." Christianity has stood numberless assaults from foes without and errorists and blunderers within, yet still survives; and this "flank movement" upon one of its essential features will prove a failure, also. We can't help suspecting it was contrived with the expectation that the church must in this nature of the case decline the challenge, and so give an opportunity for their opponents to cry—"They have no reliance in what they profess to believe."

Just how many will be deluded by this "opposition of science falsely so called," we cannot presume to say. No doubt many will be hardened in unbelief, to a greater or less degree. Yet it does seem that none but those given over to believe a lie can be deluded by sophistry so transparent.

WE wonder that the Spiritists should join the ranks of the scoffers concerning the proposed "prayer guage." Consistency is by no means a virtue of theirs, but we hardly thought their anxiety to condemn the church would be so great that they would condemn themselves also, rather than miss the opportunity.

A writer in the Cincinnati *Commercial* having challenged Spiritism to submit to certain tests, one of their journals replies:

> This learned M. D. desires to impose *his* own conditions on mediums, consequently may fail in obtaining the tests desired. While all the above requirements can be performed by the spirits through different mediums, six or seven skeptics, intent on establishing their own plan whereby tests shall be given, might be so positive as to destroy all conditions required by the controlling spirits.

But in the very same paper, in allusion to the absurd plan for a 'prayer-guage' to test the power of faith, the editor says:

> Notwithstanding propositions have been made to test the efficacy of prayer with that of physic or medicine in general, the various churches shrink from the proposition, thus showing conclusively that they have no reliance in what they believe.

All the objection the church has to the 'prayer-guage,' is that the scientists propose arbitrary conditions. Whatever other scoffers may say, Spiritists, dodging every test where they cannot dictate the 'conditions,' had best be quiet. If the action of some in the church shows conclusively "that they have no reliance in what they believe" (?!), what shall we say of the continual dodging of Spiritists proves?

THF VEXED QUESTION.

A late writer who claims that sanctification is a "second blessing," observes:

> At the campmeeting at Sea Cliff Grove, there was a test taken which should convince the most skeptical of this higher life. A request was made for all who had received this blessing *after* conversion to rise. Several hundred rose up. Then all those who had received it at the time of conversion were desired to rise; not one responded.

—Now we confess that this does not convince us; at least the fact does not carry conviction in the direction the writer expected. It only convinces us that the masses spoken of were not intelligently converted. To illustrate: this same writer observes:

> Sanctification makes a man childlike. He has no self-will. His will, which is the last thing he will give up, is swallowed up in God, and he can say, "Abba Father."

—But does not conversion make one child-like? Did not Jesus say—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"? Yet here are "several hundred" who are said to testify that they did *not* become as little children when converted, but a longer or shorter time afterward, when they obtained a second blessing called sanctification. It follows, then, that they were not properly, or thoroughly converted in the first place. Jesus says the converted become as little children.

We are told further that giving up of the will is included in sanctification; and it is implied that one may be converted and the will *not* be given up. But our Lord taught his disciples to pray—"*Thy* will be done in earth as it is in heaven." And converted persons have been praying this prayer ever since. Now when converts pray 'Thy will be done!' they either mean what they say or they do not. If they mean it, they give up their own will. If they are indifferent or deceived, or use the words formally, then they are not truly converted.

But why argue the point? Conversion with an unsubdued, unsanctified will is an absurdity. There can be no conversion without a yielding—an honest, complete yielding of the will to be swallowed up in God's will. "Ye are not your own: ye are bought." How much will of his own has a purchased servant? How then can one say, I am the servant of Christ, while yet his will is not given up?

The true "higher life" begins in conversion. "The blood of Jesus Christ cleanseth from all sin." This leaves the subject holy, fit for the kingdom of God. If the work be genuine, growth commences immediately; a process of development to continue through eternal ages. Why talk of "second blessings," as if there were conversion, a "second blessing," and then the resurrection. True there is a second blessing; but there are third blessings, and fourth, and fifth, and so on without limit. They "are new every morning." They are fresh, and fitted for the occasion as our necessities arise. And there is no one of them that makes any future blessing unnecessary. When we ask, and receive, we must still ask again, and again.

The feature of the sanctification movement now agitating Adventists to which we object is, that so many who are urging the duty of sanctification do it in an obscure way that mystifies the subject, making what should be plain, decidedly misty. Many who have been living in the *fifth* chapter of Romans, are bewildered and perplexed. At the late camp at Amboy we conversed with not a few who were thus troubled. Their difficulty arose from forgetting Paul's injunction not to measure ourselves by ourselves, or compare ourselves among ourselves. They hear those whom they have looked upon as patterns of piety relating the story of a second conversion; and instead of examining to see if the thing described as now attained is not something they already enjoy, they reason if Br.— needed such a second work, surely *I* need it to. And if one commences hoping for that they already possess, naturally they will become perplexed. But when they learn that this grace is simply the grace in which they stood when first they sang from the heart—

"I have given ALL for Christ, he's my all,"

that it is just this, no more, no less; the light shines again, and unruffled peace is once more theirs.

On the other hand there are those who in some sense kept back a part of the price when they were converted; not intentionally, but ignorantly. They did at the time the best they knew; and the offering was accepted as far as it went. Now when they have learned that there is more of religion than what they supposed; when they learn that the Christian must be childlike, and his will swallowed up in the Lord's will, and that the peace of God is a river, and not to be enjoyed as a succession of showers with day times between, they should not be too hasty in supposing that every body's experience is like their own. They have at last learned what many knew and enjoyed from the first.

Those who object to the theory of sanctification now urged so prominently, are accused of lowering the standard of essential Christian character. But this is not true. But the charge does lie against those who make it. They teach that men can be converted and not be pure in heart, without giving up their wills, without becoming as little children without sanctification. But the Bible doctrines of conversion, as we understand it, includes all these, as essential. Which then, is the higher view: that which requires *all* to be put on the altar from the start, or that which makes the sacrifice in these stages? Certainly the latter may not claim preeminence.

CHICAGO.

Just at this time Chicago is more than ever filled with the spirit of the great Babylonian monarch. And there is scarcely room for wonder that it should be so, and that her inhabitants, who one year ago sat in ashes, should to-day, as they look over the achievments of the year, exclaim, "Is not this great CHICAGO which we have rebuilded?" Surely humanity never had better basis of material success for self-laudation than here.

Only those who saw Chicago before the fire, and immediately after its destruction, can form any adequate idea of the terribleness of its fall, or the grandeur of its restoration. And no wonder that it is so, when the testimony of those who have been daily witnesses of the process of reconstruction, all testify that language fails them to fully tell the story of either the one or the other.

We will give our readers a brief glance at some of the leading facts of the history; for our space requires that we devote but few words to the topic. Commencing in the evermore famous Mrs. O'Leary's barn, fanned by a fierce gale of wind, the fire assumed the aspect of a dangerous conflagration before the fire engines nearest the scene could reach the place. The story of how it overcame all human opposition, and burned its way through the heart of the city to its northern limits until it burned out, has beeen told a thousand times and we cannot relate it here. More than a million of dollars have been expended simply in clearing away the ruins. In doing this the remains of not less than two hundred human beings have been discovered; and the many anxious inquiries, even to this day, for persons who were known to have been in Chicago before the fire who have not been heard from since, is conclusive evidence that many more than that number perished in the ruins.

As to the losses of those terrible hours that can be reckoned in dollars—the figures cannot be set lower than two hundred millions; while of those that looked upon the scene of ruthless destruction, nearly one hundred thousand persons were left without house or home, and most of them without food, household furniture, bedding, or any other clothing than what they wore away from their burning homes. But before the fire had run its course, supplies were on their way to the sufferers. Car load after car load of food and clothing and other supplies came from every direction. And besides these, direct contributions in money were forwarded from every quarter of the globe, until the contributions, in all, reached the astonishing figures of $7,119,250. The winter was both long and hard; but the world's benevolence so alleviated its hardships that the actual suffering probably did not exceed that of preceding seasons under ordinary circumstances.

The work of rebuilding commenced the day after the fire in the shape of small, temporary buildings for offices. Very speedily other structures, and some of them of the most substantial character, stores, warehouses and dwellings, were commenced. Much was accomplished during the winter. But since spring opened, the progress of rebuilding has been something almost fabulous. One journal states that for four months the amount of building has been equal to the finishing of ten large four-story buildings for each working day, which is perhaps not far from the truth. The "South Side" alone shows *six hundred and thirty-seven* new buildings of brick, stone or iron, costing from $20,000 to $2,500,000 each. The substantial, the useful, the ornamental have all been studied. Regard for the first shows itself in the quality and quantity of the materials employed, giving solid foundations and heavy walls. The second includes heating apparatus, arrangements for light and ventilation, fire-escapes, &c. The third is shown in variety of architecture and adornment that should be seen to be appreciated. Over $40,000,000 have been invested in the last twelvemonth in buildings of all descriptions.

The population of the city has increased largely, and so has its trade and commerce. Never before was so much grain and provisions handled in one season as during this of 1872. Different branches of business show an increase of totals for the year, exceeding any previous annual statement by from twenty to forty per cent.

While time continues, this progress will continue. The city is not occupied alone in the work of restoration; it is *growing* at the same time. Its trade, commerce and permanent population are still increasing in the ratio of the years before the fire.

But with all this prosperity, succeeding such suffering and such losses, iniquity not only abounds, but, as elsewhere, is on the increase. Men's hearts are full of evil thoughts, and the fruit is such as we might expect. Crime in all its phases, from murder down, has become so common that the public have been startled from their absorption in business, and in meetings called for the purpose have attempted to devise some means for its repression: but the tide of iniquity flows quite unchecked.

A greater conflagration, followed by a greater restoration, awaits our planet. *Then* the destroying fires will cleanse and purify. When their work is done, not one polluting trace of Satan or any of his works shall be found. *God's* city will then be here, the capital of his kingdom, the earth renewed. May its day soon dawn.

A Glance at the Situation.

QUERIES, STRICTURES, ETC.

It is now over ten years since I first became acquainted with the Advent people and their position as a religious body. Upon short acquaintance I became thoroughly convinced that they were possessed of valuable knowledge, which they had gained from God's word by prayerful study. I was satisfied that they had light on religious subjects which was valuable and important, and before identifying myself with them, I had fully embraced the doctrine of immortality through Christ and other related truths. I felt to rejoice in the light, and do still rejoice in it. I gladly took the position of a disciple, willing and anxious to learn.

On many points my mind is now perfectly at rest, but at no time have I been satisfied that I had learned enough. I am still a disciple, willing and anxious to learn. Prophecy was an inviting field, and I have been and I am now an anxious inquirer after light in this most important and profitable study. But with all my convictions I have ever tried to exercise judgment and reason. I have never been of that class who are willing to accept the conclusions of others without being first convinced by their arguments. And of late I have been reviewing my course of study in the matter of prophecy. I have been asking myself, how much and what have I learned in the past ten years in this direction?

I am surprised that with all my study I have learned so little. That is, there are so few of the great prophecies of Daniel, and especially John, that I can satisfactorily explain and apply; and yet I do not think I dissent from my Advent brethren very much, that is, wherein they as a *body* are satisfied. Some of our representative men have been constrained to *unlearn* some things as well as myself. But I am not at all discouraged by the result of my review, but more than ever anxious to learn. Neither do I write to discourage, but to stimulate, if possible, others to more thorough investigation. Now, brethren, let me put a question to you. How many chapters of prophecy can you explain and apply with the same satisfaction and confidence that you do the second and seventh of Daniel? Can you discourse upon the seals, trumpets and vials of Revelation with the same power that you do on the four universal kingdoms? If not, why not? "If any man speak, let him speak as the oracles of God." Are you justified in preaching that which does not satisfy your own mind? I would not insinuate that this is done, but I do know that expositions of prophecy are given from the desk and in print by some that overthrow much that I have learned from the Advent people, although it may be that these expositions are perfectly satisfactory to those speakers and writers.

Now, brethren, do not pronounce me a "sore head" until you hear all I have to say. If I know my own heart, I do want the truth, and I have no hobby which is endangered. Let me particularize. I have a work in my possession which is commended by our papers and our preachers, entitled "Good Tidings." Now if the positions taken in this work be correct, I find myself compelled to give up as totally false expositions which I supposed were considered by all students of prophecy, in all branches of the Advent people, as clear and conclusive. I refer to the application of the seven trumpets I supposed that all were satisfied that the fifth and sixth trumpet covered that period of history in which Mohammedanism arose and flourished, and also the rise and progress of the Ottoman Empire. I thought that there was no dissenting voice in that school of interpretation which we have followed. But this must all be laid aside if the sixth seal was not opened until about 1793, or 1780. The trumpets do not sound until after the opening of the seventh seal, so if that seal is not opened until after 1833, the year of the falling stars, then the trumpets must be all in the future. And if this is so, is it not vain to talk of the sixth vial as being poured out? Are not the vials, also, necessarily crowded into the future?

In this section of country we have this summer had two discourses on the "seals," from the chart, giving the same exposition as that in the work above referred to. The application of the four angels of Rev. 7, to the alliance between England, Russia, Prussia and Austria, is out of harmony, also, with our old views. Now I may be all wrong, and it may be that those writers (whoever they may be, I know not) may be able to harmonize the whole matter. But I cannot do it, nor can any of my acquaintances.

The space of time between the first and second advents is divided in the Apocalypse into twenty-one periods by the seals, trumpets and vials. Now according to the above authority the sixth seal covers that period from 1780, the year of the dark day, until 1833, the year of the falling stars, and perhaps longer. So that now we would be under the sixth or seventh seal. How then can the second advent be close at hand with fourteen or fifteen periods in the future. If the first six periods cover 1872 years, how long before the twenty-one periods end? A school boy would say in 4,680 years hence. For if six periods cover 1872 years, twenty-one will cover 6552 years.

And then what of the typical six days of creation? That idea must be discarded. And what of the 2300 days? The fact is if we are living under the sixth or seventh seal, I must go back to the alphabet; I must unlearn quite a little. Now, what I would like, is, that some who take this position, and preach and publish their views, or endorse them, would harmonize these things for the benefit of myself and others that I know have the same difficulties in their way.

William Morphy.

Lewis, Iowa.

REPLY TO BR. MORPHY.

The difficulty in this case arises from an assumption, for which not a shadow of testimony is adduced. That assumption is, that the trumpets, seals and vials of the Apocalypse symbolize twenty-one consecutive periods, of equal duration, extending from the first to the second advent. We never knew before that any Adventist, or, indeed, any body else ever entertained such an idea. Before the objections offered can obtain, there must first be shown in opposition to the common and almost universal opinion, that the Apocalypse is a *consecutive prophecy*. If it be consecutive prophecy, as is claimed in the above communication, then we have not yet got through the fifth chapter: for in it is pictured the time when every creature in heaven, on earth, under the earth and in the sea unite in praise to God, which manifestly, can be only after the extinction of sinful creatures. Adopt this 'consecutive' theory, and you are shut up to the conclusion that the judgment and extinction of evil precedes nearly the whole drama of the Revelation, which is absurd.

The scene here presented is clearly anticipative, looking forward to the time when the saints "shall reign on the earth." *Then* in all this universe not one discordant note will mar the harmony of earth's first and only "everlasting kingdom."

But passing this, we come to ch. 7. And whatever dispute there might be concerning ch. 5, there is no room for question here. The "multitude no man could number," gathered from all ages, nations and tongues, stand before the throne of God, the other side of their "great tribulation," beyond hunger, beyond thirst, beyond tears, and "he that sitteth on the throne" dwelling among them. This is descriptive of the new earth state beyond controversy. Then, if the theory of consecutive fulfillment be correct, all of the Apocalypse succeeding this passage is yet in the future, and to be fulfilled in the new earth! Surely such an idea cannot be seriously entertained.

We have cited enough to show that the commonly accepted conclusion is correct, namely, that the Revelation is not a panoramic view of history, but a succession of symbolic tableaux, some of which are consecutive in their fulfillment, while others are cotemporary, and illustrative and demonstrative one of another. The proper relations and chronology of each symbol is to be ascertained by careful study, comparing Scripture with Scripture, and with history. This is why there is so general agreement as to the great outlines of prophecy, and confusion in the versions of minor predictions. Upon an outline map one can readily recognize continents from their written description far more easily than the minor geographical divisions can be pointed out. One needs to know but the rudiments of history to apprehend what kingdoms and powers are sketched in Daniel ch. 2 and 7. But there must be more of research, more comparison of prophecy with prophecy, to apprehend ch. 11, and still more to understand the Apocalypse.

Above all let us not fall into the Rabbinical notion that it is lawful to get out of Scripture all that *can* be got out of it. Allowing that the "twenty-one periods" of the Revelation are consecutive sections of time, on what ground may we affirm that they are of equal duration? What testimony is there but that seven of them *might* be twenty centuries in fulfillment, and the remainder be fulfilled within a century, or even half of that time, or less? On the same principle some have endeavored to introduce equations of time into Dan. ch 2, making the relative proportions in length of the different sections of the image mark the relative duration of each period of history symbolized by head, breast and arms, etc. Those who do this, however, never take into account the length of the arms, nor do they observe that the third section of the image includes (see the marginal reading) the belly and *thighs;* and they are oblivious of the fact that *the feet* of the image cover a period of time as long perhaps as is included in all the rest of its form.

We trust our reply fairly covers the ground of objections presented. We have shown that the imagery of John is not panoramic, but a series of tableaux; and the evidence that each seal, trumpet and vial is of precisely the same duration as each of its fellows, is wholly wanting.

How to be "Kept."

Not so euphonious a title as might be, but it is the Scriptural idea as expressed in 1 Pet. 1:5. It is the "abiding" in Christ as mentioned in John's gospel.

Having been cleansed by the Spirit through faith, there is still another thought, and that is how to remain in this condition of purity and to "perfect holiness," or "have our fruit unto holiness." The condition of holiness is not a condition of absolute perfection, as though a person never could be tempted again, or one in which there is no possibility to sin. Jesus was holy and pure all his life, yet he "was tempted in all points like as we are." No one is out of danger from sin in this life, even though he may be pure in all things. Yet the battle ground is no longer inside with indwelling foes, but the inside powers resist outward foes, and this resistance is in the strength of the Lord and the "power of his might," and not by our own will. When the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. (Is. 59: 19.)

It is a state of warfare and rest combined. We rest in Christ, and Jesus conquers for us and *gives* us the victory. We "fight the *good* fight of *faith*" not the *bad* fight of *works*. We "cease from our own works as God did from his." God now works in us to will and to do of his own good pleasure.

Thus, we are "kept by the power of God, through faith." We do not keep ourselves but God keeps us. Therefore to be kept we must not look to ourselves but "look unto Jesus." We must watch, but it is "watching unto prayer." We do not watch to keep quiet the dispositions of our nature, but we watch to keep out any evil Spirit. All within is pure and peacable, and we need not watch lest evil rise up within, but lest it influence us from without, and thus get within again. This is only done on our part by constant prayer. Prayer is but the utterence or emotion of faith, and by it we keep with God, and then God keeps us.

Again Christ says, "if ye keep my commandments ye shall abide in my love." (John 15: 10). The Spirit of God is not a spirit of idleness, but of work, and is ever prompting to labor, and duty becomes a privilege, and a labor of love. Any neglect on the part of those in whom the Spirit dwells, to obey its promptings, leaves an open door for the entrance of evil in the flesh, and then the person is not kept in perfect peace. But by prayer and watchfulness on our part, we may be kept by the Spirit free from sinful lusts. Prayer and watching are the fruits of faith, but the fruits of the Spirit are "love, joy, peace, longsuffering," etc., (Gal. 5: 22, 23.)

Thus we see in brief, that to be kept, we must continue to exercise the same faith that we did to obtain the keeping power; otherwise we grieve the Spirit and quench its power. As we receive Christ, so we must walk in him. Also, we must watch against outward foes lest they obtain a foothold in the flesh again. Also we must not shrink from any position or occupation the Lord directs for us.

This article is necessarily shortened more than I intended on account of many cares that press upon me at present, but I may yet write more upon this glorious subject, if the Lord will.

Frank Burr.

Economy in Sacrifice.

I have been reminded of a late editorial item in The Times, by an incident at one of the late "holiness" campmeetings. The item referred to related the experience of a young lady who "felt that wearing jewelry was dragging her down to perdition;" whereupon she "took it all off and *gave it to her sister!*" The *Methodist Recorder* says:

One of the peculiar incidents of the late National campmeeting at Urbana, Ohio—a meeting held in the distinct interest of the Inskiparian interpretation of Methodism—was the sale of the jewelry abandoned by the converts. It is said that, near the close of the meeting, a number of gold rings, bracelets, etc., were taken from sundry fingers, wrists and ears, and thrown sacrificingly upon the auction-block, and bid off at the highest figures to the unsanctified, the proceeds to go into a fund for promulgating the doctrine of perfect holiness. Now, we have no particular relish for gew-gaws, whether of gold in the ears, or capital letters to names; but it does seem a little odd that these articles of jewely should have been put into circulation, at a price, for outside flesh, to tempt, to foster foolishness and to glitter on in wanton ornament, at the beck of the unburdened perfectionists! Why not have taken a hint from Moses with reference to such gawdy trinkets, and cast the golden calves into some less offensive shape? It seems a little lame in the theology, to say the least, to deliberately let those little idols slip off into the world, unbroken and unrebuked!

Gaius.

To Whom it May Concern.

Br. Orrock:—The following, cut from No. 57, "Proceedings of The American Antiquarian Society," p. 44, —it being a part of the Report of the librarian, Hon. Samuel F. Haven,—will explain itself. I have now furnished this valuable library at Worcester, Mass., about one hundred and fifty volumes of Advent papers, stretching from 1843 to 1872, and embracing all those most valuable, viz.. "The Advent Herald," "The Voice of Truth," the "World's Crisis," and the "Bible Examiner." They will be found useful for reference and historical use. Mr. Haven says:—

"The large proportion of chaff to the modicum of grain in most periodicals is no reason why the grain, if sound and nutritious, should not be saved, if it can be made accessible; while it explains the necessity of more care for its preservation than individuals are likely to exercise on their own account. It has recently been deemed expedient to purchase for our library a large collection of documents and papers printed for the religious denomination called Second Adventists, which, originating in 1843, now numbers eight hundred preachers and from one hundred and fifty to two hundred thousand members. If their distinctive doctrine proves to be correct, a history so soon to terminate will not pay for the attempt to preserve it: but otherwise an assorted and classified collection of a hundred volumes of the chief doctrinal and statistical organs of that sect, from its formation to the present time, will become curious and instructive; for it contains not only a full exposition of the faith of the sect, but elaborate discussions upon the forms of materialism and other question now agitating the churches. The collection is the result of twenty years' effort, on the part of one of their most intelligent preachers, to prepare a comprehensive memoral of his denomination, and cannot now be duplicated. A contribution of similar material, of which this is the crown and completion, was made to the library by the same gentleman a number of years ago.

"It is not too much to assert that a thoroughly life-like and accurate history of a period cannot be written without examination of its periodical literature."—*D. T. T.—Advent Herald.*

A curious and interesting papyrus has lately been interpreted in England, found in a mummy-pit in Egypt, which throws new light on the Mosaic narrative. It was found by Mr. A. C. Harris, who is one of the decipherers of hieroglyphic inscriptions of the day. It is said to be the finest, longest, best written, and best preserved of all *papyri* ever yet discovered. Dating from the end of the reign of Rhamses III—the Rhamsinitus of Herodotus—it is at least three thousand years old, and contains important revelations touching the political, religious, and literary history of that time. It is a proclamation or address to his own people and all the world, reciting his own deeds and those of his father and grandfather, and notably concerning the religious revolution of their times, which he had himself ended by the re-establishment of the temples of the ancient Egyptian worship. The revolution in religion in question agrees in point of time with the earlier residence of Moses in Egypt, and was probably his attempt to establish or revive the worship of One God. The resistance to this innovation and its final abolition agrees with the time of the Exodus. The Scripture narrative derives from this papyrus both confirmation, illustration, and explation. Dr. Eisenlohr, the professor of Egyptology at Heidelberg, who went to England expressly to examine this papyrus, has published at Leipsic a paper containing a translation of the hisitorical results of his examination, entitled "The Great Harris Papyrus, containing an important contribution to Egyptian history and a testimony 3,000 years old to the religion established by Moses." We trust we shall soon see this important work in English.—*Independent.*

The Christian Life.

Prayer.

O, my Father!
Take me,
Make me
Pure and holy, all thine own;
May each changing moment find me
At thy footstool,
Near thy throne!

O, my Savior!
Cleanse me,
Fill me
With thy precious love divine,
May no earthly idol lure me
From that sacred
Cross of thine.

Holy Spirit!
Woo me,
Draw me
By thy gentle cords of love,
Comfort, guide me, safely lead me
To my rest in
Heavenly love!

The Scuttled Ship.—A Fable.

A storm, great as that which was encountered by Jonah, threatened as noble a vessel as the merchant service could boast. The scene is beyond my power of pescription. The waves dashed against her like battering rams. The wind blew and shrieked, the thunder trumpeted, and pealed, and roared; the lightning darted like arrows. It was a terrible night. But the captain and his crew stood bravely at their several posts. Towards morning the storm subsided. The sky grew clear. The wind sank. The captain congratulated his men. But to the horror of all a new danger threatened, the ship was evidently filling with water; in a few moments it must go down. They looked at each other in blank dispair. At that moment a madman(who they had forgotten was below) leaped on deck with a prodigious axe in hand, yelling he had done what the storm could not do. The truth flashed on their minds: the madman had scuttled the ship. But, alas! they knew it *too late.*

Churches of Christ, storms threaten you, fearful storms; your enemies without are legion—by God's grace you will weather these storms, and defy all your foes, if you keep the madmen of pride, jealousy, malice, worldliness, covetousness—in a word—if you keep "the old man" securely chained. —*Sword and Trowel.*

A Witness For Christ.

The following anecdote was related a few weeks ago by a speaker at a public meeting:—

The other day Mr. Bradlaugh was lecturing in a village in the north of England, at the close he challenged discussion. Who should accept the challenge but an old, bent woman, in the most antiquated attire, who went up to the lecturer and said, "Sir, I have a question to put to you."

"Well, my good woman, what is it?

"Ten years ago," she said, "I was left a widow with eight children, utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus in heaven. That's what my religion has done for me; what has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort, but——"

"Oh, but that's not the question," interposed the woman; "keep to the point, sir; what has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the feeling of the meeting gave vent in uproarous applause, and Mr. Bradlaugh had to go away discomfited by an old woman.

A Good Wife.

Archbishop Secker, in his *Wedding Ring*, has the following, which is worth reading twice: "Hast thou a soft heart?—it is of God's breaking. Hast thou a sweet wife?—she is God's making. How happy are those marriages where Christ is at the wedding! Let none but those who have found favor in God's eyes find favor in yours. Husbands should spread a mantle of charity over their wives' infirmities. Do not put out the candle because of the snuff. Husbands and wives should provoke one another to love; and they should love one another, notwithstanding provocations. The tree of love should grow up in the midst of the family, as the tree of life grew in the garden of Eden. Good servants are a great blessing; good children a geater blessing; but a good wife is the greatest blessing; and such a help—let him seek for her that lacks one; let him sigh for her that hath lost one; let him delight in her that enjoys one."

Praying Ground.

Praying Ground is situated in the "valley of humiliation," as it stands related "Godward."

Pride and vanity find no foot-hold among the elements of real prayer. Self abasement and a deep sense of unworthiness pervade the mind of the suppliant. So deeply has this spirit prevailed in some instances, that the petitioner "would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner." This "valley of humiliation" is considered a place peculiarly safe; especially when we remember that it is written, "Pride goeth before destruction, and a haughty spirit before a fall." How many mishaps to character and piety might have been avoided, had this safe anchorage-ground always been occupied! An Indian once attempted to cross a lake in a canoe with a bush for a a sail. But it so came to pass on the passage his boat was upset. On reaching the shore, he was asked how it happened that he was overturned. His reply was, "I carried too much bush." So we have sometimes thought, while listening to elegant, wordy prayers, that the petitioner carried "too much bush" to reach the port in safety. Then we may add with emphasis that praying ground is humble ground.

But praying ground also has its true elevations. Near at hand to the "valley of humiliation" are the "highlands" of faith, on whose delightful summits the sun never sets. Here the atmosphere is wonderfully bracing; here the soul discerns things invisible to mortal eye. Here the spiritual perceptions become remarkably acute.

Signs of refreshing are often experienced before the hand-sized cloud appears above the horizon. Faith is quick of sight. It has the power of discerning omens of good, where to the natural vision all is cheerless and forlorn. Faith sees the darkest cloud of God's mysterious providence countermarked with the shining attributes of Jehovah's goodness. Praying ground, then includes a trusting, child-like faith. Every prayer is "unsavory" to God and unprofitable to men, that is not "mixed with faith." Too often is this essential element of successful praying forgotten by those who profess to thank the Lord that they are "on praying ground

Correspondence.

EDITOR'S JOURNAL.

KANSAS.

Monday, Sept. 30. There is a difference of opinion among Christians on the subject of the highest status of Christian blessedness. Some taking the ground that there is no such thing as perfection, or a state of uniform blessedness; while others take the opposite view.

The Quietists profess to attain a state of perfect blessedness in quietude and solitude, in a cessation from all work. Perfect rest in Christ. Another class of perfectionists claim that they are saved in Christ, enturely and perfectly, and indulge in what would be sin in others, and violate the law of God with impunity. Others, like Wesley, claim to enjoy a state of Christian perfection, while adhering strictly to the law of God and the example of Christ, in an entire consecration. This is the higher life of God in the soul that all Christians should seek to attain. But with this state of blessedness there are trials often deep and overwhelming. No condition in mortality is exempt from trials.

The apostle Paul, whose attainment of the higher life was as perfect as any one can attain, had constant trials. He had a "thorn in the flesh, and the messenger of Satan to buffet him." He also had "great heaviness and continual sorrow in his heart for his kinsmen according to the flesh." Whatever blessedness he enjoyed, it was mingled with sadness and suffering. And as with the apostle Paul it will be with all who love Christ to the end of the world.

Jeremiah, who was sanctified from the womb, had his trials. He said: "Wo is me, my mother, that thou has borne me, a man of strife and a man of contention to the whole earth." (Jer. 15:10.) His whole life was one of conflict. He was the weeping prophet. "Oh, [said he] that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." (Jer. 9:1.)

The Psalmist also, a holy man, had his deep trials. "Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly. For my life is spent with grief, and my years with sighing: my strength faileth because of my iniquity, and my bones are consumed. I was a reproach among all mine enemies, but especially among my neighbors, and a fear to mine acquaintance: they that did see me without fled from me. I am forgotten as a dead man out of mind: I am like a broken vessel. For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life. But I trusted in thee, O Lord: I said, Thou art my God. My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me." (Ps. 31:9–15.) Here the good man was in deep trial. And oftentimes the better the man the greater the trial. But, like Job, we should feel, and say of God, "though he slay me, yet will I trust in him."

This p. m., at the tent, I showed what it was to be a Christian, and pressed the unconverted to come to Christ. And the church backed up the appeal. At night, by request, I spoke on the parable of the rich man and Lazarus, giving our views. At the close one soul came to Christ.

This service closed the first series of meetings in Shiloh Tent, in Kansas, and was altogether a good meeting. The church has been greatly revived, and the whole community stirred up to look at the great truths of the gospel.

I enjoyed the hospitality of Brn. Dunbar and Hunter, leading men of the town, and prominent and reliable Adventists.

Tuesday, Oct. 1. We took down the tent and brought it to Columbus, and by night had it ready for meeting, It was pitched on the prairie, before Br. Sanford's door. The people here feel kindly toward us, and we look for a good hearing.

Wednesday, Oct. 2. Last week we had heavy winds, in which no tent could be kept up. But a calm has succeeded, with the most beautiful weather, so that in this respect we are favored of God, who "holds the winds in his fist."

In the p. m. I spoke from Mk. 14:1–8, showing how much Christians can do when they really set themselves to work; and called on all to go into the work of bringing souls to Christ. At night spoke from Jer. 14:7–10, showing the present absence of religious power in the community, conversions few, deadness in the church, and want of courage among both ministers and people to stand up for Jesus, while the wicked are bold, active and defiant. So like the prophet we may well pray, "O the hope of Israel, why art thou as a stranger in the land?" Some were stirred, and at the close covenanted to unite in the work of God, to save souls, and prepare them for the hastening judgment. Some faithful testimonies were given.

Thursday, Oct. 3. We have had a hot south breeze from the Gulf, attended with a strong gale, so that we had to lower our tent during the day. At night the wind went down, so that we had a calm pleasant evening, and one of our best seasons. I spoke on the *completeness* of redemption. "I have blotted out thy sins;" "covered thy sins;" "will remember thy sins no more;" "washed;" "scarlet" made as wool; "crimson" like snow; saved, cleansed. "Happy is that people whose God is the Lord." The Lord comforted many hearts to-night by his word.

Friday, Oct. 4. Bibleclass in the p. m., subject of future punishment as taught by Jesus in the gospels. Some were convinced that the place of punishment was *gehenna*, and the punishment itself death, in the destruction of both soul and body in *gehenna*. (Mat. 10:28.)

At night I spoke from 1 Tim. 1:12–17, and showed from the prophecies that Jesus was the Christ. The attendance and interest was good, but no breakdown on the part of the unconverted, as we hoped. How hard to get men to come to Christ. Yet we must work on in hope. God will save some.

The climate here is singular. In the day the wind blows a gale, so that we have to lower the tent. At night it is calm and genial as mid-summer, and the people sit an hour and a half in perfect comfort.

Some of our hearers deny baptism altogether, some contend for sprinkling, some for immersion for the remission of sins. But the true idea is given by Dr. Kendrick in the following words. He says baptism has a fixed and definite place in the believer's life. It stands at the threshold; it belongs to the starting point of the life and nowhere else. It is to be performed *once*, and *once for all.* It is not a duty of the professed believer; it is the specific outward mode in which its subject *becomes* a professed believer.

Saturday, Oct. 5. Brethren met in convention, at Br. Sanford's, to consider the importance of the organization of a State Conference. The cause is small and weak, and brethren are scattered. It was thought best, however, after a full consultation, that the churches are to be organized into a conference with a view to consolidate their power and strength for good. And so they are now organized into an Advent Christian Conference for Kansas. And Eld. Silas B. Mabey, of De Kalb, Ill., has been invited to labor among them. It has been a hard labor to bring things up to this point; and they will have to work hard to sustain it. By the help of the Lord they can, and I trust they will sustain it. There is a tremendous tide of worldliness and apostacy against them; but, clinging to Christ and the faithful word they will live.

The weather has changed, and as we have a good hall, we struck the tent and held meeting in the hall to-night. I spoke on the "blessed hope." We had a solemn and effective meeting. Two men came out on the Lord's side. All hearts were cheered. The Lord blesses his people. The week of toil has closed up in hope. How fast the weeks roll away. How fast we are hastening to the judgment; very soon all will be settled with us for eternity. And it becomes us to watch and be sober, while the "end of all things is at hand."

I received a note from Br. Sidwell, of Girard, this evening, saying that Sr. Munson was dead. She was a dear saint, and faithful to the end. Br. M. has the sympathies of the brethren in this hour of trial. The Lord bless and sustain him.

Sabbath, Oct. 7. The storm has passed over, and we have a pleasant day for our closing service in Columbus. We have had unusual attendance and interest for this place. The church here has been greatly strengthened, and enlarged. Three were added to-day, and others are coming in; the tide has turned in favor of the truth. Br. Sanford and his fellow-laborers are much encouraged.

I spoke in the a. m. on the prayer of the thief on the cross, "Lord, remember me when thou comest into thy kingdom." When thou *comest.* Not when you go away, but when you *return.* Jesus said, "Amen. I say unto thee to-day, thou shalt be with me in Paradise." And he will, when Jesus comes the second time.

In the p. m. I discoursed on the bright prospect of the coming of the Lord, and the filling the whole earth with his glory. At night we had the communion; solemn and glorious season. And now we come to the saddest part—the parting, mid smiles and tears, and the God bless you! in the hope of meeting again when Jesus comes.

Monday, Oct. 8. At an early hour took leave of Br. Sanford and househould, who have been very kind and hospitable to me. God reward them, and let them see that their labor and sacrifices are not in vain in the Lord. Br. S. was the first to invite me to Kansas, and has ever stood by me, and now more than ever. The cause is coming up, and with the help of Br. Mabey and others they hope to see enlargements. All depends on the blessing of God. We will hope in his mercy, and expect great things. "Open," says God, "thy mouth wide, and I will fill it."

At an early hour took the cars for Brookfield, Mo.

Where I Stand.

1. Negatively, not in the error propagated in Eden, when Satan said, "Man shall not surely die." I confidently believe God when he said, "Dust thou art and into dust shall thou return." Modern phraseology is different, but the subject matter is the same. Modern othodox preachers virtually say the same thing Satan declared to be true in Eden; for with them death is the gate to endless joys.

2. Not in the teachings and doctrines of demons, as set forth in our day by modern Spiritists, for this whole system of falsehood is denounced in the prophetic word.

3. Not in the doctrines and commandments of men; for they are vain. But I stand on holy ground, on a good foundation, in the enjoyment of Christian liberty, in the faith of the gospel of Christ, in one Spirit, striving together with all God's saints for the faith of the gospel. I stand in his grace and rejoice in hope of the glory of God.

Having deliberately taken this position, I can not maintain it and stand by inactivily, but by fighting for it day and night to the end. This being the case, my Heavenly Father has given me sufficient armor to defend myself against all foes, visible or invisible. Hence I stand with my loins girt with truth, my breast with righteousness, my feet are shod with the preparation of the gospel of peace, my arm bears the shield of faith, my head a helmet, even the hope of salvation.

My offensive weapon is the word of God, the sword of the Spirit. My vigilance is sufficiently aroused to watch and pray.

Like the great apostle of the Gentiles, I fight not against flesh and blood, but against the wiles of the devil, principalities, powers heathen rulers, demons. These were prominent opposers in Paul's day, and are so now. But I find other foes in our day, the greatest of which is a cold, formal, spiritless and powerless church. Hence the great perils of these last days. The church is so constituted that men of the basest passions not only live in but rule it. Our duty as men of God, is first to get out from among them and be separated, and then take a true Scriptural stand, and, armed with God's armor, fight them to the end.

M. Beck.

From S. C. Wellcome.

A few weeks ago, with my wife, I took passage for St. Paul,(which by the way is one of the most flourishing cities of the West,) where we met Br. Crawshaw of West St. Paul, who took us to his place, about 6 miles out of the city, in the neighborhood where Br. E. T. Himes made it his home some two or three years. Here we found warm friends, of the Advent cause, Br. and Sr. Crawshaw, Br. Libby, and family, Dr. Jarvis and wife, and others. Br. Edwin had a pleasant home here and a large place in the hearts of the people, for every one that knew him seemed to love him and his family. Here he sowed seeds of truth, faithfully laboring to cultivate the soil; and though not living to see the fruit of his labors fully developed, yet he saw many brought to Christ, and the judgment will reveal the fact that a great work was accomplished through his instrumentality in this section. We could hardly speak of him with-tears coming in the eyes of his old ıds so dearly did they love him.

Ve spent the Sabbath, Sep. 1, with r people speaking to them three s, and visited two or three days h them, and was about to return to field of labor, when I was summon- o attend the funeral of a little one Br. Churchill, of Cottage Grove. funeral was at the Baptist church Newport, just across the River. Ve had a solemn time. There was rge circle of Br. Edwin's friends; a church which he organized, and are still looking for "that blessed a." He often stopped with Br. rchill while in Cottage Grove, and dearly beloved by them.

ere I was invited to stop over the bath, which I did. I spoke to them urday eve, and Sunday the brethren sisters from West St. Paul came ss the River in a skiff and met h us, coming some four miles. I a grand time talking of our hope e future, as well as present engage- ts.

At West St. Paul and Cottage ve we found a whole-souled people, love the cause and are willing to e sacrifices to sustain it. They lly gave me of their substance suf- nt to defray all our expenses du- the trip. God bless them all is prayer. We took the cars to Hast- , intending to take a boat for Wi- a; but having strange impressions ad news from home, we kept on train, and arrived at St. Charles in time to attend Sr. Cheatham's ral. And so unexpected was the nt that we were almost overcome. as led to say, truly, God moves in ysterious way, and more fully im- sed with the fact that while we to be led by the Spirit, if we fol- its teachings, in connection with teaching of God's word, we shall eft in the dark as to duty.

now had appointments west 130 s, and had to leave next day to at- l them. Preached at Havana, atonna, Medo, Shelbyville, and Ka- . My Br. M. was with me at lbyville and preached. The Lord with us in all our meetings. Some rose for prayers on my pre- is visit have been blessed. At Ka- six arose for prayers, some of m professed to have found peace. netimes I feel that the Spirit of God eing withdrawn from the earth; rejoice that it is still doing its e work upon the hearts of some. ! for greater power to spread the message before it is too late.

m P. Alling, Norwalk, O.

Recently we were favored with a f visit from our old friend and ther in Christ, Dr. Josiah Litch, ch was interesting, though in some pects painful. He preached three or r times in the vicinity, and once in the tist meeting house in town. He s severe in his remarks against our ws of immortality, in one discourse; erwise his sermons were interesting highly instructive; and none ld suppose from his public remarks t any change had taken place in views relative to the speedy per- al coming of Christ. In a private rview, he stated he believed the iods of the prophecies of Daniel and velation were all literal days, and lied to an antichrist or an anti- istian power yet future, represented the hegoat and the little horn of niel ch. 8, and spoken of in ch. 11: to end of chapter. Also the two sts of Rev. 13, the beast of ch. 17, the ten kingdoms, including the le horn of Dan. 7: 15, were all in the ure.

He said he had written a book, now ng stereotyped, upon these subjects. admitted, it the periods were sym- ic, and the vision written out for 3, was of God, it would surely ak in 1873: no mistake. Prior to king this statement, he remarked, t his experience of 1843, was pre- us to him, and no amount of money other consideration could induce to part with it, and virtually admit- that that movement was of God. ese statements I find difficult to monize; and the inquiry is often gested as to why and how is it t so strange a change has come r one once so honored of God in using the world, by the proclama- n, "Behold he cometh." The word the Lord surely is not yea and hat was Bible truth then, is eq[illegible] true now: hence the change n him, or in us. Question. How s the vision written? Was it sed upon the literal or symbolic erpretation? Br. L. as well as our- ves, knows it was the latter. Hence is in the wrong. Again: it is written the "time of the end many shall run and fro and knowledge shall be in- eascd." Are we not living witnesses to the fact that those days have already occupied some 45 or more years? If this prophecy has now occupied so many literal years, how can it be again reenacted and fulfilled in so many literal days? I love Br. Litch and most earnestly desire to see him again with us in proclaiming the whole truth; but if he has cast away his confidence and professed theory to a "thus saith the the Lord!" it is hard to exercise faith in his behalf. We must leave him in the hands of the Lord.

I learn that Dr. Seiss, Mr. Wm. Newton and others of that class have adopted the same literal day theory and it is evident, that this error is soon to be one of the most formidable obstacles we shall have to meet. Hence the importance of being on our guard.

[There has been a persistant paving of the way for the introduction of the literal day theory among the Adventists. The time is not come to press it openly, but there are evident preparations for it. If people can only be led now to adopt premises of which futurism is the logical result, the conclusion will be the more readily adopted hereafter for having been reached by easy stages. Let us beware of the first false steps in errors of interpretation. ED. TIMES.

From Valentine Seaton.

I am taking your paper and prize it very highly. I belong to the Methodist church, but am a believer in the Advent faith. Our minister, knowing my belief, gave me a book entitled *Man all Immortal.* I consider it most absurd. The author tries to prove his position mostly by poetry and the words of dying men. I want something to give him the true light from a Scriptural standpoint. I am not a good talker, and cannot argue the case with him. Methodism reigns supreme here. They are very devoted and good people in the main; but in matters of theology are far from the true light as, I think, it is set forth in the Scriptures. We are very much in need of a strong teacher of the Advent faith here, and then I should not be alone in that belief.

From Esther E. Smith, Montcalm Co., Mich.

This first day of the week I have spent in reading THE TIMES. It is a comfort to one in a distant country, where we do not get the gospel preaching. For sixteen years we have lived here, as it were in a wilderness, without hearing one sermon on the coming of Christ. For twenty-five years I have been a member of the Disciple church. I have been attending other meetings; but in four weeks I did not hear as much sound doctrine as is contained in one number of THE TIMES. My heart is warmed by it. I feel that the Lord is good to me. When I read of his work going on in other parts of the country, I am led to say, Oh! for a closer walk with God here in this place, that there may be a revival among us. Oh! that some minister would come here that would preach the word. We want the truth that will stand in the coming day.

From Sr. M. E. Osterhout.

I think I prize the paper next to my Bible. It is the only pure and truthful preaching I get. There is but one Advent family here, at Green Bay, that I know of. They attend the Methodist church with me. We attend the Bible class, and try to speak a word for the Master and his glorious appearing, when we can; but we are not allowed to express our views as the others do. My prayer is that God may cause the scales to fall from their eyes, that when they read and study the precious truth they may understand.

I am trying to put on the whole armor of Christ, and have my lamp trimmed and burning, that I may be ready to meet the Bridegroom when he comes. Oh! what a glorious meeting that will be. How I long sometimes for the fellowship of those of like precious faith with myself. But, praise the Lord, we shall soon be gathered together in our Father's kingdom. I love now to read the testimonies of the brothers and sisters; by and by we [illegible] meet face to face. Glorious

From Willard R. Chandler, Maquoketa, Iowa.

I am still striving to serve the Lord in my weak way, and with patience overcome all trials and troubles, that I may eat of the tree of life and sit down with Abraham, Isaac and Jacob in the kingdom of God. The blessed hope buoys me up and encourages me to new action. My spiritual strength was greatly renewed at the Amboy Campmeeting. Although the journey there and the time spent was attended with considerable expense, yet I do not begrudge the money. I think money spent in the service of the Lord is never lost.

I am trying to do what I can to spread the truth by the way of circulating papers and tracts and to revive the work in this place. Some four years ago Br. P. S. Buck and my father, through the help of the Lord, raised and organized a church here of some sixty members. At this day only a few are trying to live in view of the judgment and rouse up the rest that have fallen into the lethargetic state that is so prevalent in these last days among those professing Christianity. Satan truly has done a great work in the tearing down of this church. Br. Marston was here last fall, and some roused up for a time. We will not give up this field to Satan, but trust in the Lord for fruit, that our labor may not be spent in vain. Oh! let us work together in trying to convert sinners and in the building up of God's cause in the land, and not let our ambitions rise to such a hight that Satan will get envious feeling into our hearts; for Jesus has said, "A house divided against itself cannot stand." Satan is now doing all in his power to eradicate Christianity, because he knows his time is short. He is wheeling his reserved forces into line. Therefore, let us "keep our bodies under subjection," that we may be found doing the will of our heavenly Father at Christ's coming, and that then we may "enter into the rest which remains for the people of God." Praise God for such a hope!

From John W. Porter, Chippewa Co., Minn.

I have this evening been reading THE TIMES, and have read all the sheet contained, and feel like writing to you. I suppose you will not remember me: but I recollect you, though it is a long time since I saw you, and many changes have transpired since that time. Yet the Lord has kept me alive, and has blessed me; and I think you, too, have had your cup full many times.

But what I wish to speak of particularly now is a little experience, showing how much good may be done by a little act, or small efforts. It happened that I traveled on the cars at one time with Sr. Fassett, and the result was that a little tract fell into my hands. I read it; and after I got home my wife sent for a specimen of THE TIMES, and you sent it three months. After that time I felt I could not do without it. After reading my papers I sent them out to my neighbors, and to any one that would read them: and the result was that others came to the same conclusions I had reached. I have Whitmore's work, that Edwin (now dead) sent me, and I keep it circulating, for I find many that wish to read. And what will be the full result of the tract the great day alone can tell. I see the fruit all about me. Br. Edwin wrote me he would come and see us: but death has claimed him, and he lies in the grave. But his influence will preach until the end of time.

From John Mc'D. Mitchell, Arkansas.

Dear Brethren in the Lord: A few names of us have been cast out of the Baptist church of Pleasant Plains, for simply believing the truth of the Bible, or as they call it, "heresy." But I can say as Paul did, As they call heresy, so worship I the God of my fathers; believing all things that are written in the Scriptures of truth. They can cast us out; but we feel that we are not forsaken of our God, who will bring all things into judgment, and will give to every man as his work shall be. I rejoice that I am liberated from the bondage of tradition, and have ceased to believe the dogmas and doctrines of man. I can heartily enjoy the doctrine of the Bible, and the views that the Adventists hold forth to a dying world. Yes, brethren, I heartily endorse the position and doctrine that Br. Himes delivered in his address on the tenth of December last, which I find recorded in THE TIMES of Dec. 26. In reading of the position we occupy, and the duties we owe to our God, to ourselves and to our fellow mortals, I could not help but give the sympathizing tear.

Brethren, pray for me. Pray that our little church may be dedicated to the Lord, and that we may prosper in these ends of the earth in believing the truth as it is in our blessed Master. Oh! that the truth may abound more until it reaches every nation, tongue and people, for Jesus' sake. The truth is taking rapidly in these parts. Br. Crosby preaches the word every time in its purity. He tells them to prepare for the coming of the Lord, for the time is at hand.

A great many refuse to receive our faith, because, they say, it is a *new* doctrine. But when they come to examine it they find it is the doctrine of our Lord Jesus Christ, and older than they imagined.

From Cassius M. Booth, Fremont, N. Y.

How thankful I am that the time is soon coming when God shall wipe away all tears and there shall be no more death, sorrow nor crying, ne [illegible] y more pain. How thankful I am for such great and precious promises, and for his kind and watchful care over me. Let us all awake out of sleep and put on the whole armor of God, and let us not be weary in well doing, for in due season we shall reap if we faint not. (Gal. 6: 7–9.) Let us be followers of God as dear children, and walk in love as Christ also hath loved us, and hath given himself for us; and have no fellowship with the unfruitful works of darkness, but rather reprove them. (Eph. 5: 1, 2, 11.)

Paul says, "If any man think he standeth, let him take heed lest he fall." My prayer is that God may help me daily to take heed lest at any time I might fall by the wayside. Pray for me.

From S. B. Mabey, Jr.

Again the Illinois State Campmeeting has closed, and the brethren and friends have scattered to different parts of the land. Some perhaps have parted with friends never to meet again.

The commemoration of the Lord's Supper, at the close, was a very impressive season, reminding one of the time of the general gathering of all God's people to celebrate the "marriage of the Lamb," when not a few, as they who met on the eve of his betrayal, nor to meet and part again, to go out to toil amid earth's scenes and conflicts; but a glorious assembly of the church of the first-born, the living made immortal, and the sleeping saints made alive to die no more, and all caught up to meet the Lord in glory.

The hypocrite's hope will perish then. The vain imaginations of men will flee away. The charms of earthly things which to-day bind so many and fetter the slumbering, lukewarm professor, will soon be broken by the presence of Christ in his majesty and glory. Let the prayers go up from every believing heart, that there may be a rally on the part of Christians everywhere to the help of the Lord against the mighty foes of the darkness of this world in its every form, that there may continue to be raised up and called out a sanctified and consecrated people, who will continue to live in that holiness, without which none shall see the Lord.

Let us pray and labor for a sanctification to God, that manifests itself in "labors oft," in privations and sacrifices without number, if need be, for Christ's sake. For a sanctification in holiness (the gift of God), which will take away the last vestige of covetousness and idolatry, pride, and selfishness and stinginess from the hearts of those who possess it.

The lack of this vitalizing power is bringing drouth upon many churches and persons professing religion. They say they do not enjoy religion, do not feel any interest in the salvation of their friends and neighbors—and the reason is because they do not *strive* to enjoy, do not pray nor labor. Says the apostle (Rom. 6: 22), "But now being made free from sin and become the [illegible]ants of God, ye have your fruit [illegible] holiness, and in the end everlasting life."

Oh! for the latter rain of divine grace, the gift of the Spirit, which is so freely communicated, when desired, to the believing heart. Oh! that it might be poured out upon the faithful laborers in the cause of God, in every department throughout our land.

The Office of Reason in Religion.

Dr. Hodge' says the *Independent*, acknowledges the proper function of reason in the study of revealed theology, and that he does not fail to affirm the authority of the revelation which God gives us in the primary intuitions of our moral nature. "Reason," he tells us, "is necessarily presupposed in every revelation." "If it be affirmed that the soul is immortal, or [that] God is a spirit, unless we know the meaning of the words, nothing is communicated to the mind." "In believing we affirm the truth of the proposition believed. But we can affirm nothing of that of which we know nothing. The first and indispensable office of reason, therefore, in matters of faith, is the cognition or intelligent apprehension of the truths proposed for our reception." "In the second place, it is the prerogative of reason to judge of the credibility of a revelation." "Nothing is incredible but the impossible." We can believe on adequate grounds, what we cannot explain; but "the impossible is incredible." At the same time, "reason, in pronouncing a thing impossible, must act rationally;" "its judgments must be guided by principles which commend themselves to the common consciousness of men." "Men may abuse this prerogative of reason," "but the prerogative itself is not to be denied. We have a right to reject as untrue whatever it is impossible that God should require us to believe. He can no more require us to believe what is absurd than to do what is wrong." "In the third place, reason must judge of the evidence by which a revelation is supported." (Pp. 49–52.) And, if the revelation comes to us in a written record, must not reason employ itself in the interpretation of the record? Dr. Hodge implies this everywhere—especially when he speaks of a supposed conflict between the ascertained facts of nature and the revelation given in the Bible. "It is unwise in theologians to array themselves needlessly against the teachings of science. Romanists and Protestants vainly resisted the adoption of the Copernican theory of our solar system. They interpreted the Bible in a sense contradictory to that theory. So far as in them lay, they staked the authority of the Bible on the correctness of their interpretation. The theory proved to be true, and the received interpretation had to be given up. The Bible, however, has received no injury, although theologians have been taught an important lesson; that is, to let science take its course, assured that the Scriptures will accommodate themselves to all well-authenticated scientific facts in time to come, as they have in the past." "The theologian acknowledges that the Scriptures must be interpreted in accordance with established facts." (P. 57.) Surely, then, reason has much to do as the interpreter of the recorded revelation.

Alsace and Lorraine.

The exodus of Alsatians from their native country is a spectacle which cannot be regarded without a feeling of profound sympathy for these unhappy people. The provinces during the war suffered all that the other French provinces did, and contributed their quota of men and money; and now comes the additional hardship, consequent upon the ceding of Alsace and Lorraine to Germany, of either abandoning their nationality as Frenchmen, or removing from the provinces altogether. The circular issued by the Germans ordered that all persons domiciled in the ceded provinces must not only have registered themselves as Frenchmen, but must have actually transferred their domicile to France, by the 1st of October, or they would be regarded as Germans, and become liable to the German law in its whole extent, including the obligation to do military service. The Germans have not spared the feelings of the people of these provinces in the least, nor mitigated their severity by applying the laws gradually. On the other hand, they enforced them at once, and the enrollment for the army is already in operation among those who have not left the provinces. Those young men who can show that they served in the French army, or Garde Mobile, before December, 1870, are exempt from the German service, even in time of war; but all others must serve. The foreign dispatches have already intimated that thousands are leaving. Some of them will go to France, and some to Canada and the United States. The fact is a hard one, which has been imposed by necessity. The provinces have been ceded to Germany, and the German authorities at Berlin profess to believe that another war must come between Germany and France; consequently they are determined to have nothing French in Alsace or Lorraine which will embarrass them at such a time. That the Germans have the right to exercise their authority is clear; but the harsh and peremptory manner in which it has been exercised will enlist the sympathies of the whole world for these fugitive Alsatians, who have abandoned home and friend, and severed the ties which connect them with their native soil, rather than consent to be unwilling instruments of the German power. Their fate is a hard one, and, while all have to acknowledge the fact that Alsace and Lorraine are parts of Germany, still, as in the case of Poland, these wandering, homeless people will always have the sympathy of the world.—*Chicago Tribune.*

Advent Christian Times.

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Business Agent's Department.

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TREASURER AND BUSINESS AGENT,
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☞ Address all communications for the paper to Joshua V. Himes, 25 West Lake St., Chicago.

☞ Address all Business Letters to William L. Himes, 25 West Lake St., Chicago.

☞ Make Postal Orders and Drafts payable to Wm. L. Himes.

☞ Business and matter for the paper may be sent in the same envelope, but write all appointments, notices, letters and communications for publication.

☞ EACH ON A SEPARATE PIECE OF PAPER.

☞ Matter for publication should be written ON ONLY ONE SIDE.

☞ DO NOT FAIL to comply with these suggestions.

We will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.25, post-paid. The Jubilee HYMNS, full gilt, stamped, post-paid, $1.

Paul's Expectation and Desire.

This tract, which has never been excelled upon the subject vindicated, is now ready. Paper covers. Price: Two copies, post-paid, 10c; 30 copies for $1. Don't fail to read and lend it.

The Faith of St. Paul.

The immediate demand for this work so far exceeded our anticipations, that the first edition was exhausted ere we were aware. The second edition is in preparation, and will be ready soon. Orders will then be promptly filled.

Dives and Lazarus.

The revised and enlarged edition of Eld. L. C. Collins' exposition of the parable of Luke 16, is in course of publication. It will be more full and conclusive than in its first form. Orders will be filled as soon as it is ready.

New Music.

We have received from Geo. E. Lee, No. 275 Main St. Springfield, Mass., the following pieces of music:

The Song of Redemption; The Watchman's Cry; Beacon Lights; Lift your Voices; Going Home; They say there is a World to Come; The Father's Mercy; Jesus of Nazareth passeth by.

The above are all on one sheet, and will be sent by mail, post-paid, for 20c.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 25 sheets, 50c.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

H F Cordell
J M Hoffman
W Cornell
A C Parmer
S J Brewster
A Farrow
C H Hendrix
L Morton
A Perry
M Barnes
H Fink
A Cambell
J Gillis
M Lyons
C W Smith
M R Carey
J Stone
E C Andrus
J R Turner
J Scarce
W Wyatt
G C Stephenson
S A Alley
J O Parker
S E Pearl
M M Traugh
J D Plackette
H Munger
J M Palmer
J W Taylor
M A Potter
E W Huson
B Ballord
N Morgan
S J Kirk
A Atkins
M Johnson
P Hitchcock
M Burlingame
J Storkwall jr
D O Hink
C R White
M A Tibbets
S K Gibson
A Freeman
W Erwin
C E Kimball
J T Tucker
O T Adams
G Dean
J Halcrow
M A King
J T Onsley
W Morphy
L Sherman
E Lambkin
W S Payton
J Vanderventer
A DeLong
A D Hindman
D W Rook
C A Rush
J Carver
E Rice
H Hall
E McNutt
B Whitney
W T Gilbert
A Anthony
J P Densmore
Paw Paw Mich (no name)
J Burbank
J W Thomas
T L Scott
S C Wait
J S Ames
A Freeman
J D Palmer
D Clow
A P Lorton
H Patten
M Pierando
L D Weaver
J H Whitmore
J Scarce
N Field
C C Marston
O R Fassett

To Correspondents.

C. R. WHITE. It was received. Thank you.... M. A. TIBBETS. It came safely. Tracts are sent. The article will appear.

Marriages.

CLINE—HODGKINS.—In Massena, N. Y., Sept. 26, at the residence of the bride's father, by Eld. C. Pike, John E. Cline and Miss Mina E. Hodgkins, both of Massena.

KING—COLLINSON.—In Lynn, Knox Co., Ill., at the residence of the bride's father, Sept. 22, by Eld. C. W. Smith, Mr. Samuel C. King and Miss Mary C. Collinson.

Obituary.

HAYES.—At Rochelle, Ill., Sept. 29, 1872, Georgia Hayes: aged about 7 months.

Words of comfort to the many weeping friends, from Isaiah's prophetic declaration, as quoted by Paul in 1 Cor. 15: 55—"Death is swallowed up in victory," by the writer, assisted by Eld. H. G. McCullock.

C. C. MARSTON.

BERRY.—Died near Baileyville, Ill., Sept. 11, 1872 Br. James Berry: in his 66th year.

He thus leaves his kind companion after over forty years pleasant pilgrimage together. She, with their children, mourn his absence, yet not without hope; expecting that they who sleep in Jesus the Lord will bring with him. Being an early settler in that part of the State, he had a large circle of friends who attended.

Services by the writer. Text, Rev. 14: 13—"Blessed are the dead who die in the Lord."

S. E. MABEY.

Book Notices, Etc.

THE INQUIRER: Protestant or Catholic, Which?

The above is the title of a 46 page tract by I. C. Wellcome. It treats of the *principles* which underlie Roman Catholicism, the history of their introduction into the early church from pagan philosophy; presents the Scriptures and belief of the primitive church on these points, giving quotations in proof from history, and the fathers. The reformation under Luther is examined, the doctrine of the reformers with extracts is stated. The relapse of the Protestants to the Roman doctrines is developed, and tendency of the present-day Protestantism is shown to be clearly toward Roman Pagan Spiritism. The antidote is pointed out in the primitive doctrine of man's mortality. The quotations from ancient and modern authors are very valuable. Price, single 10c, per doz. 75c. For sale at THE TIMES office.

Notices, Etc.

To Churches in N. W. Mo. and S. Iowa.

As I contemplate making a visit West, I wish to give notice to brethren that I can, perhaps, arrange to give them a call going or coming home, if they will write to me immediately. Direct to Amboy, Lee Co., Ill. After Oct. 20, direct to Columbus, Kan.

SILAS B. MABEY.

Notice.

Dr. Leonard Tafel offers his services to clergymen and students of the ministry of any denomination in learning to read Hebrew. He will open a course of fifteen days, beginning on Nov. 11th, 1872, at his residence, No. 3 Hamilton Park, Staten Island, N. Y. During this course he will read with the students the thirty chapters of Genesis, comprised in No. 1, giving at the same time lessons in Grammar. He will give two lessons a day of one and a half hours each, devoting one hour to Translation and one-half hour to Grammar.

Students desiring to enter this course will please apply to Dr. Leonard Tafel, care A. J. Tafel, No. 148 Grand St., N. Y. Students in Philadelphia desiring such a course of instruction may apply to Rev. L. H. Tafel, No. 626 Arch St.

Post Office Address.

P. A. Smith, Jacksonville, Fla.

The Times.

AT HOME.

— — Thanksgiving day—Thursday, Nov. 28.

— — Wm. H. Seward died at his residence in Auburn, N. Y., on Thursday, the 10th inst.

— — Dakota Territory found itself an 'earthquake region' last Wednesday. The shock was light.

— — Prof. Fiske, of Harvard, predicts that at 'an inconceivably distant' period of time the earth will fall into the sun, and be dissipated into nebulous matter. Possibly the Galilean fisherman, Peter, knew as much about the earth's future as Prof. Fiske. At any rate we have more faith in his prophecies.

— — The October elections in Pennsylvania, Ohio, Indiana and Nebraska were triumphs for the administration. The result in in Indiana is very close, the Liberals obtaining a small majority. It is generally conceded that this settles the question that Gen. Grant will be re-elected, although some of Mr. Greeley's friends insist that his chances are yet good.

— — It is a curious fact that as the settlements spread beyond the Mississippi, rains increase both in frequency and in the amount of water. Many beds of streams, which were uniformly dry in summer only ten years ago, are now full through the year. Travelers say the Laramie plains were once destitute of vegetation; now they have a luxuriant growth, and will raise large crops of wheat. Denver was built on the banks of an extinct creek, perfectly dry. Now it is full of water and needs to be crossed by bridges. Salt Lake is seven feet higher than ten years ago, and it is steadily increasing. The vast plains which engineers once pronounced uninhabitable, and streams and springs, may yet become great States, the home of a crowded population.—*Exchange.*

ABROAD.

— — A recent coal mine explosion in England caused the almost instant death of some forty souls.

— — At the recent elections in Rome the Papal party after the greatest effort, obtained but 1,700 votes out of a total of 8,000 cast. This speaks a volume as to the position of the Holy Father at home. No wonder his friends have urged him to go elsewhere.

— — The English papers are discussing the decision of the Geneva Arbitration, and, though there is no disposition to avoid it, there is a current of adverse criticism which indicates that arbitration as a substitute for war is not to be accepted without protest.

— — Mr. Spurgeon, in the course of a recent address, said he was thinking about calling the preachers together and having a strike; and said he was quite sure that a large proportion of the ministers of all denominations did not earn anything like as much as the men who laid the stones of the building they were assembled in.

— — It is a remarkable fact that Germany is not recovering from the effects of the late war as rapidly as France. Her taxation is, of course, somewhat lower; and her Treasury is filled to overflowing with the tribute money of her victim. Nevertheless, the prices of all commodities are steadily rising. Rents have increased enormously. In Berlin, this increase has driven thousands of families from their homes. They are camping out in and around the city. Prussia is more a nation of soldiers than ever before. The war showed the superiority of her system, and it is being mercilessly enforced. To escape military service and heavy taxation and want, thousands of men are emigrating to America. The Imperial Government has just issued a circular, threatening to classify emigrants as outlaws, and maintain a rigid surveillance over them. This is said to have had no appreciable effect in checking the exodus.

— — Advices from Europe state that emigration from Alsace and Lorraine is more extensive than was supposed. Plapeville, a small town on the frontier, has been entirely abandoned. At Luneville, 2,000 to 3,000 Alsatians arrive every day. It is calculated that Metz, which had formerly a population of 46,000, does not now contain more than 15,000. A Strasbourg letter says: "It is not that you notice the marvelous change which is taking place in the two provinces so much by visiting small towns and villages, as by remarking the scenes on the railway between Strasbourg and Paris. The influx is surprising. The life stream seems to flow on as if it would never stop. Oddly enough, Sunday is chosen by many thousands as the period of their departure, and on such a night the railway station at Strasbourg presented an extraordinary spectacle. In their anxiety to procure tickets before others, men hustled and women screamed, and vociferated as only German-seeking people can vociferate. For be it noted that the majority speak the language of the Teutons. They talk German with no uncertain sound. The crowd was composed of men in blouses, ruddy-faced women, and, lastly, children, in whose faces we could trace a wonder at what it was all about, this strange flitting from their sunny village homes by the river or mountain side."

Appointments.

TO MINISTERS.

If ministers sending appointments will comply with the following requests, it will go far to prevent delays and mistakes,

1. Write upon a separate slip of paper.
2. Write *names of places* and *dates* VERY *plainly.*
3. Write your appointment in the following order.

(1) Name of the place. (2) The time of service. (3) The date, or day of the month.

4. Send in good season. Appointments must reach us Monday morning to go into the paper the same week.

A brief, clearly stated appointment is better than any long one.

THE EDITOR'S TOUR

SOUTH AND WEST.

I propose, by the blessing of God, without whose aid we can accomplish nothing, to visit and preach in the following States, as noticed below:

ARKANSAS.

BR. LAWYER writes that he will not be able to accompany me to Arkansas. I regret this very much. But I shall go alone. Late letters from that State are of a cheering character. Br. Rosebraugh says—"Ask the brethren to pray for us, and help us in our infancy and weakness in Arkansas."

MISSOURI.

Brookfield, Oct. 8, and over Sabbath, and not Oct. 6, as in former appointment.

CALIFORNIA.

Some time in December I shall go to California and Oregon. It is my intention to visit such places as shall open to me, where I may help the Advent brethren, or plant churches. My headquarters will be San Francisco; address No. 6 Municipal Court Building, care of C. A. Sumner.

Between this date and the first of December all letters from California and Oregon should be addressed to 25 West Lake Street, Chicago.

I will be pleased to hear from any persons in the above States, as to any openings for missionary labor, or any desire for help among Adventist brethren on the way out, on the line of the C. B. & Q., B. & M. R., and Union Pacific Railroads. I shall also call on my way out, if it be practicable, in Colorado, and Salt Lake. Will be glad to hear from any in those States.

It will be seen that my labors will be in the missionary field for some time to come, which will require some aid from the friends of missions. I trust in God to open the hearts and hands of his stewards to aid me in this good work. One good brother has provided me with help towards my Southern tour. God bless him.

And now I wish to hear from all interested in any of the above places. I would like to hear from my old friends that I visited many years ago in California, so I may know what is wanted, and, so far as able, make provision for it.

I make a special call upon all the friends of this important missionary tour, to implore the Lord's blessing upon it, and the unworthy laborer, that the Lord of the harvest will remember him, and the people to whom he may preach the Word of Life. We can do nothing without help from above. But "through Christ strengthening us we can do all things."

With my present health and vigor, and a heart burning with zeal in the missionary work, I hope by the Lord's help to do more than in the best days of my youth. Like my namesake of old, I can say, "my eye is not dim, or my natural force abated." And though I may not live to go over the River with the hosts of the Lord, yet I will work, by God's help, until I get to the Fords of Jordan.

Brethren in Christ looking for the coming kingdom, let us awake to the great missionary work. Let us seek by every and all means to save some. And let us preach the full gospel of the kingdom, to prepare a people for the Lord's coming, for he is nigh, even at the doors.

JOSHUA V. HIMES,
25 West Lake St., Chicago.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Afton, Oct. 27.
Squaw Grove, Nov. 3.
Galva, Nov. 9, as Br. Runquist may arrange.
Milroy, Nov. 10. C. W. SMITH.

White Rock, Ogle Co., Union chapel, 3 p. m., Nov. 10. Subject: The Gospel Hope.
Morn. and eve. at Ellda. C. C. MARSTON.

I will preach at Br. Morse's S. H., eve., Oct. 19.
Lovejoy S. H., Sunday, 11 a. m., and 3 p. m.
Eve., same day, at Trading House, near Br. Wright's.
At Beamersville, 11 a. m., and 2½ p. m., Sunday, Oct. 28. S. E. MABEY.

Genoa, every Sabbath. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Amboy, preaching the first and third Sabbaths of each month, at 2½ and 7 p. m., in the Lutheran chapel. C. C. MARSTON, Pastor.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.
Hope S. H., Broughton, 11 a. m., and Center S. H. 3 p. m., July 28, and every two weeks.
Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

Lanark, Nov. 4, 5.
Forreston, Nov. 6, 7.
Ellda, Nov. 8-10.
Byron, Ogle Co., Nov. 11.
Rochelle, Ogle Co., Nov. 12.
Ackerson's S. H., Nov. 13.
Amboy, Nov. 17.
C. C. MARSTON.

The next Q. M. of the DeKalb District will be held with the church in DeKalb, commencing Thursday eve. Oct. 17, and holding over Sunday.
H. G. McCULLOCK, Sec'y.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.
Traveling brethren invited to call.
S. B. MABEY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.
Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.
Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Equality, Gallatin Co., as Br. Ashley may arrange, Thursday eve., Oct. 24, and continue until Nov. 2.
Mt. Joy, Johnson Co., Saturday eve., Nov. 2 and over Sunday.
Saratoga Springs, Union Co., Nov. 4, as Brn. Hindman and Peringer may arrange. Probably stay three evenings.
Jonesboro, Brick chapel, as Br. Childs shall arrange, Nov. 8, and over Suday.
Cobden, Monday eve., Nov. 12 and continue a few evenings as Br. Lawyer may arrange.
WM. McCULLOCK.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.
Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

INDIANA.

The next Q. M. of the Northern District of the Indiana Conference will be held at Union Mills, LaPorte Co., commencing Friday, Oct. 18 and continuing several days. The change in time from the first announcement is to enable brethren to better arrange for the Association Meeting. A general attendance is desired.
E. C. ANDRUS, Sec'y.

MICHIGAN.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

County Corners, 3 p. m. August 4, and once in two weeks.
Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.
Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

MINNESOTA.

Windom, Cottonwood Co., Sunday, Oct. 13 and over the 20th, as Br. Patten may arrange.
I shall go by way of Owatonna and Mankato. Any wishing me to call can address me at Windom up to the 20th. WM. J. BURSELL.

St. Charles, Vowle S. H., 7.30 p. m., Oct. 19.
Utica Station S. H., 10.30 a. m., Sunday, Oct. 20.
Dudley S. H., 2.30 p. m., same day.
Enterprise, Page S. H., eve., Oct. 20.
S. C. WELLCOME.

MISSOURI.

The fourth Q. M. of the Third District of the N. W. Mo. and S. W. Iowa A. C. Conference will be held with the Philadelphia church, in Saline Co., commencing Friday, Nov. 8, and holding over Sunday. We look for a good representation from all the churches in the District.
H. BILLMIRE, Pres't.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

ARKANSAS.

The second Annual Meeting of the Advent Christian Conference of Arkansas will be held in Flatwood, Izard Co., Nov. 20, and over the Sabbath. The churches will appoint their delegates in good season. And brethren isolated will please come and report the state of things in their region. Eld. J. V. Himes will be with us and help in the good work. Come brethren and sisters, let us have a grand rally for the truth.
S. ROSEBRAUGH,
J. B. BROWN.

WEST VIRGINIA.

The next annual meeting of the West Virginia and Southern Ohio A. C. C., will be held with the Hays Fork A. C. Church, commencing October 19, and holding several days as the Lord may direct. The churches connected with the Conference are requested to appoint delegates. Brethren, arouse! Let us awake from our lethargy, and come to our annual feast, to strengthen each other's hands for the warfare. Pray for the success of Zion.
S. P. WHITNEY, President.

PENNSYLVANIA.

Chase's Mills, Tioga Co., Oct. 10-13.
East Troy, Oct. 15, 16.
South Creek, Oct. 17. JOHN T. ONGLEY.

NEW YORK.

Wallace, Steuben Co., 2 p. m., Oct. 19, and over Sunday, the 20th.
Springwater, eve., Oct. 21, 22.
Savannah, Wayne Co., Oct. 23.
South Butler, Oct. 24-27.
Marion, Oct. 29, 30.
Lockport, Nov. 3.
P. S. If any of the above conflict with other appointments, or should not be desirable, please notify me in time at South Creek, Bradford Co. Pa., by Oct. 16. I will visit other places in New York State, if desired, until Nov. 20.
J. T. ONGLEY.

Advertisements.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 8, Range 2, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $500, or more.
Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

Farm for Sale.—A fine Farm of 200 acres, in Central Wisconsin. Well situated, and worth $50 an acre. Address J. S. Ames, Kenosha, Wisconsin. [all w4

The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

Woman and Her Work. A monthly paper 16 large quarto pages. Established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well—Christian charity.
Published by the Woman's Christian Association. $1 00 a year. Mrs. E. S. Jennings editor. Address: 74 Williams St., Rochester, N. Y.

The Young Pilgrim.—We commend to the attention of all who desire a paper for their children, or the Sunday-school, the *Young Pilgrim.* Published by the Advent Christian Publishing Society at Boston, Mass. Eld. I. I. Leslie is the editor. Address communications to the Young Pilgrim, Boston, Mass.
N. B.—Single copy, 50c. a year. Ten copies, $4 Fifty copies, $15. tf

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, and A. A. Phelps. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free.* $1 a year. Address: Bible Banner, 14 Murray St., New York city.
N. B.—THE ADVENT TIMES and *Banner*, one year for $2.50 if pre-paid. Address Wm. L. Himes, 25 W. Lake St., Chicago.

The Bee-Keepers' Journal and National Agriculturist, on trial, three months, for ten cents, or 15 months and best Bee book, German or English, for $1. Splendid premiums for 1872. Movable Comb-Hives, Italian Bees, &c., for sale. Fifty per cent. and great inducements to agents.
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Box 496, Concord, N. H.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 12. CHICAGO, OCTOBER 22, 1872. WHOLE NO. 443.

LIBRARY COPY
AURORA COLLEGE

Advent Christian Times.

Which of the Three.

TORTURE, PURGATION, OR DESTRUCTION?

This is the issue challenged by Mr. Randles [1] in all the fervour of Methodism. We can have no hesitation about prosecuting the inquiry, and no doubt as to the result.

The voice of revelation pronounces fire to be God's agent of doom upon the wicked. Water destroyed the world of beauty and bounty and life in Noah's day. But the heavens and the earth are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. (2 Pet. 3: 5–7.)

As literal water destroyed "the *world* that then was;"—the "cosmos" of living things and beings, the "cosmos" as a habitation of man, the "cosmos" as the grand decoration and ornament of God's creative wisdom; so literal fire will burn up the very heavens and earth which are the material basis of the "cosmos," in the day of judgment and perdition of ungodly men. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein," the "cosmos," shall be burned up. All these things shall be dissolved." (2 Pet. 3: 10, 11.) Literal fire is here named and meant: and with this language the uniform tenor of Scripture agrees. What then does this burning element establish, Torture, Purgation, or Destruction?

Throw living things into fire and it tortures them; because it destroys them. But it tortures only by destroying. Put material things, such as silver and gold, into fire and it purges them; because it destroys their dross. Material fire brought to bear as God's last judgment upon men will do one of three things: it will torture them, or purge them, or destroy them. If the last judgment of God be only fire-like, still it must torture like fire, or purge like fire, or destroy like fire.

The rationalistic claim to resolve fire into a metaphor will not stand. Fire is so commonly used in the judgment passages, and its work of destruction so literally avowed in the same, that we cannot accept it, even where used as a symbol, for less than a fire-like operation. We must interpret the symbol, or the simile by the literal action of fire.

What then is the action denoted by fire in all the judgment passages of Scripture?

1. "Every tree which bringeth not forth good fruit is hewn down and cast into the fire." (Mat. 2: 10, 7, 19; Lk. 3: 9; Jno. 15: 6.) A tree is neither tortured nor purged, but destroyed by fire. Men spiritually fruitless will be dealt with in the same unsparing way. Either by literal fire, or by a fire-like judgment, they will be destroyed.

2. "He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Mat. 3: 11; Lk. 3: 16.) The wheat will be *purged* from the chaff and dust, but the chaff will not be purged. It will be destroyed by an all-devouring, irresistible fire. The righteous will be dealt with as the wheat, and the wicked as the chaff. How completely is chaff destroyed by fire! So completely and suddenly will the wicked be consumed.

3. "Gather ye together first the tares and bind them in bundles to burn them." "As the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." "The angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire." (Mat. 13: 30, 40, 42, 49, 50.) The wicked will be burned up, "as" the tares are burned up. The marked difference of the two cases is this: the wicked will meet their doom in the full exercise of consciousness and be overwhelmed by it with terror, vexation, and grief.

"There will be weeping and gnashing of teeth." A doom truly and inconceivably awful!

4. "Hell-fire," or the fire of Gehenna is frequently mentioned by our Lord. Did he describe it as a torturing fire, a refining fire, or a consuming fire? The ground of appeal in each place (Mat. 5: 29, 30; 18, 9; Mk. 9: 43–48.) is this:—It is better to part with a member of the body—an eye, a hand, a foot—than to lose the whole body by the destruction of Gehenna. The plucking out of an eye, the cutting off of a hand or a foot would be temporary suffering and permanent loss. The Savior takes no notice of the suffering, but bases his whole appeal upon the *loss*. He does not say, It is better to enter into life having *suffered* the *pain* of amputation; but, It is better for thee to enter into life *halt* or *maimed*. "It is better for thee to enter into life with *one eye*" only—with that amount of privation or loss—"than that thy whole body should be cast into hell." The antithesis suggested is the loss of a member or of the body, that is to say, a partial loss or a total loss. The fire of Gehenna was not a torturing fire, nor a refining fire. Its office was to consume and destroy. The heathen fire kindled there in more ancient days was so abhorrent to the heart of God (Jer. 8: 31), that he repudiated all sympathy with it.

5. Nor is the "worm" a symbol of anything but destruction. It and the fire consumed "carcases," (Is. 66:24), which, as they have no feeling, can symbolise no endurance of pain. If the one dies not and the other is not quenched, we should understand by such persistence the continuance of God's judgment from age to age, consuming all that will walk in the broad way to destruction.

6. "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Is this an emblem of torture? Many have thought so for two reasons. First, the fire is everlasting. Second, it is said in the Revelation of St. John that "the Dragon, that Old Serpent, which is the Devil and Satan, was cast into the lake of fire and brimstone, where the Beast and False Prophet had been cast; and that they [three, the Dragon, the Beast, and the False Prophet,] shall be tormented day and night for ever." Ought we, on the ground of this bold impersonation and hieroglyph, to set aside the common prosaic meaning of fire, and to forget the destructive mission which the consuming element is so uniformly employed to denote? That would be to subordinate the rule to an exception; and also to make the obscure and hyperbolic set aside what is plain and literal.

Then as to the word "torment." The passage certainly denotes the loss of power, of liberty. It means absolute prostration, impotence. The dragon had been bound a thousand years in the bottomless pit before. But he escaped from that "prison." Now, however, there is no escape. His power is completely gone, and for ever.

We do not know, therefore, that John, in his revelation, is speaking of the same judgment as that which our Lord describes in Mat. 25: 41; and if he is, he looks at it under a widely different conception.

7. "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" (Lk. 9: 56.) What sort of fire was this? real, or metaphorical? What did the fire called for by Elias do upon the two captains and their fifties? (2 Ki. 1: 10–15.) Did it purify them? No. Did it torture them? No. It "consumed" them, swift as the lightning, clean as the fire on Mount Carnel "consumed the burnt sacrifice, and the wood and the stones and the dust, and licked up the water that was in the trench."

8. Our Savior recites the judgment on Sodom. "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." (Lk. 17: 29). If we want to know the meaning of "*destroyed*," we have only to consult the history of that judgment. (Gen. 19: 2.) Every man woman, and child, every living thing, and the city itself, were blotted out. And if we want to know the meaning of "everlasting fire," we may with advantage listen to what Jude says upon this memorable overthrow. "Even as Sodom and Gomorrah and the cities about them are set forth for an example, bearing a penalty of *eternal* (or everlasting) *fire*." This fire is eternal in its consequenses, but not in its existence. Abraham saw the fire: it was not some metaphysical abstraction. "The smoke of the country went up as the smoke of a furnace." But the fire soon spent itself, and the country subsided into a lake.

9. By such facts as these we may understand what Paul means when he speaks of the Lord Jesus coming with his mighty angels, and "in *flaming fire* (1 Thes. 2: 7–9) dealing avengement to them who know not God, and obey not the gospel: who shall pay for penalty everlasting destruction, proceeding from the countenance of the Lord, and from the glory of his power,"—flashing upon them from his visage, breaking away from the effulgent dazzling glory of his power.

10. And from the same facts we may understand him when he again says: "For our God is a *consuming fire*." If he had meant a purifying fire, or a torturing fire, it would have been perfectly easy to say so. But he meant and said a "consuming fire."

"OUR GOD IS A CONSUMING FIRE."

11. "Death and Hades were cast into a lake of fire." (Rev. 20: 14.) At the beginning of the revelation, the Lord Jesus says: "I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the *keys* of Hades and of Death." The keys of Hades, the prison-house of the dead; the keys which Death, the monster jailor of that prison, used in putting and keeping men there. But the prison and the jailor shall, when the end comes, be cast into a lake of fire. Not to be purged. That idea is utterly forbidden. Not to be tortured. How can the grave or Hades be tortured. How can death be tortured? But they can be done away with as effectually as chaff, dead trees, dried branches, and bundles of tares can be destroyed in a furnace of fire. Hades and Death are poetical impersonations here, just as the Dragon, the Beast, and the False Prophet are poetical impersonations four verses previously. The sense is, they shall be destroyed; which is also the sense of the next verse: "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 15.)

"This is the second death" (Rev. 20: 14), death after the general resurrection and the last judgment; a death which dispenses forever with the work of death, and with the office of Hades; which eternally wipes out every form of death as existent fact: a death by which the death state, whether physical or metaphysical, natural or spiritual, will have passed away. There will be nothing left in God's universe to which, or to whom the word death, in any sense, can be applied. "There shall be no more death" existent or occurrent, "for the former things," all of them, and death among them, "have passed away."

CONCLUSION.

It is said by the Torturists that the doctrine of destruction, as taught by the letter and the symbols of Scripture, carries with it no motive to repentance, and no deterrent from sin. Reader, what think you of that opinion? The doctrine in question teaches a resurrection and a judgment for all men. You must stand before God, and with him review life, with him examine and judge your own conduct under the full blaze of eternal truth, of perfect rectitude, and of divine love? Have you sinned against truth, and rectitude, and love? and died impenitent in spite of gospel grace? Then what shame will cover you! What remorse will seize you! What despair will overwhelm you! There will be the saved with Christ; because they have loved him. From them you will be separated: because you have slighted him, and neglected his great salvation. There will be for them in prospect, yea in possession and begun fruition, eternal life. Behold the saints, arrayed in white robes, with palms of victory, crowns of triumph, and harps of praise. Symbols all, say you? Never mind: the realities will be far better. They are the declared sons of God; to dwell in the prepared mansions; in the Holy City; never to die; nor hunger; nor thirst; nor grow old; nor bear bereavement; nor feel sorrow: to pluck life from the tree of life; to drink life from the river of life. Life, life; eternal life with Christ and with all holy natures. A strong, happy, holy life: full of great thoughts, of pure joys, of noble employments, of boundless prospects: hallowed with every endearment. What amiable society; what thrilling fellowships; what varied knowledge; what high discourse; what limitless research; what inconceivable discoveries! Life in perfection without a drawback! Life in full tide without a pause! Life or ever and ever!

Seeing the gates of all this close against you; feeling that you have only yourself to blame for the exclusion; anticipating the awful doom when the assize is over:—is there nothing terrific in all this? Nothing to make you dread sin, and earnestly desire to escape from its consequences? Can you rationally and calmly throw away eternity, an eternity of bliss, pure and perfect, for the sake of grasping a few forbidden and spasmodic joys on earth? Will you brave the frown, the rejection, and curse of the Almighty, for the mean pleasures of sin? If the love of God in providing so great salvation by the death of the cross; and the grace of God in bringing it so near by the ministry of his providence and Spirit; and the patience of God in waiting so long for your acceptance of it; cannot win your heart; then are you, in the judgment of every healthy concience, worthy of destruction—"self-fitted for destruction:" and I know not that any terror, or anything whatever short of a miracle, could prevail with you.

The judgment day will be no momentary ordeal. "The books will be opened," and the dead, the risen dead, will be judged out of those things which are written in the books, according to their works. If this description is bodily figurative, still it denotes at least a process, which will involve *time*; time for every man to think upon his life, to compare it with the law of truth and right, of gratitude and love; time to perceive its moral obliquities, and perverse absurdities; time to see and acknowledge the righteousness of the penalty. Not till every man is judged by his own memory and conscience, by angels and saints as well as by the Omniscient One, will that Great Day close. So that abundant space and occasion will be given for "wailing and gnashing of teeth."

Flee to Christ *now*, that he may befriend and bless you in that day with

"ETERNAL LIFE."

So far as Mr. Randles goes with us against the Purgation theory, we hold his book to be valuable and invincible. So far as he contends for eternal torture, we hold him convicted of unfaithfulness to Scripture by his own canon of interpretation. But we hope to return to this subject by glancing at other features of his argument.—*Rainbow.*

—I OFTEN wished I could be a Universalist, just as I used to wish I could own a whole toy-shop; but there are so many lions in the way. I do not find God so careful to save individuals as he ought to be, if he were a Universalist. He creates and destroys myriads of individuals of every species of living thing, as though no individual,—and I had almost added, no mass of individuals,—were of the slightest final value, while at every step we see him caring for the whole as jealously as he cares for himself.—*Northwestern Review.*

A faithful brother once remarked: "Whenever I go to the house of God praying for the preacher I always get a good sermon."

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[1] For Ever: an Essay on Eternal Punishment. By Rev. M. Randles. London: Wesleyan Conference Office.

Backbone.

When you see a fellow-mortal
Without fixed and fearless views,
Hanging on the skirts of others;
Walking in their cast-off shoes;
Bowing low to wealth and favor,
With abject, uncovered head,
Ready to retract or waver;
Willing to be drove or led;
Walk yourself with firmer bearing;
Throw your moral shoulders back;
Show your spine has nerve and morrow—
Just the things which his must lack.
A stronger word
Was never heard
In sense and tone
Than this, backbone.

When you see a theologian
Hugging close some ugly creed,
Fearing to reject or question
Dogmas which his priest may read;
Holding back all noble feeling;
Choking down each manly view;
Caring more for forms and symbols
Than to know the Good and True;
Walk yourself with firmer bearing;
Throw your moral shoulders back;
Show your spine has nerve and morrow—
Just the things which his must lack.
A stronger word
Was never heard
In sense and tone
Than this, backbone.

When you see a politician
Crawling through contracted holes;
Begging for some fat position,
In the ring or at the polls;
With no sterling manhood in him;
Nothing stable, broad or sound;
Destitute of pluck or ballast;
Double-sided all around:
Walk yourself with firmer bearing;
Throw your moral shoulders back;
Show your spine has nerve and marrow—
Just the things which his must lack.
A stronger word
Was never heard
In sense and tone
Than this, backbone.

A modest song and plainly told—
The text is worth a mine of Gold;
For many men most sadly lack
A noble stiffness in the back.

—*Sel. by D. Matheson.*

HADES.

THE HADES OF THE NEW TESTAMENT.

But the Apostle Paul in his description of the *resurrection of believers* in 1 Cor. 15; expressly tells us that Hades continues to keep its victory over them until the period of their resurrection, *i. e.* until the second coming of Christ. It is indeed sad to hear good men asserting of death what Paul says of resurrection from death. How constantly is it said when a good man dies,—"Oh death, where is thy sting? O Hades, where is thy victory?" (1 Cor. xv. 54–5.) But what mistaken Platonic divines teach of death, Paul does not allow to be true until the resurrection from the dead. When does Paul tell us the victory over Hades over the people of God is exchanged for its defeat? It is "when this corruptible shall put on incorruption, and this mortal shall put on immortality," it is "*then*" and not before that the victory of Hades over believers is changed into its defeat. Paul here then does not allow us to believe that the people of Christ are free from Hades since his resurrection: they have in his resurrection the pledge of their freedom from it, but the freedom itself they will not obtain until their own resurrection. If we are content then to follow the teaching of St. Paul, we must hold that the theory which tells us that the souls of believers since the resurrection of Christ do not go on death to Hades, but go to heaven to the right hand of God is a mere dream of man, a poetic fiction derived from Plato but not from the Bible. The case of believers since Christ's resurrection will of course determine another point sometimes put forward, but which we will not take the trouble specially to discuss, as it is determined by the case before us. It is with reference to believers before the resurrection of Christ, of whom it is sometimes said that the Lord at his resurrection took them out of Hades, just as he did not allow believers since that to enter it at all. If believers since Christ's resurrection go to Hades, of course no one will contend that believers before it were taken out of it. Indeed we know of no earlier authority for this fiction than the apocryphal Gospel of Nicodemus. Such are the sources of too many of the opinions which now are accepted truths in Christendom.

The effort recently made to get rid of Paul's testimony here, by saying that Hades is an error in the manuscript, and that the word used by the apostle was "death" (*thanatos*), is wholly unavailing. The great preponderance of authority is on the side of the reading of Hades. But we have the nature of the passage itself full proof, if manuscript authority were insufficient, that Hades is the word used by the apostle. The passage fortunately is, as every annotator allows, borrowed from Hosea 13; 14, with just so much change of language as to suit the place in the chapter in Corinthians. The sentiment and ideas of Hosea, the structure of sentence, and, so far as the place would admit of, the very words themselves, are borrowed by Paul from the prophets Hosea. Hosea's words are, "O Death I will be thy plagues; O Hades, I will be thy destruction:" which Paul plainly copies in the paraphrase,—"O Death where is thy sting? O Hades where is thy victory?" To suppose that Paul in this passage departs from the sentiment and meaning of Hosea is perfectly inadmissible, and therefore Hades must have been the word used.

Paul's teaching in 1 Cor. 15. is reiterated by our Lord himself in the book of revelation. He is comforting his apostle John, overcome by his divine presence. His words of comfort are,—"Fear not; I am the first and the last. I am he that liveth, and was dead; and behold, I am alive forever more, Amen; *and have the keys of Hades and of death.*" (Rev. 1. 18.) The teaching of Christ here is very plain. He refers to his own death, when his body was in the grave and his soul in Hades. He refers to his own resurrection, when his body left the grave and his soul was delivered from Hades. He does this to comfort the mind of his apostle John, and so of all believers, that what he had done for himself he would do for them. He conveys this comfort in the words, "*I have the keys of Hades and of death.*" What is this but saying, "I will open Hades and the grave for my people, even as I opened them for myself?" And hence we are taught that for believers in Christ since his resurrection, Hades still has the very same existence and power that it ever had, that it truly reigns over them as death reigns. The words of Christ are but the reiteration of the sentiment of Paul,—"O Death where is thy sting? O Hades where is thy victory?" The sting of death would be removed, and the victory of Hades changed into defeat, when, in the morning of resurrection, Christ uses the keys of death and Hades, and lets his prisoners of hope free forever.

And now, having shown from the New testament that Hades continues to receive the souls of believers since the resurrection of Christ, just as it received them before that event, we will proceed to show that so far as its notices of Hades extend it gives us the very same idea of it that the Old Testament gave us, viz., as a place of death, and as identical with the grave. As the allusions to Hades in the New Testament are very few in comparison to the number of allusions to it in the Old, we cannot, of course, expect so much information about it. In truth it was not wanted. The Old Testament had fully informed its readers about Hades. If there had been any change made in Hades then, it would have been the part of the New Testament to speak fully and explicitly of this change. But where no change was made, there was no room in the New Testament for any further information where the fullest had been already given. We accordingly find no *descriptions* in the New Testament of Hades, such as we find repeatedly in the Old. In but *eleven* places does the New Testament allude to Hades. The references to it in the Old are six-fold more numerous. Yet in these few references we find allusions to Hades of such a kind as show beyond any question that in the mind of the Spirit which inspired the writing of the New Testament, Hades was the very same place and state since the resurrection of Christ that it was before.

In no less than three places out of the eleven where it occurs, Hades is associated with death exactly as we saw it to be in the Old Testament. "I looked," says John, "and behold a pale horse; and his name that sat on him was Death, and Hades followed him." And in the same way we find Death and hades twice afterwards associated together in this book. (Rev. 9; 8; 20, 13, 14.) So far from life being associated in the New Testament with Hades, Death is its corresponding idea. But we have in one of these passages if possible a plainer testimony to the truth of our view. In the account of the judgment which precedes the "new heaven and the new earth" of the eternal age, we read that "*the sea gave up the dead*" which were in it; and "*death and Hades delivered up the dead which were in them.*" (Rev. 20: 13.) Even from this passage, as it occurs in our Authorized Version, we could show, as we showed from repeated passages in the Old Testament, that Hades is the receptacle of the *dead bodies* of men as well as of their souls, *i. e.* that it is identical with the grave. For, hades contains the dead *even as the sea contains the dead.* Now we suppose that every one will allow that what the sea contains are the *dead bodies* of those who have been drowned in it. If so, then *Hades also contains dead bodies.* But what our translation only enables us to gather by induction, the Greek of the Apocalypse, if properly translated, expressly states. We suppose that our translators did not well see how *they* could place dead bodies in Hades. Hades was with them the receptacle of souls in a condition of full sensation and life. Accordingly they shroud the original Greek under the expression "the dead," which they think may both cover the dead bodies in the sea and the living souls in Hades because these latter had once belonged to the dead bodies. But the Greek word here used, nekros, signifies properly and primarily *a dead body.* So it is used throughout the New Testament (Mat. 10: 8; Mk. 12: 26; Lk. 7: 22; Jno. 12: 1; Acts 5: 10; Rom. 4: 54), except on some rare occasions where it is used in a secondary and figurative sense for the dead in sin. (Mat. 8: 22; Lk. 15: 24.) Its use in this secondary sense is indicated by the context, for the phrase is always applied to persons known to be possessed of physical life. But when not thus used it signifies a dead body. The senses Liddell and Scott's Dictionary gives for the term are: 1. "a dead body, a corpse;" 2. "a dead man as opposed to one alive." It gives no other sense for the word used as a noun. Its meaning then is the dead body of a man. But Hades, according to John, contains dead bodies of men, and therefore Hades is with him identical with the grave. We thus see, what we might have expected to see, that Hades in the New Testament is the same as Hades, or Sheol, in the Old: that it means the grave; that it contains the bodies as well as the souls or lives of men, of the just as of the unjust, that it is the region of death.

We cannot leave the subject of this chapter without adverting for a moment to an objection confidently made at times against our entire argument. It is this. Hades is a Greek word. It is said then that in the Greek language it has one primary invariable meaning, viz., a place of departed living souls. Such, it is said, would be the meaning which every Greek speaker would as a matter of course, apply to it when used. Hence it is asserted that when we find it in the Septuagint used as the translation for the Hebrew Sheol, and when we find it used in the New Testament, we are to take it in this invariable sense, and that consequently the use of this term at all indicates that the souls in Hades were alive.

Now certainly if Hades had in the Greek language but one meaning, and if the above were that meaning, there would be considerable, if not absolutely conclusive, force in this argument. But a little consideration will show us that we cannot by any possibility suppose that either the original or the invariable sense of Hades was a place of living souls.

Hades was a term in use in the Greek language from the time of the formation of that language. It was in use as long as the word psyche or soul, was in use. It was on all hands allowed that on death the soul went down to Hades. It will therefore appear evident that on the meaning attached by a Greek speaker to the term soul, on what he supposed would happen to the soul on death, would be his meaning for that Hades to which the soul went. If the Greek speaker supposed that the soul survived death and went to Hades he would mean by Hades, a place of living souls; if he did not believe that the soul survived death he could not possibly have supposed Hades to be a place of living souls but must have identified it with the grave.

Now on this plain ground we insist that the original sense of the word Hades with Greek speakers did not mean a place of living souls, for the simple reason that the original belief of Greece, as at all times the prevalent belief among its educated classes attest, was that the soul was mortal and did not survive bodily dissolution. For this we have as good a testimony as we need desire in the Grecian historian Herodotus. He tells us that the original faith of Greece was that the soul was mortal: that the idea of its immortality was derived from Egypt: he tells us that he knows the names of the first Greeks who introduced the novel idea: while he leads us to the opinion that it was in his time an idea by no means generally received. His words are,—"*The Egyptians are the first of mankind who have defended the immortality of the soul.* They believe, that, on the dissolution of the body the soul immediately enters some other animal, and that after using as vehicles every species of terrestrial, aquatic, and winged creatures, it finally enters a second time into a human body. This opinion *some among the Greeks* have at different periods of time adopted as their own; but I shall not, although I am able, specify their names." (Euterpe 133.)

Now it is quite plain from this that Greece originally held no such doctrine as that the soul of man survived his body, and Herodotus leads us very plainly to see that he held no such idea himself. In the time of Socrates and Plato we see that it was not a general opinion, for the entire argument of Socrates in the Phædo is to convince his friends of this very matter upon which they were at least very skepucal. But hence it follows as a necessary consequence that Hades did not originally signify with any Greek speaker a place of living souls, and that such was never its universal sense. We have no doubt that originally it meant the grave: that it came next to signify the God of death, Pluto: and that, by a further modification, it was supposed to signify Pluto's realm where he was supposed to rule over shadowy souls in some sort of existence. In those latter senses the word is usually used by the Grecian poets, to whom it afforded a lively exercise for their imagination, though few of them probably believed a word of what they said about it. We have in existence but very few Greek writings in prose where we find the term used. Had we the writings of Epicurus, we would doubtless find it used by him as equivalent to the grave. As it is, it is difficult to find places where it is thus used. There are however some, and writers of the first authority in the Greek language acknowledge that the grave is a true and proper sense for Hades in Greek.

The first Greek classical dictionary of the present [illegible] that of Liddell and Scott. [illegible] following as the meaning [illegible] Hades: "In Homer, Pluto, the G[illegible] nether world; 2. the nether world, *the grave, death,*" The only lexicon specially applied to the Septuagint Greek is that of Schleusner. It gives the grave as one of the meanings of Hades. It explains the expression "*oi en Hadon*" as "qui sunt in domo sepulchr," "those who are in the house of the grave." Archbishop Usher, whose learning is undoubted, and who does not at all agree with our view of Hades as the grave, is yet compelled to acknowledge that it is constantly used by Greek writers in that sense. Thus is one passage in his "Answer to a Jesuit," chap. 8. he says, "As for the Greek word Hades, it is used by Hippocrates to express the first matter of things, from which they have their beginning, *and into which afterwards being dissolved they make their ending.*" This is very different from the idea that Hades meant with all Greek writers a place of living souls. Hippocrates held the Epicurean view, and makes Hades to be that lifeless substance out of which he supposes man to have been made, and to which he thought he would return in death forever, being annihilated. In another passage Usher says that Hades is taken for a tomb in that place of Pindarus:

Hatenthe de pro domaton Hœroi lachontes haidan Basilees esoi enti.

"Other sacred kings have gotten a tomb apart by themselves before the houses, or before the gates of the city. And therefore we see that *Haidas* is by Suidas, in his lexicon, expressly interpreted *ho taphos*, and by Hesychius, *tumbos taphos*, a tomb, or a grave." In another place, referring to several passages in the Old Testament, Usher says, "In these places where in the Hebrew is Sheol, in the Greek Hades, in the Latin Inferni, or Inferi, in the English Hell, *the place of dead bodies*, and not of souls *is to be understood.*" To the examples of the use of Hades for the grave given by Usher we will only add one more. It is from Æschines, Agam. 678: *Haden pontion pephengontes*, "having escaped a watery Hades, or grave."

It is sometimes said in opposition to our view, that if Hades meant "the grave," we should sometimes read of a hades of brick, marble, &c., and also that we should find it often in the plural number. This objection is readily disposed of. Hades is, at least generally, used in the Greek as a *generic term*, i.e., as a term comprehending under it a variety of species or kinds. It is used precisely as its English equivalent "The Grave" is used when this latter term is supposed to signify, not any particular grave, but *the state of sepulture in general.* When "The Grave" is thus used as a generic term it is never spoken of as made of this material or of that, because it comprises tombs and graves of whatever material they are composed: neither is it, when thus used generically, ever used in the plural. Just so, since Hades is in Greek a generic term, at least generally such, we do not, when it is so used, read of it as composed of any particular material, nor do we find it in the plural number. But we are far from saying that it might not at times be so used. We should say that Pindar would certainly, if asked, have told us of what materials the royal hades or tomb was composed which he speaks of as before the houses.

There is, then, nothing in the usage of the Greek word Hades to prevent our giving it the meaning which we see given to it in the Scripture, viz., *the grave.* HENRY CONSTABLE.

—*Rainbow.*

Lazarus and the Rich Man.

This passage containing the narrative of Dives and Lazarus is one of considerable importance, and is worthy of candid consideration, not alone because of the truth it contains. It is hardly necessary to say that there is a great diversity of opinion as to what it teaches, some understanding it as a simple narration of actual occurrences, while others think it a parable. One of the two it most certainly is—history or a parable.

I do not understand it as a history, because a resurrection would be necessary to make it so, to say the least; as we find three literal men brought to view: Abraham, with a literal bosom, organs of speech, voice that could be heard "afar off," etc. Now *Abraham died*, and was *buried* in the cave of Machpelah; and if this is to be understood as a *history*, then he must have been raised from the dead; else Lazarus was "carried" to the cave of Machpelah and laid in Abraham's bosom there. But Jesus is the "first fruits of those that slept."

"It came to pass that the beggar died," "and was carried by angels into Abraham's bosom" the same beggar that was "laid" at the rich man's gate, that ate the crumbs, died, and was "carried" by the angels into Abraham's bosom.

The rich man also died, and was "buried." If this be a history, then that which in the case of the rich man was carried to burial, was in the other case carried by the angels. We follow the rich man, and we immediately find him employing or alluding to various members of his body: he lifts up his "eyes" and sees "Lazarus" "afar off." He *calls* to Abraham to send "Lazarus" to dip the tip of his "finger" in water and cool his "tongue." If this is indeed a history, then it follows that in hell (*hades*) the whole man is found—soul, body and spirit, and that before a resurrection: and, also, in "Abraham's bosom" the whole man is found, capable of being sent to the five brethren to warn them. And all this before a resurrection and before a judgment!! each one obtaining his reward as soon as he died!

But *when* does God reward men? is it at death? Let us see: "The Lord knoweth how....to reserve the ungodly unto the day of judgment to be punished." (2 Pet. 2: 9.) "The Son of Man shall come in the glory of his Father with his angels, and *then* he shall reward *every man* according to his works." (Mat. 16: 27.) "*Then* shall he say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom." *When* shall they hear this? Ans. "When the Son of Man shall come in the glory of the Father." (Mat. 25: 31, 34.) It follows from these positive declarations that a resurrection and judgment must precede rewards, both to the good and to the evil.

"But," says the objector, "it is not meant that Lazarus was taken away bodily, that he was literally carried, but his soul was borne away." But the record says *he* was "carried." And if this is history, it means just what it says. It does not say one word about a soul or spirit. If it was a history of events that had transpired, and the body only of the beggar died, and his *soul* was carried away by angels, it would have said as much. The strong probability is that the burial of the poor man would have been mentioned as well as that of the rich man. But no burial is mentioned. On the other hand he was "carried by the angels." When I say that "John Jones died suddenly in the streets of Galesburg, and was *carried* to his home by his friends," every one understands that the person of John Jones that had died, was "carried."

But what does the story teach? It says he "lifted up his eyes in hell." In giving an exposition of this passage and conclusion, I will say that I understand it to be a *parable;* and that *hades*, here rendered *hell*, is never in a single instance used for the place of final retribution, but signifies the place of the dead, both good and bad. Jesus himself went down into *hades.* (Acts 2: 31.) David, "being a prophet," "spake of the resurrection of Christ, that his soul was not left in *hades.*" *Hades* is found eleven times in the New Testament, and is rendered *grave* in 1 Cor. 15: 55, in the text, and hell in the margin. In Rev. 20: 13 it is hell in the text, and grave in the margin. *Hades* corresponds with the Hebrew *sheol*, and Peter (Acts 2: 31), in quoting from Ps. 16: 10 renders *sheol* by the Greek *hades.*

In the story of Dives, *hades* is used in its parabolic or figurative sense, and harmonizes perfectly with the general scope and tenor of the parable. This parable is the last of a series of five found in the fifteenth and sixteenth chapters of Luke's gospel. These five parables are so intimately connected, and blended together that it is hardly possible to understand and apply one of them without the aid of the rest. In these five parables we have an outline or sketch of one of our Savior's most powerful discourses.

By turning to Lk. 15: 1–3 we find who were the audience that received this discourse: "Then drew near all the publicans and sinners for to hear him." "And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them." Our Savior spoke to two classes; the object of each class in listening is also noted. The publicans and sinners "drew near to hear him." These publicans were Jews who had accepted office as collectors of customs or taxes due to the Roman government, and who had been excommunicated and cast out of the synagogues in consequence of becoming servants to a foreign power. By doing this they lost caste among the Jewish rulers, and were considered by them as Gentile dogs, not worthy of the least consideration and respect.

The "sinners" also were Jews that did not belong to either of the three religious sects among the Jews—Pharisees, Sadducees or Essenes. It is supposed by some that these "sinners" were Gentiles; but this, I think, is a great mistake. Jesus said of himself, "I am not sent but unto the lost sheep of the house of Israel." (Mat. 10: 6.) These publicans and sinners came near expressly to "hear him," that they might receive a benefit from his teachings. Cast out and isolated from their people, although living among them, they did not have those strong prejudices against Jesus that were found among the Scribes and Pharisees. They felt their need of a physician; they realized that they were unworthy; and hence when Jesus came performing miracles and signs and wonders before the people, and preaching the glad tidings of the kingdom of God to them, mingling with them, entering their houses and eating and drinking with them, taking their little ones in his arms and blessing them, it is no wonder they came "near to hear him."

The Pharisees and Scribes, on the other hand, were proud and haughty, aristocratic and overbearing, in the extreme. They rejected Jesus because he did not come to them as a mighty conqueror, as a rich and powerful prince to deliver them from the Roman yoke, and establish them as the head of nations. And when he taught the poor publican and sinner, eating and drinking with them, alleviating their mental suffering, and giving them cheer and hope, they were angry beyond endurance, and sought in every way to "catch him in his words," murmuring and finding fault with all his ways, and endeavoring to effect his ruin.

Jesus now directs his discourse directly to the Pharisee and Scribe. "He spake this parable unto them," saying, "what man among you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which was lost until he find it. And when he hath found it he layeth it on his shoulders rejoicing." Returning home he "calls his friends and neighbors, saying, Rejoice with me, I have found my sheep which was lost." The object of this parable is to show the Pharisee and Scribe, in the most direct manner, how unfeeling and sinful their present treatment of the publican and sinner was, and how inconsistent and heartless they were. If any one of them having a hundred sheep should lose one, he would have no rest until it was found, and in the most tender manner brought home a subject, rejoicing. But when one of these poor publicans and sinners (a lost sheep) would return back into the favor of God by faith in Jesus as the great Physician and prophet of God, they were ready to move heaven and earth to hinder them. Nevertheless (Jesus informs them), though they might deride and find fault, and hinder, yet, "I say unto you joy shall be in heaven over one sinner that repenteth, more than ninety and nine [of you] just persons" [in your own estimation]. (v. 7.)

The same thought is followed out in the parable of the lost piece of silver, showing what an earnest effort the woman would make to find the smallest piece: yet they would utterly neglect these poor wretches who were starving and perishing in their very midst. He then makes this forcible application: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (v. 10.) This was equal to the forcible inquiry—"If the angelic hosts around the throne of Jehovah, are so filled with joy and rejoicing, when one of these vile sinners repents and turns to God through faith in me as God's Son, should *you* not also rejoice and be exceeding glad?"

In the next parable (that of the prodigal son), he shows them that they would deal with a natural son, who was sunk in extreme degradation, just as God was now dealing with these publicans and sinners. In order to illustrate this truth perfectly and plainly, he supposes a father who had two sons, the youngest of whom, when of age, said to his father, "give me the portion of goods that falleth to me." (Among the Jews, the oldest son was heir and steward to his father's estates, while the younger sons received such a portion as the Father chose to give.) After the father had divided his substance with the younger son, his child soon gathered his portion together, and went into a far country. Right here began his downward course. Among the Hebrews it was considered very degrading for any Jew to go among the Gentiles and make his home with them. By so doing they lost caste, and became Gentiles. But another step downward is taken: he "wastes" his substance "among harlots" in "riotous living." Still his degradation is not complete. He is reduced to servitude to a Gentile, and this Gentile sends him to "feed swine," the most abominable occupation known to a Jew; and in this condition he feeds upon "husks that the swine did eat." Here the picture of his degradation is perfect.

Now, will his haughty, aristocratic Pharisee father receive his son again in case he should think fit to return? He has never sent a messenger after this erring son, never an epistle, or a loving message, or an invitation to come back. No, no; his pride would not permit such a thing. But will he receive him again? Yes! A "great way off" sees his deeply erring yet repenting child, returning, clothed in rags, covered with filth, emaciated by hunger, cast down and dejected. All his pride vanishes in a moment. He only remembers now that yonder poor wretch is his son, the child, perhaps, of his old age, and his bowels of compassion yearn over him, and he has compassion, and runs and falls upon his neck, kissing him, even before the son had confessed his great fault. This is the way they would treat an erring son; trying in every way to show that all the dark past is forgotten.

The Savior's application is, "Will not God deal as kindly and lovingly with these publicans and sinners as you would with this erring son?"

He again presents the picture of their sin against the publican and sinner, by showing how the elder son (the Scribes and Pharisees) received his brother. When he comes home, and hears the general rejoicing, he is angry and will not come in. When the father comes out and entreats him, he answers—"Lo these many years do I serve thee, neither transgressed I at any time thy commandment....but as soon as this thy son has come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf." No one can fail to see that this elder son is the haughty, self-righteous Scribe and Pharisee; and the younger "son" (he would not be a *son* if he was a Gentile) was the publican and sinner. (*To be continued.*) Geo. W. Hurd.

Holiness.

A great deal is said about *holiness*; well, I am not surprised at that. If Christians are to think and talk about any thing I should expect them to think and talk about *holiness.* But they talk so differently. One man declares that "the doctrine of holiness, alone, can save the church." But when I ask him, What do you mean by holiness? Do you mean that any body is perfect, absolutely sinless? he says, "No, I don't mean that. We don't pretend that any body is absolutey perfect, only God is that."

"But what then do you mean?"

"O I mean that men must be entirely sanctified."

Well, now you have taken a new phrase, that puzzles me as much as the other. I turn to the dictionary and find that sanctified means "made holy," and so the reasonable interpretation of "entirely sanctified" would seem to be made entirely holy. But you say, "No, that is not it, for none but God is entirely holy."

My dear friend, if we are to get out of endless confusion we must come to definite agreement as to the meaning of the words we employ. Nothing can be more desirable for the followers of Christ than to find words which they can agree to use to express our common faith. It is, I think, one of Satan's devices to fasten upon sections of Christ's church words and phrases which others of his followers cannot adopt. In this way he contrives to keep us from showing a common and united front against the enemy. Now why should we continue to yield him this advantage against us, when there is no need of doing so; when we may with painstaking, unite upon the use of words which do express our common faith?

I think the difficulty arose, at first, from the perversion of the simplest lesson God has given us. These lessons are at once simple and comprehensive; very high and yet level to the comprehension of a child. Thus God says; "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength." It has been Satan's part, from our first parant's day until now, to represent that God does not mean *all* he says, and that he will not do *all* he theatens. He persuaded Adam of this to his ruin. Be it ours to make sure Satan shall not persuade us that God does not mean what he says in his first great commandment.

We are all familiar with Satan's comments on the word of God. "Of course," he says, "you are to obey the commandments, but when you love God you are to love him in a very high, and peculiar, and mysterious way, not as you love your parents and children, brothers, sisters and friends; not at all, that is different; that is mere natural love, and too commonplace to offer to the great God. Such love as that would be belittling and unworthy." And so he thrusts upon your mind a vague and misty notion of some unreal kind of love as the only love proper to be given to God, while the real, substantial, intelligible love, which everybody comprehends, is to be kept, for relatives and friends about us. Nothing could be more shrewdly fitted to the great adversary's aim to make God unreal, and to shut him out of human hearts. God says, and Jesus echos it, "Thou shalt love the Lord thy God with all thy heart." That's the great first doctrine of the Bible; that is God's doctrine; His lesson, brother, to you and to me, and to every other brother, everywhere—a lesson plain to every understanding, and does not admit of two readings. He says, so plainly no words could make it more plain, *I must have whole-hearted love.* Every man, woman and child can give his *whole heart's love* to our Immanuel, to God in Christ. Every one who does this will make a total consecration of himself to Jesus. He will set himself apart for Jesus. He will write upon himself and upon all that he has, "Holiness unto the Lord." He will do this because he has received the Holy Spirit, the Comforter; for the Comforter, when thus received, takes the things of God and Christ and shows them to his entertainer; and among these things is the disciple's sonship. Jesus has made us sons and heirs.

Once receive this gift, his free gift, and the child-nature will assert itself. As a loving child you will not fail to go to your Lord with every thing. You will be a witness for Jesus and your testimony will harmonise with that of every witness. You cannot claim sinless holiness, but you can and will claim whole-hearted love; ay, and full assurance of faith and of hope. You may not claim full perfection, but you can claim present and full salvation, both from the law and from the dominion of sin. You may in God's own words declare, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Here is ground on which we can all stand, on which we all owe it to our Lord to stand, while we make common cause against all who go about as Satan's emissaries, representing that God does not mean what he says when he demands that we love him *with all the heart*, soul, mind and strength. He declares, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." The great majority of those who connect themselves with the church of Christ aspire to no such type of peculiar life. They have no sentiment of priesthood, no conscious call to stand between the living and the dead. All who know themselves to be thus called of God, are bound by every obligation the grace of God can accumulate upon them, to be living witnesses for him that his whole people are called to come out from the mixed multitude of formal worshipers, and assume the station and service of faithful, devoted soldiers of the Lamb.

All improvement in this direction must begin in an improved knowledge of Jesus. "This is eternal life, to know the only true God and Jesus." "This knowledge is in the highest degree a matter of fact knowledge, and he who would acquire it must dilligently study the facts of our Lord's history. Search the Scripture, he says, for in them ye think ye have eternal life, and they are they which testify of me. It is the loving study of this dear Lord, in his teachings and in his life, that sanctifies us. And so he prays, "Sanctify them through thy truth: thy word is truth." —*J. W. Kimball, in Watchman and Reflector.*

The Temporal Power of the Pope.

Can it be restored? A plan for the purpose has been matured. A dispatch from Dublin says that a secret meeting of the League San Sebastian was recently held in that city, when a conspiracy was organized for the purpose of restoring the Pope to temporal power. The foreign members of the League in France, Italy and Spain are acting in concert with their brethren in Ireland in the movement, and were represented at the conclave. A definite plan of action was agreed upon, but the details are necessarily kept secret. Private instructions have been transmitted to numerous prominent adherents of his Holiness on the Continent, and it is understood the new movement has a very powerful following, both in Italy and France.

Probably Mr. Bismarck may have something to say about this conspiracy, the Emperor of Germany and the King of Italy may also have a voice in the matter. So far as man can foresee the future, there is no fair prospect that the Pope will again rule the kingdom and States of Europe with the sword of secular power. He must be content to bind the ignorant with the chains of gloomy superstitions until the game of priestcraft shall be played out.—*Christian Observer.*

Advent Christian Times.

CHICAGO, TUESDAY, October 22, 1872.

THE MEETING OF THE ASSOCIATION.

Up to the hour of going to press we have not received the minutes of the meeting last week. They will no doubt arrive in season for our next issue.

EACH of our correspondents will oblige us greatly by reading the remarks found in the Business Department, directly under the list of officers of the Association, and strictly complying with the requests there presented.

A CORRESPONDENT says: Tracts sown grow subscribers to the papers. Larger works grow preachers and writers; and these again help the papers. 'Good words are worth much and cost little,' and, moreover, like 'curses come home to roost.' Help to circulate good books and tracts, by word and by deed.

AFTER all that has been said about P. O. Addresses, scarcely a day passes that our mail clerk does not come in with a letter, saying, 'Do you recollect where 'so-and so' or 'such-a-one' lives? Happily we can remember in a great many cases. In others we cannot, and so the letters must go into the 'Reference File.'

MR. GALTON, in the *Fortnightly Review*, asserts though it may be an instinct of the universal human heart, in seasons of distress, to pray, it's all of no use, the prayer is only 'a voice convulsively sent out into space, whose utterance is a physical relief!' A little personal experience would help Mr. Galton to a vastly different opinion.

FOR some months we have published a standing request to ministers in regard to their appointments. About one in four have complied with our directions, to whom we are really obliged. We shall now drop the notice, hoping that *every one* sending appointments will take pains to comply with our suggestions. We are glad to receive appointments any way; but twice glad when they are written orderly and clearly.

A SUBSCRIBER renewing his subscription to the *Religious Telescope* casually remarks: 'The tobacco crop is large in our region. As soon as it is out of the way, so that the people can attend meetings, we expect to give our time to the Lord.' This good Christian and his neighbors, says the *Independent*, who believe in seeking first the tobacco crop and its profits, and after that the Kingdom of God, differ from a good many others only in the frank confession of their faith.

SAID Edward Irving: Blessed consummation of this weary and sorrowful world! I give it welcome, I hail its approach, I wait its coming more than they who watch for the morning. Over the wrecks of a world I weep: over broken hearts of parents, over suffering infancy, over the unconscious clay of sweet innocents, over the untimely births that have never seen the light, or have just looked upon it and shut their eyes for a season until the glorious light of the resurrection morn. O, my Lord, come away! Hasten with all thy congregated ones. My soul desireth to see the King in his beauty and the beautiful ones whom he shall bring along with him.

THE *Christian Standard* says of Acts 3:20, 21—'It is given as a motive to repent and turn to God. (1) That your sins may be blotted out. (2) That times of refreshing may come from the presence of the Lord. (3) That the Lord himself may come, whom the heavens must receive until the times wherein all things will be restored. The time of our Lord's second advent is the time when all things are to be made new—new heavens and a new earth; the last enemy, death, will be destroyed—for Christ must reign until he has put all enemies under his feet, and the last enemy that shall be destroyed is death.'

DR. Laurens P. Hickok is a D. D. and a LL.D. He has put forth a work entitled 'Humanity Immortal.' We suppose the good man believes *the body* is a part of humanity, hence *it* is immortal—is it? Here is a sample of his style: In speaking of the spirit of man after death as a free citizen of the ethereal universe, he says:

> It (the spirit) uses the living light of its own (spiritual) body in working on and through the light about it at its pleasure. It changes the equilibrations of diremption in its own forces to any measures of excess on any side, and so has locomotion in the ethereal universe at will, in any direction, and with any measure of velocity.

WE alluded lately to an article in a Boston paper in which Father Miller was unjustly reproached. The following correction has since appeared in the same journal:

"COLORED GLASSES."

To the Editor of the Watchman and Reflector:

Allow me to correct a statement of one of your correspondents to the effect that "good Old Father Miller" conceived the idea that "this world was coming to an end about 1843, and then determined to prove it from the Scriptures." Your correspondent is mistaken. Mr. Miller's opinion that Christ would come about 1843 was a conclusion which he *at first* unwillingly reached after some years of patient study of the prophecies. In this case your correspondent either drew upon his imagination for his illustration, or he used "colored glasses." NEMO.

DR. WM. LAMSON calls James Freeman Clarke to account for uncharitable language towards orthodox teachers, and says:

> I know of one, could name him, were it proper, differing widely from me in theological belief; one who has written much that is controversial, but all whose writings are characterized by the very opposite spirit to that on which I have commented. If he has occasion to speak of the belief of an opponent it is not a carricature but the belief itself which he holds up. And this fairness has added immensely to the force of his arguments. Would that all controversialists, especially all preachers, had this spirit.

—We suggest that some of our orthodox opponents learn this paragraph by heart, and put it in practice when talking, preaching and writing about Adventism.

INSANITY.

That all forms of mental and moral disease are symptoms of a morbid condition of the brain, is now as well established as any fact of science. The elaborate researches of Prof. Shraeder vad der Kolk and other European observers, have shown most clearly that the brains of patients who die insane idiotic, or imbecile, give evidence, on microscopic examination, of diseased conditions sufficient to account for all the symptoms they may have exhibited. Insanity, being then a symptom of disease of the brain, is not found among the inferior species, who have little or no nervous system, and only exceptionally among the higher orders of animals. It is comparatively rare among wild and barbarous tribes. As would logically be expected, its manifestations are most frequent and most severe in civilized communities, and among the intellectual and refinement. It was never so common as at the present day, and it appears to be rapidly increasing and multiplying its phases, in direct proportion to our progress in art, in science, in literature, in trade, in finance, and in all the departments of modern activity through which the brain is so constantly harrassed and overworked. While we escape or recover from many of the inflammations and fevers that decimate the savage tribes, and are on the whole, healthier and longer-lived, we are yet afflicted with a thousand phases of insanity to which they are comparative strangers. —*Dublin University Magazine.*

—We cannot vouch for the statements of the above extract. We only quote it to ask a question: Inasmuch as disease of the brain *causes* insanity—is sufficient to account for all symptoms exhibited—does it not *look* at least as though mind was a brain-product, and not a separate entity using the brain as a tool, or instrument of expression! If mind were a separate, conscious, intelligent entity, would it be the slave of a diseased organ? The facts in the case demonstrate that if mind is a separate entity, then it is *subject to the brain* and not master of it. The conditions of the brain determine the conditions of the mind; and to this rule there are no exceptions.

TAFEL'S INTERLINEARY TRANSLATION.

We first called attention to the proposed Interlineary Translation of the Old and New Testaments by Doctors Leonard, Rudolph, and L. H. Tafel, some years since, and expressed high hopes of its useful character, should it be published. We commended it to our readers, and had the pleasure of forwarding a list of subscribers to Dr. Tafel. We have now received Part I. of the work, and upon examination we find no reason to revise the opinion we formed from an examination of the specimen pages furnished with the prospectus.

We confess to a shade of disappointment in looking over the pages of Part I. when we found that the same Hebrew word was not always rendered by the same English term. We were hoping for absolute uniformity in this respect, for we consider it a matter of no small importance. The object of an interlineary translation is to give the unlearned reader, so far as is possible, all the advantages of reading the Scriptures in the original tongues. Where the Greek or Hebrew terms bear several senses, the common reader should have the privilege of "private judgment" as to the sense intended in any or every case, as much as in determining the meaning of a paragraph or entire chapter.

We wrote at once to Dr. L. H. Tafel, of Philadelphia, calling attention to the fact that in Part I. he with his coadjutors, had, in several instances, employed various words in rendering one Hebrew term. Our letter called out the following response:

PHILADELPHIA, October 14, 1872.

MR. W. L. HIMES, Dear Sir:—I have received your valued letter and am much obliged to you for it. As far as the translation of *nefesh* is concerned, your criticisms are to a great degree correct, and though you may not understand exactly how the difference in translation occurred, it may serve to your better appreciation of the work to state it. The original meaning of the verb is "to breathe," and as my father wished to mark the inmost meaning of the word, he translated it *breath*. There are however three words in Hebrew that signify *breath* or breathing, *nefesh*, *ruach*, and *neshahmah*, and while it is necessary to give the primitive meaning of the Hebrew words, it seems at the same time necessary to distinguish these various roots, which may be very similar in their meaning, while yet *divine* reason compelled the use of different words. So while *nefesh* in its fundamental meaning is breath, still, because we have *ruach* and *neshama*, which require this same word *breath* for their translation, it may seem the best in the end to adopt the word *soul* for *nefesh*, breath for *ruach*, and breathing for *neshama*. The hesitancy in the choice was produced by the necessity of giving strictly fundamental ideas, and again, the necessity of distinguishing as far as practicable in the translation *all* the roots. Another reason is, that in Number One there was no one as yet who had undertaken the particular business of watching that the same word be always rendered the same way. In the Second Number I have undertaken that task, and though I cannot promise that my eye shall be infallible, still I shall use my utmost endeavor to insure sameness of translation. One difficulty which we have to encounter is that a part of the manuscript is always in the hand of the printer, and can, therefore, not be consulted because we are not able to have duplicates written of the whole. Still we shall do what is our power to insure *sameness* of translation.

As to the translation of *ruach*, in Gen. 7:22, you find there *nishmath*, (from *neshama*,) and *ruach* together, while both signify *breath*. It might have been rendered "breathing breath," but it is questionable whether this translation would have been much preferable to "breathing spirit," because in the latter every one sees at once that there are in Hebrew two different *roots* used, while in the former translation the superficial reader might suppose but one. *Spirit* is nothing but the Latin for *breath*.

While I have given you the reasons for the imperfections you have indicated, I nevertheless do not doubt that they are imperfections, and it is probable that they will be changed if another edition should be called for. It is some encouragement to see that there are persons who like to have the Word of God exactly as it came from his mouth, and who are solicitous that no foreign breath shall come in between. I have sometimes feared that my father's rendering might be charged with being *literal* to *incomprehensibility*, and that many would prefer a little more yielding to the English idiom. I am glad that in your case it is not so, and find in your letter encouragement to make the translation as literal as possible.

The work is one which I hope will bring the Lord nearer to many of His children, and if the expenses of printing will be borne by the subscribers, we shall be sure to complete it without looking to any reward but the satisfaction of a useful work performed.

Yours fraternally,

L. H. TAFEL.

We give the above letter to our readers as the best possible commendation we could print of Doctor Tafel's work. We are sure such a translation will be an invaluable addition to the library of every Bible student, and we heartily commend it to all. Had we the Hebrew type we would give our readers some specimen pages. Meanwhile, we advise any who wish a valuable addition to their library to send two dollars to Dr. L. H. Tafel, 625 Arch Street, Philadelphia, Penn. The parts will be published about once in three months, and subscribers are not called upon to pay for any part until it is ready for delivery.

We admire the spirit of the able translators, as manifested in the letter we have quoted entire. Let us as a people do our full share in sustaining such an excellent enterprise. He must have a large list of subscribers to ensure even the expense of publication. Let those who are able to do so, and who do not care for the work for their own use, subscribe for a copy and present it to their preacher.

ANNIHILATION——IST——ISM.

These long, harsh-sounding words of Latin origin are just now much used in orthodox literature, though the last two are not given in the latest Webster. It is plain that they are not used because they are euphonious or easily spoken or easily written, or because there are no other words that could express the writer's meaning. They are used simply because it has been thought *necessary* to use them. The verb annihilate is the one word in the English language which in its etymological and philosophical sense means to reduce to nothing. Philosophy has used it to express an impossibility. Thus Lord Bacon gave utterance to the famous opinion which has ever since been undisputed, that, "It is impossible for any body to be utterly annihilated." Taking advantage of this everywhere prevalent opinion, the writers and speakers opposed to the doctrine of the destruction of the wicked, have diligently sought to convince their readers and hearers that the theory they were opposing was not only unscriptural but unphilosophical also. They have taken no pains to distinguish between the primary meaning of the word annihilate and its secondary meaning; nor with a few honorable exceptions have they so much as mentioned the fact so well known to them that the secondary sense of the term equivalent to the word destroy is the *only* meaning which the word can have in theology.

There is, therefore, a reproach in the word "annihilationist," because it is generally held to mean one who believes in the impossible. It is in vain that we ask our opponents to fix the meaning of the word so as to make its use unequivocal. They will do no such thing. The word would then lose all its distinctive value to them. The epithet in the expression—"He is an annihilationist," is thought to be too expressive of withering contempt and scorn to throw away or to define. No respectable writer would say that his opponents believed in annihilation in the etymological and primary sense of that term, but many highly respectable writers use the word in such a way that their half-educated and ignorant readers have a sort of pitying contempt for the people whose dense ignorance is supposed to allow them to entertain a belief utterly repugnant to all sound philosophy. It is useless, too, to ask our opponents to accept and use the words we give in the statement of our belief. They know very well that we have a doctrine that we can express in Scriptural terms, and that we choose to thus express it. They would much rather coin a word of equivocal meaning, than to use a legitimate word of fixed meaning. Thus they prefer the epithet "annihilationist," to that of "destructionist," though the latter word is given in Webster and defined to mean "one who believes in the final destruction or complete annihilation of the wicked."

Mr. Samuel C. Bartlett, confessedly the ablest advocate in America of the doctrine of eternal life in hell, in the preface to his work entitled "Life and Death Eternal," "owns up" in this fashion: "We have commonly employed the term "annihilation" to designate the cessation of existence which these writers advocate. We are aware that many of them object to the term as not being fully expressive of *their* mode of stating and arguing the case. We would only say that we can not be debarred t[illegible] *convenient*, indeed an *ind*[illegible] out of deference to their p[illegible]*fere*[illegible], then, let it be understood and acknowledged that the advocates of endless misery consider the use of the equivocal word 'annihilation' as *indispensable* to their argument. What a confession is this! "How are the mighty fallen!" *Why* is the word "annihilation" indispensable to the advocates of eternal torment? Simply because their argument is too weak to stand alone. It has neither the support of Scripture nor of reason. They know very well that a fair use of unequivocal terms would be fatal to their theory. It is therefore considered "indispensable" to use a word that has a certain odium attached to it from its philosophical use as expressing an impossibility. Error fights best in the dark, truth succeeds best in the clearest light. Error can not stand the test of a clear definition. It may be good partisan policy, it may be shrewd management, it may be thought ingenious for theologians to persist in using a hateful and odious epithet when speaking of opponents; it may be even "indispensable" to their success to do this, but it is neither ingenious, nor fair, nor manly, nor courteous.

A theory that can not live without such base support ought to die. Suppose we should retaliate in kind? would our opponents think us fair or courteous if we were to designate them as "endless miseryites" or "eternal tormentors"? But these terms more fairly express their doctrine than the term "annihilationists" does ours. The meaning of the former can not be mistaken. They can have but one sense—the primary. Not so the latter: the primary sense of their favorite and *indispensable* nick-name is grossly misleading. Its secondary sense only is allowable in theology, but they are careful not to say so, for then the word would be harmless, the poison extracted and the term no longer "convenient and indispensable." We should think our cause weak indeed if we considered it "*indispensable*" that we call our opponents "eternal tormentors." The term would be universally an odious one, and according to Mr. Bartlett it would be the more valuable on that account. But we can afford not to use it. No advocate of endless misery would thank us for calling him an "eternal tormentor"; and we who believe in the final destruction of the wicked do not thank our opponents for calling us "annihilationists". Both the terminology and manners of our opponents need mending. J. H. W.

MY JOURNAL.

Returned from Missouri to attend the Annual Meeting of the Publishing Association, to be held at Norwood Park. This will be an important meeting. If we as a people continue in unity, and work with zeal, we shall continue to prosper. God has been with us, and he will bless our sacrifices and labors with success, if they continue. He will not forget us. We all need a daily baptism of *love*, the divine moving power in all Christian duty. "Love is the fulfilling of the law." With this divine element largely enjoyed, a child of God has great power for good. Such a disciple of Christ is a living aggressive power.

SATURDAY, Oct. 12. Dr. Boons, a Prussian brother, late of Athol, Mass., called on us to-day. He is an Adventist who lets his light shine. He carries a package of tracts with him, and sows the seed as he goes along. Such men will not fail to do good. He is on his way to California, and will be a useful man there.

SUNDAY, Oct. 13. Preached in Chicago to-day for the German brethren in their chapel on Chicago Avenue. In the evening we had baptism, closing a very enjoyable day. This people love the truth, and will maintain it. I dined with Ernest Meyer, formerly of Leipsic. He is a genial spirit, and well posted in the truths of the Bible, and a man of general intelligence. He is one of the pillars of the German Advent church in this city.

A good number gathered at the Park on Tuesday morning. It was deemed wise to adjourn until evening. But the brethren met at three o'clock and held an informal meeting. Many subects of interest were talked over with much good feeling and interest.

At night the Association proceeded to business. There was much discussion concerning the Association and other collateral questions on which there was some difference of opinion. Various schemes more or less practicable were proposed, but no action was taken. It may be best to leave well enough alone.

Wednesday, Oct. 16. The day was spent in earnest efforts to harmonize the elements that were not in accord, either as to the organization of the Association, or its future policy. It was finally agreed that the present basis be acquiesced in until something giving promise of better things could be assured. The officers were then elected, and the Association placed in working order for the coming year. The new Board will be a unit and no doubt work successfully. The new editor, having long worked in this department, will be at home. Let all the readers of The Times give him their sympathies and prayers. And let us hope that The Times may prosper in his hands.

I shall continue "My Journal," and do my best to make it more interesting and useful to my readers. And now let all our friends acquiesce in the new arrangements, and give them their entire influence.

The last meeting was one of great unity and love. The closing address of the President was a most eloquent as well as sensible discourse. He urged the necessity of continued love and unity in our work. His words cheered and comforted us all. He told us he was an *Adventist* out and out, and we should always know where to find him. He had given himself to the West and the Western interest, and he should work for its harmony and success.

Joshua V. Himes.

Adam and the Tree of Life.

A. A. P.'s reply to the question, "Was Adam created mortal or immortal?" suggests a criticism or two, on the relation which Adam sustained to the tree of life before and after he sinned. We cannot better come at the subject than by quoting the text: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden, Cherubims and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. 3: 22–24.)

Here we notice that the tree was prohibited to Adam *after he sinned.* "And the Lord God said.... Now lest he put forth his hand and take *also* of the tree of life," etc. This prohibition was therefore not before the act of disobedience. The word had gone forth, "Of every tree thou mayest freely eat but of the tree of knowledge." The prohibition before the sin was then only and exclusively of the eating of the tree of knowledge commonly called, on that account, the *forbidden tree.* After the prohibition the tree of life was *guarded* by a *flaming sword* and the reason for this caution is, "Lest he put forth his hand and take *also* of the tree of life and eat and live *forever.*" "Also"—after having eaten the other. The sense of this reason is evidently that the adverb "forever" modifies both verbs "eat" and "live;" thus teaching that the *perpetual* use of the tree of life was essential to perpetual life. Man must have eaten forever to have lived forever. What then with reference to the nature of the man when created, and his relation thereby to the tree of life before he sinned?

1. He was susceptible of death.
2. He was not subject to death.
3. He was not thereby inherently immortal.
4. He had all the advantages or results of immortality.
5. All this because of his relation to the tree of life.

This on this wise. The tree of life was to him all that immortality could be as to its results, as it prevented all the results of a nature *susceptible of death,* and so kept Adam from being *subject to death.* The name of the tree indicates this. "Tree of Life!" How significant! The life was not in the man inherently, then, but the tree possessed life-power. Its fruit was medicinal. What wonderful power it was made to possess even to keep the man who continued eating it in perfect health, and hence free from all pain, disease and death! Other fruit might preserve life awhile, but nothing else could absolutely keep health and life in him.

In saying, therefore, that Adam was not immortal, as some do, reference can only be had to his inherent nature, as he had all the advantages of immortality as long as he had access to the "tree." In saying, again, that he was not mortal, reference can only be had to the fact that he was subject to death, being kept from dying by the tree.

Then free access to the tree of life, such as the word teaches Adam had, was absolutely essential to him while in the garden, and a separation from it must result in death; so that all it became necessary for God to do, to inflict the death penalty, was to keep the sinner away from the tree.

Hence we learn that Adam's constitutional make-up was not changed by eating the fruit of the tree any food which prolongs his life beyond the period when he would die of starvation without food. Nor was it changed, either, by the death sentence. Adam was all the while liable to such a sentence, both in his nature and in his circumstances as a free moral agent, and hence he could not have been created inherently immortal, nor have become so by once eating the fruit of the tree; for in either case all possibility of the infliction of a death penaly would have been precluded, and his *circumstances* and *constitution* would have been out of harmony. Mark this also, (for herein is a strong proof that the sinner cannot be undying under any circumstances,) a continued, uninterrupted access to the tree would have had the same results. Hence, God took the tree away from the man, or, better, *drove him from the tree,* lest he.... *eat, and live forever.* Man left alone, without inherent immortality and without the tree of life, must die; and this is the true idea of mortality in its nature and results, even to die one's self, untouched, unforced, without violence, by inherent tendencies. Some beings evidently will not thus die—the Devil, for example. If *he* ceases to live he must be *destroyed* by the interference of exterior force.

Another point: We say a "continued" access to the tree was necessary to this end. Proof: If once eating of the tree of life *after* the fall would have insured immortality and changed the nature of the man, then it would have had the same effect *before* the fall; and Adam could have simply resorted once to that *unguarded* tree, of which he had been told he might "freely eat" as of all other *unguarded* trees, and then having "freely" *eaten,* or even tasted, he could have defied God and have thwarted all the death penalties that might be threatened him. His immortality (imparted not inherent) would have been a grand shield to break into shivers all the arrows of death, though hurled by the hand of the Almighty! So in fact it would have been after he sinned, by his continued eating, as the results would have been the same, even though his nature was never changed. Hence the reasonableness of guarding the tree effectually and forever after the fall till the restoration. Notice, now, the strange incongruity and mysterious paradox between guarding a tree that could have imparted immortality by once eating, or even by continued uninterrupted eating after the sin had been committed, and leaving it *unguarded* and free of access before.

In harmony with what we have written, and as a beautiful closing up of this argument, we quote the following gem of rare beauty from the pen of Jeremy Taylor: "Whatever had a beginning can also have an ending and *shall die,* unless it be daily *watered* from the stream flowing from the fountain of life and *refreshed* with the dew of heaven and the wells of God; and therefore God had prepared a tree in Paradise to have supported Adam in his artificial immortality. Immortality was not in his nature, but in the hands and parts and in the favor and superadditions of God."

These sentiments are precisely what we are maintaining. We would call special attention to those words which show the necessity of man's nature being "watered" and "refreshed," and that word "artificial" also, as descriptive of the immortality or undying state the man was in by the use of the tree. "Artificial" seems just the word, and Jeremy Taylor was just the man to fit it in its place; for if artificial, then not natural; if not natural, then not inherent; and if not inherent, then not inherited nor created with the man, nor imparted to him by any change effected in his nature by the "Tree of Life."

L. C. McKinstry.

—*Banner.*

Henry Ward Beecher as a Beginner.

It was my lot at first to be placed in a village with a mere handful of inhabitants in one of the Western States. I conceive it to be one of the kindnesses of Providence that I was sent to so small a place. I had but one male member in the church, and I wished him out all the time I was there.

I practised public speaking from the time of my sophomore year in college. I was addicted to going out and making temperance speeches, and holding conference meetings, so that I acquired considerable confidence, being naturally very diffident. When I went to the seminary I still kept up the habit, practising whenever I had the opportunity. At the end of my three years' seminary course—six months of which, however, were devoted to editoral work, a loss of time to my studies which was afterwards made up—I went to a small town in Indiana, the last one in the State toward Cincinnati, on the Ohio River. It had perhaps five or six hundred inhabitants. It had in it a Methodist, a Baptist, and this Presbyterian church to which I went. The church would hold, perhaps, from two hundred and fifty to three hundred people. It had no lamps and no hymn books, It had nineteen female members; and the whole congregation could hardly raise from $200 to $250 as salary. I took that field and went to work in it.

Among the earliest things I did was to beg money from Cincinnati to buy side-lamps to hang up in the church, so that we could have night service. After being there a month or two I went to Cincinnati again, and collected money enough to buy hymn books, I distributed them in the seats. Before this the hymns had been lined out. I recollect one of the first strokes of management I ever attempted in that parish was in regard to these hymn books. Instead of asking the people if they were willing to have them, I just put the books into the pews; for there are ten men that will fight a change about which they are consulted to one that will fight it when it has taken place. I simply made the change for them. There was a little looking up and looking around, but nothing was said. So after that we sang out of books. Then there was nobody in the church to light the lamps, and they could not afford to get a sexton. Such a thing was unknown in the primitive simplicity of the Hoosier time. Well, I unanimously elected myself to be the sexton. I swept out the church trimmed the lamps and lighted them. I was, literally, the light of that church. I didn't stop to groan about it, or moan about it, but I did it. At first, the men-folk thereabouts seemed to think it was chaff to catch them with, or something of that kind; but I went steadily on doing the work. After a month or so two young men, who were clerks in a store there, suggested to me that they would help me. I "didn't think I wanted any help; it was only what one man could do." Then they suggested three or four of us taking one month each, and in that way they were worked in.

Now, while I was there, I preached the best sermons I knew how to get up. I remember distinctly that every Sunday night I had a headache. I went to bed every Sunday night with a vow registered that I would buy a farm and quit the ministry. If I have said it once, I have said it five hundred times, that I spoilt a good farmer to make a poor minister.

I said a great many extravagant things in my pulpit and preached with a great deal of crudeness. I preached a great many sermons which, after six months, I would not have preached again. I frequently did as many young men do, shaped into a general truth that which was truth only under certain circumstances, and with a particular class of people.

I was a greater reader of the old sermonizers. I preached a great many sermons while reading these old men, and upon their discourses I often founded the framework of my own. After I had preached them I said to myself, "That will never do; I would not preach that again for all the world." But I was learning, and nobody ever tripped me up. I had no Board of Elders ready to bring me back to orthodoxy. I had time to sow all my ministerial wild oats, and without damage to my people, for they knew too little to know whether I was orthodox or not. And it was, generally, greatly to their advantage, because people are very much like fishes. Whales take vast quantities of water into their mouths for the sake of the animalculæ it contains, and then blow out the water, while keeping in the food. People do pretty much the same—they don't believe half that you say. The part that is nutritious they keep, and the rest they let alone. This early ministerial training does not hurt them but it is invaluable to a young man who is getting the bearings of his new station, and learning how to handle the ship that his God has given him to sail.

Something Wanting.

How many are looking for something they do not find! Not only out there in the world, where the feverish multitudes are rushing to theatres, operas, seaside, mountain-top, parks, and foreign lands, seeking what they never grasp, but in the palaces of Zion, and in the vineyard where Eschol grapes are looked for, are there many who are not satisfied.

Something is looked for in sermons that often is not found.

"How do you like our new pastor?"

"Well, he is a capital preacher; learned, critical, logical, witty, and quite earnest too—on the whole, I don't see how we could have done better in selecting a pastor. Our congregations are good; and, when the weather becomes cooler, I think the house will be crowded. And yet there is something lacking in our pastor's preaching. I can hardly tell what. I am so cold and unmoved under it all. I suppose the fault is in myself."

"What do you think ails our church? We have a good edifice, large congregations, a good preacher, who is also an active pastor; our finances are in a good condition, the social meetings are well attended, and quite a number have recently professed conversion; and yet there seems to be something wanting. I can't tell what it is exactly. I don't *feel* right; and I judge, from the expression I see on many countenances, that many others have a like experience."

Ah! that something "that is lacking" in so many churches, and is missing in so many sermons, is a very subtle something and yet very important.

I have seen painted fire that looked as hot as real fire; but it wasn't.

I have seen painted fruit that was rather more beautiful than real fruit; but it did not taste as well.

I have seen a loaf of bread that looked to be as good as the best; but it was sour.

The *letter* of the gospel is one thing; the *spirit* is another.

A correct theology is important; the unction of the Holy Ghost is much more important.

Some dishes were meant to be served up hot. But few relish a cold buckwheat cake. A cold religion is no better.

When you go into a cold church, you feel much as you do when you go to the register of a cold morning, and find a current of *cold air,* coming up from the fireless furnace below. You leave that place without much ceremony.

Kindle the fire of perfect love in the pulpit, and it will radiate its heat throughout the whole church. Leaven the pulpit with this animating cheery unctuous doctrine, and soon the whole, lump will be leavened. Then many a poor soul will say:

"Now rest, my long divided heart."

—*Methodist Home Journal.*

A Philosopher's Opinion of the Bible.

A learned Swiss writer (Jean de Muller) was deeply engaged in historical studies at Cassel, in the year 1782. Indefatigable in researches, he wrote to his friend, Charles Bonnet, that he had studied all the ancient authors, without one exception, in the order of time in which they lived, and had not omitted to take note of a single remarkable fact. Among other works, it occurred to him to glance at the New Testament, and we give in his own words the impression it produced upon him:

"How shall I express what I have found here? I had not read it for many years, and when I began it I was prejudiced against it. The light which blinded St. Paul in his journey to Damascus was not more prodigious, or not more surprising to him than what I suddenly discovered was to me the accomplishment of every hope, the perfection of all philosophy, the explanation of all revolutions, the key of all the apparent contradictions of the material and moral world, of life and immortality. I see the most astonishing things effected by the smallest means. I see the connection of all the revolutions in Europe and Asia with that suffering people to whom were committed the promises; as one likes to entrust a manuscript to those who, not knowing how to write, cannot falsify it. I see religion appearing at the moment most favorable to its establishment, and in the way less likely to promote its reception. The world appearing to be arranged solely with reference to the religion of the Savior. I can understand nothing if such a religion be not from God. I have not read any book about it, but in studying all that happened before this epoch, I have always found something wanting, and since I have known our Lord all is clear to my sight; with him there is no problem that I cannot solve. Forgive me for thus praising the sun, as a blind man who had suddenly received the gift of sight."—*Ernest Naville.*

Rev. R. W. Dale, in the London *Congregationalist,* coins a needed word—*Xittoism*—to express that manner of preaching which deals with the geography of antiquities of the Bible, instead of with vital truth; and illustrates it with the pertinent story of a dignitary of the Church of England, who, happening to be in London, went one Sunday morning to service at Westminster Abbey, it having been announced that Dean would preach. "How did you like the sermon?" asked the lady with whom he was staying. "Oh!" was the reply, "it was very good. There was nothing to object to; but it was not what I went to hear. I went to hear about the way to Heaven and I only heard about the way to Palestine."

There are several ways of "talking on the subject of religion." Some methods adopted are very much after the fashion of the old lady who was accustomed, while her husband lay wasting under a lingering disease to arouse him in the night, saying, "John, John, you little think of the torments as is preparing for you." Almost equally consoling are the speeches of those estimable but mistaken people who feel it to be their duty to "speak on religion" at the most unfavorable time and place, injuring by their want of tact and judgment the very cause that they would fain present in the most attractive colors.

Those who look for faults find faults and become fault-finders by profession; but those who look for truth and good find that. And if, among all these masters, there has been sent one to be a master on the highest theme of all, a teacher in the realm of our highest life, it seems to be a grave mistake to assume towards him the attitude of a critic rather than that of a disciple.

I won't say the more intellect the less capacity for loving; for that would do wrong to the understanding and reason; but, on the other hand, that the brain often runs away with the heart's best blood, which gives the world a few pages of wisdom, or sentiment, or poetry enstead of making one other heart happy, I have no question.—*O. W. Holmes.*

Do not be troubled because you have no great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forest, but grass. Only have enough of the virtues and common fidelities, and you need not mourn because you are neither a saint nor a hero.

It is remarkable that persons who speculate the most boldly often conform with the most perfect quietude to the external regulations of society. The thought suffices them, without investing itself in the flesh and blood of action.—*Hawthorne.*

If one only wished to be happy, this could be easily accomplished; but we wish to be happier than other people, and this is almost always difficult, for we believe others to be happier than they are.—*Montesquieu.*

If Jesus calls you to trial, to suffering, to persecution, bear it patiently. Did I say patiently? No! not patiently merely; do not live in the cellar of religion; mount higher; bear it delightedly, affectionately; thankfully.

Correspondence.

EDITOR'S JOURNAL.

MONDAY, Oct. 7. (Continued.) Missing connections at Kansas City, I was detained over night. I enjoyed the hospitality of Judge Thomas A. Smart, one of the oldest citizens. He lived here when Kansas City had no existence, but was merely a station on the River for trade with the Indians. He is one of the oldest, and a principal member of the Christian church here. I was treated with much kindness, and invited, at my convenience, to visit and preach to them the gospel of the kingdom. Being in haste to meet my next appointment in Brookfield, Mo., my time with this family was brief, but very pleasant.

TUESDAY, Oct. 8. Came to Brookfield, where I had a warm reception from Brn. Philips, Harrison and others. I find that Eld. N. C. Miller had been here expecting to meet me on the Sabbath, as I first arranged. He preached in my stead, but was greatly disappointed in not meeting me.

The little interest here has been gathered without a minister. The Lord gave them the light, and they have come out and stood up nobly for the truth amid much opposition. I am here to speak words of cheer, and help them in a church organization.

At seven p. m. I spoke in the Universalist chapel, a fine structure and an easy house to speak in. I had a good audience with the best of attention to the word. I spoke on the first and second coming of Jesus. The few who believe were much cheered to hear the gospel of the kingdom.

One of Eld. N. A. Hitchcock's children, Sr. Parker, was out to hear the word, and was much comforted. These lonely and isolated ones greatly value the gospel of the kingdom. Nothing else will satisfy them.

WEDNESDAY, Dec. 9. Visited St. Catherines. Br. Y. Higgins lived and labored all over this country a few years ago. Br. A. C. Geer also labored here for a time. He is now in Sullivan Co., while Father Higgins sleeps. The friends here speak kindly of them. There are a few believers here who still hold fast.

I visited Br. Hayden, who married my niece. She, with my other relatives here, enjoys the blessed hope.

At night I spoke again at Brookfield. The subject was *sheol*, *hades* and *gehenna*. I showed that the dead were in *sheol* or *hades*, and that at the judgment death and *hades* would deliver up the dead. Then the wicked would suffer the second death, and the righteous inherit the new earth. (Rev. 20: 13, 14; 2 Pet. 3: 13; Eccl. 9: 10.) At the close we arranged for baptism, ordination and the organization of our Advent Christian church.

THURSDAY, Oct. 10. At nine a. m. we went to West Yellow Creek for baptism, and two brethren, Harrison and Philip, put on Christ in immersion. Both of them have entered the ministry, and promise usefulness in the cause. At three p. m. I organized an Advent Christian church of eight members, heads of families, and more to come in both here and in St. Catherines. Brn. R. V. Philip and Thomas Harrison were ordained for the ministry. May they prosper in the Lord. The field is open wide, and with industry they may build up a good cause in all this region.

At night I spoke on our whereabouts in prophecy, from Dan. ch. 2, showing that the next great event in fulfillment of prophecy is the smiting of the image and the destruction of earthly kingdoms and the setting up of the kingdom of God. This closed my work here. Brn. Gibson and Miller will follow it up.

From S. K. Gibson.

I attended the camp meeting at Chase's Grove, and I enjoyed a good meeting, although the first part was very rainy, which hindered many from coming, yet there was unanimity of feeling and action which made the time pass pleasantly and profitably.

There was some interest manifested, and on the last day there was a large gathering from the surrounding country and towns. I enjoyed the society of old friends, brethren and sisters in Christ, where, in the exchange of thought and sentiment, we were I trust, mutually blessed in the Lord.

There are some true hearted souls in Southwestern Iowa, who intend to work for Christ and push the battle to the enemy's gate. May the Lord bless them abundantly. From there I went to Adair Co., preaching three times at Greenfield and three times at Middle River, where on Lord's day many came in from Dexter and other points for some miles around. I trust good was done. From Adair I went to Salire Co., Nebraska, by invitation of Brn. Markland and De Long, who have faithfully talked the Bible faith among the neighbors until some had a desire to hear preaching. We did not have a great turnout but the best of attention. I preabhed eight discourses in that new country, and one in a sod school-house—the first I ever saw. Thank the Lord, the truth is just as blessed and refreshing there as in any place on earth. The first settlers there are "homesteaders," and have only lived on the land about two years, and nearly one half of them yet live in sod houses. Many of them came in and took homesteads with only money enough to get there, and will "rough it" awhile; but better times will soon dawn on their toil and patience. The land is very fine and rich and will make the best of farms. The railroad company (The B. & M. R. R. Co. in Neb.) will sell land at from $5 to $8 an acre on long time. The government land is all taken in that country that is good, plenty west of there. There may be some claims in that country that could be "jumped." "The great desert of America," as it was called by Fremont, will in a few years, should time continue, be one of the best States in the West. It lacks timber, but the settlers are setting out timber to supply the need.

Lincoln, the capital of the State is a fine city of only five years growth, situated on high rolling prairie, a beautiful site for a large town. It is noted for its salt springs, and creek running into the Platte River. The city is now sinking an Artesian well in the center of the square. They sunk a ten inch pipe to the depth of six hundred feet when they struck a fountain of salt water, which continually flows from the pipe, some claim for it virtues in healing diseases, and go there and drink; it is a pleasant salt, unlike the ocean water.

Inside the ten inch pipe they have sunk another smaller one to the depth of one thousand feet and are still going down for a supply of fresh water. They have some very fine school buildings there, beside their public buildings. The state house in the south part of town and jail further south, out of town, and the Insane Asylum two miles west, a fine massive building on a high piece of ground making a fine appearance.

Crete, a town twenty miles west of Lincoln, only about two years old and containing about one thousand souls, is a fine business point. Some anticipate a large city here in a few years. They are making very fine improvements by way of school buildings and business blocks. There are a good many Eastern men in these towns, who have the true Yankee enterprise; but I could not find any of "like precious faith" to hold up the blessed light of the coming kingdom. I know of but one Advent minister in Nebraska—Br. G. G. Godfrey. He lives at Blue Springs, Gage Co., and will preach the word faithfully. Let isolated ones of Nebraska write him, open the way for him, and give him encouragement. He will help you and do you good.

From Nebraska I came to Hamburg, Fremont Co., Iowa, by invitation of brethren Hamilton and Carman. I found them true men of God and in earnest in defence of the truth. I preached seven discourses and organized them with others into church orders. Some of them have been members of the Disciple church which is now in a low condition in Hamburg, for in trying to kill "soul-sleeping," they have well nigh killed themselves.

It is quite a trial for some to break away from old relationship, and enter into new; but the love of Jesus and his word will move to action in this matter for the true light must shine. God bless the little church in Hamburg. I will also say for the church in Hamburg, to ministers who may chance to pass that way or those who can visit them. Do so and lend them a helping hand. Now is the time they need help, they are weak. Yet there are good omens for the future. They will be glad to see you brethren, and will do what they are able to sustain preaching. Address J. Hamilton or C. Carman.

The Great Theme.

Some are of the belief that there yet remain many signs to be fulfilled before that day can come—that the gospel has not yet been widely enough preached—that the Jews must be restored first, if not converted—that Babylon must be restored and Jerusalem rebuilt, and the Roman empire reconstructed, and what not? But all this is utterly delusive.

The gospel has been carried over all the civilized world. It was so already in the apostle's times. It sounds now in every country under heaven.

As to the Jews and their fate and state, there is not one word in all the Bible to show that they must be restored or anything else before we are to expect the coming of the Lord.

As to other signs, there is not an age since Christ ascended in which they were not to be found. Famines—plagues—pestilences—wars—commotions of people—abounding wickedness—apostasies from the truth—the overthrow of kingdoms and nations—revolutions and upheavings of society—earthquakes and disturbances in earth and sky—all have been here for ages, and have been intensifying as time has run on. And no man can say that they have not all gone as far as was ever meant in the predictions which refer to them. Having looked into this subject with special attention for many years, and scanned the prophecies with no small degree of closeness, we give it as the truth, that there are no signs of the Savior's coming referred to in the Scriptures which necessitate the postponement of that great event for the smallest fraction of time; and that, for all that the Scriptures say to the contrary, it may occur at any moment.

We are also distinctly assured that it will take the world by surprise—that Christ will come as a thief in the night—that when men are crying peace and safety, the great day will break in upon them—that as a snare will it come upon all them that dwell upon the earth, and that with the suddenness of the lightning's flash will it take the unwatchful children of men. As it was in the days of Noah, so it is to be again. The people are to be going on as usual, buying and selling, building and feasting, marrying and giving in marriage, and the whole course of things running on the same as always, and not know until the crisis arrives and the trumpet blows.

Some think there will at any rate be a midnight cry made: "Behold the Bridegroom cometh," and that it will then be time enough to bestir and trim our lamps. But it has been this midnight all the ages through, and this very cry has been sounding for more than a thousand years. Every generation has heard it. It is sounding now, and admonishing all professors of Christ's name to be up and ready. There is nothing to prove that it will ever sound for us any more than it has sounded already, and is sounding this very hour.

All these considerations show that there is much fatal error prevailing on this subject, and that great and imminent is the danger of being deluded into a false quiet, and into a fatal unreadiness for that day.

Ponder also the advantages of being on the safe side. Even if the day of judgment should not come for thousands of years yet, we will lose nothing by being ready for it, and looking for it every day we live. If we die in a state of readiness, we will be no worse off on that account. Our particular anxiety on the subject will not hurt us. Our constant waiting for our Savior to come, whether he comes in our day or not, will not damage our Christian zeal and fervency, and we need have no fear that it will rise up to condemn us when that day does come. On the other hand, such a constant expectation of Christ any day or night, and such constant guarding of ourselves that we may be found of him without spot and blameless, is the very thing to keep our piety most alive and active. It is the very thing to break the power of temptation, the delusive charms of this world's blandishments, and the force of wicked lust. For a man to have it before him every day and hour, that Christ may come at any moment, and that just as he is, where he is, and in the very act in which he is engaged, he may be instantly called to meet his God, is so potent an incentive to purity, fidelity, and holiness, that it is the very thing above everything else to keep him faithful and impel him heavenward. He cannot possibly be the worse for it, even if it should turn out that he is hundreds of years beforehand with his anticipation.

But very different does the matter stand in the case of him who counts that Christ cannot come in his day, gives the matter no attention, and is after all mistaken and surprised in unpreparedness. Will it be said that he loses nothing by his miscalculation? Is it not rather to be said of him that he loses everything? Jesus says of such a man that he shall be cut off from the society and portion of the church of the first born, and that in his case there shall be weeping and gnashing of teeth.

Great, therefore, is the risk and danger to which people expose themselves by putting off the day of Christ's coming into the remote future. They may perchance be Christians, and be "saved," but they are not Christians according to the primitive model, and their salvation will be only so as by fire, if they are saved at all. At best, they certainly will "suffer loss." They lose the force of a very powerful motive to constant godliness of life—to constant reference to the impending judgment in all they do—and such a disposition of themselves in their going out and coming in as not to [illegible] at any moment or in any situation surprised or unready if the trump of God should sound. They lose this vigorous stimulant to holiness and separation from the vanities and follies of this world; and they also lose much of the real sweetness of the gospel and its blessed hope. And, with all, they expose themselves to the danger of losing their entire salvation.

No wise man ought ever to assume such risks unnecessarily. It is a sin against reason and self, as well as against God. A man ought always to take the safe side of every question, when he has an opportunity to do it. And as long as we have the testimony of God that we do not and cannot know how near or how remote the coming of our Lord may be, it is unquestionably the safe side to be always ready and waiting, should we even be a thousand years beforehand in our expectations. We lose nothing by looking for Christ every day; but if we rest on the belief that he cannot possibly come in our day, we may lose everything. Therefore the exhortations of Christ and his apostles is, to be always ready, with our lamps trimmed and burning and our loins girded, as those who wait for their Lord.

Ponder finally the comforting and composing assurances which the Savior gives to those who earnestly observe his directions and wait for his return.

Whilst others are running hither and thither in the world, finding the Christ coming in this and in that, and bewildered by all sorts of deceptive theories which only draw off the attention from the true hope of the church, these are in the way of life and salvation just as they refuse to hear of any Christ, come or to come, than him whose personal return they await. No one can lead them into the wilderness to find Christ. No man can make them believe that anything is Christ but Christ himself. Jesus has told them that his coming shall be open and conspicuous, carrying its own proof with it, and needing not to be reasoned out by human philosophy and men's stilted theories of interpretation—open and conspicuous, and self-manifest, as the lightning which cometh out of the east and shineth even unto the west.

In peaceful quiet they keep themselves and wait. They know that when their Lord comes they will know it. They know too that they need give themselves no concern about how they shall make their way to him when he comes. Where the carcass is, there the eagles are gathered together. And with the same instinct and power from God, where Christ is, when he comes, there they will be also.

The truth is, they have nothing to disturb them. They have only to watch and wait. Christ will attend to all the rest. They are simply to occupy till he comes, doing their duty on earth with a willing mind, and looking for their Lord from heaven. This is their commission, their attitude, and their peace. Beyond this they need be careful for nothing. If he comes soon, the sooner they will enter upon their inheritance.—*Prophetic Times.*

Our Creeds.

I cannot forget an article that appeared in a late number of the *Christian Union* headed, "Ought the creeds of Protestantism to be simplified?"

I agree with Mrs. Blake as to the "*Why?*" And doubtless scores of Christians entirely agree with her.

The word "*Ought*" having received an affirmative answer, it seems to be a Christian duty and responsibility resting somewhere to determine the *How?* Will Mrs. Blake go a little farther and suggest *How* the creeds of Protestantism may be simplified? And will not Br. Beecher give us a few thoughts upon the subject also?

It thrills me with a joy that is almost pain to imagine the general adoption of such a creed, either by a grand church convention or otherwise; for then must come practical results. To illustrate:

In our little town of fifteen hundred inhabitants, we have nine regular congregations. Eight church buildings and the court-house are all occupied. The tenth congregation worships when and where it can. Our preachers are so nearly starved that it is perhaps by the grace of God alone that they are able to stand up in the pulpit at all! Nine-tenths of their time is expended in providing ways and means to keep the soul and body of wife and children together; no thought is bestowed upon their own culture or upbuilding, bodily or mental; hence they do not thrive in either respect. The tenth part of their time is apparently passed in drawing upon a small stock of health, mental culture, and somebody's old theology that was stored away in their bodies and brains some time in the years gone by.

If Presbyterian, they give you to-day what Princeton or Alleghany gave them fifteen or twenty years ago. Such old, musty, dry bread! Good enough originally, perhaps, as *leaven* to make something new and fresh betimes; but *yeast* is not *bread;* and it becomes sour if it is kept too long. It gives forth no sweet-smelling savor, no promise of nourishment to the young and growing mind, or to the hungry world-tried soul; no food to the craving desires of a living Christian's heart. It cannot be appropriated; it cannot be digested; it is swallowed as a disagreable dose that must be taken every Sabbath day, but which men would gladly reject altogether. In fact, it *is* rejected by the majority, for the attendance at each church is very small. The thin house acts back again unfavorably upon the preacher, who needs that cheering stimulus which comes somehow when the rustling garments of numbers crowd together.

Our music, as a general thing, is enough to drive a musician to distraction! We sometimes wish the choir inside would hush, and let the sweet, swelling voices of the joyous birds outside be our only leaders in that part of the public worship; and yet, in each choir we have one, two, or more sweet singers.

Our churches are always in *debt.* Every winter we have a "Ring" of "suppers," "Gift enterprises," "Lotteries," and the like. "Ring" seems to be a disreputable word to introduce to good society, but unfortunately it expresses my meaning—for "*our* church must attend the other suppers, because after a while we shall want *them* to attend ours." And so it goes on, year after year. The morals of our young people are corrupted, but the end in view is not attained.

But enough of what we are. I imagine if the weight of our many creeds were once removed, that, in the elastic uplifting of many joyous hearts, all the burdens of our church debt would naturally and speedily be removed. These nine badly-contrived, unsightly, poorly ventilated, worse lighted churches might be sold for other purposes, and the money so obtained could be expended to erect one large, cheerful, comfortable building, which in itself should attract and stop the footsteps of every one who would otherwise pass by. *Two* pastors could assist each other in the duties of the congregation, and their families would be amply provided for. Their salaries would enable them to purchase new books and investigate new and interesting subjects of thought and illustration. The great stream of science and literature that flows untasted across the thirsty but poor preacher's way, may be searched to its cool depths by him who dips a cup of money down among its waters. The parched and fevered lip of many a shrivelled Christian might thus be enabled to sip from the clear inviting waters held out to him, and his soul might rejoice and be satisfied.

I think we might have a *real* prayer meeting, that Christians, and worldlings too, would love to attend.

We already have in our Sabbath-schools the same "Lesson paper;" why not have all the sweet little voices in town praising God together? Then little Mary, whose "pa" and "ma" are Methodists, will no longer regret that her best friend goes to the Presbyterian school, but will nestle up to her dear Katie, and sing with a happier heart because they are together.

I think if we only *could* get together, it would be so grand to rise up and recite the same simple creed, and thus show the world that these "Christians really do love one another." I think we may learn from the inroads that the Catholics have already made in our cities, towns, and villages, that it is time to put shoulder to shoulder, brigade to brigade, and close up the ranks; but that is a reason upon which I dare not trust myself to enter. If we only could get together, it would be to this town, and to many others, like that joyous occasion when the Old and New Presbyterians clasped hands and hearts and broke forth into singing, "The year of Jubilee is come."

Yes; let us have one creed. We are looking forward to one heaven, and all have faith in, and love for, the self-same Savior. Why not sing the same songs, in the same church, and encourage each other's hearts by working together in the Sabbath-school, prayer-meeting, and in all those practical ways that tend to build up and strengthen the cause of our one, dear Redeemer?—*Green Veil, in Christian Union.*

The Two Ways of Life;

CONTRASTING THE RIGHT WAY AND THE WRONG WAY.

The way of kindness, the way of unkindness.

The way of obedience, the way of disobedience.

The way of virtue, the way of vice.

The way of health, the way of corruption.

The right way, the wrong way.

The way of truth, the way of falsehood.

The way of goodness, the way of evil.

The way of honor, the way of dishonor.

The way of morality, the way of immorality.

The narrow way, the broad way.

The way of prayer, the way of cursings.

The upward path, the downward path.

The way of holiness, the way of defilement.

The way to possess the new earth, the way to lose the inheritance.

The way to glory, the way to sham e.

The way of life, the way of death.

The way to be made like Jesus, the way to return to corruption.

The way to sing the song of victory amid the immortal throng, standing within salvation's walls, and surrounded by the brilliancy of God's glory; the way to join in the awful, heart-breaking agony, and wail of despair that rises from the myriads of those who in the mighty conflagration will sink to rise no more.

Let the *best way* be *our* way.

G. M. B.

Hell fire.

Now look into hell and see what she saw. Look at the door of hell. It is red hot like red hot iron. Streams of burning pitch and sulpher run through it. Is. 34. The floor blazes up to the roof. Look at the walls, the enormous stones are red hot; sparks of fire are always falling down from them. Lift up your eyes to the roof of hell; it is like a sheet of blazing fire. Sometimes you get up on a winter's morning, you see the country filled with a thick fog. Hell is filled with a fog of fire. In some parts of the world torrents of rain come down which sweep away trees and houses. In hell torrents not of rain but of fire and brimstone, are rained down. Ps. 10., "The Lord shall rain down on sinners fire and brimstone." Storms of hailstones come down on the earth and break the windows in pieces. But in hell the hailstones are thunderbolts, red hot balls of fire. Job 41., "God shall send thunder bolts against him." See that great whirlwind of fire sweeping across hell. "Storms of winds shall be the portion of their cup," Ps. 5. Look how floods of fire roll themselves through hell like the waves of the sea. The wicked are sunk down and burried in that fiery sea of destruction and perdition, 1. Tim. 6. You may have seen a house on fire. But you never saw a house made of fire. Hell is a house made of fire. The fire of hell burns the devils who are spirits, for it was prepared for them, Matt. 25. So it will burn the soul as well as the body. Take a spark out of the kitchen fire, throw it into the sea, and it will go out. Take a little spark out of hell, less than a pin-head, throw it into the ocean, it will not go out. In one moment it would dry up all the waters of the ocean, and set the world in a blaze. Wisd. 16, "The fire above its power, burnt in the midst of water." Set a house or town on fire. Perhaps the fire may burn for a week, or a month, but it will go out at last. But the fire of hell will never go out: it will burn forever. It is unquenchable fire, Matt 5. St. Teresa says, that the fire on the earth is only a picture of the fire of hell. Fire on earth gives light. But it is not so in hell. In hell the fire is dark.—*From a tract by Rev. J. Furniss.*

Conference Minutes

KANSAS.

ORGANIZATION MEETING.

At the recent tent meeting held with the Bero Church, from Sep. 26, to Oct. 2, 1872, the question of a more thorough organization among those Christians of our State who are "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Tit. 2: 13), was freely discussed by the brethren and sisters present, who with "one mind" joined in requesting Eld. J. V. Himes to assist them in the organization of a Conference in which the isolated churches and our scattered brethren and sisters throughout the State could work together for the advancement of the great cause of human redemption while we "are waiting for the coming." Notice was accordingly given that a convention of Advent Christians would be held at Columbus, Kan., Saturday, Oct. 5; pursuant to which a goodly number of earnest defenders of "the faith once delivered to the saints" assembled at the residence of the writer at 2 p. m. of said day.

On motion Eld. Warder Dunbar of the Bero church was called to preside over, and the writer appointed secretary of the temporary organization. The following preamble and resolutions were then offered and upon motion of Br. C. D. Nichols, unanimously agreed to, to wit:

WHEREAS, The Advent Christian churches of Kansas are at present isolated from each other and feel the necessity of co-operation and want of mutual assistance, and, whereas, there can be no permanent growth and prosperity without unity of action and healthy co-operation among all our ministers and churches, therefore,

Resolved, That we believe it to be the duty of the Adventists here assembled to proceed at once to the organization of a State Conference, trusting that we shall have the heatty support of all churches and the "scattered ones" throughout the State not now represented.

Resolved, That the organization be called and known as "The Advent Christian Conference of Kansas."

Resolved, That we now proceed to the election of officers designated as follows, to-wit: President, Vice-President, Treasurer and Secretary.

The following officers were then elected by a full vote and without dissension. President, D. D. Hunter of Bero; Vice-President, John F. Linville of Plowboy; Treasurer Warder Dunbar of Bero; Secretary, Amos Sanford of Columbus

Executive Committee: C. D. Nichols of Columbus, A. M. Sidwell of Girard and J. W. Willett of Parsons.

On motion the following committee on organization was appointed with instructions to prepare and report a constitution at the next meeting of the conference; viz: Amos Sanford and F. A. Childs of Columbus, and J. R. Faulkner of Bero.

On motion of Br. Nichols the Secretary was instructed to correspond with Adventists throughout the State for the purpose of ascertaining their wishes as to where and when the next meeting of the conference shall be held; and it was voted that when this conference adjourn, it adjourn to meet again at the call of the President and Secretary, due notice of the meeting to be published in THE TIMES.

Br. Amos Sanford offered the following preamble and resolution which on motion was agreed to unanimously.

WHEREAS, Eld. J. V. Himes at the special request of the members of this Conference, acting in their individual capacity, has now visited Kansas for the third time at his own expense; and

WHEREAS, Our resources as settlers upon the frontier are limited, and while struggling for temporal existence and are unable to meet his expenses to say nothing of remuneration for his self-sacrificing labors in our behalf and in the cause of truth; therefore,

Resolved, That the thanks of this conference be tendered to Eld. Himes for his timely help, that we will sustain him in his missionary work as God shall prosper us, that our prayers will be offered up for his success in other fields; and that we hope the brethren in more favored portions of the *kosmos* will remember our brother (whom we may never see again until we meet him in the kingdom), and assist him in the prosecution of his labors while preaching "the everlasting gospel" to perishing sinners.

Br. Himes thanked the conference for this expression of their regard for him. He confidently hoped that if we should never meet again in this life that we would all sit down together in the kingdom. The conference then ajourned.

Let the brethren write freely to the secretar.

D. D. HUNTER, Pres't.

AMOS SANFORD, Sec'y.

NORTHERN ILLINOIS.

NEPONSET DISTRICT Q. M.

This Q. M. at Toulon, Stark Co., was a success, and the church renewed her strength. We think the permanence of this Q. M. is a settled question and with the same sacrifice continued on the part of the brethren we shall make good headway.

The subject of having a campmeeting in this district, the ensuing season, was discussed, and as it was generally advanced, that as we were a considerable distance from Amboy, the place of our annual gathering, and as such a meeting can be held so as not to conflict in any way with the Amboy meeting; and as there are many who would doubtless attend such a meeting that would not otherwise hear our faith, it was,

Resolved, That this conference recommend that a campmeeting be held somewhere in this district the ensuing season, the time and place of holding such meeting to be determined at or before the annual meeting of the Northern Illinois A. C. Conference in January next. *Provided*, it shall be ascertained by the committee chosen by this conference to be for the good of the cause and the desire of the friends at large

The following Brn. were appointed to ascertain the minds of the friends in relation to this matter in their respective neighborhoods, and report the same to the Sec. as soon as practicable.

Joseph Pine, Ionia; J. C. Shaw, Oneida; Andrew Annis, Milroy; h. Willett, Toulon; J. S. Heath, Neponset; N. Runquist, Galva; J. Helsine, Bishop Hill.

The following was also adopted:

Resolved, That this conference tender its sympathy and co-operation to our Publishing Association at Norwood Park, and that we will earnestly pray for those in charge of its interests that they may have wisdom, strength and means, to still carry forward the glorious work of sowing the good seed, to the end that many may be saved in the way of the Lord Jesus.

We adjourned to the call of the officers, having thought best to hold another meeting.

We parted with bright anticipations of coming rest, and in much determination to "work till Jesus comes."

L. F. COLE, Sec'y.

IOWA.

ANNUAL MEETING.

The third annual session of the Advent Christian conference of Iowa met at Manchester, Sep. 12, F. H. Kenny in the chair. Members present: Ministers: F. H. Kenny, R. B. Duttum, C. W. Pitcher, D. A. Dickenson, H. H. and M. J. Janes, L. S. Hiscox reported by letter. There were six business meetings. Visiting brethren invited to a sitting: there were I. Adrian, A. A. Wilber, J. Ridley, L. F. Cole, J. N. Taylor. Officers for the ensuing year—F. H. Kenny, President; H. H. Janes, Secretary; I. Cooley, Treasurer; I. Adrian, Evangelist.

Voted, To hold our next Annual Conference and Campmeeting somewhere in the Manchester District (probably at Manchester). Time and place to be chosen by the Camp meeting committee—I. Adrian, D. R. Lewis I. Cooly, W. H. Connell, S. Broadhurst, S. D. Townsend, T. Benson, S. Dean, J. Beddow, D. A. Dickenson, A. S. Lewis.

Report of churches showed a little backwardness, yet a determination to live and to do for God. The ministers upon examination were all found with the harness on: battling for King Jesus, as best they could. Every where ears, heart and doors were open, and the calls for help were loud and earnest. Oh! may God send laborers to gather the harvest.

I. Adrian, J. N. Taylor, and Sr. H. A. Plank were admitted into the conference, also the the church at Boylan's Grove.

Report of Q. M's accepted. These had proved a power in the hand's of God for good.

The following preambles and resolutions were unanimously adopted:

WHEREAS, We fully believe the day of judgment is at hand, and it behooves us whom the Lord has called out from the world for the purpose of sounding their last note of warning to this dying generation to be at work while the day lasts; and

WHEREAS, We are crippled and hindered in our work by want of means; therefore

Resolved, That we establish a missionary fund to be owned, and controlled by the Annual Conference; this fund to be raised by a freewill offering of each member of the several churches belonging to the conference, collected and paid to the Treasurer of the church in such a way and at such time within the quarter as best suits the convenience of each church. The church Treasurer shall pay the sums collected to the Q. C. Treasurer at each session in each district where it shall be kept subject to the call of the Annual Conference through its Treasurer and Secretary.

WHEREAS, We do mean to do all that lies in our power to save a perishing world ere Jesus comes; therefore

Resolved, That we keep the tent in the field during the tent season; the man who may be chosen to go with the tent, acting as an evangelist during such months as he cannot pitch the tent.

WHEREAS, We wish to do all things in order, therefore

Resolved, That each minister who shall fail to report himself at our Annual Conference either by letter or personal presence; and each church neglecting to report itself either by letter or delegate shall by such neglect forfeit their membership in the Conference, *unless a satisfactory* reason for such delinquency can be given. This resolution to be in full force on and after the next annual meeting.

WHEREAS, We are always glad to welcome every accession to the ranks of truth, therefore

Resolved, That we will co-operate with, and give our sympathy to our brethren at the Southern Iowa and Northern Missouri, and also, to our brethren of the South Western Iowa and North Eastern Missouri Conference. The Advent people are one wherever found and their work is one. God speed the light, now and always.

A vote of thanks to the brethren and friends of Manchester, and vicinity for their kindness, hospitality and generosity. May God bless them abundantly.

The blessing of God rested upon us; it was indeed good to be there. Three put on Christ: others were almost persuaded to be Christians. The brethren were quickened and encouraged, God was honored and his name glorified.

H. H. JANES, Sec'y.

PENNSYLVANIA AND NEW YORK.

ANNUAL MEETING.

The second annual session of the Advent Christian Conference of Northen Pa. and Southern, N. Y. held at Fremont Center, N. Y. commencing Sep. 12, continuing over Sunday was, we are happy to report, a success. The session was harmonious and characterized by a spirited zeal. There was a good attendance and much interest manifested by those present.

Since the organization of this conference one year ago, we have prospered full as well as our highest anticipations; and we are strong in the faith that the movement is blest of God. Yet we think there is neglect on the part of some: but we hope and pray that all may be encouraged, and that in the future we may all be more faithful; that when the Lord comes we may be ready to enter into that rest that is in waiting for the faithful, watching, praying ones. All the ministers belonging to the conference, except three, reported, and we hope that in the future *all* will be prompt, and will be at each conference session.

The officers elected for the ensuing year are: J. W. Taylor, President; Benj. Butler, Vice President; A. H. Briggs, Secretary; Sylvanus Gardner, Treasurer. It is not necessary that we should make a lengthy report, but we would say that we are hopeful for the future, notwithstanding there are some influences brought to bear against us, (which certainly ought not to be). We will try to meet all opposition in the spirit of our Master, and render good for evil. We were favored with a visit from Eld. E. C. Cowels of, Marathon, N. Y. and Wm. Erwin, of Painted Post. The preaching was harmonious and our conference meetings were of the best.

A. H. BRIGGS, Sec'y.

Our Young Folks.

"Till Seventy Times Seven."

A STORY FOR THE CHILDREN.

"Are not you coming out this morning, Annie?"

"No, I cannot, Nellie."

"Why not."

"Because I have a bad headache, and mama says I must not go out in the sun until it is better."

As Annie said these words she sighed, and gave a very peculiar glance at Nellie.

Nellie pretended not to understand what that glance meant, and she cast down her eyes as if she did not. But she knew very well, for this is what she said to herself:

"Annie wants me to lend her my doll; but how can I do so after the affair of the picture-book?"

Now the affair of the picture-book was this. Nellie lent Annie a very nice book, with colored pictures in it, one day when it was wet. Annie had a little dog that was very fond of playing with books, and of course spoilt every one that he touched. Annie knew this very well, and she ought to have kept the book where the dog could not touch it. Instead of that she carelessly left it on the floor where the dog found it. In a very few minutes Nellie's book was torn to pieces. Annie brought the fragments to Nellie with an apology, but Nellie was so angry at first that she scarcely spoke to her. But afterwards she remembered how very wrong that was; and then she forgave Annie, and told her that she did. But she could not help thinking of the circumstances when Annie gave the hint about her doll.

It seemed as if Annie could almost read her thoughts, for she said, presently: "Have you really forgiven me for that accident that happened to your picture-book, Nellie?"

"Yes really," said Nellie, after a slight hesitation; "and to show you that I have done so I will lend you my doll."

"Oh, thank you, Nellie dear, you are very kind," said Annie, looking as she felt, quite delighted.

"I will fetch her for you at once," said Nellie.

"Shall I send for her?" asked Annie.

"Oh, no; I would rather bring her myself."

In a short time Nellie came back with her precious doll.

"Thank you again," said Annie "The doll will make the time pass so much more happily."

Nellie wanted to ask Annie to be sure and take great care of Dolly, but she thought it would be ungenerous to do so, and therefore she said nothing about it.

Nellie spent the morning in searching for shells; and she found more than ever before, which of course delighted her exceedingly.

But when she had been out for several hours, she saw a sight at which she was exceedingly surprised, vexed, and grieved.

What do you think it was?

It was Annie walking close to the water. In her hand she had Nellie's doll. The tide was coming in, and Annie was deriving some amusement from making Miss Dolly go close to the edge of the water, and snatching her away when the waves were in danger of touching her.

"Annie! Annie! what are you doing? How can you be so very naughty?" cried Nellie; but the water made so much noise that Annie did not hear her. Nellie went as quickly as she could, but it is difficult to walk over shingle. Before she could reach Annie, a large wave came up, and washed over Dolly's feet and the pretty blue silk dress which she was wearing.

Nellie felt so angry that she actually lifted up her hand. She scarcely knew herself whether she intended to strike Annie or to push her into the sea. But she certainly meant to punish her in some way.

But just at that minute the thought of a verse came into her mind, and she remembered that she ought not to be satisfied with forgiving Annie once, for Jesus said His disciples were to forgive until seventy times seven.

Annie had not seen Nellie. So Nellie walked back a few steps. She breathed quickly, and her heart beat violently. But Nellie lifted her heart in prayer for help.

Then she went to Annie.

"Shall I have my doll now, Annie?"

Annie's color flushed her face.

"The sea has just washed over her, Nellie."

"Yes, I saw it; but as it was not your own doll, I think you should not have done as you did."

So much Nellie could not help saying.

"I know it was stupid and wrong of me," said Annie.

"Never mind. We will have a little walk and forget it, and when I go home I must see what can be done with the unfortunate dress."

The sea was beautiful that day, and so was the sky, but even these were not more charming sights than the little girl who was trying to forgive and speak pleasantly to the companion who had injured he doll.

How God Answers Prayer.

A poor Christian woman in Buckinghamshire—I believe near Barkhamstead—was bereaved of her husband after a long illness, and left unprovided for, the only thing of value being a large chest of tools. The husband had only just been buried, when a neighbor, bearing no good character, called on the widow, and presented a bill for work done, altogether beyond the widow's power to pay. The work, which had been done in the husband's lifesime, was paid for by him, and the bill receipted, of which the widow had a distinct recollection. It availed not for her to assert the fact. The payment of the bill was pressed again, and longing eyes cast at the chest of tools. In great distress, the widow retired up stairs to pray, for all effort to find the receipted bill was in vain. While engaged in prayer, a butterfly flew in at the open window down stairs. The window's little child chased it until it flew behind the chest of tools. Just then the mother came in, and the child begged her to remove the box, that he might get the butterfly. The neighbor offered at once to do so; and while he was removing it from the wall, a piece of paper fell down behind, which the widow taking up, found to be the lost bill, receipted as she had said. She was overcome with praise and gratitude to God, who had answered her praver by means of the butterfly; and even her enemy himself had discovered the missing bill.—*The Christian.*

Advent Christian Times.

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☞ Make all Postal Orders and Drafts payable to him, and always state the amount of money enclosed plainly at the head of the letter.

☞ Give your Post Office address in full in every letter.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions.

WE will send a copy of the Jubilee Harp, neatly stamped with any name desired, at the following rates: Plain Harps, $1.10, post-paid. Full gilt, $1.25, post-paid. The Jubilee HYMNS, full gilt, stamped, post-paid, $1.

Dives and Lazarus.

The revised and enlarged edition of Eld. L. C. Collins' exposition of the parable of Luke 16, is in course of publication. It will be more full and conclusive than in its first form. Orders will be filled as soon as it is ready.

New Music.

We have received from Geo. E. Lee, No. 375 Main St. Springfield, Mass., the following pieces of music:

The Song of Redemption; The Watchman's Cry; Beacon Lights; Lift your Voices; Going Home; They say there is a World to Come; The Father's Mercy; Jesus of Nazareth passeth by.

The above are all on one sheet, and will be sent by mail, post-paid, for 30c.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $3 for a half ream; $1.25 for quarter ream; 36 sheets, 50c.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

L D Weaver
A D Hindman
C Alex DeLong
L D Mansfield
J Vanderwenter
E Lambkin
L Sherman
W Morphy
W M Palmer
H Munger
J D Pinckett
M M Fraught
W S Payton
J Smith
J S Lawver
R V Philip
O Stone
F W Haskell
C W Pitcher
A Anderson
A Criner
R Bloss
R Patten
J Spunton
G W Cline
J Hamilton
T G Tilton
J G Richardson
C Richard
A E J Night
J Fletcher
H O Tibbets
B W Keith
A Sanford 2
E S Penwell
A Waffle
F H Burbank
G E Merrill
S Case
J Reed
J F Bishop
S C Wellcome
L Nichols
R Burtenshaw
E D Allen
J W Wescott
D F Fink
F Nokes
S B Mabey
E Kelsy
H Cushman
C E Barnes
H B Seavy
S C Wellcome
J Lowry
W Parmlee
J T Ongley
S W Bishop
J N Porter
R M Rowell
J L Madill
E A Marsh

Books and Tracts by Mail.

L A Richardson
E Stephenson
D. Nafe
O P Davis
G W Myers
S Monett
J Bodient
P Williams
J C Welcome 3
W Roper
N N Thompson
Wm True
E Nordlind 2
A E Fox
L D Weaver
P Allyn
A Boult
L Record
J N Porter
H Seller
T Gale
W M Palmer
M Clegg
A J Lewis
W A Allen
J Read
S B White
P Hitchcock
C Beagle
J McMichael
A Hale
J Stoughton
A Barnes
A F Randall
E E Wheeler
R Russell
J W Thomas
Wm P Burr
A Harwood
S D Brown
G W Cline
J Sober
P Hitchcock
J S Ames
D W Houk
C Churchell
J Handlin
R Whitney
E S Penwell
S C Wait
E S Bowe
L Martin 2
W T Gilbert
S S Babcock
S M Lum
W E Brown
M M Zuney 2
E Lambkin
J Smith
A D Hindman
W S Payton
A B Cushing
J F Huber
C Evans
A M Hunt
R A Keating
T F Fry
W E Brown
J D Gephart
J E Newhouse
G W Cline
A Anderson
C B Hudson
S K Gibson
G C Conell
H Melts
J Hill
J Kern 2
J D Gephart
P L Fry
K F King
G H Summers
R J McPherson
H Davis
M Maud
W Yelleston
E S Bronough 2
E A Bowe
R Rick
Amos Sanford
C W Turner
R V Philip
C Richland
J S Lawver
J Fletcher
C W Pitcher
J F Bishop
M Towsley
E S Penwell
L C Wait

To Correspondents.

R. BURTENSHAW. J. V. H. never held a discussion at Battle Creek with any United Brethren minister or anybody else. As to the other matter, be sure and keep the good spirit yourself.... PETER FRY. J. V. H. says he cannot possibly visit Texas at present. He will do so at some future time, the Lord willing.

Obituary.

NAFE.—Died Oct. 13, 1872, at Mud Creek, Fulton Co., Ind., Floyd A., son of James H. and Sarah E. Nafe: aged 3 years, less 16 days.

Words of comfort were spoken on the occasion by the writer, from 1 Cor. 7: 29—"For this I say, brethren, the time is short." E. C. ANDRUS.

SHEDD.—In Galva, Sept. 26, 1872, Br. Adam Shedd: aged 78 years.

He died on his "birthday," going down like a shock of corn fully ripe, all ready for the harvest day. Services by the writer. L. F. COLE.

ARMSTRONG.—In Harvard, Ill., Oct. 21, 1872, Alvin Armstrong: in his 72d year.

Br. Armstrong will be best recognized by our friends when we speak of him as the father of Sr. H. V. Reed, and father-in-law of Br. John Howell. He early became interested in the preaching of the advent and the kingdom of Jesus as at hand, and never lost that feeling. His family are in deep affliction. Remember them. ***

Book Notices, Etc.

THE INQUIRER: Protestant or Catholic, Which?

The above is the title of a 46 page tract by I. C. Wellcome. It treats of the *principles* which underlie Roman Catholicism, the history of their introduction into the early church from pagan philosophy: presents the Scriptures and belief of the primitive church on these points, giving quotations in proof from history and the fathers. The reformation under Luther is examined, the doctrine of the reformers with extracts is stated. The relapse of the Protestants to the Roman doctrines is developed, and tendency of the present-day Protestantism is shown to be clearly toward Roman Pagan Spiritism. The antidote is pointed out in the primitive doctrine of man's mortality. The quotations from ancient and modern authors are very valuable. Price, single 10c, per doz. 75c. For sale at THE TIMES office.

Scribner's Monthly for November will have an editorial on Father Hyacinthe, in which Dr. Holland strongly defends the priest's recent marriage, and hurls scorn at his protestant revilers. Edward King of the Boston *Journal*, will give an account of an expedition among the Spanish Revolutionists, which he took in company with Stanly, the Livingstone discoverer. "The Demons of the Shadow is the title of a curious paper by Moncure D. Conway, in which he gives what may be called "The Natural History of the Devil."

Notices, Etc.

Post Office Address.

Geo. W. Miller, Monticello, Minn.

Notice—Kansas.

I intend to be with the churches and friends soon to labor as the Lord may direct. Those who wish me to call on them when I go or come, can write me at Amboy, Ill.; or Columbus, Kan., care of Br. Amos Sanford. My route will be by the K. C., B. & M. R. R., through S. Iowa and N.-W. Mo. SILAS B. MABEY.

Notice.

I expect to leave Chicago for the Pacific coast sometime in December next. My route will be via the Chicago, Burlington & Quincy, the Burlington & Missouri, and the Union Pacific Railways. I shall be pleased to hear from any living near or upon this route who desire a visit from me, and as far as may be practicable I will comply with their requests. Write soon that I may make my arrangements.

JOSHUA V. HIMES.

Notice.

Dr. Leonard Tafel offers his services to clergymen and students of the ministry of any denomination in learning to read Hebrew. He will open a course of fifteen days, beginning on Nov. 11th, 1872, at his residence, No. 5 Hamilton Park, Staten Island, N. Y. During this course he will read with the students the thirty chapters of Genesis, comprised in No. 1, giving at the same time lessons in Grammar. He will give two lessons a day of one and a half hours each, devoting one hour to Translation and one-half hour to Grammar.

Students desiring to enter this course will please apply to Dr. Leonard Tafel, care A. J. Tafel, No. 148 Grand St., N. Y. Students in Philadelphia desiring such a course of instruction may apply to Rev. L. H. Tafel, No. 635 Arch St.

The Times.

ABROAD.

*** An astonishing thing this was at Bucharest, recently. It had been a cloudless and uncommonly hot day, and in the evening, while the inhabitants were out for a walk and the gardens were crowded, suddenly a cloud appeared, and shortly after rain began to fall—rain of an extraordinary description, for the shower consisted of small black worms of the size of an ordinary fly. The streets were strewn with these singular creatures. Cannot the gentleman who manages the weather at Washington give us a little shower of this kind? It would work beautifully into a paragraph, and fill every scientific heart with rapture.—*N. Y. Tribune.*

*** The increasing frequency of sudden deaths in England has excited general attention. The number of such deaths was, in 1851, 5,740; in 1870, 12,428. The medical journals seem to agree that the cause of the increase was the tremendous pace at which men now live. The mental and physical strain involved in a struggle to get wealth or fame quickly ends in heart-disease, and this ends in death. This view is sustained by the fact that such deaths occur, as a general rule, among men between 20 and 45 years of age. A medical review kindly advises Englishmen that these figures "warn us to take a little more care not to kill ourselves for the sake of living."

*** One of the most curious phenomena of the day is the sudden revival of pilgrimage in France. Two shrines, Lowdes and LaSalette, which have for some time attracted a few score of pilgrims each year, now draw their thousands. Special trains are run on the railways to accommodate the throngs. The Reds of the great cities hoot at and attack them, but the semi-persecution only inflames their zeal. At these two villages—the one in the Jena, the other in the Pyrenees—the pilgrims are forced to camp by thousands in the open air. They spend their time in praying, singing, listening to impassioned sermons. Miracles are wrought. Baptism in the springs near at hand, the touch of the sacramental bread blessed before the shrine—these cure paralysis, consumption, everything. The almost immediate death of a sick girl who was plunged into the spring at Lowdes does not avail to hinder belief in its healing powers. The girl was wicked; it was God's vengeance. So the pilgrims say, and recount the marvellous cures that they have seen. These cures are not to be doubted. Religious exultation is no mean element in the treatment of certain diseases. The little churches are festooned with crutches, bandages, and waxen legs and arms—mementoes of vanished sickness.

*** The Prussian Government has failed to extend any assurance to the Old Catholics that it will become their special champion, or in any way take part in their struggle with the Infallibilists, as an interested combatant, and has steadily refused them any material aid in money or church buildings, which they sadly need in pushing their new form of faith. The government has limited its sympathy for them to regulations which place them on the same footing as the other recognized churches, by acknowledging the binding force of their ministers' acts. The Infallibilist priests are now required to enter on the parish books births, marriages, &c., solemnized by Old Catholic clergymen, when they are requested to do so by them. Beyond this, they do not seem likely to receive any assistance from the government, and will be allowed to paddle their own canoe. The Emperor, who has had so much trouble of late in the jarrings of church and state, has evidently determined to grant them an eternal divorce, and, while he and Bismark manage the affairs of the empire, the churches will have to be content to manage their own affairs as private corporations, in no sense entitled to ask the government for assistance, and in no way be allowed to interfere with it.

*** An article appeared lately in the Berlin *Post* showing that the military forces under the command of the three Emperors who have just left the capital of Germany are considerably more than half of the whole forces of Europe. The effective of the Russian army, without including the garrison troops or the Cossacks of the Asiatic provinces, would reach 1,362,464 men, with 324,760 horses, and 2,084 guns. The Austrian army is placed at 963,051 men, with 133,323 horses and 1,424 guns; and the German effective is 1,052,506 men, with 239,314 horses, and 2,022 guns. These three together would thus compose the enormous total of 3,378,021 men, 696,397 horses, and 5,530 guns. This is taking the armies on the old war footing; but Germany has already—in 1870-71—shown she could exceed the number stated as her effective by nearly 200,000 men. Now, let us take the forces of all the other European States together, and we do not find that they approach anything like the above total. Instead of nearly three and a half millions, they give only 2,143,516 men, and 320,857 horses, and 3,572 guns. The military forces of France on the war footing reach 505,537 men, with 118,939 horses, and 984 guns. Italy has 501,977 men, with 43,472 horses, and 720 guns. England is placed at 470,779 men (of whom only 154,638 can be employed out of the country), 33,642 horses, and 836 guns. Belgium, Holland, Denmark, Turkey and Spain, can dispose in all of 981,864 men, 129,304 horses, and 1,532 guns. According, however, to the new military organization to be adopted in France, the military forces of that power will be increased to 1,300,000 men, and 2,400 guns, without counting the second line of the reserve and the territorial army, which, in case of necessity, might raise the effective strength of the French forces to 3,000,000 men. Obviously, however, these last figures do not, at present at least, represent any real force, although the Berlin *Post* concludes from them that France would be able, upon necessity, to sustain a conflict with a coalition of three empires.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Afton, Oct. 27.
Squaw Grove, Nov. 3.
Galva, Nov. 9, as Br. Runquist may arrange.
Milroy, Nov. 10. C. W. SMITH.

White Rock, Ogle Co., Union chapel, 3 p. m., Nov. 10. Subject: The Gospel Hope.

Morn. and eve. at Elida. C. C. MARSTON.

At Beamersville, 11 a. m., and 2½ p. m., Sunday, Oct. 26. S. E. MABEY.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Udina, 10½ a. m., Oct. 27.
Coral, eve. of same day. E. H. BURINGTON.

The next Annual Meeting of the Northern Illinois A. C. Conference will be held at New Rutland, La Salle Co., commencing Wednesday, Dec. 11, and holding over the following Sabbath.

SILAS B. MABEY, Sec'y.

Amboy, preaching the first and third Sabbaths of each month, at 2½ and 7 p. m., in the Lutheran chapel. C. C. MARSTON, Pastor

Wyanet, Friday eve. Oct. 25.
Mineral, Saturday eve. Oct. 26.
Neponset, 10½ a. m. and 7 p. m., Sabbath, Oct. 27. S. B. MABEY.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

Lanark, Nov. 4, 5.
Forreston, Nov. 6, 7.
Elida, Nov. 8-10.
Byron, Ogle Co., Nov. 11.
Rochelle, Ogle Co., Nov. 12.
Ackerson's S. H., Nov. 13.
Amboy, Nov. 17.
C. C. MARSTON.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MABEY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Equality, Gallatin Co., as Br. Ashley may arrange, Thursday eve., Oct. 24, and continue until Nov. 2.

Mt. Joy, Johnson Co., Saturday eve., Nov. 2 and over Sunday.

Saratoga Springs, Union Co., Nov. 4, as Brn. Hindman and Peringer may arrange. Probably stay three evenings.

Jonesboro, Brick chapel, as Br. Childs shall arrange, Nov. 8, and over Suday.

Cobden, Monday eve., Nov. 12 and continue a few evenings as Br. Lawver may arrange.

WM. McCULLOCH.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

MICHIGAN.

QUARTERLY MEETING NOTICE.

The next meeting of the Southern Michigan Quarterly Conference will be held at Woodbridge, commencing Nov. 14, and continue over Sunday. Those coming on the cars will leave the train at Reading. Teams will meet trains there on Friday to carry all who come to the meeting.

E. WAKEMAN, Sec'y pro tem.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

MINNESOTA.

Garden City, Blue Earth Co., as the brethren may arrange, Thursday eve. Oct. 24, and over the Sabbath.

Plainview, Wabashaw Co., Saturday eve. Nov. 2, and Sunday, 10 a. m.

Viola, Olmstead Co., Stone S. H., 2½ and 7 p. m., Sunday, Nov. 3.

Alma City, Waseca Co., 7 p. m., Saturday, Nov. 9.

Freedom, Converse S. H., 10½ a. m., Sunday, Nov. 10.

Medo, Blue Earth Co., Goodwin S. H., 2½ p. m., Sunday, Nov. 10. S. C. WELLCOME.

KANSAS.

Hillsdale, Friday eve. Nov. 1.
Columbus, Sabbath, Nov. 3.
Bero, Sabbath, Nov. 10, and onward as Br. Sanford and brethren may arrange.
S. B. MABEY.

MISSOURI.

Hopkins, Tuesday eve., Oct. 29.
Cedar Creek church, Wednesday eve., Oct. 30.
S. B. MABEY.

The fourth Q. M. of the Third District of the N. W. Mo. and S. W. Iowa A. C. Conference will be held with the Philadelphia church, in Saline Co., commencing Friday, Nov. 8, and holding over Sunday. We look for a good representation from all the churches in the District.

H. BILLMIRE, Pres't.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bienny St.

JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

ARKANSAS.

I shall spend the month of November in Arkansas, in such places as the brethren there may deem best. Any who wish to correspond with me can address me at 25 West Lake St., Chicago.

JOSHUA V. HIMES.

The second Annual Meeting of the Advent Christian Conference of Arkansas will be held in Flatwood, Izard Co., Nov. 20, and over the Sabbath. The churches will appoint their delegates in good season. And brethren isolated will please come and report the state of things in their region. Eld. J. V. Himes will be with us and help in the good work. Come brethren and sisters, let us have a grand rally for the truth.

S. ROSENBAUGH,
J. B. BROWN.

NEW YORK.

Savannah, Wayne Co., Oct. 23.
South Butler, Oct. 24-27.
Marion, Oct. 29, 30.
Lockport, Nov. 3.

P. S. If any of the above conflict with other appointments, or should not be desirable, please notify me in time at South Creek, Bradford Co. Pa., by Oct. 16. I will visit other places in New York State, if desired, until Nov. 20.

J. T. ONGLEY.

Advertisements.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 8, Range 3, West, Crawford Co., Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $800, or more.

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

Farm for Sale.—A fine Farm of 200 acres, in Central Wisconsin. Well situated, and worth $60 an acre. Address J. S. Ames, Kenosha, Wisconsin. [all w4

The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

Woman and Her Work. A monthly paper 16 large quarto pages. Established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well—Christian charity.

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Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, and A. A. Phelps. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free.* $1 a year. Address Bible Banner, 14 Murray St., New York city.

N. B.—THE ADVENT TIMES and *Banner*, one year for $2.50 if pre-paid. Address Wm. L. Himes, 25 W. Lake St., Chicago.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 13. CHICAGO, OCTOBER 29, 1872. WHOLE NO. 444.

Advent Christian Times.

The Joyful Message.

It is a joyful intelligence that our the resurrection of our Lord has a bearing on the resurrection of others,—that, "according to the Scriptures, he has been raised from among the dead as a first-fruit of those who have fallen asleep."

God is governing this world by the law of association. "Through a man came death: Through a man also comes resurrection of the dead." It is in Christ that the believer is declared righteous, and in him that he receives the spirit of life and holiness and power. In like manner, it is not merely by the agency of Christ, but by virtue of union with Christ that the process of recovery and glorification is carried on to its goal in our resurrection from among the dead. Christ's resurrection is a first-fruit of ours. A sheaf offered unto the Lord as a first-fruit, is taken from a field where more corn of the same kind remains standing. The first-fruit is a part of the whole fruit; even as a first-born is one member of a family where there are other children. We become identified with Christ; but he has first become identified with us, even in death. (Heb. 2: 14.) And so his resurrection is constituted by God a representation, herald, and pledge of ours. Our immediate business is with the joyfulness of the prospect which this law of recovery reveals.

It is joyful because of *the nature of the blessing* which is thus guaranteed. That blessing is our resurrection from among the dead. The simple intimation of this is fitted to make us leap for joy. Lest any opiate of familiarity or traditionalism should obscure our perception of the charm of this prospect, let us consider what our rising from the dead implies. It implies the triumphant attainment of everlasting life. It is characteristically a resurrection of life. (John 5: 29.) It is the coronation by virtue of which we are to reign in life. (Rom. 5: 17.) It is our final entrance into life. (Mark 9: 43–45.) Moreover it is our admission, as inheritors, and as kings, into the KINGDOM OF GOD. (1 Cor. 15: 50; Rev. 20: 6; Mark 9: 47.) This last cited passage is valuable as showing that entrance into life and entrance into the kingdom are synonymous. Once more, our resurrection from among the dead will be the completion and proof of our being SONS OF GOD. "Even we ourselves WITHIN OUR OWN SELVES are sighing ardently waiting for adoption,—the redemption of our body." (Rom. 8: 23.) "The sons of this age are marrying and being given in marriage; but those accounted worthy to obtain *that age*, and the resurrection which is from among the dead, neither are marrying nor are being given in marriage; for *not even to die any more* are they able; for they are *equal to messengers*, and are *sons of God*, being *sons of the resurrection*." (Luke 20: 35, 36.) So then, that resurrection will prove a birth into all the glories of divine sonship! that resurrection will impart an incapacity of death! that resurrection will usher into an age not otherwise to be obtained!—the kingdom, eternal life, unveiled sonship, all welded into one magnificent promise of a Christ-pledged resurrection from among the dead.

No doubt others also will ultimately arise. Ere the solemn "hour" of divine dealing with the dead shall have passed away forever, all that are in their graves shall hear the voice of the Son of God and shall come forth. (John 5: 28, 29.) But, in the case of those who have rejected Christ as their Savior, and brought upon themselves the speedy destruction of the second death, the relation to Christ as first-fruit can only be secondary, if, as such a relation, it exist at all. *They* will rise, not as sons of the resurrection, but as its slaves; not to honor but to shame; not to life, but to death; to be destroyed, body and soul, in *gehenna*. (Mat. 10: 28.)

Our only promise of eternal life lies enfolded in the promise of rising in and with Christ. The popular exaggeration of the separate state, by virtue of which the glory and power of everlasting life are conceived of as entered upon as soon as death takes place, can not be too earnestly deplored. The bright array, the imposing throng, the exulting anthems, the triumphant palms,—these have all been stolen from the final, post-resurrection, state; woven into a story hopelessly inconsistent with other representations which undeniably refer to the intermediate condition. It will be time enough for the Lamb's wife to array herself in her fine linen, when, all her members having been incorporated, it is "given" her so to do. (Rev. 19.) Let the innumerabe multitudie get out of the great tribulation, before you set them waving their palm-branches. (Ch. 7.) God's purpose is to wait until his seventh messenger sounds his trumpet, before he will give the promised "reward to his servants the prophets" (ch. 11: 15–18); and, till then, his "mystery" remains unfinished. (ch. 10: 7.) Just at the present time, it is of unspeakable moment to keep this fact steadily in view. Every great man is, now-a-days, the moment that he dies, being carried, by the messengers of the daily press, much higher than Abraham's bosom; and, to the popular eye, the unclothed spirits of veteran warrior and heroic fireman are depicted as ascending together, in articulate converse, each wearing his own appropriate crown of glory, into the third heavens. This is unbiblical. It is profane. And so the resurrection is needless, the judgment to come is never named! Men deceive themselves that death is no curse, and have no concern to be found "in him" who alone is the resurrection and the life.

Beware, reader, of this popular snare of the adversary. You have no prospect of life everlasting, except that which finds its consummation in a resurrection from among the dead. You have no prospect at all of another life, save that which Jesus Christ gives; and you can have that, only as he wills, in his way. To magnify the peaceful sleep, or even pleasant dreams, of *hades* into the wide-awake and active glories and joys of the new heavens and new earth, is, from the biblical point of view, an almost childish absurdity. Christ "abolished death and illumined life and incorruption," by himself rising from the dead, and by sending forth the joyful message that he would by and by "transfigure the body of our humbling, conformable to the body of his glory." (2 Tim. 1: 10; Phil. 3: 21.) Adam the first brought death, and only death, into the world,—that is, over and above the present life. Anything beyond, for which, apart from Christ, we are entitled to hope, is merely an extension of our being unto the second death. "The wages of sin is death; but God's gift of favor is everlasting life in Christ Jesus our Lord." (Rom. 6: 23.)

Every man who refuses to be cheated by the spirit of error that is in the world, and who allows himself to look the terrible reality of death in the face; who, conscious that he has wickedly misspent this life, humbly owns that he has no claim on his God for another; who permits himself to see that God never intended man to realize the bliss of his being as a disembodied spirit; who sees no inherent and necessary evil in matter; but who believes Adam's unfallen state to have been "very good," and Christ's risen, yet still enrobed, bodily, condition to have been *still better*—more noble, more beautiful, more lordly, more divine,—every such man may be expected to have "an ear to hear" what God's joyful message proclaims. It proclaims the redemption of our complete manhood. It tells us that matter and spirit are not necessarily antagonistic: but that, in our own glorified selves, all opposition is destined to be overcome,—the spirit permeating, filling, and controlling the body; and the body yielding and ministering to the spirit. And though that glorified life is not, like this, to be characteristically a "soulish" life (1 Cor. 15: 44–46), yet will the soul-element not be missing. (1 Thes. 5: 23.) Body, soul, and spirit will all be blended in the personal unity of a rich and various being. Each constituent of our nature will be there to celebrate the final triumph of good over evil,—each bringing up, from its previous history, its memories and mementoes of peril and deliverance,—each sharing in the celebration, with its appropriate token and tribute of praise. The body, with its beauty of form, and symmetry of parts, and mutual ministration of members, and expressiveness of countenance; with its eye of light, and fire, and love; its hand of receptivity and service and graceful accompaniment; its foot of speed and pause and leisurely travel; its ear to catch the softest whispers of private converse, or vibrate to the loudest thunderings of congregational melody: its tongue to converse, narrate, inquire, and sing;—the body will be there. And the soul will be there,—with its deep life-consciousness, its emotions, its impulses, its affections; with its thrill and bound of joy, and its delicious draughts of rest and peace. And the spirit too, so feeble, so dormant now; the spirit, animated by God's Spirit, going out to meet and enjoy him who is essentially "spirit;" receptive, as towards him; communicative, quickening, ennobling, and ruling, as towards the lower elements of its being,—the spirit will be there. Over the whole ransomed man, the Divine Kinsman-Redeemer will rejoice, as having lost nothing. (John 6: 39.) How truly grand the Scriptural hope! How joyful the unmutilated message of God's love!

It is further joyful because of *the principle according to which the blessing is to be bestowed*. When the dwellers in the dust awake and sing (Is. 26: 19), their joy cannot but be the more blissful that they shall find themselves members of a choir led by their victorious Elder brother in the praise of their One Father's name. (Ps. 22: 22; John 17: 26; Heb. 2: 12.) Only by analogy can we judge; and this we know—that one chief factor of all that, in this life, is truly blessed, is the law of association. The mightiest working of this law, of which we now have experience, is undoubtedly the domestic. How dreary life would be, were the meaning of the words father, mother, wife, child, brother, sister, home, unknown! We are all reaping what others have sown, and all sharing what others also enjoy. In this connection, the *national* sentiment also may be thought of; although it is obvious to inquire whether the national bond ever becomes so strong as when it brings all citizens to feel that they are but one family, or whether the national affection ever becomes so consciously raised as when it centers with sorrowing suspense or bounding joy or grateful indebtedness in one object. Judging from these premises, we are warranted in believing that our beloved Creator has planted the bestowment of resurrection life in the very way adapted to impart the highest zest to it, by arranging to raise us from the dead through the medium of one man—the crown and hero of our race. Every risen one will have started forth into the glorious life at the bidding of one voice. Every eye will be gazing on one and the same deliverer. And each will be conscious that all other hearts are animated by the same impulse of love and gratitude and joy. We shall be the harvest of which our Savior has become the "first-fruit:" we the family of "many brethren" of which he has become the "*firstborn*." Through this lens of universal fellowship in one joy, received through one channel, from one source, will every ray of redemption pass and be intensified. What our Lord undertook in order to redeem us—how humbly he stooped to a "partnership in our blood and flesh"—how completely he honored the whole creature law to which he volunteered a life-long subjection—with what firmness and Sonly loyalty he resisted every Satanic assault—with what unconquerable love and patience he endured the contradiction of sinners against himself—and how with fearful agonizing he realized what it was to be "made sin" for us by dying in our stead—and how it was thus, only thus, he won the right, according to divine law and eternal fitness, he became our "first-fruit"—all these counts will be numbered and dwelt upon by each member of the immortal throng, and cause the strains of triumph to roll and swell with every augmenting force, beyond all that we can now by any means imagine. But we know it will be so: judging from every analogy within our present reach, we know it must. What of earth-born ties shall then have been lost, will simply have fallen off by virtue of a stronger, closer bond. It is altogether credible that every pure form of associate joy of which we know now, shall then find unspeakably more than its counterpart springing up from the one law of resurrection-life on which our attention is at present fixed. We cannot so much as imagine the blissful details of its operation. We make no attempt. But we know that we shall then be sinless and incorrupt, immortal and glorious, formed for Christ as he for us; and we can believe that our happiness will equal our perfection; and that, while our capacity for enjoyment will be inconceivably enlarged, no craving of that nobler state of being shall be supplied.

JOSEPH B. ROTHERHAM.

—*Rainbow.*

ANYTHING that a representative Unitarian like Dr. Bellows has to say concerning the character of Christ is of interest to Christains of other denominations. The following argument from prophecy is not strictly new, but very neatly put:

"Could all these peculiar incidents recorded in Isaiah 7, 9, 52, 61, illustrative so singularly of Christ's birth, character, passion, resurrection, be merely coincidences? Any one or five might be, but where are the bold blunders, the predictions that are not fulfilled, and how happen so many to conspire so wonderfully upon his case? Do you say the apostles picked them out of the vast mass of their Scriptures, and applied them only rhetorically to Christ? were they poets and literary mosaic-makers? They evidently believed they applied to him. If they were deceived, did not Jesus leave them in their delusion? Yes! but perhaps he was deluded. Are deluders persons who reject honors, teach veracity and charity, and die for their cause? Either Christ knew that he was not the Messiah or that he was. He claimed to be so. That he falsified, or we must believe his word."—*Independent.*

DR. BUSHNELL, says the *Intelligencer*, is credited with the saying that, in his opinion, "the wickedest man in the world is a good man when he gets mad." There is a deep philosophy in this. No one is apt to be more unreasonable, positive and oppressive than one who thinks he is right when he is wrong, and who believes that he is obeying conscience, principle and duty in prosecuting a given course of action or in withstanding his brethren who oppose him. A perverted concience, with the power to persecute for opinion's sake, has been the scourge of civil and religious freedom. Even in minor spheres, some of the worst specimens of human obstinacy and intolerance have been exhibited by men whose motives were good, but whose movements were as crooked and injurious as their narrow views and blundering perverseness could make them. Let such a one reach the point at which, for conscience' sake, he will "call good evil and evil good," and he becomes at once a dangerous character. Paul prayed to be delivered from "unreasonable and wicked men," but "unreasonable and good men" might as well be included in the litany.

ONE of the pests which dog civilization—the more so the further it advances—is the fear of ridicule. Is there any body living who has not often been laughed out of what he ought to have done, and laughed into what he ought not to have done? Who has not sinned; who has not been a renegade from duty; who has not stifled his feelings; who has not mortified his noblest desires, solely to escape being laughed at? And not once, merely; but time after time, until that which has so often been checked becomes stunted and no longer dares hold up its head. And then, after having been laughed down ourselves, we join the pack who go about laughing down others.—*Anon.*

Trying to Put the Bible Down.

They say some folks are trying
To put the Bible down,
To falsify the prophets,
And grudge the Lord his crown;
Well, they must be a heathen crew!
What is this world a coming to?

Go, Betsy, light the candle,
And hand the good Book here;
It's been our greatest staff and stay,
For many and many a year;
And all its goodly company
No man can take away from me.

And firstly, there's the fly leaf,
That mother writ upon;
She was a saint I know, and died
With Bible armor on:
Thank God! her children learned in youth,
Who was the Way, the Light, the Truth.

She had sore troubles, Betsy,
Sharp as the serpent's tooth—
You've heard me tell the story
Of tender little Ruth—
Our skylark, that from heaven flew,
Whom the base fowler snared and slew.

Ah! Betsey, that was hardest
Of mother's trials, yet
To see, like mildew on the rose,
The blight upon her pet.
But "Oh! God's promises are sweet,"
She'd say, and one by one repeat

The blessed words of Jesus—
And when her lamb returned,
Though soiled with many a sinful stain
Christ's love within her burned;
And the poor penitent on her breast
Forgiven, sank to dreamless rest.

And father—well, he's gone dear,
But many a word he said,
That sober, ne'er had held the power
To bow that gentle head—
But this old Book held balm to heal
The sorest wounds his heart could feel.

And so some folks are trying
To write the Bible down?
Well, hav'n't they tried for ages
With sword, and flame, and crown?
And isn't the rock as firm as when
The Prince of princes died for men?

There's nothing in this world, dear,
Would nerve my old right arm,
Like seeing a puny man stand up
And bring that Book to harm;
I know, dear, what the Master says,
But must I love his enemies?

Thou dear old Book! my mother's stay,
The rest of saints for ages,
The will of God, the love of Christ
Shine from thy deathless pages;
Heaven's peace! what angel could have told
In lines of light, in words of gold?

Here, Betsey, put the good Book up,
Nor tell me ne'er again,
They try to write the Bible down;
It gives me needless pain;
When God himself shall falsify,
And not till then, his word shall die.

—*Mary A. Denison, in Christian Weekly.*

The Nature of Man.

My subject leads to the study of man's nature to ascertain if he has in possession an immortal nature, or an immortal soul, or an immortal spirit, which forbids the possibility of the execution of the death penalty which God pronounced upon him—"Dying, thou shalt die."

The text which naturally suggests itself for our study, is the one description of man's creation. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2: 7.)

This text is invariably quoted in proof of man's inherent immortality, or that he had given him in creation, an "immortal soul" to take up its abode within the clayey tabernacle. I think, however, that a critical examination of this passage will disclose that there is nothing in the biblical description here given of man's creation, to demonstrate that he had imparted to him an immortal nature in any sense whatever.

"*Living soul.*" Certainly, immortality is not found in these words, descriptive of what *man* became on creation. Observe! Not "immortal soul." If man by creation was made immortal why is it not stated here? If there is any place in the sacred volume where it should have been stated, it is in this passage where we have the record of man's creation. The fact that it is not affirmed that "man became" an *immortal soul*, but simply "a living soul," is fatal to the argument of man's immortal nature received by creation.

The adjective "living," is prefixed to the word soul. Why is this if man is immortal, or possesses a soul immortal *per se?* The adjective is entirely superfluous; for if man or his soul be immortal, of course, he is a living being, and destined to eternal existence. This, too, is damaging to the argument that man is immortal by virtue of his creation in the beginning.

But the same phraseology is used as descriptive of all living creatures, of even the inferior order of animals, whether on the land, in the seas, or in the air. If the language implies immortality in the one case, then it does in the other, and all living animals, of whatever grade or species, have immortal souls! But few are prepared to take this advanced step in the argument, (though some do). Gen. 1: 20, 30, com. ch. 2: 7.)

Dr. A. Clarke says of "living soul:" "A general term to express all creatures endued with animal life." Prof. Stuart: "A generic term for living creature." Dr. T. J. Conant, in a note to his version of Genesis, published by the American Bible Union, as a final revision, says: "The Hebrew word (*nephesh*) here rendered *soul*, includes all beings that have *animal life;* and hence is applied to animals of the sea and land, in ch. 1: 20, 21, 24, 30. The English word *soul*, (like the German *sule*,) originally had this extent of meaning, as in vv. 20, 30, in the margin of the common English version. But, as the word is *now used*, it would misrepresent the meaning in these passages." Would Dr. Conant advocate this departure from the "original extent of meaning" of the "Hebrew' English, and German?"

"*Breath of life.*" Some find in the sentence, "Breathed in his nostrils the breath of life," proof of man's immortality. But this is mere assumption. Mark, it is not declared that "God breathed into his nostrils" an "immortal spirit." And yet why is it not affirmed if it had been true? Would it not have been stated if true? The fact that it is not thus expressed is again fatal to the argument that man possesses an immortal nature by creation. There was simply *the breath of life* imparted. Observe, also, not mere "breath," but "the breath of life;" breath, with the subtle element of life added.

Life is inscrutable; and as inexplicable in the vegetable kingdom as in the animal; and in the lower order of animals as in man. There is no more evidence that this subtle and inscrutable principle is immortal in man, than in all living things. Who is ready to maintain that life in the vegetable is an immortal, personal entity, which survives the death of a plant? How many that the life of the inferior order of creatures universally is an immortal personalty which outlives eternally the death of the animal? Why then endeavor to sustain the notion that the life of man is immortal?

"*Breath of lives.*" As in the original the word is plural, some argue that man had infused into him by his Creator, a dual life; animal and immortal. But this is mere assumption without the least evidence to support it, as a reference to Gen. 7: 21, 22, will demonstrate; where the same is asserted of all living creatures, again. The plural noun is used for the simple reason that the life imparted to man on his creation is the same as is common to all living, breathing animals. "They have all one breath," or *ruach*. (Eccl. 3: 19.

INCONSISTENCIES.

To maintain that God breathed into man an "immortal spirit" on his creation would involve several crude inconsistences.

1st. That all living animals have immortal spirits within them, and this position is now sustained by those further advanced in the discussion of this subject, as they are compelled and driven to take this ground in defence of their theory. Prof. Dodds, one of the ablest lecturers of the age, and who, by vote of the Senate of the United States, was requested to discourse before that honorable body a few years since, thus writes and maintains in his lectures:

"I extend my argument to the whole animal and vegetable creation, and include them in the vast and boundless theme of immortality. I desire it to be distinctly understood, that whenever I use the terms *life*, *mind*, or *spirit*, I mean one and the same thing, differing only in the degrees of intelligence, sensation, or motion, in the individual existence to which I may apply
I hold all *life*, whether *animal*
table, to be a species of mi
italics are his) "in some or ink
the vast chain of being, a onsequently *immortal*." (Immor lity of the Soul, pp. 39–41.)

To this position all advoca f the theory that "the breath of life" imparted to man on his creation, is an "immortal spirit," must finally be driven. There is no possibility of avoiding it. Let them look this thing squarely in the face.

2d. If God "breathed" into man an "immortal spirit," then he imparted unto him his *immortal* nature, and in a sense, it is true, as sung:

"Our souls are His immortal breath."

Then I would ask, Can God sin? Is he a sinner? And if so much of God as he has imparted to man has sinned, (and each man from the beginning has a part of God,) then may not God as a being sin? If so, let me ask again, Will God punish himself? Does he punish himself in the present mental sufferings of humanity? Will he punish himself hereafter, either for a limited period or throughout eternity? And, furthermore: Is God irrational? Can God become deranged? In cases of lunacy, does a part of him become insane? May not God then, as a being, be liable to become insane? And if so, what will become of the universe should the unfortunate occurrence take place? Dr. Young sings:

He, the great Father, kindled at one flame
The world of rationals; one spirit poured
From spirit's awful fountain; poured *himself*
Through all their souls, but not in equal stream,
Profuse or frugal, of the inspiring God,
As his wise plan demanded; and when passed
Their various trials, in their various spheres,
If they continue rational as made
Resorbs them all into himself again,
His throne their center, and his smile their crown.

If "the great Father" poured *himself* "through all their souls," how could that part fail to continue *rational* unless God himself is in danger of becoming irrational? And is there any danger that God will cast away a part of "himself" in eternity? Can there be any doubt that he will not in the case of all souls

"Resorb them all into himself again."

And thus make the Platonic doctrine true? Such are some of the varied inconsistencies of the assumed interpretations given to Gen. 2: 7.

My exposition of the passage is sustained by some of the ablest Biblical critics and expositors of both the past and the present, even though they do not agree with us as to man's mortal nature.

Says Prof. Bush: "The phrase, 'living soul,' is repeatedly applied to the inferior order of animals, which are not considered to be possessed of a soul. It would seem to imply the same, therefore, when spoken of beasts……Indeed, it may be remarked that the Scriptures *generally*, afford much less explicit evidence of the existence of a sentient, immortal principle in man, capable of living and acting separate from the body, than is usually supposed."

Kitto, in the Religious Encyclopedia, in his criticism on Adam, says: "And Jehovah God formed man (Heb. the Adam,) of dust from the ground, and blew into his nostrils the breath of life, and man became a living animal. Some of our readers may be surprised at our having translated *nepheh chayah* by 'living animal.' There are interpreters and preachers who, confiding in the common translation, 'living soul,' have maintained there is *intimated* a distinctive pre-eminence above the inferior animals, as possessed of an immaterial and immortal spirit; but we should be acting unfaithfully if we were to assume its being contained or implied in this passage."

Dr. Bagnel, in the *Methodist Quarterly Review*, remarks: "Some have supposed that the account of the creation, (Gen. 2: 7,) contains an intimation of the soul's immortality. If it b then the idea is that God infused a ion of himself, of his own divinity, ie human body at the time. But ew will admit this idea. *Most of us hink* there is more poetry than truth in the line of one our hymns:

'Our souls are his immortal breath.'

If the proof is sought in the phrase 'breath of life,' 'living soul,' these do not prove anything, for *both* of them are applied, in the first chapter of Genesis, to brutes, and prove the same things concerning them."

The Columbian Bible, in a foot note at the bottom, explains: "Adam became a living soul, that is, a living man."

The Union Bible Dictionary: "It seems as if the most proper idea resulting from these words is, that Adam became a *living man*." And the Bible Union translators, in a foot note, say of *living soul:* "A general term for all living animals, on the land and in the sea." To which we must add the the note of Dr. Conant, in the final revision on the sentence: "Breathed into his nostrils," etc. "That is, animated him with a principle of life. The thought is most naturally expressed under the *physical form*, since the life of the body is dependent upon the breath. It is proper to add, that very able interpretors, whose opinions are entitled to respect, (Delitzch, Lange, Murphy, and others,) suppose these words to express the imparting from God of the spiritual element, in which God's likeness to him consists. Hence, they find here a recognition of the doctrine of threefold nature of man, body, soul, and spirit. (1 Thes. 5: 29.) But admitting the truth of the doctrin may still be questioned whether the o not interpret *into* the passage m han is fairly interpreted *out* of i. They admit, moreover, that the Scriptures sometimes speak of man's nature as two-fold, (body and soul,) including soul and spirit under one term. Here there seems to be no more implied than is recognized in Is. 2: 22, where it is said with probable reference to this passage: "Cease ye from man, in whose nostrils is breath." Not as in the common English version: "whose breath is in his nostrils;" for where else should it be? The objection is not to its place in the body, which is the proper one for it, but to its frail and perishable nature. Only breath; so frail a principle of life, and so easily extinguished! Hence, it is added, "For wherein is he to be accounted of?" *i.e.*, Of what account, as a refuge, is he?

O. R. Fassett.

(*To be concluded.*)

Lazarus and the Rich Man.

(Concluded.)

In the three preceding parables our Savior had shown the scribe and pharisee their great sin against the publican and sinner. He *now*, in the parable of the *unjust steward* (Luke 16), shows, not only their sin against the publican and sinner, but, also, their great sin *against God*. As in the parable of the prodigal son the scribe and Pharisee is brought to view as the *elder son*, so he is in the parable of the unjust steward, but he is now elevated to the stewardship, the management of the father's estate. The Savior now shows him that "his lord" is aware of his wicked dealing, that he had "wasted his goods," and that he is now about to call him to an account, "for thou mayest be no longer steward." He now paints the picture of their course of sin against God, and also against the publican and sinner, the "fellow servant." When his lord says to him, "Thou mayest no longer be steward," he begins to think, "What shall I do, I *cannot* labor, this would be too humiliating, and to *beg* I am *ashamed*." After thought, he exclaims, "I *know* what I will do, that when I am cast out of the stewardship they may receive me into their houses. So he called *every one* of his lord's *debtors* unto him, and said to the first, how much owest thou my lord? And he said, An *hundred* measures of oil. And he said, Sit down quickly and write *fifty*. To another, How much owest thou? and he said, An hundred measures of wheat, and he said unto him, Take thy bill, and sit down quickly, and write *fourscore*." Jesus, by this forcible illustration, shows the proud scribe and Pharisee, 1st, that they, as stewards of God's manifold mercy and grace, were robbing God by withholding his rich blesings, (that were placed for the time in their hands) from their poor and degraded brethren, and were squandering God's substance upon their own ungodly lusts, and 2d, that they were guilty of robbery and murder upon their fellow servants, in that they had caused them to steal from their Lord the fifty measures of oil and the twenty measures of wheat, by which "all of his lord's servants" (v. 5) are made guilty, by which *death* will come upon them. Now, this steward would rather sink his own soul, and ruin *all his fellow servants*, than resort to honest toil to obtain a living.

How perfectly the course of the scribe and Pharisee is pictured here! They claimed to be God's peculiar people, and at "*no time*" had they "transgressed his commands," but Jesus tells them "Ye *cannot* serve God and Mammon." And they "being covetous, derided him," on account of his teachings.

Our Savior next informs them that the law only extended and was binding upon them "until John." "Since then," a new and more perfect dispensation is opened, "the kingdom of God," and that they now, by clinging to the law of Moses, which is dead and from which they have been divorced, are living in a state of adultery, (v. 18) and according to their own law, were subject to death as a penalty for this crime. (Lev. 20: 10; Rom. 7: 3.)

Now, (v. 19) he begins his fifth parable, the object of which is to show the legitimate result or reward given by Jehovah, *during time*, to both the characters brought to view in his four preceding parables. "There was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day." This rich man I understand to be the same as the scribe and Pharisee, of ch. 15: 2; the "ninety and nine" sheep that did *no* go astray; the nine pieces of silver that were not lost, and the elder son. The character and condition of all these are alike. They all *claim* to have lived in perfect harmony with God; that *they* never were lost or went astray; never at any time transgressed. Hence they stood upon their own righteousness. Their condition was that of opulence and power. They are God's "steward," and sit in "Moses' seat." "The scribes and the Pharisees sit in Moses' seat, all therefore, whatsoever they bid you, observe and do, but do not ye after their works." (Mat. 23: 2.) Moses was the lawgiver and ruler of Israel; and to occupy "Moses' seat," would be to enforce the law given by Moses. We therefore consider the "rich man" to be a representative of the rich, aristocratic, proud, and hauty Jewish church clothed in regal and priestly habiliments, "faring sumptuously every day," upon the offerings and sacrifices, and upon the immense sums extorted and wrung from the poor.

"And there was a certain beggar, named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores." (vv. 21, 22.) It will be observed that the condition of this poor man is just the opposite of that of the rich man; indeed he seems entirely dependent upon the rich man, but it does not appear that he received the least aid from him. He "*desired*" to be fed with the crumbs, but instead of bestowing this small aid dines and allows him to die; the dogs even exceeding him in acts of kindness. This beggar I understand to be the same as the publican and sinner, the lost sheep, the lost pieces of silver, the prodigal son, and the "fellow servants." As I have shewn, the publican had been cast out, excommunicated from among the *elite*, in consequence of accepting office under the Romans, he was considered "a dog," not worthy of the least notice or consideration. The "sinner had never united with any of the three sects that were then known among the Jews, and hence, with the "publican," was considered as among the dregs of the populace. This condition is fully brought out in the parable. Lazarus is made to be poor, diseased, and utterly helpless.

This spiritual condition is that of every man who is not in possession of the Spirit of God. Hear God describe man's natural state: "From the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises, and putrifying sores." (Is. 1: 16.) Here we have Lazarus covered with his sores of sin, from the "crown of the head unto the sole of the feet." "They had not been closed, neither bound up, neither mollified with ointment," but were a stench even in his own nostrils. In this condition he finds Jesus. He draws "near to hear him;" he believes the blessed truths that fall from his lips; he receives Jesus by faith into his heart; his wounds are bound up and closed; the mollifying ointment is applied, and he is healed. This change is represented by death—death to him, ceasing to live as a sinner in opposition to God's commandments and law, and he is carried by the angels into Abraham's bosom. The word "angel" does not always signify a superior order of beings, but sometimes means a *messenger*. "The angel of the churches" are simply their pastors or leaders. So in this case, Jesus was the messenger of truth, and grace, and peace to the poor publican and sinner (Lazarus), and by this faith in the Messenger, Christ, he is borne away—becomes a "child of God," a "joint heir with Christ," and being Christ's, he becomes "Abraham's seed," his son, and, as in the case of the prodigal son, the father *ran* to meet and *embrace* his lost and erring child, so in this parable, Abraham receives this child (of faith) to his embrace, "his bosom," his heart. By faith "he that was far off was now brought nigh," and immediately enters into the blessings of the Abrahamic covenant and promises.

This scenery, as will be observed, is all laid *this side* of the judgment, hence the change and blessings consequent upon it, are those enjoyed by the true believer during this life.

The rich man also died, and was buried. A change represented by literal death happens to the rich and haughty Pharisee. In consequence of their rejection of God, God has rejected them; the "stewardship" is taken away, and God says to him, "Thou mayest no longer be steward." The kingdom, with its glory, its purple robes, its majestic power and beauty is taken from him. "It shall not be the same. Exalt him that is low, and abase him that is high, I will overturn, overturn, overturn it (the kingdom), and it shall be no more, until he come whose right it is, and I will give it him." (Ezek. 21: 25–27.)

The priesthood, with its fine linen, its daily and yearly sacrifices, its splendor, and pomp, and glory, its beautiful temple, the joy of the whole earth, with its superb and costly service, are now things of the past; the ploughshare of destruction has been dragged over its site, and "not one stone is left upon another" to tell the sorrowful tale. The rich man has "died," his power is shorn, his glory departed, his very name and memory a stench in the nostrils of God and man.

"And was buried, and in *hades*, (the place of the dead,) he lifts up his eyes, being in torment." The reader will take notice that this all takes place *before* the judgment of the great day, and hence can only be understood as an earthly or temporal judgment. This thought will lead us to inquire: What is the torment spoken of? We answer it is a state of mental and bodily suffering as predicted in the prophetic record to fall upon that stiff-necked and hard-hearted people in consequence of their rejection of God; their persistent disobedience and unbelief. In Deut. ch. 28, we find the lawgiver of Israel predicting the awful judgments that should come upon them *if they would not obey God.* "Cursed shalt thou be in the city, and cursed shalt thou be in the field, cursed shall be thy basket and store, the fruit of thy body and of thy land, the increase of thy kine and the flocks of thy sheep; *cursed* when thou comest in and when thou goest out; the Lord shall send *cursing*, *vexation*, and *rebuke* in all thou settest thine hand to do *because* of the *wickedness of thy doings*, whereby thou hast *forsaken* me." "The Lord shall smite thee with madness and blindness, and astonishment of heart, and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways, and thou shalt only be oppressed and spoiled evermore, and no man shall serve thee."

There is no one word in our language that will convey to our minds so perfectly the idea of this as the word torment. I need not enlarge upon this painful narrative. The predictions of the prophets, and the narrative of the fulfillment of God's word by Josephus and others, during eighteen centuries, is familiar to all. It is a story of torment. In this torment the rich man wishes to have some relief, and hence he calls to Abraham, his father, to afford him this relief. "Send Lazarus," he cries, "that he may dip the tip of his finger in water and cool my tongue." Now, I ask, what was the first cause of all this suffering? A lack of faith in Christ as the Messiah. What will give relief to the rich man in his suffering? Any testimony, calculated in itself to remove this *unbelief*. Now notice Abraham's answer: "Between us and you there is a *great gulf* fixed." This "gulf" I understand to be *unbelief*, which will remain to them *as a nation* as long as time continues. Some, here and there one, will turn and be grafted into Christ by faith, but the Jews, as a nation, are "fixed" in their unbelief, and hence the separating "gulf" remains.

But who are the "five brethren?" I believe them to be the *ten lost tribes*, who were carried into captivity about seven hundred and twenty-one years before Christ, and who are "lost" unto this day. They took with them the Book of the Law; hence, Abraham says, "They have Moses and the prophets"—the only testimony that was given concerning the Messiah; and if they would not believe the testimony contained in "Moses and the prophets," they would not believe one though he "arose from the dead."

GEO. W. HURD.

Preachers' Meeting Notes.

Several weeks ago Rev. D. Dorchester read an essay on the state of the dead at the Mehodist Preachers' meeting in Boston. I heard it. Its object was to disprove the doctrine of the intermediate state as held by some in the M. E. church. He endeavored to show that *hades*, *paradise and heaven* were identical, to do away with any opposing argument based upon the fact of the dead being spoken of as going to *hades* or *Abraham's bosom* or *paradise*. He said an objection might be based upon Savior's words to Mary. "I have not yet ascended." This he disposed of with these words, no more and no less: "This evidently refers to the material body of Jesus, and therefore can have no bearing upon the question in hand."

He argued that "the materialistic notions of *hades* must be discarded, because we are considering a state of *pure spirit* existence; an immaterial existence; *a state of being absolutely void of matter*. The spirit therefore cannot have location assigned it in a materialistic *hades* such as the Jews conceived of. *It cannot be confined by material bounds.*"

The essay, which consumed about an hour and a quarter in its delivery, was then discussed, and was the topic of discussion for several successive Mondays. Rev. C. N. Smith was the first to open the debate for the other side and as between themselves, he got the best of the argument in disproving the doctrines of rewards at death. He argued that when Christ spoke of *hades*, as he did not attach any new interpretations to the term, he must be understood as using it *with the same signification the Jews did*, and, said he, they did not regard it as heaven, but as a place of detention. In a word, the Savior used the term and was to be understood as endorsing their views of it. I made bold to ask him if he thought *hades* was in the interior of the earth, and he said he did not. "But," said I, "the Jews so regarded it, and you say Christ endorsed their opinions, and it follows from that, that it must be in the earth." I think I made a point, and some of those on the other side of the question saw it, too; but he simply replied, "Of course it is'nt reasonable to think Christ endorsed *that particular point*, but their views *generally*."

He replied to Mr. D.'s assertion that *an immaterial spirit could not be confined within material bounds*, by saying, "An immaterial spirit *can* be thus confined. Have I not a spirit within my material body? and isn't it confined there for the present? and if it can be thus bounded now, can it not be confined within material limits in a future state?" As between themselves, I thought his point a good one.

Another speaker, Mr. McKeown, who agreed with the essayist, endeavored to prove that *hades* is a generic term including *heaven*, *Abraham's bosom*, *paradise* and *hell* [*gehenna*], therefore when the dead are spoken of as being in *hades* it is no evidence that they are not in *heaven* or *hell* [*gehenna*].

To this an objection was raised by one of the preachers, to this effect: "John says, Rev. 20, that *hades* was cast into a lake of fire. This can be nothing but a complete and literal destruction; therefore if heaven be in *hades*, my brother's heaven will be destroyed." I thought the point a good one, but seeing a chance to make another, I was permitted to say that I agreed with the brother in thinking the destruction to be literal and complete; and asked if it did not follow that all that was contained in *hades* would experience this destruction, and as the wicked, according to his showing, were in *hades*, would they not, therefore be literally and completely destroyed? He said in reply, "Not at all, for this is a destruction of *hades* after its occupants have left it!!"

During his argument in favor of "immediate blessedness," Mr. McKeown appealed to the faith of the Methodists as expressed in their hymns, and also to the dying testimonies of Christians. After he had quoted from quite a number, a gentleman present arose and asked if the speaker would quote some of the testimonies of some of the Old Testament saints—Job, David, Hezekiah, etc., He declined doing so, saying his object was to show the belief of the Methodist church on that point!

In a subsequent argument, Mr. Smith referred to the Greek word *abussos* which occurs in Rom. 10: 7—"Who shall descend into the *deep*," and said this did not, and could not refer to the *grave* simply, nor to the simple idea of the state of death; but that it meant the place of departed spirits. I think however, that Paul sufficiently explains his own meaning, "Who shall descend into the deep [*abussos*]?" *that is, to bring up Christ again from the dead.*

The preachers present I should say were about equally divided in sentiment. The discussions were conducted with great earnestness, but always with a good spirit. Being a believer in neither of the views represented there, the discussion was peculiarly interesting to me.

The weekly visit of THE TIMES, I hail with great pleasure. I like it in all its parts, but particularly its editorial columns. The "talks" you have occasionly had with the "press" have been very interesting to me, and I hope you may soon have leisure for another one. REPORTER.

—Concerning the above discussion *Zion's Herald* remarks:

The order of the day (the discussion of the Intermediate State), was taken up. Brother Cox said that Scripture should be interpreted by the "analogy of faith," rather than by verbal criticism. The best evangelical theology teaches that saints go to heaven at death. The moral influence of the doctrine of an intermediate place is bad, because the idea of purgatory is derivable from it, and men will not improve the present if there is hope in the future. The general tenor of Scripture does not disclose an intermediate place. Jesus is in heaven, and Paul wished to be with him.

Br. McKeown, having commenced a reply to Br. C. N. Smith, a week ago, finished it now. That Jesus adopted the Jewish view, is an assumption; also, that the Jewish view accords with the negative of this question. Jesus corrected Jewish ideas instead of adopting them. He invested old words with new meanings. The Jewish idea involved either the transmigration of souls, or the non-resurrection of the wicked. What Jesus taught of paradise should be interpreted by the statements of the apostles, rather than by Jewish standards. He closed by criticising Br. Smith's exegesis of several Scriptures.

Dr. Newhall had enjoyed the discussion. There is less certainty in the Scriptures than many think. The crowning hour is dwelt upon, and the intermediate state receives but little notice. Philosophy makes the darkness visible. The crowning hour is at the resurrection, yet virtually at death. The New Testament Scriptures teach the separate state of spirits. The soul also enjoys or suffers, while in the separate state. This is about all that Scripture teaches. The apostles spoke as if the grand consummation was nigh. *This the Church of the present day has partially lost sight of.* We cannot conceive of place or time in connection with pure spirit.

Playing Croquet.

I believe it a duty solemnly and strictly enjoined upon me to repudiate and use my utmost influence against all evil. Paul says, "Shun the very appearance of evil." And do all that is in my power for the good of my blessed Master's church and the glorifying of my heavenly Father. I trust I am one seeking earnestly for the promised blessing. Therefore, in a kind, courteous, and charitable spirit, I differ from the article found in the last number of the ADVENT TIMES, written by a good sister on the above subject. In viewing objects from different stand-points, of course we behold them in different aspects, and thus we arrive at different conclusions concerning them. My sister looks upon croquet playing and similar games of amusements as very conducive to physical health. Of course, exercise of any kind, if moderately taken, is good for our health, and much better when the mind acts voluntarily from its own volition. But it does not necessarily follow that every thing that tends to the health of the body is *right*. God has given us bodies, and undoubtedly they require exercise in order to growth and development.

But must we exercise them in something that is unholy? We have vocal organs to speak with: would it be right to exercise them in swearing? We could exercise our vocal organs in misrepresenting and slandering our brethren in Christ, and in a thousand other ways, and yet it would all be sinful. And so with the whole body. Every faculty given us by our Creator, physical or mental, was intended for noble purposes, and it is infatuation in us to say it is not wrong to do so and so, or God would not have given us the faculty.

I claim that these games are sinful for the following reasons: First, because Christ commands us to "pray always." Paul says, "Be instant in prayer," etc., etc. He also commanded Titus to warn the brethren to live soberly and righteously, looking for the appearing of our blessed Lord.

Where is time found for croquet playing if we have the spirit of prayer flowing from us continually, with sobriety, especially while the end is so near.

Second, because their *tendency* is continually to worse and worse evil. I speak from real experience in my own case. I have spent some time in these amusements, and I have been injured spiritually, but by the grace of God I never will do so again.

Who are the best church members? Those who attend and frequent the ball room, croquet games, etc., or those who do not? I deem it entirely useless for me to say more about the tendency of these practices, for all with much of any experience know they are demoralizing.

Third, we must follow in our Master's footsteps. Will our dear sister show one instance where our divine Master engaged in any such *games* or *miscalled innocent amusements*, or even encouraged them? Please give chapter and verse.

I will give a small sketch of our Saviour's life as found in an ancient tradition: "He rebukes with majesty, counsels with mildness, and invites with most tender and persuasive language. His whole address, whether in word or deed, being elegant, and brave, and characteristic of so exalted a being. No man has seen him laugh, but the whole world has frequently beheld him weep; and so persuasive are his tears, that the multitude cannot withhold theirs from joining in sympathy with him."

Fourth, because it does not glorify our Creator. We can find abundance of useful recreation without condescending to demoralizing games. If the minister's mind becomes overtasked from much study, let him sing a song, if he can. If he need more exercise, let him take a Western tour, like our good old Brother Himes, through Arkansas, walking for miles in the wilderness. We want a living, laboring ministry, used to hardship. I was truly pained at seeing an article in favor of the games in the ADVENT TIMES. We see so much of it in our neighbor churches that it ought to disgust us. Believing as we do in the personal and speedy coming of our Lord Jesus Christ, we ought to put away all such, and gird up the loins of our minds, and be sober and hope to the end for the grace that is to be brought to us at the revelation of Jesus Christ. In conclusion I would say, I hope this article may be received in the same spirit in which it is given.

Dear brethren and sisters, let us awake to our duties and obligations. Can we not give a cup of cold water or a word of encouragement to some poor wanderer? Can we not sow broadcast more of the precious truth? The Lord preserve us from all evil and finally accept of us in his blessed kingdom, is my prayer.

NELLIE PORTER.

Advent Christian Times.

CHICAGO, TUESDAY, October 29, 1872.

'WE must put our *fut* on it,' said an immaterialist preacher, in Minnesota, of Adventism, in a certain town. They tried it, and about one-third of the church came out as Adventists, a chapel was built, and the society flourishes to this day. We trust our opposers will 'put their *fut*' on us some more.

MAGISTERIAL tone and 'contemptuous allusions to opponents,' are Prof. Bartlett's 'besetting sins,' says the *Advance*. It any doubt it, let them read his *Life and Death Eternal*, especially the page where he tells why he uses the term 'annihilation.' We commend to the Professor Dr. Lamson's advice to Clarke, which we published last week.

THOSE who are perplexed concerning political matters will do well to heed Whitfield's advice to a politician, and carefully consider verse 10 of 1 Peter, chapter 1. None need be disappointed who spend their time in making sure *this* election. Their's will be an enduring place in the everlasting kingdom of our Lord and Savior Jesus Christ.

EXTREMES meet. Henry M. Cowles, in an essay upon 'the man of sin,' published in the *Bibliotheca Sacra*, rejects that idea that he ('the man of sin,' not Mr. C.,) is the papacy, and adopts the extreme Futurest Millenarium view of a future, personal anti-Christ, a man who heads the great post millennial apostasy. Oh! the vagarics spiritualizing literalists, and literalizing spiritualizers.

A WRITER in the *Advent Herald* dares say that Eld. Fassett has boldly proclaimed, that 'It is a slander on the character of God to say that he will eternally punish the wicked.' If by this the writer means to affirm that Br. Fassett does not believe in 'eternal punishment,' we presume to say that he is so blinded by prejudice as to be incapable of fairly stating an opponent's position. Br. Fassett teaches plainly 'eternal punishment.'

OF Prof. Owen, the eminent comparative anatomist, the *Independent* says: 'He seems also to assert his faith in a future life; but yet he takes what is called the materialistic view of the human soul, denying that it is anything more than the sum of brain impressions. He believes that "the same cause which has endowed this world with power convertible into magnetic, electric," and other forms of force has also added the power of its conversion into vital force.'

A CONTRIBUTOR to the *Independent* attacks Mormonism with considerable vigor, assailing the Mormon views of God and heaven as the root and source of all that is peculiar to Mormonism. The good brother, no doubt, imagines he is laying his ax at the root of this tree, but he is mistaken. The tap-root of Mormonism is immaterialism. *The whole system hangs upon the question whether man is conscious in death;* for it is claimed to be a revelation given through a dead man. Those who believe that the dead 'know not anything' need go into no detailed examination of the scheme; they see that Mormonism rests upon a falsehood, a direct contradiction of Holy Scripture and hence cannot be true.

WE can proclaim the great message due this generation in such a sour, pugilistic, braggadocio spirit, as to repel a certain class of candid men, and spoil their inclinations to investigate.

So, truly enough, says an Advent writer in a recent article. And yet, the same author, in close juxtaposition, under the heading of 'a Fruitless Dodge,' says:

> The *sickly supposition* that ordinary death is the real judgment execution, and that a subsequent judgment will be held to investigate and decide that sinners have already been executed, is *too shallow* a speculation to blind the eyes even of *unwary novices*. The *efforts to dodge* the force, etc., etc.

Let us all mend our faults; and let none become so anxious concerning those of others as to forget their own.

A LATE writer intimates that the Mormon idea that the future heaven of God's people is to be on this earth, is sensual and degrading in itself. 'Their heaven is a *material* one.' Very well, suppose it is, what then? The Spiritist's heaven is not 'material,' is it therefore spiritual, and holy in its conception? Far from it. There is as much sensuality and animalism in many notions of an immaterial Paradise as the wildest fanatic ever imagined of a more substantial heaven. When one cannot conceive of the material without at the same time associating sin with it; when one cannot think of sinlessness and purity without discarding all notions of anything substantial, or making the attempt to grasp the idea of something material, proves, we say, how poorly they have learned the lesson of creation: for God saw all that he made, and pronounced it 'good.' Nothing that God has made is bad in itself.

10,000 SUBSCRIBERS.

Why not? At our first meeting eight years ago in Buchanan who would have believed the story had the growth of these years been predicted? Have we done so well that we can afford to settle down upon our lees, idle and contented? Have we accomplished so much that we need 'pull long, and strong and all together' no more? Surely not!

Why not, then, every man and every woman, and every child of us take hold of the work of raising the paying subscription list of THE TIMES to TEN THOUSAND NAMES. It can be done, we have no doubt of it. It can be done on the same principle by which Jerusalem was rebuilt. "The people had a mind to work." What is *your* mind, brother, sister? Is it to work?

Most papers nowadays are offering *premiums*. We cannot afford to do so. When we can afford to spend from 25 cents to a dollar in premiums, we will make the premium universal, by reducing the rate of subscription just that much, making a cheaper paper; or, what would be better, by enlarging and improving the paper to that amount. So far, all the profits of subscription, and more too, have been expended in sending THE TIMES to the poor, and unto missionary fields.

We need ten thousand subscribers! Next to the Gospel ministry the press is the effective preacher of the word. We are more than ever convinced of this since pressing our scheme of "trial three months subscriptions" to THE TIMES. Large numbers have been converted by the means, while in other cases seed has been sown that only needs watering and cultivation to bring forth fruit. Not all the seed falls on good ground; but that is no reason for not sowing. We should sow bountifully—expecting to loose some by the wayside, and some in the thorns, and some in the shallow soil: the fruit from the good ground bountifully repays all the outlay.

How is it to be done? First, by personal effort. Press men to subscribe for and read the paper. Call their attention to it. If they can't pay down and you know they are good advance the money for them. Try! That is the only way to succeed. And don't give up without trial.

Give the paper to some one for three or six months or a year. Get it into families, and into the hands of thoughtful men and women. Many pay for from two to five or more copies a year; and thus they preach the word, sometimes with surprising effect.

Call attention to the paper by lending your own copy, when read, or sending it to some friend by mail; and when an interest is once awakened, follow it up.

We preachers can do much in this direction. They have better opportunities than any others. Help the paper, and the paper will help you. Make it a business to know whether every family in your field of labor has a paper, and whether they pay for it.

We trust our friends East will help us. Three thousand or more copies of the *Crisis* are taken west of New York. We wish it were six thousand. Surely the East can afford to take as many copies of our Western paper in return. It would be a vast help for us, for which we should be indeed grateful.

Let us all go to work as never before. The aggregate of the personal efforts of nearly five thousand families for a few months would effect results, by God's blessing, surprising to us all. Let us compel the world to believe that we are a live people, about our Masters business!

OUR ANNUAL MEETING.

For some reason, undoubtedly a good one, the minutes of the late meeting of the Association have not yet reached this office. Most of our readers will be looking for them with interest; and their disappointment may be somewhat allayed by a brief sketch of the proceedings and the results reached.

The chief feature of interest was the attempt to remove those who have managed the affairs of the Association and its paper from their position, and place the administration of its affairs in other hands. That such an effort was to be made seems to have been widely known, and was, to some extent, anticipated by us. But not until after the meeting commenced did we know that our personal friends had been approached by outsiders and urged to attend the meeting to vote us out.

As might have been expected, the case was pretty thoroughly canvassed, both in our public meetings and in private gatherings, until the decisive point of election of officers for the ensuing year was reached, and we confess the result somewhat surprised us; the strength of the opposition was far less than what we had supposed.

We mention this matter merely as a narration of facts. Some of the brethren who wished for a change are among our best brethren; they did what they believed was for the best; they still love us, and we shall continue to love them. A course of mutual forbearance and Christian kindness will lead to a better understanding and bring us all together again. And it is safe to remark here that if some of the labor expended in the cultivation of union with those who heartily despise both us and our faith, were spent in harmonizing our own selves; if the mantle of Christian love, so readily extended to those not of us, were broad enough to enclose our own brethren and sisters, we might again see in the West that glorious unity that was never marred until elements not in sympathy with us entered into our councils.

The Nominating Committee found their task a difficult one, and their conference resulted in a compromise that satisfied neither themselves nor a single member of the Association; and it was speedily apparent that a large majority favored the re-election of the old Board of Officers. Some of these were chosen unanimously; the opposition being upon the offices of Vice-President, Business Agent, Treasurer, Auditor, and the Editor of THE TIMES. The list of officers chosen for the ensuing year will be found at the head of the first column upon the last page of this paper.

The Treasurer, Br. Ambrose W. Tucker, formerly of Minnesota, a special friend of Br. Collins and a staunch Adventist, has made his home at Norwood Park, and will give his personal attention to the business of the Association. Br. Collins intends to remove here this fall or in the spring, and will furnish us all the assistance he can.

Some thought that one person should not hold the position of both Business Agent and Editor; but the chief objection—indeed the only real one—was that opposers would take advantage of it, as an occasion for finding fault. But there were other considerations, financial and prudential, which quite overbalanced this objection. Another year the change may be advisable. Time will tell.

The subject of a change in the basis of membership, the first question that led to any differences of opinion amongst us in the West, was pretty thoroughly canvassed and will no doubt be easily settled wherever a spirit of concession and conciliation, free from personal considerations, shall animate our counsels. But so long as any insist obstinately upon any particular plan, which cannot be adopted unanimously, the best thing we can do is to remain as we are. The present system worked better than any ever introduced among the Adventists, until it was tampered with. An old adage says we should "leave well enough alone." We know of but one better scheme. Of that we may speak hereafter.

Meanwhile the present officers accept their position in no spirit of exultation. They accept the responsibility as a burden to be borne manfully and Christianly; and one and all, President, Vice President, Secretary, Treasurer, Auditor, Business Agent and Publishing Committee, we join in asking the hearty co-operation of every friend of the Advent cause who desires its progress in the great field we are called upon to occupy. We ask your prayers, your sympathies, your personal efforts, your material aid. We need your assistance, and we need it now. Shall we have it? Let the response come in pledges, in new subscribers, and in donations to our famishing Tract Fund. Bring all the tithes into the store house. Let us prove our God, and blessings without stint shall be ours: he will add to our numbers and increase our usefulness on every hand.

P. S. The Secretary's "minutes" received since the above remarks were in type, will appear next week.

Editor's Drawer.

In this department we shall consider such questions as may be answered briefly and suggestively. Topics requiring elaborate examination, or extended discussion may not be entertained.

How can 1 Cor. 15: 24, be harmonized with the idea of Christ's reigning through all eternity as King of kings? V. E.

Kingdom is used in 1 Cor. 15: 24, in the same sense as in some of the parables, referring to the world in its present condition. Christ now stands between the world and its judgment as a Daysman or Mediator. When he leaves this position he will deliver up the world *to judgment*. All things that offend shall be gathered out of it, and *then* will commence that kingdom of which there shall be 'no end.' (Dan. 7: 13, 14; Lk. 1: 33.) This will not be given up. Its duration is not an indefinite *aion* or age, but is expressed to be eternal in the strongest terms of which language is capable: it will have '*no end*.'

Please give us an exposition of Rev. 8: 29, 30. M. E. O.

These two verses are advanced as proof of the proposition in v. 28, that 'all things work together for good to those who love God.' The foreknowledge, the predestination, the calling, justification and glorification, (Why was sanctification omitted?) are all considered as existing in the plan of God. A portion of this plan has been worked out, as all can see. God's 'own son' has been delivered for our offences. (v. 32.) Who, then, can doubt that the whole of the divine scheme will be accomplished? If he withheld not his Son, will he withhold anything else? Certainly not. We may, therefore, conclude that all things work together for our good, and that the final glorification is as sure as any of the blessings we have received and enjoyed can be. We do not think this passage teaches predestination of individuals. It might be so understood were it the only determining testimony upon the point. But it is modified by the Scriptures. Our 'election' is in Christ; it is our privilege to accept the call, and thus be remembered with 'the elect' in him, and then, by due diligence, 'make our calling and election sure.' (2 Pet. 1: 10.) *We* may fail and fall; but God's plans know no failure. 'Tribulation, distress, famine, persecution, nakedness, peril, or the sword' are no proof that all is not working well, or for good to the Christian. These, nor anything else can separate us from the love of God in Christ Jesus. (See context to end of chapter.)

Does not Jude 14 and 15, including,—'The Lord cometh with ten thousand of his SAINTS,' prove that the saints go to heaven when they die? Comp. 1 Thes. 3: 13, and Col. 1: 12. W. P. B.

Not a few blunders in theology have grown out of a neglect to mark Scriptural distinctions in the use of terms. Many read these passages and jump at the conclusion that saints necessarily means the people of God. Saints means sanctified or holy beings; they may be human, or of other orders of intelligences. Angels are called saints in Job 15: 15; Dan. 8: 13. In Deut. 33: 2, it is said the Lord 'came with ten thousand of his saints.' In Ps. 68: 17, these are explained to be angels. By comparing Mat. 26: 27; 25: 31; Mk. 8: 38; Lk. 9: 16; 2 Thes. 1: 7; Heb. 12: 22; Rev. 3: 5, it will be seen that *they*, and not disrobed human spirits, are the beings who accompany the Savior in his second advent. Hence we conclude the 'saints' of 1 Thes. 3: 13 and Jude 14, are angels. In the latter case there can be no mistake; for they accompany Christ to execute judgment—the work of the angels. (Mat. 13: 41.)

'The inheritance of the saints in light,' (Col. 1: 12,) is the new earth. (Rev. 21). We are here 'made meet' or ready for it; we shall receive it in the restitution of all things; not at death. Death is our enemy, and gives us nothing, unless, indeed, it be a boon to some of us.

EDITORIAL GLEANINGS.

Br. S. K. Gibson has been holding meetings in Hamburg, Iowa. Two were baptised and a church of seven members was organized. Br. Hamilton, and other brethren are greatly encouraged.——The Wayne Co. (N. Y.) tent was pitched at Pineville, in that State. Seventeen were baptised on Sunday two weeks, and a church of thirty-two members was organized. The tent is now at Sodus Ridge, Brn. Miles and Wells preaching.——At its last session the Rhode Island Conference voted to *ordain* its women preachers. Sr. Ellen Crumb was ordained.——Br. H. B. Sevey writes the Lord is reviving his work in Belgrade and Rome, Maine. Nine have been baptised.——A few brethren and sisters in Washington, D. C., meet every Lord's day and one evening in the week for worship. They earnestly long for a preacher to visit them.——We are pained to learn that Sr. Mary A. Seymour is very sick at her home, with Typhoid Fever, and fears are entertained that she will not live. Remember her and the family kindly in your prayers.

A Voyage to England.

FROM OUR ENGLISH CORRESPONDENT.

MR. EDITOR:—You will be expecting to hear from your English correspondent and of his voyage home. The experiences will be somewhat more personal than I should care to make them under other circumstances; but in my present situation the peregrinations of a single individual is allowable, and often proves of some interest at least; and I think the exciting and terrible grandeur which I have seen within the last fortnight cannot fail to engage the minds of your readers.

Leaving New York on the 14th of last month we took our course for the the Irish shores; but as I have narrated the early part of my experience in your New England contemporary, the *Crisis*, and as many of your readers are also subscribers to that paper, I shall try, as far as possible, to carry on the story in full from the end of the other, thus avoiding a repetition of the same part of the tale.

Our ship was the famous *Anglia*, which for three years has made many successful and quick voyages between Scotland and the United States, and *vice versa*. She is an iron plated vessel of very strong make, built by Henderson & Handyside, expressly for ocean service. She was launched from her docks on the Clyde in the year 1869, and since then has done the company good service. She is capable of great strain, and adapted with the other vessels of the Anchor line to stand heavy seas and gales, and behaves well in cases of storm, mounting the sea-crests with the ease of a duck. This we have proved to our perfect satisfaction: for we have been tested in one of the terrors of the ocean—the dreaded cyclone. For about four days we were pelted by rain-drops, washed by sea-waves, and blown by the winds of heaven; but he whose mercy endureth forever, remembered us and brought us out of our distresses into brighter scenes, clearer weather, and calmer water on our homeward way toward our desired haven. How did my soul then praise the Lord for all his mercy and for his wonderful works to us, the children of men.

But ever in the storm my heart was kept in peaceful repose in our Savior's love, according to that precious promise: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." I thought frequently on the words of the Psalmist: "What time I am afraid, I will trust in thee," and I was very graciously enabled to act on them, saying, "Though I walk through the valley of the shadow of death I will fear no evil." Then, in those days, I felt that the Lord who was my trust and song had become my salvation, so that though death seemed to come so near as to blow his icy breath over the warm and gushing geysers of my heart, yet I was "quiet from the fear of evil." For "just over there," in the next conscious moment after the gargle and suffocation of drowning I should be shooting up out of the sea, deathless, luminous, full of joy, in the cherished image of the Savior, when the sea shall give up the dead that are in them. Thus Jesus stood by me. Thus the hope of life revived me. Thus the Father drew a little nearer, that I might boldly say, "The Lord is my helper!"

We were kept down in the cabin, and among the rest of the engagements which employed my time, I wrote three unpretentious poems, one of which I venture to inscribe:

Lord of the main, how terror-grand
  Art thou in thy majestic waves!
And hardy and insane the man
  Who recklessly thine anger braves.

Oh! what are we in this dread hour?
  Who with thy billows could contend?
Show mercy Lord, and by thy power
  From these and every harm defend.

And as we roll upon the deep,
  May care and fear be rolled on thee;
Be every load by Jesus borne,
  Who bore our sins upon the tree.

So glad are we in Christ to-day—
  Glad, having peace with such a power
This majesty is on our side,—
  Well may our stoutest freemen cower.

Lord Jesus in thine arms of love,
  We sweetly and serenely lie;
Safe for the city built above,—
  Safe if we live, or if we die.

But though I thus wrote, I did not expect death; for the assurance was so strong in my heart—indeed I may say the witness of the Spirit—that I could exultingly say, "I shall not die, but live, and declare the wonderful works of the Lord." And this faith was further confirmed to be by reading the account of Jesus and the disciples on the sea of Galilee. He had told them to go over in the ship to the other side. Obedient to this command they launched out and steered for the opposite boundary of the sea. They were, when in the midst of the water, opposed by the storm. High rose the waves; madly howled the winds; and the little bark seemed strained in all her timbers. But she might not go to pieces. That vessel could not be swamped. The disciples could not be drowned. Jesus had ordered them to the other side; and to that side they must go, spite of all the elements of the world, or the furies of the air. Their Master was strong to enable them to obey his voice. And it seemed to me that I had left the States to go to England at the behest of the Savior, and he could not fail to give the power, where he had given the command and the will. So God helped and strengthened.

The second Sunday we spent on board was observed as the first, with this difference, that in the afternoon I preached to the steerage passengers and sailors as well as to the cabin passengers. The texts were from Ps. 86: 5. "Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee;" with Luke 24: 47, to the saloon passengers; and at half past one to the steerage passengers and crew from John 3: 16: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Shall I attempt a description of the steerage services. It was held in the fore-steerage. The place was certainly not of the most choice description. On either side of me were two or three sleeping rooms. They had no doors, so I could see in. These rooms contained compartments made for the third class passengers. Steerage passengers have to provide their own beds, which are mostly of straw in a plain ticking. The little room in which we were assembled may have been twelve or fourteen feet square. Stools were placed round the walls for the congregation, and a chair was set for me on the top of a hold, which was covered with a hatch. On this hatch was spread a piece of sail cloth, which served very nicely for kneeling on. The company were certainly of the right kind—such as Jesus would have to preach to. They were sons of toil, probably honest hearted, with knotted knuckles, calloused hands, brawny wrists, sun-browned faces, who evidently earned their bread by the sweat of their brow. We commenced with the 13th Psalm in the Scotch paraphrase, and sang some of its stanzas, then we knelt down and prayed and reached heaven, then we read a portion of the record of the word of God, sang again, and heard of the love of God. My heart laid hold on these sinewy men, and I felt a brother's feeling and a Savior's love, as I yearned over them and told them "the old, old story." Eyes were fixed, attention was arrested, and I saw stray glistening tears that had left the fountain of some hearts to sparkle in the eye, as they heard of God's love to them in the Lord Jesus Christ. Meeting over, I invited any to speak with me further on the consolation of heaven, while I was on the ship.

The sail of about four days brought us in sight of Ireland. It certainly was very refreshing to see Green Erin, even though it was through an impeding fog. We saw the ruins of the celebrated pile called Green Castle. Its history may be known to your readers. It was taken in the time of Cromwell, the protector, and there is now a fort built beside it, garrisoned by British troops.

On Friday evening we reached the wharf of the Anchor line, and Saturday morning, in a drenching rain, after passing the custom house officers, we were landed. The rest is the old tale. Made haste to the railway depot, where I met Br. White, of New Bedford, Mass., just leaving for the steamship *Europa*, on his way back to America. Our greeting was brief but cordial. A day and a half afterwards I reached home, just as "the church in our house" were finishing their morning meeting.

I must say one word more for the Anchor line before closing. Its provisions are good and abundant; its sleeping accommodations are neat, comfortable, and well attended to by stewards; its ships are strong and sea-worthy; its officers are gentlemanly, courteous, and social; and to any reader of THE TIMES who contemplates a passage to Europe, I can freely recommend it as a good route of travel.

But more of interest will come in my next.
W. K.

From Florida.

After suffering with the asthma three or four weeks at home, in Rochester, N. Y., in order to fill my appointments, I started from home Oct. 4, and came in steamer to Savannah, Ga., and had a very pleasant trip; and from Savannah to "No. 7," on the Macon and Brunswick R. R., arriving there the 9th, at midnight. On the 11th I commenced a three days' meeting, under an arbor the brethren had built for that purpose. The meeting continued to increase till Sunday. Although not wholly recovered from my sickness, I preached nine discourses, and the meeting was a success; not one to oppose, but all appeared to be very much interested. One man who had preached for the Methodists, told me that the next sermon he preached would be an Advent sermon, and I believe he meant just what he said. Br. James Keen, from near Lake City, who had been a Missionary Baptist preacher, who received the Advent faith the first year I preached there, has been at "No. 7," preaching this last summer, and had stirred up the people so they wanted me to come and preach to them. I left them with an invitation to come again if I could.

What a field there is for a healthy, well-instructed, faithful Advent preacher to occupy in Georgia! I had an invitation to go to other places, but was not able now. I have sent appointments ahead up on the Suwanee, and and at Stark and Lake, Butler and Providence, in Florida, trusting in the Lord that he will give me strength when the time comes to fill them.

I find, by scattering tracts in new fields, and getting a few to take our Advent papers, they will not rest till they have more preaching if they can get it; for it spoils them for relishing any other preaching. But how few preachers there are to answer their calls; for it is hard for a preacher to earn a living for himself and family, and preach all the time, too.

Brn. Green, of Olustee Fla., and Brs. Keen and Davis, and Mattox, of Ga., are doing what they can to spread the truth of the Bible as we hold it. A man by the name of Peacock, is trying to preach according to his limited knowledge of the faith, but is opposed on the ground of not having license from the Advent body. We feel the need of a conference here in the South, very much, so we can act together.

Yours, waiting for redemption,
P. A. SMITH.

Encouragement to Labor.

"The humble shall hear thereof and be glad. Oh! magnify the Lord with me, and let us exalt his name together." And further on in the narrative, the Psalmist says: "This poor man cried and the Lord heard him and saved him out of all his troubles." If the sweet singer of Israel would thus call upon others to rejoice with him, because "one man had been saved out of all his troubles," surely I may send forth the blessed news to the waiting ones scattered abroad, that the Lord has again, in his great mercy, visited the Volga church by the influence of his Holy Spirit, in blessing the word spoken by our beloved brother and faithful laborer, Dr. N. Field, who, for one whole week, preached the word with manifest tokens of the divine favor. Also, Dr. C. H. Cass came in near the close of the meeting and comforted us with one precious sermon on the glories of the new earth. We feasted in the sanctuary day by day, giving ample opportunity in our morning meetings for all the tithes to be brought into the Lord's storehouse, and, as a happy result, according to his word, he poured many rich blessings upon us, which we were glad to receive.

Every evening witnessed a growing interest to hear the blessed Bible truths that fell from our brother's lips, and almost every day and evening brought fruit in addition to the church until fourteen happy souls united with us, thereby giving us strength in contending for the "faith once delivered to the saints." And among the welcome number, I rejoice to tell the friends who know them, that my parents were among the first to present themselves as lovers of our Savior's glorious coming. They have, for many long years, been members of the Christian church, but for months past have been investigating Bible truth, as we hold it; and, to use his own language, "none who will do this with unprejudiced mind, can fail to see the light of these blessed truths, so apparent in the sacred page."

Most of our new members are heads of families, and will, we trust, exert a high and holy influence in the neighborhood. Dr. Field has been signally successful in this neighborhood, but never had such a wide-spreading influence as now. The people came for miles, and gave profound attention to the soul-stirring truths that have been ignored or passed over in silence by the teachers of modern theology; and the last evening the crowd was immense; extra seats were furnished, and still they came until scores stood outdoors, unable to find a place within. It seemed a matter of regret that the meeting must close under such circumstances, when the interest was manifestly increasing; but God's faithful laborers, in the language of Jesus, must visit other peoples, "for therefore are they sent." Thus our very interesting meeting closed after a week of faithful labor, in which doubtless, scores have been convinced of the truth as we hold it, and prejudice has given way to the light of the gospel as recorded by apostles and prophets; and we who have long labored amid superstition and error, are now made to rejoice that God has prospered the work of our hands. Still, pray for us, that many more may be given to us in the ties of Christian fellowship.

MARY A. TIBBETS.

Volga, Ind.

IF you do not wish a man to do a thing, you had better get him to talk about it; for the more men talk the more likely they are to do nothing else. —*Carlyle.*

The Times.

AT HOME.

‒ ‒ ‒ Early last evening there was a magnificent auroral display, which first appeared in the north, and gradually advanced until it enveloped the whole sky from west to east. The color was of a deep crimson. The spectacle attracted thousands to the streets.—*New York, Oct. 15.*

‒ ‒ ‒ Robert Dale Owen suggests that the word translated "year," in our version of the Bible, means but a month, so that Methuselah, instead of 969, was but 80 years old. Thereupon, Edwin P. Whipple replies (in the Boston *Globe*) that this theory makes Shem a father at the tender age of 8 years, and Nahor a grandfather twenty-nine months from his birth. Mr. Owen will probably withdraw his suggestion.

‒ ‒ ‒ The Waterford, N. Y., bank was plundered Monday night by nine men. The cashier lived with his family in the rear of the bank, in the same building. The burglars broke into the house, capturing all the family, binding them and preventing their giving an alarm in any way. The cashier was then led into the bank, and by persuasion of a revolver held to his temple with threats that his brains would be blown out if he hesitated, induced to open the safes, which were then rifled of every thing of value. The loss is heavy and there is no clue to the discovery of the robbers as yet.

‒ ‒ ‒ The bitter alternative to which the French inhabitants of Alsace and Lorraine have been forced to submit furnishes one of the most sorrowful phrases of history. They have been forced to forswear their French nativity and become German citizens, or be exiled from their native hills and valleys and the homes of their ancestors. Within the past few months six or seven thousand have landed in New York City alone. Two hundred families are reported as about to settle in the vicinity of Alexandria, Va. Many of them will settle in Missouri. They are mostly poor if not actually destitute of means.

‒ ‒ ‒ We find in one of our most respectable papers a column and a half devoted to the fall fashions for gentlemen's clothing! a full description of the styles of pantaloons and coats for morning and evening, directions as to what kind of cravat to wear in the street and in the house, descriptions of "half dress," "dress" and "business" suits, width of plaits in the shirt bosom, exact shape of collar, and a hundred such silly things! Are we men becoming fools, or fops, or both? Have we nothing better to do than to fritter away time, brains and money on such miserable matters? We believe in dressing well and in good taste, but we do not desire that reputation should be determined by style of coat-tail, or color of neck-tie.—*Watchman and Reflector.*

‒ ‒ ‒ The utter heartlessness of the violent political press is well illustrated in the death of Mr. Seward. During his lifetime, and especially during the later years, he was the subject of much personal abuse and misrepresentation by the partisan press; with some of the papers no epithets too bad could be applied to him; his motives were assailed and his acts condemned. But immediately upon his death the same papers are full of his praise, ascribe to him the loftiest patriotism and the noblest deeds. But if true now, why not when he was living? Did death so change him, or do his former villifiers speak their honest sentiments? The personal abuse now so common is a disgrace to our national journalism; private characters are assailed in the most shameless manner, and reputations are ruined by the coolest and most deliberate and heartless processes, all that party ends may be subserved. And yet when these abused men die, the very papers that have been busy in slander will trumpet forth their praise. —*Ib.*

‒ ‒ ‒ The disease which has made such a havoc among horses in Canada and Western New York has also made its appearance as far east as Boston. In Buffalo the omnibuses have stopped running altogether, and in Rochester the street railway companies have been forced to cease business. Of the extent of the malady in Boston we are not informed. The contagious nature of the disease and the rapidity with which it has spread give it an alarming character. At Detroit the importation of Canadian horses has been stopped. The distemper does not appear to be necessarily fatal, but, being imperfectly understood, hundreds of animals have died that might have been saved, it is thought, by proper treatment. The afflicted cities are having some practical instruction as to the value of the horse to mankind, which, perhaps, can only be appreciated through the experience of deprivation. How far the contagion will spread remains to be seen. In New York city every precaution is being taken.

—Since the above was in type this epidemic among horses has spread all over the East. At last accounts it was just invading Nova Scotia. It has made little progress west of Buffalo. In New York nearly every horse is disabled; and some firms talk of using oxen. Nearly all work and travel by teams is suspended, and the losses to business men will doubtless foot up hundreds of thousands of dollars. So far the disease has not proved particularly fatal; but few of the animals have died. It seems to be most violent in rainy or foggy weather. Probably the 'dry time' in the West has been a blessing in this respect.

ABROAD.

‒ ‒ ‒ D'Aubigne, the historian of the reformation, is dead.

‒ ‒ ‒ The Lodnon *Telegraph* says Count Andrassy has delivered a significant speech to the Austrian delegation. While echoing the pacific declarations which sound so ironical at Paris and Berlin, he allows them only temporary value. The background, he says, does not open a prospect of lasting peace, notwithstanding the imperial fraternity and good understanding among statesmen. He holds that Austria will not be safe till she can trust in her own strength.

‒ ‒ ‒ Australia is now connected with the rest of the world by an ocean cable, which is in working order, and a dispatch from Melbourne, dated the 21st, was published in the London papers of the 22. There are but few more fields for the cable to conquer. A line between China and the United States under the Pacific will probably be the next enterprise of the kind; but as we have telegraphic communication with China round the other way this is not an actual necessity. There are now no localities of great importance to the world of business, or to its social interests, which can not be reached by telegraph from the great centers of civilization.

‒ ‒ ‒ The increasing frequency of sudden deaths in England has excited general attention. The number of such deaths was, in 1851, 5,746; in 1870, 12,428. The medical journals seem to agree that the cause of the increase was the tremendous pace at which men now live. The mental and physical strain involved in a constant struggle to get wealth or fame quickly ends in disease and this ends in death. This view is sustained by the fact that such deaths occur, as a general rule, among men between 20 and 45 years of age. A medical review kindly advises Englishmen that these figures "warn us to take a little more care not to kill ourselves for the sake of living."

‒ ‒ ‒ The harvests in the province of Berri, France, promised, last summer, to be abundant. The crops had been prayed for, and blessed, and sprinkled with holy water, and they naturally grew apace. Suddenly there came thunder and hail-storms. The growing grain was crushed. The peasants of Chatre-Langlin seem to have argued: "We paid the Cure for getting God's blessing on our fields; somebody has cheated us; we'll avenge the wrong on the Cure." They found him at the altar, but speedily removed him to the gutter. Then they smashed altar and priest together, maimed the stone saints sadly, wrecked their Cure's house, and started back to kill him. The police interfered in time to save him and arrest his assailants. He has been nursed back to life, and his foes have been sentenced to a few weeks' imprisonment for "disturbance of public worship."

‒ ‒ ‒ The Prussian government has failed to extend any assurances to the Old Catholics that it will become their special champion, or in any way take part in their struggle with the Infallibilists, as an interested combatant, and has steadily refused them any material aid in money or church buildings, which they sadly need in pushing their new form of faith. The government has limited its sympathy for them to regulations which place them on the same footing as the other recognizes Churches, by acknowledging the binding force of their ministers' acts. The Infallibilist priests are now required to enter on the parish books all births, marriages, &c., solemnized by Old Catholic clergymen, when they are requested to do so by them. Beyond this, they do not seem likely to receive any assistance from the government, and will be allowed to paddle their own canoe. The Emperor, who has had so much trouble of late in the jarrings of church and State, has evidently determined to grant them an eternal divorce, and while he and Bismarck manage the affairs of the Empire, the churches will have to be content to manage their own affairs as private corporations, in no sense entitled to ask the government for assistance, and in no way to be allowed to interfere with it.

The Christian Life.

A Prayer.

Oh! that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived in my breast;
That by each deed, and word, and thought,
Glory may to my God be brought!
But what are wishes? Lord, mine eye
On Thee is fixed, to Thee I cry:
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it too,
For that is more than I can do.
—*Thomas Ellwood*, 1639–1713.

Lost!

Outside a Bristol coffee-shop on a cold drizzling morning in November, stood a ragged, dirty young fellow. He shiverd as the raw, damp wind moaned around him, finding out every hole in his scanty cloths, and fluttering his rags. His bare feet, covered with fragments of shoes, were blue and pinched. Passengers hurried to and fro without a glance at the miserable object. The swing-doors of the coffee-shop opened and shut, letting out the fragrance and warmth within. The young man, as he stood by the door, scanned wistfully every face as it came out and went in. Let us scan his face. Dirty it is, pale and pinched; but it is no common face; it tells a sad and eloquent tale to him who will read it aright. That high broad forehead, sunken eye, finely cut nose, with that thick coarse lip and jaw, tell of good birth and high intellect, degraded and clouded by vice and dissipation. Here is a jewel— which, cut and polished, would be fit for the crown of the King of glory—trodden under foot in the mire of a Bristol street.

The swing-door of the coffee-shop again opened; and a benevolent looking man, buttoning his great-coat across his chest, came out into the rain. Here was the sort of face for which the lad had looked in vain among the shrewd, sharp business faces which had passed before him. "Give me a halfpenny, please, sir; and I'll repeat any chapter in the Gospels which you please to name: I'm starving." The gentleman addressed stopped short, and gazed at the speaker. The living reality, of which you have seen the picture, shivering and wretched sood before him; and, as he took in the youth's probable history, a tear stood in his eye. "You can repeat any chapter in the Gospels, eh? Well, repeat to me the 14th of St John." Every word was uttered correctly. "Now the 27th of St Matthew." The wonderous story of the crucifixion came from the lad's lips like a lesson learned long ago.

"Young man," said the kind voice, as the gentleman's hand was laid, despite rags and dirt, upon the youth's shoulder, "Come in here with me: I do not mean to give you a penny for those two chapters; for I know where that penny will go; come here." He led him into that coffee-shop which had seemed like a palace to him as he stood in the cold rain. The guests drew back, and eyed the stranger customer from a distance; but his benefactor led him on to the most distant corner of the room, and motioning him to a chair, and calling for coffee, and bread and butter, he sat down before him. The lad's ravenous appetite proved that he had not broken his fast for many a long hour. When he had finished his breakfast, he looked up with a warm glow to his benefactor. "Thank you, sir, this is far better than the penny; but you must let me do something else for my breakfast, sir; I haven't earned it." But as he glanced round at the respectable customers, who looked scandalized at a beggar in his rags and dirt venturing among them, he timidly said, "Please let me go, sir; I am not fit to be here; it isn't right that I should sit down with you." "My lad," was the kind answer, "I did not bring you in here to give you a cup of coffee, and then to turn you adrift upon the streets. I want to help you. I want—oh, may God grant it!—to save you. You don't look as if you had many friends in the world. Tell me your story; and if you are to be saved from this life, by God's grace I'll pledge myself to be the man to save you. Only tell me truly who you are, and how you came here."

"Sir," said a low, earnest voice, very different from the beggar's whine, "you know, I can see, something of my story. I was born a gentleman, the son of a clergyman. I can see the pretty vicarage now, covered with ivy and roses, and the green lawn on which I played, a happy child, with my little brothers and sisters. I can see too the old school, and the faces of my school-fellows; and then, and then" —he broke down, covered his face with his hands, and sobbed aloud—"all is darkness and misery." "What then?" said his questioner, kindly; "after the happy school-days, what then?" He dried his eyes: "I went to college, sir, the first boy in the school, proudly thinking that I should carry all before me. I fell in with clever, but wicked companions. I was soon to be found at wine parties, and to be seen giving wine parties in return. I'm sure you guess the rest of my story, sir. I took to drinking freely, and while intoxicated I committed an action which closed the college gates against me. What could I do? Home I would not go after what had happened. I tried one kind of work and then another, my taste for drink getting stronger and stronger as I sank lower and lower; and now, sir, no one will employ me. My character, my respectability, my health my strength gone. All that is left to me is my memory; if I read a chapter or a verse, I can repeat it. That memory, sir, which placed me at the head of the school, would have given me high honors at the university, and might have led me to a high position in life; it might have been my greatest blessing: but now, while it is my daily bread, is is my greatest curse. I remember too well every little incident in my past life. Ah! sir, it is drink that has done it; it has dragged me down from my position in life to be a ragged beggar,—it has broken my parents' hearts,—it has bound me so tight in its chains, that I don't believe that I could burst through them if I would;—and it will land me in hell. Now, sir, you know my story, please to let me go; you can't help me; I don't want to be raised up in life again; I'm a wreck; and am content now to be so."

The listener's eyes filled with tears as he looked on what was indeed a wreck of humanity—the young life before him a hopeless ruin. "Dear friend," said he, "say what you will, I connot go from this house and forget you. You may call yourself the devil's castaway; but it is the devil's castaways whom Jesus came to seek and to save. Hear the words of infinite love, 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.' You tell me that you have fallen from your station in life; but the Spirit of God will ret you with princes. Ask God's pardon through the blood of a crucified Redeemer, and then do as one of old did—arise and go to your father." "Never!" almost shrieked the unhappy young man; "I have sworn never to cross my father's threshold again, and I never will. Good day, sir,: you mean kindly; but 'tis too late for me." A hasty step,—the swing-door closed; and when, a moment after, he who would have rescued the perishing one stood in the street, the tall thin form had disappeared.

Reader, this true story is enough to make the sternest weep. We stand by a bed on which lies the corpse of one dear to us; and, as we look on the stiff form, and feel the dead hand, our boasted manliness breaks down, and the rough, hard man sobs like a child. But what is the sight of a corpse, compared with a body and soul chained to sin and to Satan, and hurrying with railway speed to destruction—one who feels he is lost—has made up his mind to be lost? Such a sight is enough to make an angel weep. Where the poor young man, whose story you have heard, is now, I cannot say; he may be burning out the last inch of his life. Oh! pray, reader, that even now that soul may be plucked as a brand from the burning.

And what of the besetting sin which was the devil's bait to lure that soul to ruin? Reader! when I speak or write of drunkenness, I would to God that I had a pen or tongue of fire to speak what I feel. Jeremiah's roll written, within and without, with lamentation and mourning and woe, is but a faint picture of that most miserable place on earth, a drunkard's home. Why, it seems a mockery of the sacred name of home, to speak of the *drunkard's* home:—rags, dirt, hunger, broken tables and chairs, a black empty grate, a wretched bedstead—the only ornament a black bottle on the mantlepiece, the cause of all this misery. As we speed along in the railway carriage, we are carried over the head of sleeping London. If a giant hand could strip off the roofs of those houses over which we pass, and give us as clear a glance under the tiles as we have above them, what strange sights we should see;—how many a sad life-history would stand out before us, from the first watchfulness of the poor wife for her husband's unsteady steps making melancholy music for her ears as "he comes up the stairs," to the same wretched woman lying battered and streaming with blood from the blows delt by that husband's fists! Oh! reader, most of the crime, and much of the sorrow, which now burdens this earth would be rolled away, if drunkenness could be turned out forever, and temperance could reign instead.

Once again, think of that Bristol coffee-house, the pattering rain, and the thin, dripping, shivering form that stood outside. Now look for one moment at another scene. It is the very same morning, and the very same hour; and the same rain is falling; but it is on the soft grass and damp leaves, instead of the black mud of Bristol street. A silver-haired man, kindly and venerable, is glancing over the *Times*. The fire burns brightly, and is reflected from the silver on the table; the urn hisses cheerily. Two girls are gazing out on the fast-fading glories of their flower-garden, and watching the rooks as they wheel around the tower of the old church. The paper is laid down with a sigh, and the chair wheeled to the table. "Any clue to poor Robert," whispered an elderly lady, laying her hand on his arm; "I pray, day and night, that God will restore us our poor lost boy." "No certain clue yet," answerd the father, "and yet there is hope. He has been traced to Bristol and lost there. God grant that our wanderer may be given us again, before we lie down with sorrow in the grave! And as to the poison which has ruined our lad, while I have breath I will use it in entreating all the precious souls in the parish to cast it from them,—to give up this cursed drink; for oh, wife! it has caused more broken hearts, it has filled more empty graves, than all the other sins which stain the earth put together."—*British Messenger.*

Correspondence.

MY JOURNAL.

Thursday, Oct. 17. To-day the Association adjourned. We have been together a few days, and have discussed the question of great moment. We have had differences of opinion, which have been expressed more or less forcibly. We have contended for our views, and to maintain or establish what we severally deemed to be right. But the conflict has brought many of us into a stronger and closer knit fellowship, and has prepared us for work in the future with a better understanding of the elements which make up one body in the West, and the various influences that effect it from within and without.

Brn. Collins and Whitmore remain with us a few days. Br. Collins, as is already known, intends to remove to Norwood Park, but cannot do so, as soon as he expected. And so Minnesota will still be blessed for a time with his valuable counsels and labors. He is in the best health and vigor I have seen him for some time.

Br. Whitmore's visit is extended a few days longer. It has done us good to see his face, and hear his words of confidence and cheer. His heart is with us, and he intends to do all in his power to aid in the work of spreading the truth. As the pastor of the Advent church in Rochester, N. Y., he is greatly beloved. He is earnestly working for what they needed long ago, a chapel. And I hope and pray for their success.

Friday, Oct. 18. Came to Michigan City on my way to the Northern Indiana Q. M. Not making connections I stopped at the Jewell House, formerly kept by Br. Freeman, now of Fort Wayne, Ind. It is still a good house, deserving a liberal patronage.

Retiring to my room, before I slept the following thoughts were my companions:

What is the religion of Christ? And have I it? Is my heart right with God and with man? Am I right with myself? These questions came up in self-examination with vividness.

The religion of Christ consists in loving the Lord our God with all the heart, might, mind and strength, and our neighbors as ourselves. This is the first and great commandment, and includes all other duties. Love is the fulfilling of the law.

Well, have I it? This is a close question; but it can be answered.

"It is worse than death my God to love,
And not my God *alone*."

Do I love him then with *all* my heart? Yes my heart says. "Thou knowest that I love thee," and here I set up my rest, the rest of *love*. And I can say "If ever I loved thee, my Savior 'tis now."

Moreover to enjoy the religion of Jesus is to suffer injuries without a *desire* to revenge. "Beloved avenge not yourselves. "Vengeance is mine, and I will repay saith the Lord." Like Jesus we must say, "Father, forgive them!" Or, like Stephen, "Lord, lay not this sin to their charge!" How sweet and blessed to forgive, when we have the spirit and love of Christ.

Furthermore, it is to be submissive to the will of God. We must love the "law of God and meditate therein day and night." And more especially be submissive to the dispensations of God's providence. David not only loved the law of God, but when Absalom rebelled, and Shimei cursed, he was still submissive. "Let him curse," said he, "the Lord hath bidden him curse David. But the Lord will yet think on me, and requite me for this day's cursing." And so he took the buffetings of his enemies in sweet submission, as from the Lord, knowing that he came short of the glory of God, and deserved the chastisement. "Let the Lord do as seemeth him good." This is the true spirit, and the true religion. I trust I have it. I have no disposition to retaliate, or revenge. I can say, "Father forgive, and I forgive." Blessed be the Lord for grace to do this.

The religion of Christ will lead us to restore the lost, or the wandering. "If a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

All that have the spirit of Jesus will seek to *restore*, and not destroy. I feel that I could do this. I would gladly restore and bless the worst enemy I ever had, and have comfort in doing it, rather than in seeing him crushed before me.

Finally I can to-night bless God for trials, even furnace trials.

"Nearer my God to thee,
Nearer to thee;
Even though it be a *cross*,
That raiseth me."

Saturday, Oct, 19. Br. Booth met me at LaPorte, and took me to Union Mills. I found Br. Andrus preaching the word to a pleasant gathering.

I found Elds. Preston, Ferriss, Winchell, and others who came to help in the meeting. Br. Andrus is one of the efficient works of the Indiana Conference. This was my first real acquaintance with him. I was glad to find him so devoted and interested. The Lord give us more such workmen.

I put up with Br. Mathewson, at the new parsonage. It is a neat convenient, and comfortable home. I wish all the ministers had as good a one.

At night Br. Ferriss preached on the resurrection as the hope of the Christian, a clear and Scriptural discourse, and many were comforted.

Sabbath, Oct. 20. We have a beautiful Indian-summer day, and the people have come in from all the region, to hear the word of God. Br. Preston spoke to them from 1 Thes. 5: 1–8, an excellent sermon, arousing and cheering the saints. I followed in an exhortation and appeal. The house was full with a blessed interest. In the p. m. I spoke on the prayer of the dying thief. Br. Preston following with a narrative of some chapters in his experience, which was deeply interesting, and affected many to tears. He pointed out many incidents in the life of a traveling minister, illustrative of God's providential dealings.

We had a crowd at 7 p. m. I inquired of them "Who is on the Lord's side?" I had great freedom in speaking, and the spirit of the Lord came down upon us like showers upon new mown grass. Many precious souls felt the power and force of truth and were almost persuaded to become Christians. One came out boldly for Jesus, and others will come. The Lord bless Br. Mathewson and his dear people, more and more.

Joshua V. Himes.

From L. T. Cunningham.

To the Editor of The Times:—I see you give a good straightforward notice of our new paper, *The Watchman Cry.* Thank you. But the notice by Elder J. B. Cook, in the *Crisis*, which you refer to, does us injustice. He was on the ground, and attended at least half the meetings and took part in them, and generally with approval. And when the subject of the new paper was discussed, instead of disapproval, he asked to occupy one or more columns to give expression to his views, or thoughts. And after the writer had addressed a large and deeply interested audience on Lord's day, on the subject of prophecy and chronology; tracing the order of events given in Daniel chs. 2, 7, 8, and 12, ending the 1260 days, or "time, times and the dividing of time" in 1798, and consequently the 1335, in in 1873. Br. Cook occupied the stand for a short time in words of approved and acceptable exhortation, which were listened to with deep interest. He afterwards told the audience that they had "listened to a discourse vast in its conception, grand in its application, glorious in its contemplation." But in his notice in the *Crisis* he "deeply deplores the isolating and divisive 'new departure,'" and talks of "the argument presented at the camp" as "honey-combed" "with such marked mistakes," &c.

We think it would be more acceptable to all lovers of truth if Br. Cook would point out wherein the argument presented at camp was "honey combed" 'with such marked mistakes," and in what consists this "new departure," rather than side thrusts at this most momentous subject. We have given expression to our honest convictions as to the teaching of the Scriptures, on this subject, and we are still engaged in the work. But as yet our arguments have not been met *directly* only by infidel reasoning, and *papal* interpretations of prophecy, which were once met and overthrown by the same persons now adopting them. All that hold fast to the great *principles* of prophetic interpretation adopted by us in the commencement of the great Advent movement, are still interested in their application. And as to our former application of the 1335 years of Dan. 12: 12, commencing them in A. D. 508, by the removal of the "daily" or Paganism thus ending them in 1843. Time has proved that date wrong. The only other event specified by "the man clothed in linen," or the Lord Jesus Christ (see v. 8), *is the setting up "the* abomination that maketh desolate," (v 11,) therefore the 1335 years must be dated from the *setting up* of the abomination that maketh desolate instead of at the *taking away* of Paganism. In this consisted our mistake, in commencing the period specified at the wrong *event*. We now merely correct this mistake and continue on the same road, and leave others in their "new departure" (if they will persist in them), while we must travel on in the same road on which we started, following the same pillar of cloud by day, and the pillar of fire by night, till we pass over the antitypical Jordan, and land in the everlasting kingdom of God. As to the 2300 yeras of Dan. 8: 14, and the 70 weeks of Dan. 9: 24, we still hold as formerly, that the 70 weeks or 490 years are a part of the 2300; that they were *cut off* from the 2300-year vision of ch. 8, upon Daniel's people, the Jews, and their *holy city Jerusalem.* All the difference in our position *now* than formerly, consists in adhering *more closely* to the literal interpretation of the language, i. e., when Gabriel said 490 years were *cut off* from the vision upon the *Jews*, and *Jerusalem*, to restrain the transgression, he meant just what he said; that the transgression would be restrained just 490 years. Thus no plot formed against them could result in their destruction while the 460 years lasted, but when the 70 weeks ended the restraint would end: which was a fact, for in A. D. 65, the war *began* which destroyed Jerusalem and *ended* the political history of the Jewish nation. 1810 years more from A. D. 65 completes the 2300-years vision, and ends with the *justification* of *Jerusalem* the holy (*Koh-desh*), mountain, or sanctuary. (Compare Dan. 9: 16; 11: 45: with Dan. 8: 14.) The Hebrew word *Koh-desh* is used in each of these verses. Is what I have said in the foregoing true, or not; if *not* let it be shown; if true let it be acted upon in season for the safety of all concerned.

Our meeting in Springfield on the time question had the seal of God's approbrtion as not witnessep since 1843-4. Tho-e that were present will bear me out in this statement, for I utter what I solemnly believe. We are engaged in the last great movement that is ultimate in the coming of our Lord Messiah. Therefore weary pilgrims look up, lift up your heads, for your redemption draweth nigh. Amen, Even so come Lord Jesus.

—Watchman's Cry, Please copy.

From N. C. Miller.

Dear brethren in southern Iowa:—To-day you are met in conference and it is not in my power to be with you. So great was my anxiety to meet and confer with Father Himes that I left home for Brookfield, Mo., last week, though one of my children was sick. I failed to see him, and oh! how disappointed I was. I will try to be with you in the next conference. My heart is with you; but I love my family and must care for them. I shall now try to dispose of my little farm and stock, and build a house near the railroad, and so arrange my affairs that I can give myself entirely to the ministry.

I cannot preach and farm too. I must give up one or the other; and in answer to my faith and conscience I must go and herald Christ's coming There are calls from every direction and not time to fill them; and as I look for our King in 1880 at furthest, I must take this step. My family will need bread and clothing, I shall trust to the liberality of my hearers.

Brethren: an honest preacher's heart bleeds many times when he turns from his door to meet his appointments. He sees children without shoes, because much of his time is given to the ministry. The cold winds of winter are coming on, and the question is asked, "Pa, when will I have shoes and a warm dress?" then I turn my ears and hear, "Miller, why don't you come, and sound the alarm of the world's doom to my neighbors?" I am not berating my brethren, for some of them have done all they could. My old church with which I labored nearly seven years that I never said, give me a dollar. But I now see a wide door open, and if I could give myself wholly to the ministry, I could gather into the fold of Christ two or three hundred souls a year, and send many subscribers to THE TIMES.

We must have a tent in the field next spring. I hope Brn. Gibson and Baldwin will see what can be done in Southern Iowa and report at next Q. M. One brother here offers to raise $25 for a tent.

To Br. Hink, I would say, as I could not be with you at your Annual Conference, I will come and spend a month with you this winter if I succeed in my proposed undertaking. I must if possible get free from the world. I know about 40 or 50 believers who are scattered here and there, the results of last winter's labor. I can organize churches in all these places if I can arrange as I propose. Brethren I implore you to meditate on what I have written, and may God direct us all to his honor and glory, is my prayer.

From John T. Ongley.

For the encouragement of the friends of Jesus, I would say that the truth is advancing, although we have to combat error, especially in new places where it has been our lot to go with the glorious message of the return of the Noblemen. In Lycoming Co., Pa., I have to answer questions publicly, asked by a Methodist minister and class leader, and last night in the Baptist Church, East Troy, three preachers and some leading members asked questions, and opposed our views of the coming kingdom, they, holding that the kingdom is already set up, having before stated that it was *the church*. I called for an expression of those present (after their endeavours to overthrow my arguments,) as to who believed that the kingdom is now set up. About twenty arose. I then told them that they should pray the prayer that the Lord gave his disciples commonly called the Lord's prayer, and then called for an expression of those that felt truly to pray "Thy kingdom come." About twenty-five arose.

As two cannot walk together unless they are agreed, and while a part did not feel satisfied with such a kingdom as was located there, I gave notice of a meeting in the school house in a few days, to organize a church there of one heart; praying "Thy kingdom come!" One of the preachers present that has been connected with them has come out of "the kingdom," (?) and is holding up the truth. Praise the Lord. His truth will stand when the kingdoms of men shall fall. Then "the rich in faith and heirs of the kingdom which Christ hath promised to them that love him," will receive their inheritance. Lord, help us not to be ashamed of him and his word, is my prayer.

From Hiram Munger.

BR. J. V. HIMES:—I am visiting with Br. John Megguire Saco, Me. You will recollect him. His house has always been a pilgrim's home, and is yet. Aunt Hannah has cooked perhaps ten thousand meals for brethren and sisters, and has not done yet. They have always taken your papers, from the time you issued the first Advent paper in America until now. We have had a good talk about our journey since we came out of Egypt. These old pilgrims think more of each other than those born in the wilderness this side of the Red Sea. There are but few left of the generation who made that cry; yet I cannot help but believe that *some* of them will live to go into the promised land.

I am glad you carried the light West, where it is burniming so brightly to help the brethren there. Probably there are off-shoots or suckers there, as well as East, a class that hang around the old hive after they have pretended to swarm, or set up housekeeping for themselves. Yet after they get a paper started or a hive built, they have not influence enough, or members sufficient to support it, and are compelled to get their notices into our papers, and preach in our churches, and, in fact, get more true honey from the old hive than from their own.

You know these things are so; but you are an editor, and some one else had better say them. These folks scold and eat, and eat and scold and find fault with the cooking. Can this state of things be remedied? I am glad God knows who are honest-hearted and true. There are such; and besides these, many in the different churches are looking into the truth. During our last Springfield meeting five or six different societies requested us to send them preachers, a thing that never took place before. One of the oldest Congregationalist churches in our country asked for an Advent minister to supply for one Sunday, and we sent your son, William, he being an Adventist, "dyed in the wool," yet prudent. I was not present, and can only tell what I have heard since. They all liked the preaching, and some would have been pleased if their own preacher had remained away another Sunday, and they have heard more upon the subject. This truth will yet be heard and received by many. I have lived for fifty-two years in sight of this church, and was astonished when they made the request they did, and that others should request Advent preaching, or desire to know more about it.

Some of them were at the great campmeeting in Chicopee Falls in 1842. You will recollect it well; for at that meeting God convicted and converted more souls than at any meeting I ever attended. And some who did not come out never lost the impressions they there received, and I am often asked, "Where is that Himes that came here with the big tent and 'shook us all up:' there was a power in that meeting we have never forgotten." I think their talk shows the seed sown is still sound, though it has not sprouted yet, it may bring forth fruit by and by. When some of the people learned that the young man who had talked to them in West Springfield, Sunday Aug. 28, was your son, it revived their thoughts of your meeting in 1842.

Thirty years ago I enlisted on the side of the truth, and, thank God, I am not ashamed of it. I have seen thousands converted and many make shipwrecks of their faith, others go back whence they came, and many have fallen asleep. I am glad you are still able to sound the cry—"Behold he cometh!" Some, even on the deck of the old ship have another cry. I think they will want to get ashore before she lands; for there is, I believe, a storm coming that will try our faith. But God says he will not leave nor forsake any that put their trust in him.

I expect you have some out West who take your paper and neither pay for it nor own their poverty. This is an important matter. The paper should be sent free to the worthy poor, and those who are able to do so should pay for it, and pay promptly. The ministers can all help in various ways. You may send the paper to—— ———, and if he does not pay for it, I will We can learn who takes a paper, and who does not, and get new subscribers, and we can find out who are able to pay and don't do it, and we ought to let the agents know about such cases. And there are a great many who would subscribe if their attention was only called to the subject. I think God wants us to be frank, honest, and shake off the chaff, and stand for truth, righteousness and godly living in this present world, looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

From D. D. Reed.

We have just closed a week's effort in this place, in company with Br. Fassett. The church is in a blessed state, looking for Christ's speedy return. Great peace and harmony prevail among them, and the Lord is adding to the church such as love his appearing. Some conversions of late and four baptised. I would that all the Advent churches in the country, might take example from the Vallejio happy band.

They have good religion and God is blessing them abundantly. As long as the church walks uprightly, prosperity will attend that church.

Br. Fassett has gone into a new field to labor. Br. Wilson is soon to go into the "regions beyond," whilst my wife and myself expect to go from here to Calavaras Co. to labor this fall.

Sr. Fassett is now able to preach to the church at Santa Clara. And thus we are all scattered about sounding the last notes of warning, to a lost world. But few will give heed to it. Jesus is soon coming. Let us all be *holy*. Without holiness no one can see the Lord.

Facts about Baptism.

The word baptize occurs nine times in the N. T. Mat. 3: 11, 13; Mk. 1: 4, 8; Lk. 3: 16; John 1: 26, 33; 1 Cor. 1: 17. Baptized, forty-nine times. Mat. 3: 6, 13, 14, 16; 20: 22, 23; 28: 19. Mk. 1: 5, 8, 9; 10: 38, 39; 16: 16. Lk. 3: 7, 12, 21; 7: 29, 30; 12: 50. John 3: 22, 23; 4: 1, 2; 10: 40. Acts 1: 5, 11, 16: 2: 38, 41; 8: 12, 13, 16, 36, 38; 9: 18; 10: 47, 48; 16: 15, 33; 18: 8; 19: 3, 4, 5; 22: 16. Rom. 6: 3. 1 Cor. 1: 13, 14, 16; 10: 2; 12: 13; 15: 29. Gal. 3: 27. Baptizest *once*, John 1: 25. Baptizeth *twice*, John 1: 33; 3: 26. Baptizing *four* times, Mat. 28: 19. John 1: 28, 31; 3: 23. These *five* words are merely transferred to our language by changing the Greek for Roman letters and altering the termination, and are from the word *baptizo*. The word baptism occurs twenty-two times, and is transferred from the Greek word *baptisma*. Mat. 3: 7; 20: 22, 23; 21: 25. Mk. 1: 4; 10: 38, 39; 11: 30. Lk. 20: 4; 3: 3; 7: 29; 12: 50. Acts 1: 22; 10: 37; 13: 24; 18: 25; 19: 3, 4. Rom. 6: 4. Eph. 4: 5. Col. 2: 12. 1 Pet. 3: 21.

Donnegan defines *baptizo*; "submerge soak, thoroughly saturate."

Schumer, another lexicographer, says, "properly, baptizo signifies immerse, I dip; I immerse in water because for the most part a thing must be dipped or plunged into water that it may be washed."

George Whitehead: "But *baptizo* is to baptize; to plunge under water; to overwhelm."

Beza, successor to Calvin, at Geneva, says: *baptizo* "properly signifies to immerse."

Stokins on the New Testament, says: "it means to wash, to cleanse, because a thing is usually dipped or immersed in water that it may be washed."

Thirty-two Greek lexicons define *baptizo, to dip, plunge or immerse; no one to sprinkle;* for sprinkling, the original term in Greek is *rain* or *rantizo;* for pouring, it is *cheo* or *excheo*.

William Tyndale, the first translator of the Bible into English, says: "Plunging into the water signifies that we die and are buried with Christ as concerning the old life of sin."

Martin Luther: "Baptism is a Greek word, and may be translated immerse, as when we immerse something in water that it may be wholly covered," and that "baptism is nothing else with the word of God than immersion in water."

Melancthon: "Baptism is an entire action, to-wit: a dipping."

John Wesley, in his notes on Rom. 6, remarks on the expression, "Buried with him," as "alluding to the ancient manner of baptizing by immersion."

Dr. Chalmers, speaking of the resurrection of Christ, says, "We, by being baptized into his death, are conceived to have made a similar transaction. In the act of descending under the water of baptism to have resigned an old life; and in the act of ascending, to emerge into a second or new life."

Sclousner says: "Th[illegible]ho were to be baptized, were anciently immersed."

Prof. Lange: "Baptism in the apostolic age was a proper baptism; the immersion of the body in water."

Calvin: "The very word baptise signifies to immerse; and that immersion was the practice of the ancient church."

The first instance of sprinkling or pouring, so far as history can tell us, was about the middle of the third century, in the case of one Novation, who was about to die, as was thought, and had the water profusely poured around him as a substitute for baptism.

The first mention is made about this time of infant baptism, as something previously unknown, by Tertullian; and he protests against it.

There is but "*one* Lord, *one* faith, *one baptism*;" and as there are examples and commands for water baptism, immersion is the "*one baptism*."

E. A. MARSH.

Conference Minutes

N. W. MISSOURI AND S. W. IOWA.

QUARTERLY MEETING.

Met at Chase's Grove, Page Co., Iowa, Sept. 6.

Visiting brethren were invited to take part in our deliberations. J. A. Romig was elected President; A. F. Dugger Vice-President; D. Q. Kent, Treasurer, and Philander Nokes, Sec'y. for the ensuing year.

Penn Center church reported 30 members; organized by J. V. Himes, assisted by D. S. Clark. Good prospects; Sabbath-school and prayer meeting regularly; opposition giving away.

Arbor Mill, 44 members; organized by W. W. Cate with 8 members, March 28, 1870. Some opposition; regular prayer and monthly meetings. Greenfield, 12 members; strong in the faith; willing to sustain preaching. Lewis, 8 members, some opposition. Troublesome Creek, preaching by Br. Morphy Maryville, 40 members, want an evangelist Quitman, 52 members; 21 baptised since June 1. D. O. Hink pastor. Noble Township, regular meetings; Preaching by Br. Blanchard. Nodaway "hold their own." Greenland, 23 members, preaching monthly, good interest, getting on well. Saline Co., 25 members, want a minister. Ringold, 14 members, good interest.

Twelve ministers reported personally and one by letter.

On a motion to secure the labors of an evangelist in the Conference, $225 was pledged by the different churches for that purpose.

Br. G. G. Godfrey and E. A. Marsh were received. Brn. M. B. Hubbell, J. A. Romig and William Patten were given license to preach.

Altogether our conference was a profitable season. The ministers seemed to be filled with the spirit, to realize that the end of all things is at hand and the coming of the Lord nigh, even at the door.

PHILANDER NOKES, Sec'y.

S. IOWA AND N. MISSOURI.

QUARTERLY MEETING.

Met Oct. 12, according to previous arrangement. The committee to draft constitution and by-laws made a report which was accepted.

Br. Wm. H. Folsom was elected Vice-President, to fill vacancy.

Br. John R. Lewellen was added to the standing committee to fill out the Board.

On motion the President appointed as a business committee, Brn. S. Baldwin, A. M. Corbit and John R. Lewellen.

The following churches were received.

Corydon church with 67 members; Bethlehem with 12 members; Seymour with 11 members; Brookfield, Mo. with 8 members. Voted to make an effort to secure an evangelist. Brn. Shotsman, Corbit and Folsom were appointed a committee to attend to that business.

Resolved, that we invite ministers of the Advent faith to visit and labor with us. Adjourned.

L. Z. LOTSPEICH, Sec'y.

Our Young Folks.

How Father cured his Horse.

Well, said Reuben, the story-teller, father always wanted a horse, because the folks in Greene lived scattered, and he had so far to go to attend funerals and weddings, and visit schools, you know; but he never felt as if he could afford to buy one. But one day he was coming afoot from Hildreth, and a stranger asked him to ride.

Father said, "That's a handsome horse you're driving. I should like to own such a horse myself."

"What will you give for him?" said the man.

"Do you want to sell?" says father.

"Yes, I do, and I'll sell cheap, too," says he.

"O, well," says father, "it's no use talking, for I haven't the money to buy him with."

"Make me an offer,' said he.

"Well, just to put end to the talk," father says, "I'll give you seventy-five dollars for the horse.

"You may have him," says the man as quick as a flash, "but you'll repent of your bargain in a week."

"Why, what ails the horse?" says father.

"Ails him? He's got the 'Old Nick' in him; that's what ails him," says he. "If he has a will to go, he'll go; but if he takes a notion to stop, all creation can't start him. I've stood and beat that horse till the sweat run off me in streams; I've fired a gun close to his ears; I've burnt shavings under him. I might have beat him to death or roasted him alive, before he'd have budged an inch."

"I'll take the horse," says father, "What is his name?"

"George," says the man.

"I shall call him Georgie," said father.

Well, father brought him home, and we boys were pleased, and we fixed a place for him in the barn, and curried him down and fed him well, and father said "Talk to him, boys, and let him know you feel friendly."

So we coaxed and petted him, and the next morning father harnessed him, and got into the wagon to go. But Georgie wouldn't stir a step. Father got out and patted him, and we boys brought him apples and clover-tops, and once in a while father would say, "Get up, Georgie," but he didn't strike the horse a blow. By and by he says: "This is going to take time. Well, Georgie, we'll see who has got the most patience, you or I." So he sat in the wagon, and took out his skeletons—

"Skeletons?" said Poppet, inquiringly.

"Of sermons, you know. Ministers always carry around a little book to put things into that they think of when they are out walking, or driving, or hoeing in the garden."

Well, father sat there two full hours before the horse was ready to start; but, when he did, there was no more trouble for that day. The next morning 'twas the same thing over again, only Georgie gave in a little sooner. All the while it seemed as if father couldn't do enough for the horse. He was round the stable, feeding him and fussing over him, and talking to him in his pleasant, gentle way: and the third morning, when he had fed and curried and harnessed him with his own hands, somehow there was a very different look in his eyes. But when father was ready to go, Georgie put his feet together, laid his ears back, and wouldn't stir. Well, Dove was playing about the yard, and she brought her stool and climbed up by the horse's head.

"Dove, tell what you said to Georgie this morning."

"I gave him an awful talking to," said the little girl. "I told him it was perfectly rediculous for him to act so, that he'd come to a real good place to live, where everybody helped every body; that he was a minister's horse and ought to set a good 'sample to all the other horses, and God would not love him if he was'n't a good horse. That's what I told him. Then I kissed him on the nose."

"And what did Georgie do?"

"Why, he heard every word I said, and when I got through, he felt so 'shamed of himself, he couldn,t hold up his head; so he just dropped it till it 'most touched the ground, and he looked as sheepish as if he had been stealing a hundred sheeps."

"Yes," said Reuben, "and when father told him to go, he was off like a shot. He has never made any trouble since. That's the way father cured a balky horse. And that night when he unharnessed, him he rubbed his nose against father's shoulder, and told him, as plain as a horse could speak, that he was sorry. He's tried to make it up with father ever since, for the trouble he made him. When he's loose in the pasture, father has only to stand at the bars and call his name, and he walks up as quiet as an old sheep. Why I've seen him back himself between the shafts of the wagon many a time, to save father trouble. Father would't take two hundred dollars for the horse to-day. He eats anything you give him. Sis often brings out some of her dinner to him.

"He likes to eat out of a plate," said Dove, "it makes him think he's a folks."—*Evangelist.*

Advent Christian Times.

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☞ Do not fail to comply with the above suggestions.

Dives and Lazarus.

The revised and enlarged edition of Eld. L. C. Collins' exposition of the parable of Luke 16, is in course of publication. It will be more full and conclusive than in its first form. Orders will be filled as soon as it is ready.

New Music.

We have received from Geo. B. Lee, No. 373 Main St. Springfield, Mass., the following pieces of music:

The Song of Redemption; The Watchman's Cry; Beacon Lights; Lift your Voices; Going Home; They say there is a World to Come; The Father's Mercy; Jesus of Nazareth passeth by.

The above are all on one sheet, and will be sent by mail, post-paid, for 30c.

A New Letter Tract.

We have just prepared a new letter tract, designed for Business Men and others, for short communications. Three pages contain, in print, a tersely written tract—*Scripture versus Popular Misconceptions.*

One page is ruled, commercial note size. It is on fine paper, nicely printed, and will be a quiet but most effective way of introducing Bible doctrine.

On orders of not less than one Ream (480 sheets), we will print the writer's name and address at the head of the ruled page. $5 a ream, postal or express charges pre-paid. Without the printed name and P. O. address, $4 a ream; $2 for a half ream; $1.25 for quarter ream; 25 sheets, 50c.

To Correspondents.

R. H. EVANS. He has not yet called. We shall be happy to do anything we can for him.....J. LACIAR. Forwarded the $10 to G. Thomson.

Books and Tracts by Mail.

H. P. Vorles; J. T. Ongley; O. J. Denison; M. Towsler; T. R. Way, 2.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

S A Price
A J Marsh
P A Smith
R H Bateman
J T Ongley
S Abbey
O W Place
Wm McLeod
B F Byars
A C Barnes
J M Snook
W Morphy
W M Bonham
L Z Lotsperch
I J Tuttle
W Kellaway
C C Marston 2
S B Mabey
Wm E Brown
G B Hurlbut
E Wakeman
A Bailey
O M Tanner
C C Stearns
J Yates
R Martin
A Sanders
J E Metzger
W L Turner
W C Hicks
J D Rogers
C Rymus
D O Hink
E P Goff
M J James
A Armour
J S Thomasson
H Zaremba
C Olsom
J Patrick
C M Gifford
N S Hemenway
A Hill
H McClintock
L Briggs
A G Russell
C Fox
J Colver
J W Bray
K S Penwell
S S Hatch
S J Hazlett
J S Duffett
A C Huetson
J L Ross
J DDillen
R W McKee
M A Tibbets
H Palmer
C T Russell
A Sipe
M S Reed
J T Ongley
S C Wellcome
R Tuttle
N Reid
H Lewis
S E Hawe
J M Foster
J M Hoffman
W O Hamilton
H H Hurlburt
W M Ware
F Johnson
H C Edwards
L Hemick
L Ormsby
H T Button
J H Whitmore
C F Forbes
J H Payton
A F Randell

Prospectus.

I am preparing an exposition of the great prophecy of Christ, uttered upon the Mount of Olives, and recorded in Mat. 24; Mark 13, and Luke 21. The general plan of the work is that followed by D. D. Buck, in "Our Lord's Great Prophecy." It is in two parts.

Part First embraces several introductory chapters on the Harmony [illegible] at Matthew, Mark, and Luke record the same [illegible] and presenting the plan of exposition.

Part Second contains the exposition, based upon the harmonized account of the three evangelists. It is the author's purpose to make the work as complete as its limits (about 225 pp.) will allow; and those who do not endorse the exposition, will find in it much valuable and interesting matter. Among other things, the remarkable phenomena of the past few years are described, especially those occurring in "The Black and Terrible Year, 1871," and which fulfill, in part, the prediction concerning "distress of nations, with perplexity."

The work will be published as soon as a sufficient number of subscribers are obtained. Let all who desire one or more copies subscribe immediately, and send me their P. O. Address. The price will not exceed seventy-five cents; it may be much less.

All orders should be addressed to
C. H. LEVERTON, St. Johnsbury, Vt.

Marriages.

MOSER—BIDDLECOMB.—In Chesterfield, Mich., Oct. 19, 1872, by Eld. D. W. Fuller, Mr. Edward Moser and Miss Mary Biddlecomb; both of Mt. Clemens.

Obituary.

ALFORD.—Died, at his residence, in Nodaway Co., Mo., Sep. 5, 1872, Cornelius E. Alford; aged 56 years, 4 months, and 1 day.

Br. Alford was a leading member of the Highland church, a consistent and earnest Christian, and died fully in the faith of the near coming of the Savior to give life and immortality in his kingdom. The church has lost a valuable member, the community an esteemed and respected citizen. The funeral was attended by a large concourse of people, to whom, with the weeping wife and sorrowing brothers, I addressed words of comfort from the language of Jesus. "I am the resurrection and the life." D. O. HINK.

WALKER.—Emma Bell, infant daughter of Br. and Sr. Henry Walker, of Columbus, Kansas; fell asleep in Jesus, Saturday, Oct. 19, 1872.

Funeral at the Baptist chapel. Elder Lewis, the new pastor of the Baptist church, delivered an interesting discourse. ANNA SANFORD.

HOUTZE.—Died, in Troy Grove, LaSalle Co., Ill., Mrs. Sarah H. Philpot Houtze, wife of Dr. W. G. Houtze; aged 29.

Sr. Houtze's disease was a lingering one of two years and four months, being caused by an abcess. Her patience, amid extreme suffering and pain, was the "patience of hope," for Jesus sustained her, and her rest in him was perfect. She and her husband became interested in the Lord's coming over three years ago, and she was firm in the faith that she should sleep in Jesus until the resurrection, and then she should put on immortality. Jesus, as a Savior and Lifegiver, was precious to her, and she died in faith.

Sermon by the writer, from Rev. 21: 4. "And there shall be no more death." FRANK BURR.

Book Notices, Etc.

THE INQUIRER: Protestant or Catholic, Which?

The above is the title of a 46 page tract by I. C. Wellcome. It treats of the *principles* which underlie Roman Catholicism, the history of their introduction into the early church from pagan philosophy; presents the Scriptures and belief of the primitive church on those points, giving quotations in proof from history, and the fathers. The reformation under Luther is examined, the doctrine of the reformers with extracts is stated. The relapse of the Protestants to the Roman doctrines is developed, and tendency of the present-day Protestantism is shown to be clearly toward Roman Pagan Spiritism. The antidote is pointed out in the primitive doctrine of man's mortality. The quotations from ancient and modern authors are very valuable. Price, single 10c, per doz. 75c. For sale at THE TIMES office.

Notices, Etc.

Post Office Address.

Geo. W. Miller, Monticello, Minn.

Notice.—Kansas.

I intend to be with the churches and friends soon to labor as the Lord may direct. Those who wish me to call on them when I go or come, can write me at Amboy, Ill.; or Columbus, Kan., care of Br. Amos Sanford. My route will be by the K. C., B. & M. R. R., through S. Iowa and N.W. Mo. SILAS B. MABEY.

Notice.

I expect to leave Chicago for the Pacific coast some time in December next. My route will be *via* the Chicago, Burlington & Quincy, the Burlington & Missouri, and the Union Pacific Railways. I shall be pleased to hear from any living near or upon this route who desire a visit from me, and as far as may be practicable I will comply with their requests. Write soon that I may make my arrangements.

JOSHUA V. HIMES.

Notice.

Dr. Leonard Tafel offers his services to clergymen and students of the ministry of any denomination in learning to read Hebrew. He will open a course of fifteen days, beginning on Nov. 11th, 1872, at his residence, No. 5 Hamilton Park, Staten Island, N. Y. During this course he will read with the students the thirty chapters of Genesis, comprised in No. 1, giving at the same time lessons in Grammar. He will give two lessons a day of one and a half hours each, devoting one hour to Translation and one-half hour to Grammar.

Students desiring to enter this course will please apply to Dr. Leonard Tafel, care A. J. Tafel, No. 148 Grand St., N. Y. Students in Philadelphia desiring such a course of instruction may apply to Rev. L. H. Tafel, No. 685 Arch St.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Squaw Grove, Nov. 3.
Galva, Nov. 9, as Br. Runquist may arrange.
Milroy, Nov. 10. C. [illegible]

White Rock, Ogle Co., [illegible] p. m., Nov. 10. Subject: The Gospel Hope.
Morn. and eve. at Elida. C. C. MARSTON.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

The next Annual Meeting of the Northern Illinois A. C. Conference will be held at New Rutland; La Salle Co., commencing Wednesday, Dec. 11, and holding over the following Sabbath.
SILAS B. MABEY, Sec'y.

Amboy, preaching the first and third Sabbaths of each month, at 2½ and 7 p. m., in the Lutheran chapel. C. C. MARSTON, Pastor

Rochelle, Ogle Co., Dec. 2-10.
Ionia, Warren Co., Dec. 16-27, and longer if the interest demands. C. C. MARSTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice
Hope S. H., Broughton, 11 a. m., and Center S. H. 3 p. m., July 28, and every two weeks.
Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

Lanark, Nov. 4, 5.
Forreston, Nov. 6, 7.
Elida, Nov. 8-10.
Byron, Ogle Co., Nov. 11.
Rochelle, Ogle Co., Nov. 12.
Ackerson's S. H., Nov. 13.
Amboy, Nov. 17.
C. C. MARSTON.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.
Traveling brethren invited to call.
S. B. MABEY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Equality, Gallatin Co., as Br. Ashley may arrange, Thursday eve., Oct. 24, and continue until Nov. 2.

Mt. Joy, Johnson Co., Saturday eve., Nov. 2 and over Sunday.

Saratoga Springs, Union Co., Nov. 4, as Brn. Hindman and Peringer may arrange. Probably stay three evenings.

Jonesboro, Brick chapel, as Br. Childs shall arrange, Nov. 8, and over Suday.

Cobden, Monday eve., Nov. 12 and continue a few evenings as Br. Lawver may arrange.
WM. McCULLOCK.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

MICHIGAN.

QUARTERLY MEETING NOTICE.

The next meeting of the Southern Michigan Quarterly Conference will be held at Woodbridge, commencing Nov. 14, and continue over Sunday. Those coming on the cars will leave the train at Reading. Teams will meet trains there on Friday to carry all who come to the meeting.
E. WAKEMAN, Sec'y pro tem.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

The adjourned session of the first Q. M. of the Manchester district, Iowa, will commence Friday eve., Nov. 15, with the Elk Creek church, at the Ottsville S. H., in Elk Co. A cordial invitation is extended to every lover of Jesus within reach of this meeting, to be there. Let each church see that their delegate has his credentials, and let each church in the district forward the quarterly mission fund to the treasurer of this quarterly conference, in harmony with the resolution passed at our last annual meeting. And let us pray that this meeting be the best of the season. We shall expect to see our Evangelist at this meeting, and he is hereby cordially invited to be present. Let there be a general rally for God and his cause. MARTHA J. JAMES, Sec'y.

MINNESOTA.

Plainview, Wabashaw Co., Saturday eve. Nov. 2, and Sunday, 10 a. m.

Viola, Olmstead Co., Stone S. H., 2½ and 7 p. m., Sunday, Nov. 2.

Alma City, Waseca Co., 7 p. m., Saturday, Nov. 9.

Freedom, Converse S. H., 10½ a. m., Sunday, Nov. 10.

Medo, Blue Earth Co., Goodwin S. H., 2½ p. m., Sunday, Nov. 10. S. C. WELLCOME.

KANSAS.

Hillsdale, Friday eve. Nov. 1.
Columbus, Sabbath, Nov. 3.
Bero, Sabbath, Nov. 10, and onward as Br. Sanford and brethren may arrange.
S. B. MABEY.

MISSOURI.

Hopkins, Tuesday eve., Oct. 29.
Cedar Creek church, Wednesday eve., Oct. 30.
S. B. MABEY.

The fourth Q. M. of the Third District of the N. W. Mo. and S. W. Iowa A. C. Conference will be held with the Philadelphia church, in Saline Co., commencing Friday, Nov. 8, and holding over Sunday. We look for a good representation from all the churches in the District.
H. BILLMIRE, Pres't.

The first Q. M. in district No. 2 of the S. W. Iowa and N. W. Mo. Conference will be held with the Clear Creek church, Nodaway Co., Mo., commencing Friday eve., Dec. 13, and holding over Sunday. It is hoped that Elder Wm. McCulloch will be with us. Let there be a general rally of all our brethren and sisters, and let us begin our Conference year in good earnest.
I. F. ROSEBERRY, Sec'y.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

ARKANSAS.

I shall spend the month of November in Arkansas, in such places as the brethren there may deem best. Any who wish to correspond with me can address me at 25 West Lake St., Chicago.
JOSHUA V. HIMES.

The second Annual Meeting of the Advent Christian Conference of Arkansas will be held in Flatwood, Izard Co., Nov. 20, and over the Sabbath. The churches will appoint their delegates in good season. And brethren isolated will please come and report the state of things in their region. Eld. J. V. Himes will be with us and help in the good work. Come brethren and sisters, let us have a grand rally for the truth.
S. ROSENBAUGH,
J. B. BROWN.

NEW YORK.

Marion, Oct. 29, 30.
Lockport, Nov. 3.
P. S. If any of the above conflict with other appointments, or should not be desirable, please notify me in time at South Creek, Bradford Co. Pa., by Oct. 16. I will visit other places in New York State, if desired, until Nov. 20
J. T. ONGLEY.

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Land in Wisconsin. There has been placed in my hands for [illegible] the benefit of the Association a tract of *forty acres* of land in township 8, Range 3, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $400, *or more.*

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

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AURORA COLLEGE

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.—NO. 14. CHICAGO, NOVEMBER 5, 1872. WHOLE NO. 445.

Advent Christian Times.

The War in Heaven.

War in heaven? The conception has become obsolete, all but absurd, alike to our religions, our philosophies, our sentimentalities. And yet that Scripture, or, at least, the Revelation of St. John, asserts its existence, there can be no doubt. It may be that our highest reason, which is our moral sense, will, after all, coincide with the teaching of Scripture; may say, as long as there is evil, there mus be war; and may find comfort, amid the madness and sadness of the world, in the thought that above all the confused wars of men there is a war of God, wherein is no confusion, that Christ reigns and will reign till he has put all enemies under his feet.

Who, then, is the being whom St. John sees in the spiritual world appearing eternally as a warrior, with his garments stained with blood, the leader of armies, smiting the nations, ruling them with a rod of iron?

St. John tells us that he has one name which none knew save himself. But he tells us that he has another name which St. John did know; and that it is "the Word of God;" and he tells us, moreover, that he is called faithful and true. And who he is all Christian men are bound to know.

He it is who makes perpetual war, as King of kings and Lord of lords. But against what does he wage war? He never tells us that. If he be faithful and true, then he wages war against all things and beings which are unfaithful and false. He himself is full of chivalry, full of fidelity; and therefore, all which is base and treacherous is hateful in his eyes, and that which he hates he is both able and willing to destroy.

He it is who makes perpetual war. He makes war in righteousness. Therefore, all men and things which are unrighteous and unjust are on the opposite side to him, his enemies, and he will trample them under his feet. The only hope for them (and, indeed, for all mankind) is that he does make war in righteousness, and that he is faithful and true; that he is always just and fair; that he always keeps his word, and governs not according to caprice or fashion, but according to fixed and certain laws, which men observe and calculate on, and shape their conduct accordingly — save that Christ's law will not change for any soul in earth or heaven.

But within these honorable conditions he will, as often as he sees fit, smite the nations and rule them with a rod of iron, and tread the winepress of the fierceness and wrath of Almighty God.

And, if any one should say, as they are likely enough to do, in these luxurious, unbelieving days, in which the once all-absorbing idea of the kingdom of God and of Christ has been degraded into a mere device of "saving" an individual soul here and another there. What words are these? —threatening, terrible, cruel? my answer is, the words are not mine. I did not put them into the Bible. I find them there. I find them, or their like, in the New Testament, as well as in the Old; the Gospels and Epistles as well in the Revelation of St. John. If any man does not like them, his quarrel must be not with me, but with the apostle of love, whose dying sermon—so the legend runs—was naught but "Little children, love one another," and who was likely to have as much tenderness and pity in his heart as any philanthropist or sentimentalist of modern days.

But the meek and gentle Jesus? My good reader, that the Lord was meek and gentle when on earth, and is, therefore, meek and gentle in heaven, from all eternities, to all eternities, there can be no doubt. "I am meek and lowly of heart" he said to himself. But with that meekness and lowliness there was in him on earth, and, therefore, there is in him in heaven, a capacity of burning indignation against all wrong and falsehood, especially against that worst form of falsehood, hypocrisy; and that worst form of hypocrisy, covetuousness, cloaking itself under the name of religion. For that he had no meek and gentle words; but ye serpents, ye generation of vipers! How shall ye escape the damnation of *gehenna*?

And because his character is perfect and eternal, because he is the same yesterday, to-day, and forever, therefore we are bound to believe that he has now, and will have as long as evil exists, the same divine indignation, the same divine determination to cast out of his kingdom—which is simply the whole universe—all that offends and whomsoever loveth and maketh a lie.

To all which—so confused have our notions on this subject grown of late —I can conceive some really good person answering, with honest pain: But you cannot suppose that Christ would propagate the gospel by the sword, or wish Christians to do so.

My good friend, this matter has nothing to do with the propagation of the gospel, in the popular sense. It has nothing to do with converting heathens to Christianity. It has to do with that most awful, yet most wholesome divine government of the world, which is forever over all men, Christians or heathens, whether they know it or not, which rules the destiny of every nation, tribe, family, individual man, from the Tartar horde on the Siberian steppe, to the lonely miner in the mountains of the Far West, rewarding every man according to his worth, and extermination, wholesale and without discrimination, when the measure of their iniquity is full.

Christ's herald, in one most noble chapter of the Revelations, calls the world not even to repentance, but to inevitable doom. His angel, his messenger stands in the sun, the source of light and life, above this petty planet, its politics, its quarrels, its fashions, its notions of how the world ought to have been made and managed, and calls—to whom? To all the fowls which fly in the midst of heaven, come and gather yourselves together to the feast of the great God, that ye may eat the flesh of kings, and the flesh of captains, the flesh of mighty men, and the flesh of horses, and of them that ride on them, and the flesh of all men, both free and slave, both small and great.

Both free and slave, both small and great—on the negro, it seems, as well as on the white man, on the democrat as well as on the despot, may fall the penalty of rebellion against the eternal law of God. And what a penalty! What those awful words may fully mean I know not and dare not surmise. But this I say, That the Bible would not have used such words, conveying so plain and terrible meaning to any one who has ever seen or heard of a battlefield, if he had really meant by them nothing like a battle-field at all.

It may be that those words have fulfilled themselves many a time and oft; in the fall of Jerusalem; in the convulsions of the Roman Empire during the first century after Christ; in the fall of the Roman Empire before the lances of the German tribes; in many another great war or national calamity in many a land since then. It may be, too, as some divines have held, that they will have their complete fulfillment in some war of all wars, some battle of all battles, in which all the powers of evil, whosoever loveth and maketh a lie, shall be arrayed against all the powers of good and those who fear God and keep his commandments, to fight it out, if the controversy can be settled by no reason, no persuasion; a battle in which the whole world will discover that even in the ultimate appeal to physical force the good are stronger than the bad, because they have moral force also on their side, because God and the laws of his whole universe are arrayed against those who transgress law and outrage reason.

The wisest of living Britons has said: "Infinite pity, yet infinite rigor of law. It is so that the universe is made." I should add: it is so that the universe must needs be made, because it is made by Christ, and its laws are the reflection of his character—pitiful because Christ is pitiful; rigorous because Christ is rigorous. So pitiful is Christ that he did not *hesitate* to be slain for men, that mankind through him might be saved. It is true, the old faith of our forefathers—and neither science nor philosophy has yet disproved it—the old faith that war and bloodshed, pestilence and famine, earthquake and tempest are each and all of them the servants of God, doing some awful yet necessary work for the final benefit of the whole human race. It may be difficult to believe this; at least, to believe it as those old seers believed it—to whom we owe our Bible, and, therefore, all our true civilization—they who cried from the depths of their reason, as well as of their faith: "When thy judgments, O Lord, are abroad in the earth, then shall the inhabitants of the world learn righteousness." But we must believe it, or else we shall be driven to believe in no God at all worth thinking of, and that will be worse for us than all the evil which has happened to us from our youth up until now.

I know but too well that most people find it very difficult, always have in every age and country found it most difficult to believe in such a God as Scripture sets forth—a God of boundless tenderness, and yet a God of boundless indignation. Men's notion of tenderness is too often a selfish dislike of seeing other people uncomfortable, because it makes them uncomfortable themselves. Their notion of indignation is too often a selfish desire of revenge against those who interfere with their comfort. And, therefore, they have no wholesome indignation against wrong and wrong doers, and a great deal of unwholesome tenderness for them. They are afraid of any one's being punished probably from a secret consciousness that they deserve punishment themselves. They are indulgent to the bad, severe upon the good. They hate and dread honest severity and stern exercise of lawful power; till it has been bitterly but truly said that public opinion will allow a man to do anything except his duty.

Now this is a humor which cannot last. It breeds weakness, anarchy, and, at last, ruin to society. And then the effeminate and luxurious, terrified for their money and their comfort, fly from an unwholesome tenderness to an unwholesome indignation; and, in a panic of selfish fury, become —as cowards are too apt to do—blindly and wantonly cruel, and those who fancied God too indulgent to punish his enemies are the first and the fiercest to punish their own.

Such are the majority of mankind; and such, I presume, they always have been. And their true civilizers—the men who have protected them from themselves and their own selfish passions, and saved them from time to time from falling into such *gehenna* as that in which the republics of Spanish America are now weltering—have been in every age the few who have had a clear understanding of the awfulness of duty, and a clear determination to do it, at all risks; who have known that a needful indignation against wrong-doing, a hearty hatred of falsehood and meanness, may co-exist, in the same breast with gentleness, forgiveness, tenderness to women and children, pity for the weak, the sick, the wounded, and courtesy to all mankind, even to their enemies. By the exercise of those virtues they have saved and raised the nations; because those virtues, as far as they go, are none other than the likeness of Christ, the maker and ruler of the world.

"Christian," says a great genius and a great divine,

> "If thou wouldst learn to love,
> Thou first must learn to hate."

And, if any answer, hate? Even God hateth nothing that he hath made, then the rejoinder is, And for that very reason he hates evil, because he has not made it, and it is ruinous to all that he has made.

Let every man go and do likewise. Let him hate what is wrong with all his heart and mind and soul and strength, for so only will he love God with all his heart, and mind and soul and strength. Let him say, day by day—aye, almost hour by hour—strengthen me, O Lord, to hate what thou hatest and to love what thou lovest, that so, when that dread day shall come, when every man shall receive the reward of the deeds done in the body, whether they be good or whether they be evil, he may have some decent answer to give to the awful question, "On whose side hast thou been in the battle of life? On the side of God and all good beings, or on the side of all bad spirits and bad men?"

How many a man will find himself in that day compelled to reply, with surprise and with something like shame and confusion of face: "I really do not know, I never thought about the matter. I never knew that there was any battle of life."

Never knew that there was any battle of life? And yet you were christened, and promised to fight manfully under Christ's banner, and to continue Christ's faithful soldier and servant to your life's end. Did it ever occur to you that such words might possibly have some meaning? And you used to sing hymns, too, during life about "Soldiers of Christ! arise, and put your armor on," and so forth. Did it ever occur to you that those words, too, might possibly have some meaning? What prophets, apostles, martyrs, and confessors meant by such words you should know well enough. They meant a life-and-death fight against evil in all its forms, wherever they met it. Did it ever occur to you that as long as the world is no better than it is there was still a battle of life, and that you, too, were meant to fight in it?

How many a man will answer: Yes, yes. But I thought those words meant having my soul saved, and going to heaven when I died.

And how did you expect to do that? By believing a few dogmas which you were informed were true, and leading a tolerable respectable life, without which you would not have been admitted into society? Your old forefathers—whether Episcopalian or Puritan —had a very different conception from that of the battle of life. Aye, not only they, but Cyrus and his old Persians were nearer to the kingdom of God than you, and had a clearer notion of the battle of life than you, when they said that not only the man who did a merciful and just deed, but he who drained a swamp, tilled a desert, made a little corner of the earth better than he found it, was fighting against Ahriman, the spirit of darkness and disorder, on the side of Ormuzd, the god of order and light; and that as he had taken his part in Ormuzd's battle he should share in Ormuzd's triumph.

Oh! be able, at least, to say in that day: Lord, I am no hero. I have been careless, cowardly, sometimes all but mutinous. Punishment I have deserved. I deny it not. But a traitor I have never been. A deserter I have never been. I have tried—miserably ill—to fight on thy side in thy battle against evil. I have tried to do the duty which lay nearest me, and to leave whatever thou didst commit to my charge a little better than I found it. I may not have succeeded. That I dare not say. But I, at least, have tried. Take the will for the deed, good Lord. Pardon my infinite shortcomings out of the boundless pity for human frailty. Accept the partial self-sacrifice which thou didst inspire, for the sake of the perfect self-sacrifice which thou didst offer on the cross. Strike not my unworthy name out of the roll-call of thy noble and victorious army, the blessed company of all faithful people; and let me, too, be found written in the book of life, even though I stand the lowest and the last upon the list.—*C. Kingsley, in Independent.*

THE charity which longs to publish itself ceases to be charity.

Maranatha.

The dew of the morning in brightness is gleaming,
The storms of the night are all gone,
The Day Star has merged his soft light in the streaming
Of glory that bursts from the Throne.

The power of the mighty forever is broken,
The hosts of the vanquished are stilled;
For the Lord hath remembered the word he had spoken,
And the might of his arm revealed.

As a tent in the tempest, Earth reeled an [illegible] shaken,
It trembled at the voice of its God,
The slumbering saints, in a moment awaken,
And come from their silent abode.

And the city of God, in its glory descending,
Cometh down to the children of men,
And the sheen of its splendor, still onward extending,
Reflects back the glory again.

Again on Earth's bosom is Paradise borne,
Its forfeited blessings restored,
And the hosts of the ransomed in triumph return,
And enter the joy of the Lord.

—*Interior.*

Association Minutes.

NORWOOD PARK, ILL., Oct. 15, 1872.

The eighth annual meeting of the Western Advent Christian Publishing Association convened as per notice and was called to order by the Vice President, Eld. D. R. Mansfield.

Prayer by Eld. H. G. McCullock.

In the absence of the Secretary on motion C. C. Marston was appointed Secretary *pro tem.*

On motion of A. E. Babcock, that a Business Committee of three be appointed by the chair, the following were named: A. E. Babcock, L. C. Collins and Wm. McCullock.

Adjourned 7 o'clock p. m.

EVENING SESSION.

Association called to order by the President.

Prayer by Eld. J. R. Preston.

The Business Committee reported. On motion the report was received for consideration.

On motion of W. L. Himes that it be considered *seriatim*, the first item was read.

WHEREAS, At the annual meeting of the Association in September 1869, at DeKalb, Ill., the following amendment to the Constitution was adopted, to wit:

That article IV. be amended to read as follows:

ART. IV. Sec. 1. The membership of this Association shall consist of ministers of the gospel in good standin our State Conferences, sympathizing with the objects of the Association and co-operating therewith, and of delegates from the various churches connected with said Conferences.

Sec. 2. Churches having fifty members or less shall be entitled to one delegate; and churches with more than fifty members shall be entitled to an additional delegate for every additional twenty-five members; and

WHEREAS, It has been ascertained by consulting competent legal authority that this action was illegal, and can be in no sense binding upon the Association; therefore

Resolved, That said action is hereby annulled and declared nugatory; and the original fourth article of the Constitution, adopted at Buchanan, Mich., Dec. 13, 1864, has been and still is the only proper and legal basis and test of membership; and furthermore the action of the Board in calling the meetings of this Association held at Earl, Ill., in May, 1871, and in Chicago in December, 1871, and in Norwood Park, in October, 1872, upon the basis of the original system of membership is hereby sanctioned and approved. And, furthermore,

WHEREAS, The Association transacted business, such as electing officers, sanctioning their official conduct, and other things in due course of its affairs, under the aforesaid amendment to the Constitution, in good faith, believing it to be effectual, and binding; therefore

Resolved, That all such action, during the time said amendment was supposed to be in force, is hereby sanctioned and approved.

After considerable discussion this was passed 17 to 7.

On motion, after a fuller understanding of the Preambles and Resolutions, the vote was reconsidered, and they were then passed unanimously.

Second item read:

WHEREAS, The plan of membership originally adopted worked satisfactorily up to the time a change was proposed; and

WHEREAS, The introduction and agitation of schemes for a change of the basis of the membership of this Association have introduced discord and confusion in our affairs; and

WHEREAS, The advantages expected from such a change are by no means apparent; therefore

Resolved, That it is the sense of this meeting that, for the present, the original system of membership is as satisfactory as any that can probably be devised.

On motion it be laid on the table, the question being called the motion was lost.

On motion the item be adopted. After a hearty discussion, it was laid on the table for further consideration.

Third item read:

WHEREAS, There are some portions of our Constitution that may be changed for the better; and

WHEREAS, Action upon these points seems impracticable at this time; therefore,

Resolved, That a committee of three persons be appointed to revise the Constitution, and present such amendments as they may deem proper for consideration at our next regular meeting.

On motion, this was laid on the table until the second item is disposed of.

Fourth item: Hearing report of Secretary.

The Secretary being absent, on motion W. L. Himes gave his report as Treasurer, together with some verbal statements as to the work done during the past year. Pending the consideration of which the Association adjourned till 9 o'clock the following morning.

Oct. 16, 1872.

Association met as per adjournment. After prayer and appropriate remarks by several brethren, the Association proceeded to business. Minutes of former meetings read and approved.

On motion Eld. J. V. Himes presented his report, as follows:

ELD. J. A. HIMES' REPORT

BRETHREN:—It is now more than eight years since we first met in the capacity of a Publishing Association. I had previously removed to the Western field, upon the invitation of some of the best laborers, and the oldest pioneers among the Adventists here. I did not come among you without a purpose, nor to work in a haphazard way. My plans which you understood (for I did nothing in an underhanded way) well, were

(1) to assist you in gathering the scattered elements, with such additions as our labors might secure, into permanent Scriptural organizations as churches and conferences;

(2) To disseminate the light on the time, and events, and doctrines connected with the second coming of our Lord and Savior, and thereby aid in making ready a people for that day;

(3) To effectually promote these objects by establishing an Advent press, from which should issue a weekly paper, with tracts, and books, such as would meet the demands of this portion of God's vineyard.

I received a cordial welcome from all who sympathized with these great objects, long cherished by many besides myself. These were ready to second my efforts; still in commencing the work of publishing, I had to take the responsibility upon myself. Few, really, had faith in the success of the enterprise, they had seen so many discouraging circumstances and failures in the same field. But I had full faith that the experiment, as many regarded it, of publishing a weekly paper, would prove a success; and although some held back, I made no provisions for a failure, when in December, 1863, I arranged for the publication of the first number of the *Voice of the West*, now the ADVENT CHRISTIAN TIMES. The result fully justified my expectations. I was not left alone: but friends of the Advent truths, many of them my own personal friends, for my own sake, and for the sake of our Western Mission, rallied to the support of the infant paper. At first our subscription list was small in the West, by far the heaviest mail going toward the Atlantic. And many of these, who became patrons at first out of personal or missionary considerations, thereby insuring us success, remain readers of the paper to-day, taking it solely upon its own merits.

But this preponderance towards the East, in our subscription list, did not continue. The Western list has had a steady growth, and the bulk of our readers, are now West of New England, or, indeed, West of Ohio.

From the first, I entertained the idea of placing this paper in the hands of the Advent people whenever they should have attained sufficient faith in the success of the enterprise, to desire the change. Before the end of the first volume or year, this faith was manifested; and at a General Conference of the Western States, the Western Advent Christian Publishing Association sprung into existence. It was organized upon a financial basis, with individual memberships. To all, this then appeared the only practicable method; and after a full consideration of the entire subject, I am to-day doubtful whether we can do better than continue to work upon the original plan, with perhaps a few modifications.

We had no funds, nor business to sustain salaried officers for each department of our work, and as I had from the first readily assumed the burden of financial and other responsibilities that no one else would undertake, so now I was entrusted with various offices involving a continuance of the same. I received nominally a small salary, but for years, really, nothing at all. All I could do, and all I could give to build up this enterprise, was freely bestowed. Nothing could grieve me more deeply than the imputation of selfish aims and sordid motives which some have indulged and others have countenanced.

All, yes, far more than I dared hope for in the beginning of this enterprise, has been accomplished. With all our trials there has been a growth that has surprised the most sanguine among us. Friends and helpers have been raised up who have delighted to share with me the burdens I at first bore alone. Acting in their council, I have gradually developed plans for the future; and to some of them have been transferred at different times a portion of the cares and responsibilities I had borne alone. The increase of our Association business, and the demand for my personal efforts as a missionary in distant fields, combined with the removal of our office to a new and more central point, all demanded these changes.

From the time I moved West, I looked with interest to the period when our paper should be established in Chicago. Our weakness and poverty constrained us to seek a point where homes and the cost of living were less expensive than in the great city. Hence we located it in Buchanan, among kind friends and helpers in our work. But for years the friends of THE TIMES have been urging its removal to Chicago as soon as a practicable opening should be presented.

About one year ago my attention was called to a scheme of removal which after three or four months consideration, resulted, as you all know, in the long desired change. I consulted brethren of sound judgment, as I had opportunity, and with their advice, in accordance with my own convictions, our presses were removed to Norwood Park, and a business office was opened in Chicago; which action has been approved by your Board, and the brethren generally.

We are here under favorable conditions. We long ago passed beyond the bounds of experiment into the condition of a tempting success. Our book and tract department is well begun. Our supply of material for work is fair if not all we could wish. All that is needed is industry, liberality and unity to carry forward a great work in spreading the truth far and wide, that will surpass a hundred fold the expectations of the most sanguine among us, eight years ago. A wide and effectual door is opened to us. May God inspire us with the spirit of wisdom and of a sound mind to preserve our zeal and disposition to sacrifice, and more than all, our *union* in efforts to prepare ourselves and others for the judgment.

We have not been wishout trials. Every man, or set of men who accomplish anything will have opposers carrying open or concealed weapons. As you have met these so, have I; and as you have tried to do your duty, I have endeavored to do mine in the fear of God and love for his people. My family have stood with me in my work. Two of my sons gave their time to this cause until laid upon their dying beds. And a third son has been my chief dependance. He has been, as I believe, after many years of sickness, raised up by our Lord, to help in this work. God has given him a heart to love and serve the Advent cause from the highest moral considerations. He is now among our most vigorous writers and workers. His heart has been, and still is, in the cause. He has sympathised with, and stood by me in my trials, and in my absence from home had the charge of THE TIMES and the care of the business of the Association. *How* he has done his work, and upon what terms, you all know. *What* he has done can be best appreciated by those who from personal experience or observation, have become acquainted with the difficulties to be met and overcome, and the labor to be performed in such a position. What his future is to be I leave with him and his God. Of one thing I am sure: in whatever position Providence may place him, he will be efficient, true and faithful.

Finally, as to myself since our removal to Chicago, I have given to others some of the offices in your Association I had hitherto filled. Our plans for the future enlargement of our enterprise made it necessary that there should be more workers, and a division of labor among us. My work is more than ever in the field; and never were the demands upon my time more pressing. I do not now refer to the calls from organized churches near home, so much as to the "regions beyond," where scattered friends, or even brethren, single-handed, struggle alone for the truth. In all parts of the south, on the Pacific coast, in England and the Isles of the Sea, there are inviting fields for the pioneer. Among the invitations for a year past, that from California has been the most pressing, and for the last six months or more I have been shaping my affairs so that I might spend, should Providence open the door, a year or more in that State and Oregon. I expect, also, to carry out a long cherished purpose of visiting the Sandwich Islands, should God open the way, and plant the gospel of the kingdom there.

But I may not lay out future work too largely. My horizon at most, is a narrow one. Should the Master not come, my years admonish me that my time is short. Yet I can but turn my eyes to these great harvest fields, with the hope that I may be able to comply with some of the invitations to preach the gospel among them.

In view of these plans, my work in future for the Association will have to be done in other relations than those I have sustained. My interest will be the same. I will shrink no responsibility. I will do all in my power to aid you, except in the assumption of offices of trust in the future. But in all other ways I will give it my influence consistent with the objects above named. As in the past, I shall trust in the great Master of the vineyard for the means of support for myself and family. He will give me friends, and so long as I trust him, and serve him, I have his promise never to leave or forsake me.

And now in closing my official duties with the Association, which I organized and nursed in its infancy, and which has received my undivided support and sympathy to this hour, I thank you for your confidence in me, as expressed from year to year in these gatherings.

May heaven guide you in your counsels, and bless you in all your relations, both as individuals and in your associated action in the proclamation of the Advent faith. JOSHUA V. HIMES.

On motion that the report of Eld. J. V. Himes be accepted, O. S. Knapp moved to amend that so much as relates to his official business be accepted, which he finally withdrew, and the original motion for acceptance was passed, and the report ordered to be printed with the minutes of the meeting.

W. L. Himes, with a few remarks, stating the conditions upon which he could serve the Association, presented his resignation as Treasurer and Business Agent.

His resignation was accepted. D. R. Mansfield resigned as Vice President. His resignation was accepted.

On motion to appoint a Committee on Nomination of officers, the Chair appointed the following:

H. G. McCullock, O. S. Knapp, L. H. Davis, N. W. Spencer and L. P. Fox.

On motion the second item of the Business Committie's report was taken up, and afterwards was adopted unanimously.

On account of a misunderstanding on the part of some, on motion the last motion was reconsidered. On motion the list of shareholders was read.

Adjourned to the call of the Chair.

Oct. 16, 1:30 p. m.

On motion the second item of the Business Committee report was adopted, the vote standing 19 to 9.

Item third, as above, was then called for, which was adopted unanimously.

On motion that the Chair appoint the committee, and that he be a member of it, the Chair appointed W. L Himes and F. Burr.

The Nominating Committee being prepared to report submitted the following:

For President, D. Mathewson.
" Vice President, Wm. McCullock.
" Secretary, J. M. Snook.
" Treasurer, L. C. Rice.
" Auditor, O. S. Knapp.
" Business Agent, W. L. Himes.
" Publishing Committee, L. C. Collins, L. H. Davis, A. S. Calkins,
" Editorial Committee, A. W. Spencer, H. G. McCullock, Frank Burr.
" Editor of THE TIMES, Wm. Sheldon.

On motion the report was accepted, and the Association proceeded to ballot.

The Chair appointed Wm. McCullock and S. B. Mabey tellers.

The balloting resulted in electing almost unanimously the following officers:

President, D. Mathewson.
Vice President, D. R. Mansfield.
Secretary, J. M. Snook.
Treasurer, A. W. Tucker.
Auditor, S. C. Raymond.
Business Agent, W. L. Himes.
Publishing Committee, L. C. Collins, L. H. Davis, A. S. Calkins.
Editorial Committee, N. W. Spencer, H. G. McCulluck, A. E. Babcock.
Editor of THE TIMES, Wm. L. Himes.

Adjourned to 7 o'clock p. m.

EVENING SESSION.

Minutes read and approved. Prayer by Eld. L. C. Collins. On motion of Eld. J. V. Himes, Eld. J. H. Whitmore was appointed as assistant Editor of The Times. Br. Whitmore objected and asked to be excused. On motion the whole subject was referred to the Board for final action.

On motion of Eld. Wm. L. Himes, the campmeeting fixtures, including "communion set," belonging to the Association, were loaned to the Northern Ill. Conference for its use until called for by the Association.

On motion, the Business Agent was instructed to correspond with Mr. Henry Constable, concerning the publishing of his two recently prepared works, the one on "Future Punishment," and the other on the "Intermediate State."

On motion, the report of the Treasurer, as read last evening, was accepted.

On motion the following resolution was adopted, by a rising vote, a few of the members present retaining their seats:

Whereas, Eld. J. V. Himes has resigned his position as Editor of The Advent Christian Times, therefore,

Resolved, That this Association hereby express to their retiring Editor, their hearty appreciation of his early, constant, faithful and successful efforts in conducting their paper, and accompany this expression with the earnest hope that his useful life may long be spared as a successful worker in the cause of our blessed Master.

The question of purchasing the building and lot now occupied by the Association, or any other suitable property in Norwood Park, was referéd to the Board.

The Association by vote approved of the action of the Business Agent and Board in moving the property of the Association from Buchanan, Mich., to Norwood Park, Ill.

A vote of thanks was tendered to the friends here for their kindness in entertaining us during our present sittings, they giving their time and labor.

Voted, that the expense of boarding the members present at this meeting, be paid out of the treasury.

Voted, that the remarks of the President in his closing speech be published with the minutes. [I would say that it was impossible to publish the *impromptu* speech of the President. It will suffice to say that it was a warm, hearty and enthusiastic expression of the sentiments of the entire meeting in reference to the present situation, and future prospects of the cause in the West. Sec'y, *pro tem.*]

Prayer by C. C. Marston.

On motion, adjourned, *sine die.*

C. C. Marston, Sec'y *pro tem.*

THE SECRETARY'S REPORT.

I was detained from the meeting of the Association by sickness in my family and other circumstances I could not control. The following partial report was prepared, and has been sanctioned by some of the Board, though, owing to my absence, I was not able to present it at the Board meeting. I present it, therefore, to the readers of The Times as an informal report:

Dear Brethren:—We meet this year for the first time at the office of the Society since our Association was organized. And it is certainly, so far, a subject for mutual congratulation that the opportunity is thus afforded for the Association to inspect its own property and its management. We enjoy the privilege because of the removal of the office to a central point, easy of access from all directions; and as this removal, occurring since our last meeting, is by far the most important event in our history as a society, we may naturally give it the first place in our annual report.

It was known by most in attendance at our last meeting, that propositions had been made looking to a removal of offices to the vicinity of Chicago. A few had held it in sober consideration; but so many interests of both a public and private nature were involved, that the scheme did not appear fully practicable. But early the present year matters assumed a new form. The proprietors of the property we now occupy, made a new proposition, which included not only the free rental of our present office for a term of years, but also an exchange of the property in Buchanan, belonging to the Association, and those actively connected with it, for property in Norwood Park, and that too, upon advantageous terms.

Even then your agent did not act hastily. Brethren of sound judgment were consulted, and their advice considered. Pains were taken to secure the best possible terms for the Association in the trade. The office and lot in Buchannan were put in for $2,000; and the property received in exchange therefor, has since been sold for $2,250, partly in cash, and partly in notes bearing interest at seven per cent.

The expenses of such a removal have been, of course, considerable. Only partially met by the generous donations of a few friends. These have added to the debt of the Association. But we feel certain that this debt has been wisely incurred, and is more than counterbalanced by the advantages obtained in various ways. Indeed such universal satisfaction has been expressed at the change, that we do not deem it necessary to argue this point. A most desirable change of base of operations has been effected. It now only remains for the Association to take advantage of its favorable opportunities, and settle upon what is to be its policy for the future. Let us hope it may be embodied in the Scriptural adage—"The liberal soul deviseth liberal things, and by liberal things shall he stand."

It is well known that efforts have been made to change the basis of the membership of our Association; and the scheme is still under consideration. It is a most unfortunate thing that the subject has ever been mooted in the form it has come before us. The proposed change which it was supposed could be easily effected, was found to be hampered with legal technicalities, arising from the original constitution of the Association. A vote was passed in good faith placing the Association in the hands of the churches. But it was discovered that this vote was illegal, and the Association fell again into the hands of the original membership. Legal advice was procured, a new scheme contrived, and partially carried out, but interrupted at our last meeting by a new proposition to "cut the Gordian knot" by a lease; that is, organize a new Association upon an entirely new plan, and then lease all the effects of this Association to the new society.

Not a few have expressed the opinion that things are well enough as they are. And the only real objection to the present system is, the accumulation of votes allowed to individuals. It has been suggested that an amendment to our constitution might be adopted, allowing only one vote to any individual who may hereafter become a member; provided, those who are now entitled to more than one vote, will transfer all their shares *except one*, to be held *in trust* by some persons appointed for that purpose. It is held that a larger attendance and more general interest in the business meetings of the Association can be obtained in this than in any other way. It is safe to presume that there will be opposition to this plan, or, indeed, any other, the majority might agree in.

Finally, some have felt that it would be better if the publishing office were in the hands of a private company or individuals. All these points should be candidly and temperately discussed. "In the multitude of counsellors there is safety." Let us consider all the facts and arguments in the case, and abide the decision of the majority.

Our weekly paper, the Advent Christian Times, has prospered under its present management. Its circulation is considerably larger than at our last meeting, though not so extensive as during the interval awakened by the discussion. Over five hundred subscribers were added to the list then, some of whom remain, while others have dropped off.

An attempt was made to reduce the subscription list to something like a pay-in-advance basis. Circulars were sent to all subscribers in arrears, requesting renewals. But it was found that so many had been affected by the disastrous fires of last year, and others by failure of crops, that it was deemed wise to postpone the general cutting off of delinquents from the list until after harvest this fall. We have purposed to send soon to all subscribers whose subscriptions have expired, a circular requesting a prompt renewal, and to discontinue the paper to all who do not in some way respond within one month after these circulars are sent out. In case of those desiring the paper but professing inability to pay, we have expected your consent to carry out a liberal policy.

As to the editorial conduct of The Times, we are prepared to commend it. Not that the editor has in no case made any mistakes; editors are human. And it is certain that an angel from heaven could not edit a paper to suit everybody. The difficulties of an editor are thus referred to by the *Christian World:*

> We can safely recommend a graduate of a newspaper office for almost any station in life, at least for all such as require a pretty good knowledge of the peculiarities and characteristics of the human family. A man who can preserve the serenity of his temper, the sweetness of a Christian disposition, and an unflagging perseverance amid all the obstacles and difficulties which newspaper publication presents, deserves to be ranked with Job for patience, Baxter, for goodness and sweetness, and the Iron Duke for nerve and power, and obstinate determination.

The Times is a thoroughly Advent paper, somewhat plain-spoken, but perhaps not always as much so as it should have been. But we will suggest that if the Association will arrange to provide more help in the office, thus relieving the burdens of a few, and giving more time for strictly editorial work, our paper may be so improved as to command even wider influence and a larger circulation than it now enjoys.

We must not forget that our paper is the life of our Association, and the life of our cause in the field. It must live if we would live; and it must not only live, but it must grow. And it can only grow by means of united, energetic work to introduce it in new and old fields. We owe much to some of our ministers, who have proved most efficient agents in both collecting from old subscribers and adding new names to the list. May we not hope that *all* will do more in this department, and the coming year see an unexampled growth in our circulation?

It may not be out of place to here call attention to some financial statistics, compiled something more than a year since, in regard to the cost of establishing newspapers:

The *Advance*, published at Chicago, in the interest of the Congregationalist, it is stated, sunk in the first four years of its existence $75,000 of its capital. It has abandoned the attempt to publish at $2.50 and now charges $3 a year.

The Presbyterian organ, the *Interior*, published in the same city, within less than two years of its existence, used up a capital of nearly $50,000.

The Baptist organ, the *Standard*, with a circulation of 15,000 copies weekly, and the subscription price at $2.50 a year, was not at the time of the fire self-sustaining, its publishers having to draw upon the profits of other branches of business to make up deficiencies in the income of the paper.

The *Christian Standard*, published in Cincinnati, Ohio, an organ of the Disciple Church in the West, with 12,000 subscribers, has cost its publishers more than 20,000 in excess of its income from subscriptions and advertisements, and is not yet able to meet the current expenses of publication. In this case the effort is made to furnish the paper at two dollars a year.

About one year after The Voice of the West was first issued at Buchanan, the Free Will Baptists commenced the publication of a weekly paper in Chicago. They had a capital of from four to five thousand dollars, a good line of advertising, and attained a circulation of 4,000 copies a week. Besides their original capital and their receipts from advertisements and subscriptions, they also received $12,000 in one donation from their General Conference. Within four years they sunk the whole of this, and the paper expired.

Let us glance for a moment at some of the statistics of our own concern. We find that about $16,000 has been received during the past eight years in the way of donations, besides the receipts from subscriptions to the Times and sales of books and tracts. The total liabilities of the Association to-day, are less than $5,000. Its assets are not less than $15,000. If our debts were all paid, the Association would be worth nearly $10,000. When it is remembered that besides the usual newspaper expenses, we have been subjected to a draft upon our income for the publication of books and tracts for sale at nominal prices, and largely for free distribution, which has cost us some years more than five hundred dollars, we think it may be fairly presumed that our business has been managed by capable and faithful hands. It is no discredit to our Agent that our Association has been placed upon its present basis, having, with all its benevolent work, sunk less than seven thousand dollars at the very worst, and a large portion of this sum has been sunk in spreading our views by means of tracts, books, and papers.

In the tract department we have not accomplished as much the past as in some other years. One (and the chief) reason is, that so much of our ready means was absorbed in the expenses of our removal. But the demand is unprecedented. Never was there such a call for Advent publications as now. And the difficulty in the case is, that in most instances, the call is for free distribution. Our field is a missionary ground. In older fields more tracts are bought by distributors, but here the distributors are mostly unable to buy, many of them making great sacrifices in other directions. Hence the burden, even to the postage, falls directly upon the Association.

We need new tracts, and new editions of old tracts. But we can no more make books and tracts without means than Israel could make brick without straw. We anticipate after the report of this meeting shall have gone out a hearty response from the brethren at large to whatever demand you shall put upon them. They are looking to you to say what should be done, and how and in whose hands this publishing interest should be conducted. Let us take steps to command their confidence, and tell them plainly the necessities of the case. There are already many inquiries, and it is our privilege to *make many more.* Our views, to use a homely illustration, are not epidemic but infectious—*given* by one to another. If we would have them spread widely, we must contrive the means for bringing the masses in contact with them. One tract has sometimes been the means of a revolution—a family, a neighborhood, a church. Let it not be our fault if any family in the land is without the true light of the gospel message.

John M. Snook.

Ignorance or Dishonesty.

What could induce a man of a sane mind and especially a man, who had spent a life time in N. America, to make and publish to the world a statement so wide of the truth as the following?

"It is affirmed that the original terms rendered *soul*, *spirit*, and *ghost*, literally signify *wind*, or *breath*; and that, therefore, when applied to man, they mean no more than the literal *breath* which leaves the boby at death."

The man who made this statement is the late Hiram Mattison, D. D., of Jersey City, N. J., and the people spoken of are the Adventists, or as the venerable Dr. styles them *Annihilationists.* And I venture to say that no reputable Adventist since the first one *ever held any such view.* So far as I have been able to ascertain they believe that both soul and spirit have a variety of meanings, and certainly none would be so foolish as to claim that when applied to man both mean simply and invariably the air we breathe. I believe there is such a thing as making an argument so heavy that it breaks down under its own weight. I think this one from Dr. Mattison will do to put in this class.

After making the above statement the Dr. proceeds to give some illustrations of the havoc such a position would make with the Scriptures by supplying "breath" for "soul" and "spirit" as follows:

> Lk. 12: 19: "And I will say to my BREATH, BREATH, thou hast much goods laid up for many years." 1 Thes. 5: 23: "And I pray God your whole spirit and BREATH and body be preserved blameless," etc. Heb. 6: 19: "Which hope we have as an anchor to the BREATH." Heb. 10: 39: "But we are.... of them that believe to the saving of the BREATH." James 5: 20: "Let him know that he which converteth a sinner from the error of his way shall save a BREATH from death," etc. 2 Pet. 2: 8: "Lot, dwelling in Sodom, vexed his righteous BREATH from day to day." 8, 16: "The BREATH itself beareth witness with our BREATH that we are the children of God." 1 Cor. 2: 11: For what man knoweth the things of a man, save the BREATH of a man that is in him?" 1 Cor. 5: 5: "To deliver such a one unto Satan....that the BREATH may be saved in the day of the Lord Jesus." 1 Cor. 6: 20: "For ye are bought with a price; therefore, glorify God in your body and BREATH which are his." 2 Cor. 7: 1: "Let us cleanse ourselves from all filthiness of the flesh and BREATH." Gal. 6: 18: "Brethren, the grace of our Lord Jesus Christ be with your BREATH. Amen."

And then he adds in a footnote:

"Nothing would justify the exhibition of the Scriptures in so ridiculous a light but a desire to explode one of the popular assumptions of the Annihilationists in the briefest possible space, by exposing the absurdity of their principles. If there be, therefore, a seeming want of reverence for the Scriptures in these illustrative examples, it is due to the false principles that we combat, and not to any unfairness or want of candor in the application. We have simply answered the Annihilationists according to their folly."

And again I ask in the name of reason and common varacity what *could* induce a man like Dr. Mattison to bear such false witness against his neighbor? Was it ignorance? We read "that a certain sin of ignorance God winked at;" did that mean such ignorance as Dr. M. must have been in if he ignorantly wrote the above things? If so then he'll pass on the plea of ignorance. But I have my serious doubts as to whether he *could* have been so ignorant as all that comes to.

Well then was it dishonesty? We are not allowed to pass in judgment upon the motives of other men; but it looks terribly as if the Doctor must have been a little unscrupulous with a grain or two of dishonesty or he could never have so misrepresented his brethren.

C. C. Marston.

Every dog must have his day, and so must the game of croquet, which has such a world-wide celebrity. In token of the coming end, the London *Globe* significantly asks;—"When croquet ceases to be an occasional pastime, and becomes the occupation of the day, week, month, and even year; is it not possible that the skill necessary to display a special grace, may be rather dearly bought by habitual side-stoop, a narrowed chest, curved spine, and unequal shoulders? The attitude in which croquet is played, is utterly destructive of all healthy development. A long walk, taken with open eyes, is worth all the croquet ever played with eyes glued to a lawn."

Advent Christian Times.

CHICAGO, TUESDAY, November 5, 1872.

SALUTATORY.

Having accepted the direct responsibility of the editorial management of THE ADVENT CHRISTIAN TIMES, I shall endeavor to perform the duties attaching to this position to the best of my ability. I will not occupy space with any merely formal remarks. The above pledge includes all I could say. My motive in assuming the burdens of editorial labor is a desire to be useful. I have no other ambition. Whether this hope is to be consummated, the future alone can tell. I earnestly request the prayers of all the readers of THE TIMES that our paper, animated by the spirit of the Great Master, may prosper and increase its circulation, influence and usefulness as never before.

WILLIAM L. HIMES.

A GREAT many who now rejoice in the hope of eternal life in Christ, and that ere long, received their first impressions or convictions from tracts. We have a question for each:

What have you done in order that others may have tracts?

WE learn that Br. A. F. Dugger is now in Aurora, Ill., in the care of Dr. A. Spaulding, with high hopes of restoration to health. We trust that Br. Dugger's temporal necessities will not be forgotten by those with whom he labored until he broke down, in Iowa and Missouri. His address is Aurora, care of A. Spalding, M. D. Let him be aided promptly.

A NEW denomination has sprung up in the western portion of Mercer and Boyle counties, Ky., which is styled "The Soul Sleepers." They maintain that the soul sleeps with the body, after death, until the Judgment day. They also hold that God is material, and that Christ was the first created being, and that baptism is essential to salvation. Rev. Mr. Terhune is the expounder of this doctrine, and has succeeded in converting 15 or 16 to his faith, and they are now engaged in building a new church about half way between Nevada and Harrodsburg. Quite a stir has been created in that neighborhood, and some persons who were members of the Christian and Presbyterian churches have left their own churches and gone over to the "Soul Sleepers."—*N. Y. Observer.*

PROF. A. N. ARNOLD is rather severe upon the Bible Union. In the course of some criticisms he remarks:

> Neither does the word "underworld" bear that stamp, *i.e.*, "the comely style of current English." That there was need, in this last case, of improvement upon the common version, must be frankly confessed. The alternate use of the words "hell" and "the grave," to represent the Greek word *Hades*, was by no means satisfactory. But the substitution of a word which, while it cannot claim to be in any proper sense a translation of the word *Hades*, is not only conspicuously remote from current English, but directly suggestive of a false locality, was a very unhappy way of meeting an acknowledged difficulty.

We wish the learned Professor had gone a little further and suggested an English term or phrase that would be a translation of *sheol* or *hades*. We cannot see but that our Baptist friends are in a quandary. They have said too much about *baptizo* to go into the business of transferring or anglicizing words from the Greek; and, on the other hand, if they should translate the word, they could hardly escape the charge of favoring the doctrine of the sleep of the dead. Let us be kind; their position is a difficult one.

THE National Sunday School series of lessons by some means included the prophecy of Dan. ch. 2, which was assigned to Sunday, Oct. 27. Won't our readers please scan carefully the following notes on the lesson, taken from one of our exchanges:

> *The legs of iron* signified the Roman monarchy, it is generally supposed. *It was when this strong kingdom was at its height that the Kingdom of Christ was set up.* That kingdom was strong as iron, (v. 40,) it brake in pieces the Grecian empire, and afterwards destroyed the nation of the Jews. Toward the latter end of it, it grew very weak, branched into ten kingdoms, which were as toes to the feet. Some of these were weak as clay, others as strong as iron. This is signified by the *feet of iron and clay.*
>
> "*The stone cut out without hands*" represents the Kingdom of Christ, *which was to be set up in the time of the Roman empire.* As "cut out without hands" it was divine in its origin and establishment, not set up by human hands, not by ordinary means, not by "observation," but by the invisible, mighty Spirit. This was to "break it in pieces, and consume all these kingdoms, and stand forever." v. 44-45.

Are such things anything less than astounding? When the vision reads as plainly as language can make it that the stone smites the image upon *its feet*. Professedly Christian teachers brush the statement superciliously aside, and coolly affirm that the stone smote the image some centuries before "the feet" came into existence! Thus children are taught that the Bible does not mean what it says, and the foundation is laid for looseness of faith (because of want of understanding) and, in many cases, of infidelity.

THE LOVE OF GOD THE BEST INSURANCE.

Among the brightest jewels of promise that enrich the eighth of Romans, is the assurance that "All things work together for good to them that love God."

I. With two notable exceptions, the one implied the other expressed, the rule applies in all cases to all men everywhere.

(1) The implied exception is that the rule does not apply to those things against which we can guard by the exercise of reasonable diligence and care. God does not offer a premium for negligence and carelessness. He helps them who help themselves. To illustrate: Here is a Christian careless about his health. He is convinced that everything will work for his good no matter what he eats, or drinks, or wears. He seems to have no appreciation of the fact that "Cleanliness is next to Godliness." He works too much and sleeps too little; he exposes himself unnecessarily to the rain, the snow, the sleet. He pays no attention to the plainest laws of health, and when he reaps the inevitable results of such a course, in a broken constitution, in fever, or in consumption, can he truthfully say that all things have worked together for his good? Certainly not.

But take another case: Here is a man who loves God; a man who is careful of his health; one who believes that a sound mind requires a sound body; this man, in spite of his precautions, breathes in the malaria that prostrates him with a wasting fever. The affliction may be severe, but he has the assurance that it is for his good, and this assurance renders tolerable what would otherwise be almost unendurable. This implied exception has numerous applications; but let this one suffice as an illustration. The rule, therefore, with this exception, would be: "All things against which good men are unable to guard, work together for their good."

(2) The expressed exception applies to all who do not love God. The man who hates his brother has not the assurance that all things work together for his good. Whoever delights in vice and denies virtue; whoever assail the good and upholds the base; whoever loves the praise of men more than the praise of God, comes within the exception. To them the blessed consolation of the text cannot be administered. They are not insured in Heaven's company, whose watch-word, pledge, sign, and premium note are love to God. Nobody can be insured in this company whose treasure is not heaven.

II. The condition precedent — the love of God.

We should never doubt whether we love God. A man should never say "I hope I love God." He could not be brought to say "I hope I love my father and my brother." He knows whether he loves them or not, and he ought to be just as confident as to his love for his heavenly Father. The love of God is not a mysterious affection entirely different from the love of a brother. If we love goodness and good men; if we love to practice every virtue and to shun every vice; if we admire God's character and revere his name; if it is our highest pleasure and ambition to please him; if we are grateful to him not only for personal favors but for our relationship to him and his friendship to us, then may we confidently say we love him.

III. The assurance carries with it a present blessing.

Observe, the text does not read as many quote it: "All things *shall* work together for good," but "all things work"—in the present tense—"for good to them that love God." Most of the precious promises of Scripture have their fulfillment in the world to come. But this promise is being fulfilled every day. It has a present value. Paul says: "We know all things work together for good to them who love God." We are not left to conjecture, we know it. Blessed assurance! Precious promise! Every day of our lives we may claim it, every day we may feel safe, feel that we are insured against all positive evils, that nothing will happen to us except for our good. It is the privilege, the blessed privilege of all who love God to know that they are safe, and that no evil can befall them.

IV. The value of this assurance.

(1) It keeps us from repining. When seeming disaster, against which we could not provide, overtakes us; when the hand of affliction is laid heavily upon us, we are enabled to take refuge and find consolation in this promise, and, say, "The Lord doeth all things well."

(2) It brightens our hope. To feel, to know that our heavenly Father is now exercising for us, and for our good, a vigilance that never tires, and a watchfulness that never slumbers, is to give us the stronger reason for believing that he will, in the world to come, brighten our joys by admitting us into his presence where there is fullness of joy and pleasure forever more. What he is doing for us now we take to be but the earnest of what he will do for us hereafter.

(3) It softens all disappointments and lessens all losses. It enables us to trust the Lord for his grace and not to judge him by feeble sense. It makes us feel that the Lord is our Shepherd, and that we shall not want any good thing. It gives us a taste of the heavenly manna, of angels' food. We rise superior to pain and trouble, and disappointment. All these are for our good. We are already living in the outer court of the great King. Our citizenship is in heaven. Let us rejoice evermore.

J. H. W.

DR. BUCHNER ON BRAIN AND SOUL.

The New York *Tribune* of Oct. 29 gives a report of a lecture in that city by a German philosopher that will interest our readers by both its admissions, and its omissions to discern plain truths.

> Dr. Louis Buchner, the German metaphysician, delivered a lecture, last evening, at Liederkranz Hall, in Fourth-st., on the subject of "The Brain and the Soul." The speaker opened his lecture by speaking of Shakespeare as a materialist. He remarked that the great author spoke of all things in the light of nature moving onward to its material climax, and must be acknowledged to be the greatest writer of the world, because he was the greatest votary of Materialism. The lecturer then spoke of the older and newer views of the brain and soul. He said that throughout the ages—from the day when Cicero reasoned out the immortality of the soul—the thinking world had been making progress in its reasonings, as the scientific world had in its discoveries; and now it is known that the brain and soul, to be sound and healthful, must be in harmony. The speaker said that Spiritualism, Materialism, and the musical theory are harmonious, and that "isms" are not popular driftings toward, novelties, or superstitions, but the outgrowths of thought and culminations of reasoning, the attainments of the soul longing for some ethereal expressions such as can not take form in verbiage which stops in its flight: and the response is heard in the midnight hour in unexpressed longings, and under the noonday sun in unspoken hopes.
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> The speaker then illustrated how this theory might be weakened by the employment of the law of conversation of power. He then spoke of spiritual and ethereal activity as brain functions, and, by a deviation to phrenology, showed that certain mental combinations and the size and formation of the brain in men and animals not only indicate to a large degree their efficiency and ability, but to the practiced eye reveal at sight the character and disposition. He spoke next of the importance of maintaining in their condition of primitive health the fibers and gray substance of the brain. He then discussed the effect of excesses in weakening the brain-power, and urged the necessity of regularity in eating, sleeping, and the recuperative processes of life in order to keep the brain in order. He then spoke of the influence of habits and the exercise of thought, and of the measurement and weight of the brain. He described the female brain, and passed to phrenology and the mental powers generally. In a critical and keen analysis he described anatomical separation between the soul and spirit, and gave his views in regard to the activity of the soul as a reflective mechanism. He then spoke of immortality as the goal of the soul. He closed by explaining the phenomena of spirit rappings as the peculiar revelation of spirits to certain persons purified on earth, and enabled to receive communications.

RECONSTRUCTION OF DOGMATIC THEOLOGY.

The San Francisco *Post* (Oct. 22), gives under the above caption the following minutes of a discourse in that city. Whatever the sermon may have been, the report is certainly both pungent and readable:

> Dr. Horatio Stebbins delivered a remarkable discourse, last Sunday evening, at his (Unitarian) church. The announced topic was the "Reconciliation of some Apparent or Assumed Contradictions in Religious Matters." The contradictions and the harmonies of "Natural and Supernatural" and "the world," or "business." "God" and "Man," were treated in philosophical vein and unimpeachable rhetoric, to the hour's edification or entertainment of the large audience. In the course of his lecture, the learned Doctor paid a brief and brilliant tribute to the late American Secretary, William H. Seward; introducing his thoughts concerning the deceased statesman to emphasize his statement of belief that this planet is to be the future eternal abode of man. The Doctor indicated, and, indeed, expressed his belief in the prevailing theory of Soul and Body, as separate and distinct entities, but held that the soul after its departure from the body hovers around this sublunary sphere, and does not depart to realms unknown, much less "beyond the bounds of time and space." So he regards the soul or conscious part of William H. Seward as sailing around this globe; the immaterial, indivisible, uncompounded, intangible, uninflatable, unreducible soul of Seward perambulating in etherial but earthly heights, looking down on the nations and peoples he recently visited while cooped up in the dusty carcass which is commonly called the mortal frame of man. The Doctor repudiated the orthodox idea of "Heaven," and boldly ridiculed Calvinistic diagram of "Hell." He squared the plan of creation with a dogmatic enunciation of Nature purified, exalted: Religion secularized; Man spiritualized; God humanized; and in the serene equipoise of his new and original intellectual balances he showed the theological errors of all past ages, and revealed the Truth as it is in Stebbins.

News from England.

FROM OUR ENGLISH CORRESPONDENT.

The *Universe* of this week comes out with the following ludicrous questions in one of its editorial paragraphs: "Are a man's teeth part of a man's person? Can a false set of teeth be seized for debt? And proceeds in the following strain: "These are the novel, delicate questions which have been referred for solution to the judicial wisdom of a French court of law. The other day an execution was put into the house of a man in Paris. The house was found to be poorly furnished by the official who came to "seize." Seeing nothing more valuable than a set of gold-mounted false teeth on the mantelpiece, he immediately entered them in his inventory. The insolvent protested, and after declaring that the teeth were sacred as part of his person, put them into his mouth. The sheriff's officer insisted that the teeth having been once in his possession it was a "contempt of court" to take them from him, and his threats forced the unfortunate debtor to take them out of his head and surrender them to the bailiff. If such a seizure as this should be held good in law, we may look forward to hearing of such cases as men and women having been made utterly helpless through a sudden deprivation of their crutches or wooden legs.

The novelty of the first question reminds me of similar ones asked by a Unitarian minister of our brother Geo. A. Brown, after a lecture delivered by him. Said minister arose and said: "Do you mean to say that my arm," (holding out his right arm,) "is a part of *me?* And this leg," (letting his hand drop on his leg,) "is a part of *me?*" Our brother quietly and certainly assured the minister that it was really so! But his eyes did not open to the fact. It could not be—O, dear, no,—certainly not! Fancy saying a man's arm or leg is a part of himself! They are only limbs of flesh extraneous and altogether independent of the proper "one," who uses them to please himself with! In order then the true "me" should have such unnecessary things as legs when it could get about without them? Reader, why don't you believe? O, you are incredulous! you are at a loss to know what makes up the man but these and his other parts. Remain so.

In a slashing article on the meeting of the "old Catholic" party at Cologne, a leading Catholic organ would have us believe that the canonized and less honored saints above, have begun to cry. Saints in glory are shedding tears! Their happiness is marred; their joy broken! Their songs are turned into wails! They quaff the cup of which militant mortals drink. But read it:

> THE CONCILIABULUM AT COLOGNE.
>
> The largest and wealthiest city of the Rhine, the Rome of the North as it was named in the middle ages, the capital of the three Kings—the Catholic Cologne,—has during the past week suffered a profanation and acquired a notoriety *sufficient to draw tears from the eyes of its saints who are in glory.*

But, pshaw! Glorified saints shedding tears is a wicked fallacy, and equal only to that other delusion which declares them in glory. They are both fictions alike.

Germany, as is well known, has shoveled the whole of the Jesuitical order into its political spade, and flung it over her boundaries for the wind of inclination to take where it may. But, having begun to clear her land, she does not intend to leave it half done. So, the other news, that reaches us by the last paper is, that a ministerial decision has been come to, by which educational authorities are prohibited from granting teaching licenses to Catholic priests, even though they have passed the necessary examination. The Catholic clergy are to be excluded altogether from public instruction. Surely, Catholicism has a poor prospect in Germany.

High churchism *versus* ritualism is greatly on the increase in England. Perhaps the extract appended may serve to give the readers of THE TIMES an idea of what is "sound church *principle*" with this religion:

> The following statistics speak well for the progress of *sound church principles* in this town, which it is to be hoped were duly appreciated by the numerous visitors (including many of the clergy) during the Congress of the British Association. Of the 27 churches in this and the adjoining parish of Hove, there is a weekly communion in 14, of which 8 have celebrations also on Saints' Days and at other times during the week; a surpliced choir in 16; the surplice in the pulpit in 13; the Eucharistic vestments and altar lights in 7; while on the other hand *the irreverent custom of evening Communion prevails but in four! ! !*

If we had not a painful sense of the self-deception which many of this order are practicing, we could well smile at the simplicity of men engaged in such child'splay and penning such twaddle. As it is, we can only pray for them, and for their enlightening; as we pity them and would have them saved.

Last night I had the pleasure of listening to a good sermon from Talbot Greaves, rector of the parish church at Weymouth. His text was Mat. 24:12. "And because iniquity shall abound, the love of many shall wax cold." His sermon was a telling argument (1) against infidels who deny that the Bible contains genuine philosophy, and say the predictions therein are the conjectures of sagacious men who judged from the past of the future and from existing circumstances of what should be. (2) A disquisition on the state of the world now, showing that the wickedness predicted in the text had already tided into the world; and (3) a warning against the abounding iniquity, and the failing love, with (4) an exhortation to look for Jesus. Among other very excellent things said by him were the following: "Judging from human anticipation such a state of things as that in the text would be most improbable. The wisdom of the world looked forward to better times as the *last* days. Philosophers, philanthropists, and poets sang of a moralized world, with iniquity restrained. Such a state of things was according to human thought. And if the prophecies in the Bible were but the mere conjectures of good men, how could they have expected days of such wickedness just before Christ came? Would they not have imagined that those dark clouds which came round the sun in its rising would have been drunk up long ere it reached its meridian; that the story of the cross would have melted all into submission, and thrown down every barrier? But prophecy said, instead of this wold drifting into calmer seas, it should yet be lifted with wilder storms than ever burst over it. It was contrary to human probability, therefore it was not human but divine.

He then noticed the predicted state of the world in the last days. And, secondly, its influence on the church.

1. The wickedness of the world is not phenomenal to this dispensation. The ages before had closed with the same fearful scenes. In the Noachian age the world was flooded with iniquity before it was flooded with water. And so the other ages. And the last before this—the Jewish—was eminently wicked; for Jesus called the Jews a generation of unbelievers. The world is as wicked to-day as the text said it should be. Commerce is corrupt to the very core. An honest man cannot make a fortune now. In order to compete with others he must adulterate or counterfeit his goods. He went into a large shop the other day. It was filled with new and beautiful machinery. What was it for? So to adulterate cotton that it might look like silk. And a Christian man was the owner and manufacturer. In social life what wickedness! A stream of moral filth ran through the alley. But it did not end there. In the highest ranks in society he was afraid there was secret intemperance and licentiousness that would not bear inspection. Political life is corrupt from end to end. The name of our Lord is not even mentioned in our houses of parliament as an authority. Proud and rebellious men there fight against God. They say: "Who are we that we should have a superior? Our lips are our own. And the gospel ministry is too weak to restrain the overflowings of iniquity which now rises over all its banks. The world is as bad to-day as when God came down to see the wickedness of man; when every imagination of the thoughts of his heart were only evil, and that continually. Man is as far as possible from God in the corruption of his nature, the rebellion of his will, and the darkness of his understanding. Don't dream of any improvement in the world; nor of any amelioration of human character. Redemption is truly needed.

2. *The effect on the church.* "The love of many shall wax cold." The church is not now to escape. As if a storm at sea should make itself felt in every quiet harbor, in every sheltered nook and corner, where safety was supposed to be. In the Greek the text is more expressive. The love of *the* many shall wax cold; that is, the mass, the multitude, the most. There will be some exceptions; but too few to give color or character to the age. The love wax cold? To whom? To God; to Christ; to Christians; to men; to truth. Nay, more. The heart, the faculty, the very power of love is to fail. The seat of the fire is to be chilled. It is love itself that shall wax cold. As a ship that goes out to the polar seas and draws near an iceberg feels the chill atmosphere so that some are frost-bitten and even frozen to death, so is it to the church as she comes in contact with the chill air of abounding wickedness. The parable of the ten virgins, is present truth. The Laodicean state of the church is come. And what is the result when the vital heat of Christianity fails; when love grows cold. A deadly paralysis seizes the body and mortification sets in. Work for Jesus is irksome; sacrifices for Jesus a burden. The activity and strength of the Christian is gone. Oh, let us pray more fervently that now iniquity abounds our love may not wax cold.

The practical lessons of the text are:

(1) The encouragement that Jesus foreknew the times. That he foresaw the abounding iniquity. It does not take him by surprise. And, having foreseen these days, he has provided special grace and help for his beloved church. He also gives us special promises, saying: "He that endureth to the end, the same shall be saved." "To him that overcometh," etc.

(2) We are forewarned, and thus forearmed. We know what to expect. We know in the last days perils shall come. We are not therefore, discouraged. We see them to the coming of our Lord. Our salvation now is in looking unto Jesus; to be sanctified, quickened, and cheered. And our duty now is to pray that we might be able to keep ourselves in the love of God and the patient waiting for Jesus Christ, who shall come to put an end to these evil days.

Alabama.

THE TRUTH MAKING ITS WAY.

DEAR BROTHER:—About four years ago you were kind enough to give me your paper on the free list. I was much interested in its contents, so far as related to the second coming of Christ, and the signs of the times; but on immortality and the destiny of the wicked I dissented. I could not, on this account, recommend your paper or offer to procure subscribers to it, and thus pay for my copy. I was in too straitened circumstances to pay for it in money, so I thanked you for your kindness, and ordered the paper discontinued.

Since that time, I have investigated those other subjects, and am now *fully* with you, as I understand you, and the family of Second Adventists to teach. I need hardly tell you the result; that while I see a beauty in the scheme of redemption, and a consistency in all of its parts, never before observed, although I have been trying to preach the gospel thirty-seven years, according to the Baptist faith, yet now that I have nearly reached three score years, the people that I have always loved, yet love, and *will* love, now give me the cold shoulder, or rather seem to be elbowing me out of their Associations, for doing what a Presbytery of Baptists enjoined on me at my ordination, thirty years ago; *viz.* "Preach *the Word.*"

God has honored this frail instrumentality in bringing others to a knowledge of the same blessed truths, while many are investigating and seeking more light. We want tracts. While the Association Repository, at Boston, have furnished us with many valuable helps, you will excuse me for asking a little help of you. I inclose an order for such as we need now. I refer you to Eld. W. Sheldon, who labored successfully with us last winter. Yours, in hope of eternal life through Christ, soon to be awarded.

J. J. SMITH.

Jackson Co., Ala.

Preachers.

Many do not comprehend what it is to be a preacher.—They go to church on Sunday, listen to the sermon, pronounce the minister an able speaker, and return home. Others listen with the critic's aspirations. The sermon is all out of joint, altogether too lengthy, many grammatical errors, and some theological fog. Still others listen and are disappointed. They expected something grand; a real volcanic eruption, or else a wonderful freshet of refreshing, but the preacher is altogether too young, only twenty-two. Jesus did not preach until he was thirty, and that is quite young enough, in their opinion, for any man to begin. Others are more genial. The preacher said many good things, lives a consistent life, and is really a father in Zion. *But then* he is too old to preach. (Jesus was crucified at thirty-three.)

Yet others listen and pray for the Father's blessing upon his unworthy child. They know that hours and days have been spent upon that discourse. They see him toiling all the day at manual labor, and well know that that midnight lamp shining from the parson's window lends its light for the preparation of the coming sermon. They know that there one sits whose vigor is taxed to the utmost for their instruction. They sympathize, and from a full heart breathe a prayer of earnest pleading for their preacher, which is answered in the conversion of souls from the thraldom of sin to the service of the true God. Do you pray for your preacher?

M. D. PEAVY.

The English Coal Famine.

A dispatch, printed in our last issue, states that orders have already been received at Baltimore for the purchase of coal for the English market, which indicates that there is little prospect at present of any abatement of the coal famine in that country. The latest English mails give anything but a cheerful account of the coal business. The dearth does not grow out of any exhaustion of the supply, but out of the miners' strikes, which have wrought serious consequences, not only in the extraordinary rise in the price of coal, but in the iron business, which intimately sympathizes with coal. The strike of the miners was followed by a strike of the iron-workers, and this was followed by a strike of the wives of both against the butchers, while the general public is indignant against the employers for raising the price of iron and coal, which the policy of their men rendered inevitable. The effects of the rise in England have been felt in France and Belgium, where the dealers have not only been selling at very remunerative prices, but have stepped in and taken away a part of the English iron trade, because they could undertake contracts at lower figures. The French dealers in coal have shrewdly taken advantage of the rise across the channel, and, giving as an excuse that the coal was all being sent to England, have raised the price from ten to twelve francs per ton for household purposes, while, in reality, the home production has not diminished, the importations are equal to former years, and the quantity in bond is unusually large. A correspondent of the London *Daily News*, who has been traveling through the coal districts, gives some interesting details of the condition of the miners, which led to the strikes and the subsequent rise in prices. He represents that, hitherto, the miner has been as much at the mercy of the employer as if he wore collar and chain. He is not a citizen, having neither municipal, parochial nor Parliamentary vote. He is dumb in every council. He lives in the pit village, near the mouth of the pit—must live there as there is no other place for him—and lives rent free, house accommodations being part of his wages, which makes the employer responsible for the manner in which he lives, and for the vice and squalidness which make the miner reckless of all the obligations he owes to society. The correspondent in question draws the following picture of the miners' hovels in the district of Durham:

> The walls inside are like those outside—fissured, honey-combed, rotting. The sky is visible through the bare sloping roof; there is not a cupboard in the place, nor the vestige of a scrap of furniture. In one corner, resting on four stones, is the door between the front and back room, which has been taken off its hinges, and, with the dirty bundles of rags upon it, is made to serve as bed for the family. There are six children, and a haggard, wretched mother; not one of the family is so clad as to comply with the rudimentary requirements of decency, nor is there a morsel of food in the place. We pass on up and down more close packed rows, back-to-back, of squalid, broken roofed hovels, whose walls are rotten and mouldering, whose floors are damp, and the wretchedness of whose interiors, spite of good furniture in many cases, is only exceeded by the abject misery and foul horrors of the exterior surroundings. The haggard women beset my companion as we pass, and pray to be removed into better houses. Have we come to see about repairs? "We canna live in our hoose, master!" God knows I do not wonder at it; who but pigs could? Home love, sobriety, domestic comfort, modesty, godliness,—is it not a bitter mockery to imagine the possibility of such things in holes and amid such surroundings at which a savage would shudder? The privies in Coxhoe one may reckon easily on his fingers. The night soil is cast upon the ground around the houses, first to saturate it with sewage, then to percolate into the adjoining beck, and finally to be drunk by the people of Durham. The solid garbage accumulates on the ash heaps; filth, fish bones, cabbage-blades and ashes make up the mounds which in some cases lean against the walls, never are many steps from the doors.

The coal proprietors assert that the present dearth is attributable to the miners' preference for coarse and sottish recreation, rather than for large and steady wages by continuous work, without stopping to consider that, if this be true, then they are directly responsible for it by neglecting the social elevation of the miners' condition. The remark of a squalid woman, in one of these hovels, to the correspondent from whom we have quoted, answers the assertion of the proprietors: "If we be treated like beastesses, then we acts like beastesses." The very strike of these miners shows the falsity of the assertion. It is a protest against this bad housing, and shows that the miner wants something better. The coal miners strike in England is the fierce, ungovernable revolution against wrong, which has grown out of every species of serfdom the world over, the assertion of independence, the craving for better things, and the determination to have them, which are the inevitable outgrowths of slavery. If, then, the coal and iron employers want to retain their business, and not find the United States filling their customers' orders for coal, and France and Belgium competing successfully with them in iron work, their course is plain enough to see. These old wrongs always right themselves, sometimes by the revolution of labor and prices, sometimes by the revolution of the sword and cannon. Labor and capital must find a common meeting-ground, and slavery is the poorest form of labor in which capital can invest.

With regard to the condition of the coal trade in this country, it can hardly be said that the presence of English orders in our markets is altogether pleasant. It is taken for granted, on all sides, that coal will be higher next season than this. The *Iron World*, of Pittsburg, Oct. 8, says: "The receipts of coal during the last week have been quite large, yet there are no stocks on hand worthy of mention, and coal may be considered scarce. The coal men are extremely and unwisely reticent, and will impart but little information as regards the receipts and shipments, and consequently we can only give a meager report." Louisville is threatened with a coal famine. The *Ledger* of that city says that the amount of coal which Louisville consumes during a year is about 9,000,000 bushels, and that there are not 50,000 bushels of coal in the city, including that in the yards and the 20,000 bushels in the boats on the river. The *Ledger* adds: "Unless something is done, and that speedily, it is feared the great factories and furnaces will have to suspend, for they cannot stand the present prices, and their supply is by no means as full as last year. It is a pity that we are so dependent upon foreign sources of supply, but it is our own fault." The facts which we have given above, the famine in England, the English orders in our market, the famine at Louisville, and the prospect for high prices ahead, intimately concern the public, for it is the public which must pay the piper.—*Chicago Tribune.*

The Times.

AT HOME.

„ „ „ Chicago is building a fire monument constructed mainly of old safes.

While the rite of baptism by immersion was being administered in the Baptist church at Evanston, Ill., last Sunday, the floor gave way under the crowded congregation, who were precipitated fourteen feet, into the basement. Two persons were injured seriously, but not fatally.

„ „ „ Commander Selfridge, of the United States Navy, who, in his survey three years ago of the Isthmus of Darien, found a route for a ship canal that would cost only $31,000,000, has undertaken a new expedition, in the belief that a still cheaper path can be chosen. The results of his explorations will be known in June.

„ „ „ Is America 'the promised land?' A letter to the General Land Office at Washington, state that a company has been formed in Europe for settling a colony of continental Jews in America. There are 8,000 families, 40,000 persons, and they want 250,000 acres of land. They are chiefly the persecuted Jews of Roumania.

„ „ „ The steamship Missouri sailed from New York to Havana, Oct. 17. An arrival from Nassau states that she was burned at sea in a gale, and that of all on board only twelve persons are known to be saved. Seventy-nine lives are believed to have been lost; among them the captain and all but five of the crew.

„ „ „ One of the most touching incidents of devotion the world has ever known was the last act in the life of John Walker, the fireman of one of the engines which came in collision on the Baltimore and Ohio railroad a week ago. He was caught between the foot-board and the hot wall of the engine's furnace, and from the horrible position it was impossible to extricate him. When he first realized the frightful death awaiting him he implored those around him to kill him at once, rather than to allow him to die slowly. Then in a moment becoming calm, with that perfect self renunciation with which life begins, he forgot his own agony, and with his dying hand wrote a farewell message to his wife, that she might know that his last thoughts were of her.

„ „ „ The *Tribune* of Monday morning says of this horse distemper: "It is probable that Chicago will experience less loss of time and less damage to business from the horse disease than any large city where the distemper prevails. If such shall prove to be the case, the reason for it may be found in the good judgment which prompted the immediate withdrawal of the horses from the streets. There has been no emergency of late where the old saw of "a stitch in time saves nine," can be applied with such good results. Added to the excellent foresight of our citizens the clear and beautiful weather of the past twenty-four hours, has greatly favored the existing condition of things in the stables, very few of which do not now contain subjects of the horse malady. The most carefully secluded animals have nearly all succumbed to the epidemic, and the visitation is general. Chicago must do without horses this week. Inquiry as to the condition of the animals first attacked develops the very encouraging fact that they have passed the crisis and are doing well. The disease is said to run its course in about ten days. From present showing, the number of convalescents will increase rapidly by the close of the present week, and careful use will presently bring our friend *Equus* back to his pristine usefulness.

ABROAD.

„ „ „ Vienna has 900,000 inhabitants.

„ „ „ Floods and a hurricane are among the latest of Italy's misfortunes. Cities and villages were submerged by the rise of the river Po. Relief is going forward to the sufferers.

„ „ „ A letter from St. Johns says, the potato crop of Newfoundland, to a great extent, is destroyed by blight, and that the cod fishery product will certainly not be more than two thirds of last year.

„ „ „ It may not seem to be specially notable that a serious conflict has arisen between the Canton of Geneva and the Roman Catholic church. But important and influential results have often grown out of such complications. At any rate, the Swiss Federal Government has already signified an intention of making the case of M. Mermillod an occasion for a general movement against the pretensions of the Holy See.

„ „ „ The late King Charles of Sweden, previous to his death, had on several occasions spoken to his attendants of death and the hereafter. In the poetic and elevated language which he used so well, he spoke to his friends of his ideas on the eternal life. The noble and touching manner of his death was altogether in keeping with the sentiments he so vividly expressed. What were his views we are not told. Probably he was an immaterialist.

„ „ „ The Prussian Cabinet has, finally, after a year of threatening and suspense, decided on withdrawing the State's share (some 12,000 thalers) of the Bishop of Ermland's temporalities, because that prelate, it is deemed, has violated his oath of allegiance to the government and the support of law. This, however, does not put an end to the conflict. Backed by Rome and French sympathy, the Bishop is strong and determined; and Prince Bismarck, supported by the Prussian and Imperial Governments, moves cautiously but resolutely. It is probable that Bavaria will strike the next blow. Thus the despoiling of the Papacy, predicted in Rev. 17, goes steadily on.

„ „ „ How are the mighty fallen! Even the sick man, the Sultan of Turkey, has snubbed the Pope, quite in the style of Bismarck. The election of an infallible patriarch by the Armenian Catholics of Turkey has been declared void by the Sultan, and a new election ordered. On May 13th, the Grand Vizier called the Armenian Catholics of the capital together, and informed them that the papal bull appointing the infallibist Hassun patriarch was not recognized by his imperial master. On the 19th of the same month an anti-infallibist was elected. His name is Phanes Kupelian, Archbishop of Diarbekir. It is expected that this election will be recognized by the Sultan, and the anti-infallibists put in possession of the Armenian Church property.—*Methodist.*

„ „ „ Another legitimate result of Rome's principles and practices. Judging from much conversation we recently have had with jurists, statisticians, professors and statesmen from all sections of the Italian realm, we take the following statement of the *Kirchlicher-Anzeiger* as a fair indication of the painful extreme to which religious despotism has driven the great majority of the more intelligent classes of Italy:

"ASSOCIATION OF SATAN'S DISCIPLES.

"Under the above name has been formed, in Palermo, a society whose aim is to combat religious fanaticism in any form or guise, promote liberty and tolerance, and actively use the press and school in preparing proof that God and religion are not necessary to enable a man to lead a moral life."

„ „ „ The interest manifested in the approaching trial of Marshal Bazaine, to be held at Versailles, is great. He is accused of not having done what might easily have been done for the defense of Metz, and for having surrendered it without a battle. The outside pressure will be for his conviction, the people being incensed against him with that fiery vigor which has cost so many men their lives. The defense will involve a vast range of testimony, and official information will be taken from the German archives. If Bazaine with the eye and judgment of a good soldier foresaw the utter impossibility of a successful resistance, and surrendered to save human life, he is certainly a martyr. If, on the other hand, he was really a traitor to his country, his treason is of such a depth that the justice of his condemnation cannot be questioned. His prospects are considered gloomy. The trial commences early in December.

The Nature of Man.

THE SOUL.

"*Man* became a living *soul*." Notice the fact. "Man" is "soul," and the "soul" is "man." Not that God made man's body and put into it a soul either immortal, or of any other kind. The general conception is that God creates souls in heaven, and puts them into the clayey tabernacles of all human creatures as fast and as soon as they are born; and that, on the occurrence of death, as the body decays and returns to dust, the soul survives and exists to all eternity. N. P. Willis, (I quote from "The Christian World,") thus sets forth this popular superstition in the address of "The Mother to her Child," or new-born infant:

They tell me thou art come from a far-off [illegible],
[illegible] my bosom; that those little arms,
[illegible] restlessness is like the spread of wings,
[illegible] with the memory of flights scarce o'er;
[illegible] through these fringed lids we see the soul
Steeped in the blue of its remembered home;
And while thou sleep'st, come messengers they say,
Whispering to thee—and 'tis then I see
Upon thy baby lips that smile of heaven.

And what is thy errand, my fair child?
Why away, wandering from a home of bliss,
To find thy way through darkness home again?
Wast thou an untried dweller in the sky?
Is there, betwixt the cherub that thou wert
The cherub and the angel thou may'st be,
A life's probation in this sadder world?
Art thou with memory of two things only,
Music and light, left upon earth astray,
And, by thy watchers, at the gate of heaven,
Looked for with fear and trembling?

God! who gavest
Into my guiding hands this wanderer,
To lead her through a world whose darkling path
I tread with steps so faltering—leave me not
To bring her to the gates of heaven alone!
I feel my feebleness. Let these stay on
The angels, who now visit her in dreams!
Bid them be near her pillow 'til in death
The closed eyes look upon thy face once more!
And let the light and music, which the world
Hails with sweet recognition, be to her
A voice to call her upward, and a lamp
To lead her steps to thee.

This is beautiful poetry, but only a vivid imagination picturing the popular idea, without the least truth or fact to build the fancied superstition upon; and all the blandishments that human affection, or skill of human language, or art create, cannot hide the deformity of the *error* most apparent to every reasoning mind.

This *dual* nature of man is untaught in the Scriptures, much less this fancied idea of created, pre-existent souls in heaven. Man is not possessed of *two* separate personalties; *body* and *soul*. The whole *man* is termed "living soul," not a mere fraction of him, in this passage (Gen. 2: 7.) A dead soul is a dead man, without "the breath of life" animating his being.

Adventists are often called "No-Soulists,"—"No-Soulists" in contempt and to bring them into disrepute as a set of ignoramuses; but they believe in a *larger soul* than their immaterialistic accusers, who make "the soul" to be so infinitesimal, as not to be able to be seen by either the microscope or telescope, and is intangible to the most delicate and acute touch, having neither exterior nor interior surface. They, and not we, are "no-soulists," and this will be the popular verdict in due time.

The term "soul" is applied to the whole person, frequently throughout the Scriptures: Gen. 46: 26, 27; Ex. 1: 5; Deut. 10: 22; Acts 27: 37. And this is the common and daily use of the term to this day. How common to say so many "souls" make up the number of the inhabitants of the city. So many "souls" perished in the fire, by railway or steamboat disaster, etc.

MAN A TRINITY.

If we would be still more critical and definite in man's analysis, we shall find him a *trinity* instead of a dual being; but no one part capable of existence as a separate personalty. Man, as a living being, is constituted of body, soul, and spirit. (1 Thes. 5: 23; Heb. 4: 12.) But it should be observed, that soul and spirit are compounded, or used interchangeably, or substituted one for the other. The original words are different, and the meaning of the words differ. The Hebrew word for "soul" is *nephesh*, and for "spirit," *ruach*. The Greek word for "soul" is *psuche;* and for "spirit," *pneuma*.

Some writers and divines endeavor to expose the ignorance of Adventists by substituting and using these words interchangeably, as though their meaning were the same; but only succeed in betraying their own ignorance, which is inexcusable. We will illustrate this by one out of a multitude of passages they make use of. "What is a man profited if he shall gain the whole world and lose his own breath?" Thus substituting for "soul" *breath*, to bring ridicule upon us. But do not these "wise men" know that the Greek word in this passage is *psuche*, and can by no possible means be here translated "breath?" If they do not, they had better go to school again, or review their Greek in their studies before exposing their own ignorance. But suppose we retort by quoting a passage favoring their method of interpreting soul and spirit as one personality, thus: "I will say to my 'spirit,' 'Spirit,' thou hast much goods laid up for many years, take thine ease, *eat*, *drink*, and be merry." Do immortal, immaterial spirits subsist on material food and drink? "They who are in glass houses should not throw stones."

The "body" is the human organism, comprising the bones, muscles, and all the tissues and organs of the human structure, with the substance of the brain itself, which is the organ of thought.

The "soul" is the life of man, as it is the life of the animal, required in sacrifice as a substitute offering for the life of man, forfeited by sin. Hence, by natural trope, the *blood* is the soul, as it is in the blood the life is concealed. "For the life of the flesh is in the blood; and I have given it you upon the altar to make an atonement for your souls, (lives,) for it is the blood that maketh an atonement for the soul. ....For it is the life of all flesh." (Lev. 17: 11, 14.) Jesus was to "make his soul an offering for sin." "He hath poured out his soul unto death." (Is. 53.) Therefore, "he shed his blood," "gave his life a ransom," and "gave himself a ransom." "Without the shedding of blood there is no remission."

With this explanation the following Scripture is plain: "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? [life.] Or what shall a man give in exchange for his soul? [life.]" (Mat. 16: 25, 26.) Dr. Adam Clarke, in his comment on the above Scripture, says: "On what authority many have translated the word *psuche* in v. 25, *life*, and in this verse [26,] *soul*, I know not; but I am certain it means *life* in both places. As translated in Luke, it reads, 'For what is a man advantaged if he gain the whole world and lose *himself*, or be a cast-away?' (Ch. 9: 25.) I have read this passage to hundreds who did not know that it was in the Bible; and one minister said to me, 'I have preached the gospel over twenty years, and I never knew that this passage was in the book!' Thousands are as ignorant still. If a man loses his 'life' he loses 'himself.' The loss of his life is the loss of his soul in two senses. The 'vapor' 'life' is gone! and the 'man' has perished in dust."

"Spirit," (*ruach*,) signifies to blow, breath, wind, air, etc. (Gen. 2: 7; 6: 17; 7: 15.) Sometimes it refers to the intelligence, (Job 32: 8, 9; 1 Cor. 2: 11,) as a mere attribute dependent upon organism, which, as a vapor, like our life and breath, vanishes with disease, injury, or destruction of the brain. "When shall the dust return to the earth as it was, and the spirit, (*ruach*) shall return unto God who gave it?" (Eccl. 12: 7.) All of man which is of dust returns on dissolution by death, to dust again; but that breath of life, breathed into man's nostrils, being not of dust, returns to the Giver of all life, but by no means as a conscious personality; for "the dead know not anything." "There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." (Eccl. 9: 5, 10.) With man in ruins in the dust, his brain dissolved, both his life and his intelligence like a vapor, have disappeared.

There is a passage in Job, (ch. 27 3,) which reads: "All the while my breath is in me, and the spirit of God is in my nostrils," to which the translators have affixed the following note in the marginal reading: "That is, the breath which God gave him." Gen. 2: 7. Had they added the same note to Eccl. 12: 1, they would have done incalculable good in keeping human minds from forming their judgments that a part of man is immortal and survives the death of the body, and a thousand other errors as to the state of the departed dead.

Prof. Dodds says: "If mind is not an immortal substance or being, (and I use the terms life, mind or spirit, as one and the same thing,) but the result of an organized brain, then death is certainly the end of man, and human immortality is but a visionary dream! This is making mind to be the effect of an organized brain, even as motion is the effect of the mechanism of a watch. Destroy the mechanism of a watch and motion is gone. Destroy the organism of the brain, and mind is no more! Surely this is a contemplation of gloom as profound as the end is melancholy." (Immortality, pp. 39–41.)

Who is prepared to take the Professor's position, and hold it in the face of reason, Scripture, and scientific facts? And yet to this position every soul is driven who argues for man's immortality, if "life, mind, spirit, are one and the same thing," and that an "immortal substance," as he says, as I have quoted in another place: "I hold all life, whether animal or vegetable, to be a species of mind, and consequently immortal." Is not "mind the result—the effect of an organized brain?" If not, what necessity of the brain in the cranium of a man? What use for carrying about with us so much brain substance in the head? And is it not the destruction of the organism of the brain by disease, accident, or death, the destruction of the mind? Certainly it is in the case of disease and accident to the substance of the brain, and of course it follows that it is so in the destruction and death of the organism of the brain. Why ignore the fact patent to the understanding of every rational man who has not a "pet theory" to sustain?

Of course, this is a contemplation of gloom as profound as the end melancholy, but why deny the fact proven to us in every possible way in which it can be proven by observation and divine revelation? And then we are prepared to receive the gospel which reveals immortality and offers it as a "gift" to the faithful and deserving, "through our Lord, Jesus Christ," and by a resurrection from the dead.

Death is a dreadful calamity fallen upon our race because of sin. Death is no friend to us, nor is the devil, who murdered the human family by his first lie to them, and seeks to murder souls in the second death, by making them believe they have immortal spirits which cannot die, even though they "trust" not in the "living God who raiseth the dead." The grave is "the land of the enemy," and the prison-house of "darkness as darkness itself." But thanks be to God, a Redeemer has been provided, who, having triumphed himself over death, has "the keys of death and the grave," and will ransom his people from under the dominion of death and the grave, and from the power of Satan, and give them immortality in the new world of endless bliss, not to be "hurt of the second death." O. R. FASSETT.

Holiness.

Do we as a people believe in, and advocate the doctrine of holiness as the Scriptures have taught it? If I am not greatly mistaken, it is and has been a cardinal feature in all or nearly all the preaching and writings of those who are anxiously waiting and looking for the Lord; especially since we have learned that the *Lord himself* shall descend from heaven, and that without holiness no one shall see him.

This has been the great burden of the true minister of the gospel of Christ. This is what has prompted so many to leave all for Christ, and go out and labor without pecuniary reward; to exhort and persuade men to renounce sin, and give *all* for *Christ*. And whoever of them has not done this, has not been faithful to his high calling, or has not comprehended the fullness of his commission, to go out into all the world and preach the gospel to every creature. The gospel here comprehends the whole system by which mankind can be saved. It not only tells him the way or means by which he may be pardoned, but it likewise instructs him how, after giving *all* for Christ, to keep *all* upon the altar. It instructs him what manner of person he ought to be in *all* holy conversation and godliness, looking for and hasting unto the coming of the day of God. (2 Pet. 3: 11–12.)

This gospel informs him that with an *holy* calling he is called. (2 Tim. 1: 9.) It beseeches him by the mercies of God, to "present his body a living sacrifice, *holy*, acceptable unto God, which is but a reasonable service." (Rom. 12: 1.) It also exhorts him "not to be conformed to this world, but to be *transformed* that he may prove what is that good and acceptable, and *perfect* will of God." (Rom. 12: 2.)

But when is this state of holiness to be obtained or enjoyed? Oh! for heavenly light to shine upon us, *now*, *just now;* and if we have been in darkness all our lives long upon this subject, may God grant to dispel the gloom, and let light divine from his holy oracle shine into our hearts. Thank God, the gospel of his Son disperses the gloom. By it I learned my sinfulness; by it I learned my responsibility to him; by it I discovered that he could not receive me unless I gave up *all* for him. What! give up your *will*, your stubborn *will?* Yes, my will must yield, or he cannot accept me; and I must say to-day, in all honesty to myself and to the truth, that it was among the first (although not the least) steps toward God, to yield my *will*. It was not after twenty years of Christian experience, or ten or twelve years labor in the gospel ministry. No. This was one of my first lessons from the word of God, and a faithful ministry.

And when this, with my own true condition was understood, I said, "Lord, I yield *myself*, my body, soul, and spirit; my *all* to thee I resign."

And what did I then and there receive? "Oh," says one, "that was only pardon for past sins." True, but is God pledged to forgive sins *uncommitted?* No, for there are no such sins. Sin is the transgression of the law, and for the transgression I am *pardoned*. "He that covereth his sins shall not prosper. But whoso confesseth and forsaketh them shall have mercy." (Prov. 28: 13.) "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness. (1 John 1: 9.)

What, then, did I get? Was it anything less than a rebel saved by grace? Was it anything less than being washed in the blood of the Lamb? Was it anything less than being made *clean* in that cleansing fountain? And would Jesus receive anything less than *whole sacrifice?* I trust he accepted the offering, and cleansed me from all unrighteousness. Was I made holy? If I did all he required of me, was I *not* made holy? If not, it is no fault of mine. But if I *did* do all, then may I not *now* present my body or *flesh* to God, holy and acceptable? Yes, unless I have "defiled the temple." Now, was I ever holy; was I ever acceptable to God? If so, and I do not *now* enjoy the blessing of holiness or sanctification, I ask, in all candor, if I am not in a backslidden state? I would judge thus of myself. But I close this article praying God that our whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Meanwhile, I may write a few short articles on this subject if the editor feels disposed to give them a place in the paper.

WM. MCCULLOCH.

The "Dog in the Yard."

When I wrote my personal experience I mentioned sin in the flesh as illustrated by a dangerous dog in the yard, and I am told that many do not understand my meaning.

I think I clearly expressed it as "sin in the flesh," and the "body of sin." I did not by any means refer to the phrenological arrangement of man, but rather to *indwelling sin*. Paul calls it also the "old man" and speaks of it as being *bitterness*, *wrath*, *anger*, *malice*, *uncleanness*, *covetousness*, etc. See Eph. 4: 25–32, and Col. 3: 5, 8. I did not mean combativeness, nor destructiveness, nor amativeness as phrenological developments, but to the power of Satan in using these and other propensities for sinful purposes. As long as sin is in the flesh it is natural for the propensities to respond to temptation, and to unite with Satan in seeking to overcome the man. This "old man" is to be "put off," not converted. The "dog in the yard" is to be killed and the dead carcass thrown away: not tamed and kept alive. The yard is to be cleaned out of all dogs of every kind, tame or ugly, and if anything be left let it be a lamb, the spirit of Jesus. "Beware of dogs." Here is a mistake some make. They think a tame dog a very nice animal, and keep one or more for pets. I refer to sin. A *little* worldliness, and pride, and covetousness as *pet dogs*, won't harm any one, especially if they are tame and submissive, and quiet. And men waste money in feeding them, and time in playing with them, and think them very harmless. But they do no good, are liable to run mad, and may bite to death at last.

"*Beware of dogs.*"

In reference to my own case, I had always supposed that these sinful lusts were to remain in the flesh, and it was a mark of virtue in me to keep them subdued, and by the power of Christ's spirit to overcome them. This I was able to do generally, and some may say that they do not see any great difference in my actions since I was cleansed of sin in the flesh, from those of my former condition. This may be true to outward sight, but they know not the inward struggles I have endured nor how often I have grieved God's Spirit, and been almost totally discouraged. *Some know something about it*, but none but God and myself know it all. But now I am able to say by the grace of God I am delivered. The dogs, ugly, chained tamed, or otherwise are not there, The lamblike spirit of Jesus alone dwells there. Is this boasting? "My soul shall make her boast *in the Lord:* the *humble* shall hear thereof and be glad." (Ps. 34: 2.) "Not unto us, ord, not unto us, but *unto thy* e give glory." (Ps. 115: 1.)

he true issue at this time, if there ny issue at all, is, Can such a work lone? Can the flesh be cleansed hat there is no response to tempta- s? Can we "escape the corrup- that is in the world through lust?" no other issues that may be pre- ed, or criticisms that may be ren- d, or censorious remarks that may nade, turn any one aside from see- this one prominent point of the ation, *i. e., freedom from sin in flesh.* I think all can see this point all can easily investigate the Scrip- s upon it. And the means of be- ing free are also apparent in the iptures. "By grace are ye saved." nd now remember, the dog in the l is not to be tamed or converted, killed, and the dead carcass cast y. The "old man" is to be put off, the "new man," an entirely differ- creature, to be put on. Let me e by repeating once more, "beware logs." FRANK BURR.

Correspondence.

MY JOURNAL.

UESDAY, Oct. 22. Went to Har- d, Ill., with Eld. H. V. Reed and nded the funeral of his father-in- , Alvin Armstrong. He received truth under the preaching of Eld. n Howel, in Winthrop, Me., in 3. He has been a faithful and con- ent believer in the Lord's coming he fell on sleep, Oct. 19, in Har- d, where he lived, and was beloved, many years. "Light is sown for the hteous, and gladness for the up- ht in heart." He leaves a widow l several children, "who do not sor- v as those without hope." I spoke m Gen. 49: 33, upon death and the urrection, which is the patriarchal e. They looked for a heavenly ntry and city, in the new earth. ther Armstrong has our sympa- ies in this hour of trial.

Harvard is the town where we have offer of a fine lot of ground for a ninary. And it is time our people re waking up to the subject of ed- ation. We are to occupy till the vior comes; and there is no sub- t, aside from religion, more import- t than this. As a people, we have ne nothing to establish or sustain ucational interests.

THURSDAY, Oct. 24. I spent the y with Br. Claw and family, in nesville, Wis., and on Friday came Brodhead, and put up with Br. H. Moore, and also, visited Br. Button. d an excellent conversation with aged mother. She is seventy-six ars old, and has brought up a large mily of sons. Her husband was ken away when her children had ed of a father's care. "If I had em to bring up again," said she, "I ould do very differently, and train em up in a very different way. I n't correct the errors, which they ere taught in youth."

Her early views of religion, were uch like those of Adventists. She ard a funeral sermon once, when the inister told the people that the man d gone to glory in a "chariot of fire," e remarked to the people that she d not see the sense of preaching *the neral* of a man who had gone to ory! She loves Christian society, t is a little deaf and says "We old eople are neglected somewhat." She d heard much of me, and was very ad to see me, and hear me converse. cheered her heart. Old people and hildren are too much neglected. inisters should always take pains to eak to them, and make them happy.

SATURDAY, Oct. 26. Came to Janes- ille, but missed connections, and so iled to reach my appointment at Harvard. I shall enjoy rest from ulpit work to-morrow.

SABBATH, Oct. 27. Attended the Congregational church this a. m., Mr. Whiting, pastor. The organ is large, one of the best. The choir was well trained, and they sung in operatic style. The chants and hymns were sung in a way to make one feel he was in a Romanist meeting. They are preparing to go to Rome easily and with expedition. Alas for the ancient simplicity of the gospels. In opening the services, he read the account of God's covenant with Abraham of "circumcision," (as though that had anything to do with baptism,) and connected it with the ceremony of sprinkling, and then put a drop of water on the heads of two little girls, in the name of the Father, Son and Holy Spirit. This was not *baptism.* "He that *believeth* and is baptised shall be saved,"

He spoke from Rev. 3: 2. Admonition to "wake up." He illustrated and enforced this duty in different ways, and labored earnestly to wake up his people, a thing, he said, they much needed. They have a large and beautiful chapel. It was about one third filled, with serious and intelligent hearers. They have worshiped in this new temple three years. They have lost ground in this time, which, the pastor said, was not a hopeful sign for the future.

In the evening I attended service at the Baptist cathedral. It is superior to the Congregationalist house, and is a splendid affair. The audience did not half fill the house. The pastor, Mr Bateman, is an able speaker, but did not preach to-night. He put on one of the school-boys, who, if he does not know it, some one ought to tell him that he has missed his calling. He got out one new idea. That the death of the sinner was an *active* death!—and talked blindly of eternal sufferings. J. V. HIMES.

Backsliding from the Apostolic Faith.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (2 Pet. 3: 14.)

If eighteen hundred years ago it was lawful for God's servants to preach, exhort and talk of the second coming of our blessed King, even Jesus, why should it not be to-day? But, alas! how is it? We, almost two thousand years nearer that glorious event, if we presume to stand and proclaim the near coming of our Redeemer, what are the results? We are called *fanatics, false prophets,* "bothering our heads with something that does not concern us." But how comes it that the second coming of Christ does not concern us? If it was *the hope* of Paul, Timothy, Peter, Jude, and also the hope of all the *prophets,* why should it not be the hope of the children of God today? If *they looked* for that event as the time of their eternal deliverance, why should not we? There never has been any plan other than the coming of Jesus whereby we get our reward. If this be the case why is it the *professed Christian* of our day does not love hear of his coming?

1st. Because they do not love him as they should. If we have a *friend* gone away, one whom we love with all of our heart, can it be possible we do not love to learn and hear of his speedy return? I think not.

2nd. Because they are looking to another source for their redemption, and that none other than *death.* Go with me to meeting; hear their sermons; listen to their hymns, and tell me, (judging from their own words,) how much confidence they place in his coming as the time of their reward. Do they not tell us in their hymns, "*Death* is the gate to endless joys." Or again, "'Tis but the voice that Jesus sends to call us to his arms." Where, in all God's word has he said he would send by the hand of death for us? Most emphatically, nowhere has he said so. But he has said, the last enemy, (not friend,) that shall be destroyed is *death.*

May we all be ready for that glorious event. VIRGIL F. HUNT.

Meteor Seen at Rome.

PRIESTLY USE OF THE PHENOMENA.

THE people of Italy are expected to believe that there will speedily be tremendous manifestations of divine wrath about the unholy occupation of Rome by the Italian Government. The Almighty's vengance on account of the objection that the Italians have for the use of Rome as a nest of conspirators, is anticipated. It is understood that the only way in which the awful visitations of an enraged and sanguinary Deity can be avoided is to speedily restore the Pope to his temporal power. How can the Lord hold his hand when there are theaters in Sacred Rome in which the clerical character is ridiculed? In consequence of the obduracy of the Italian heart there are solemn warnings. Vesuvius has recently been agitated, and has thrown out a shower of ashes; and a London *Times* letter dated at Naples on the 12th, says:

"Many of the residents in Castellamare, moreover describe a remarkable and novel sound, as though the mountain were sinking in the sea. The observations were quite distinct, and yet agreed in their character—water was being drawn up and by the mountain. Externally, at various intervals, clouds of smoke or vapor have been ejected almost as voluminous as those I witnessed in April."

Suppose the bottom should drop out of Vesuvius, would not that prove that the King of Italy is a thief, and Pope a close prisoner in the Vatican? Certainly it would show that something dreadful was the matter. But the indications that Vesuvius is sucking up the sea, or sinking into it, which means the same thing, is not the most appalling of the Italian phenomena supposed to be connected with outrages upon the temporalities of the princely but spiritualized Pope. On Saturdy morning, August 31, a meteor as large as the moon was seen at Rome. It was white, had a wonderful smoky trail, and exploded with a grand and terrifying detonation. Father Secchi gives the following characteristics of the bolide as it was observed from Rome on the 31st of August, at fifteen minutes past 5 A. M.:

"Small and reddish at the beginning it moved slowly forward from south-southheast towards north northeast, increasing in light and volume, leaving a track like vapor of a dark color. When it arrived at a certain point it flamed brilliantly, and became almost as large as the moon, disappeared almost immediatly afterwards, leaving a long shaped cloud, which soon assumed a twisted form, like a immense serpent. A few minutes afterwards—that is, not more than four, according to various calculations—a violent detonation was heard, followed by two others, nearer and weaker. From the accounts gathered it results that the line traversed by the bolide was not in a vertical plain over Rome, but inclined towards the east."

The peasants who were abroad at the early hour of the appearance of the bolide, and for whose special edification, no doubt, the peculiar pyrotechnics were prepared, were fully persuaded that the end of the world was at hand. They had heard a great deal about the vengance of heaven,—and there it was, sure enough!—*Cincinnati Commercial.*

Newspaper Grumblers.

Grumbling about newspapers is as ancient as newspapers themselves. And, notwithstanding the multiplication of these modern conveniences, and the sleepless efforts of publishers to adapt their papers to every variety of taste, and every shade of sentiment affording, one might think, ample opportunity to readers to suit themselves perfectly—yet there is still perhaps as much grumbling about newspapers as there ever was.

We suppose it does not often occu to the grumblers that possibly they themselves may be at fault, may be unreasonable, may expect impossibilities, may be out of humor, may have a fit of indigestion or spleen, or may be stupid and unappreciative. It may never occur to them that the men who toil night and day to furnish them with the freshest news, and the greatest variety of information and entertainment, are mortal, and sometimes tire themselves, and get sleepy, and cross, and stupid, and forgetful, and careless; and need and desire, too, some consideration and even sympathy from those for whom they unceasingly work.

Fault-finding readers do not consider that everything that is made by human brains and hands must of necessity be imperfect however strong the desire and however earnest the effort may be to have it faultless. And, above all, they forget that a newspaper cannot be made for general circulation, and yet, in everything, exactly suit any one person. A thoroughly good, enterprising paper is like a really well spread dinner table. It contains variety as well as quantity; something for every taste, and enough of each kind to satisfy any reasonable apetite. It is not expected that any guest should eat of every dish provided. It is not supposed for a moment that every dish will be palatable to every guest or agree with one's digestion; but it is thought, and reasonably, too, that from the abundant bill of fare every guest can select enough of what will be digestible and agreeable to make a substantial and satisfactory meal.

Just so it is with every well-edited newspaper. No one man is expected to read everything in the paper, or to like everything if he reads it; but every man is expected to find enough that is good, and useful, and acceptable, and agreeable in the ample columns spread out before him, to be a full equivalent for what the paper cost him, and if he happens to find on the *carte* an article which offends his taste, or is in opposition to his views, he has just to let that alone, and leave it for another whom it will just suit, and for whose taste it was gotten up. In choosing his paper one should do just as he does in choosing his restaurant; he should select one whose general style suits him; and when his taste changes, or the paper deteriorates, he should change and try another; but never fret himself or vex his neighbors by grumbling and scolding about his paper, which, after all, is just about as necessary to his comfort as his meals. —*Boston Traveler.*

Manger Dogs.

"BEWARE of dogs," and especially of manger dogs. There are persons whose special *forte* seems to be meddle and mar. They cannot *do* much, but they can hinder a great deal. Their finger is in every pie, their spoon in every dish, and always and everywhere they hinder more than they help, and ruin if they cannot rule. Men who cannot preach will break a church in pieces rather than stand aside for those who can. Men who cannot write will claim to dictate who shall write, and how. Men who cannot lead sinners to Christ will stand in the path of earnest soul-winners, and hinder and cripple them in their labors. Men who have no heart or power to do mission work themselves will meddle and muddle with those who have both. Men who are too covetous to give their own money try to order and direct as to where and how all the money which others give shall be expended. Men who cannot rule their own houses well, seek to cotrol and manage churches, and interests, and labors, which they are totally unfitted to guide.

All this seems exceedingly strange. A man who would manage any worldly business must first learn it, and master it in its length and breadth; and unless he does this his oversight will be meddlesome and impertinent. And this is just the character of the oversight of these manger-dogs. They speak evil of the things they know not. They crowd themselves into places from which the law of fitness would forever bar them. Ignorance sits in judgment over learning, folly over wisdom, money over worth, and impudence over piety; and so men who can work are hindered by men who cannot, and men who are full of zeal, and love, and high resolve are cramped and choked, and held back by those who seek to hinder what the Lord never honored them with ability to perform.

Is there not a better way than this? Let the tools be given to those who can use them; and let manger-dogs lie in mangers if they will, and growl and starve over hay which they cannot eat, while others turn aside to paths which God appoints, to find blessings abounding, and rejoice in prosperity and success.—*The Christian.*

Hurrying to Death.

Very recently a distinguished professor in a Virginia University wanted to deposit a letter in the post-office on the other side of the railroad track. A locomotive was approaching; he thought he could cross before the ponderous engine could come along. He miscalculated the speed. In another moment he was a shapeless mass. Had he waited two minutes—half a minute, the train would have passed along, and he could have deposited his letter.

A young lady wished to show her friends how easily she could cross in front of a locomotive; she did cross, but her streaming dress caught in the passing wheel, drawing her back under its crushing weight.

One afternoon, about sundown, a young wife was looking out of the window of her beautiful country home for the return of her young husband from the city. For the six months of their married life just past they had been busily fixing up their country place; both were young, both were healthy; the husband was in business on his own account, with every prospect of increasing success. She saw him get out of the cars, and passed down the stairs to greet him at the door; but when she reached it, he was not there. She thought he was playing her a little trick; she called for him playfully, affectionately, but there was no answer; she saw a crowd of men approach the gate, open it, come up the path with her dead husband. He did alight from the cars, and safely stepped on the platform before the station. There was a train coming in an opposite direction; he thought he had plenty of time to cross in front of it, and did cross in front of it, except by one single inch; the wheel struck the heel of his boot, wheeled him round under the cars, and all was over; one minute longer, and he could have crossed with the locomotive behind him.

Limbs are broken, lives are lost every year, in any large city, by attempting to cross in front of a moving horse or vehicle; an infatuation seems to come across many under such circumstances, as if they were willing to risk limb and life itself to save one single sixty seconds.—*Hall's Journal of Health.*

A VERY hard-headed clapper in an old church tower professed the intensest distress because its bell was hopelesly cracked. Many people thought it a pitiable position, and wished the sad-hearted clapper a better bell. But just then the ghost of ancient Diogenes, the sage, floated in through the window, and whistled most angrily: "Master Clapper, cease your noise, and remember, in the first place, *you* cracked the bell; and, secondly, nobody would have known it had you not told them."

I have observed often that those who bemoan divisions in a church are they who make them; I have also observed sometimes that they who make them are most ready to publish the fact: I have observed another fact, viz. that all clappers are not of as good metal as the bell they crack.—*R. A. Griffin.*

SHALL we not all soon take lanterns, *a la* Diogenes, and go out at midday in search of an honest man? If we read the various newspapers, setting forth their various parties, creeds, opinions, and doctrines, we may well believe that the world is given over to a set of individuals for whom such mild terms as villains, blacklegs, swindlers, impostors, etc., would be delicate flattery. Politics have become so dirty that one is afraid to soil his hands with dabbling in the foul stream. Sharpers and swindlers are in high places of trust and authority. Social problems and questions are discussed in the most personal and abusive manner. Even religious doctrines have become so mixed that one is not quite sure whether black is realy black and white white, or whether all things are not one uncertain and indefinite gray!—*Liberal Christian.*

The Bible Class.

Death of Judas.

"And he cast down the pieces of silver in the temple, and departed and went and hanged himself."—Mat. 27: 5.

"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. Acts 1: 18.

To reconcile these apparent contradictions, Mr. Granville Penn shows that the term used by Peter for burst asunder is *elakese*, a Greek first aorist, formed from the Latin word *laqueo*, by mere adoption........Those who have been in the southern countries of Europe, know that hanging is performed with a great length of cord, with which the criminal is precipitated from a high beam, and is thus violently *laqueated*, or snared in a noose midway. Now, Judas being a very corpulent man, according to the description of the ancient Christians, might, after throwing himself headlong, be caught midway in the noose, and a disruption of the bowels have ensued. Mr Penn notes that the Greek *lakeo*, properly signifies "to crack," or "make a noise;" but from Mr. Valpy's explanation of *lakis*, it does not, we think, simply mean "making a noise," but that noise which accompanies a burst or rent. Mr. V. adds, that *lacero*, "lacerate," is derived from this word. At all events, the two Evangelists are completely reconciled in sense.—*From Dunbar & Barker's Greek Lexicon, p. 1147, Ext. by A. Armour.*

Is. 57: 1, 2, is somewhat obscure in the common version. Dr. Delitzch translates the passage thus: "The righteous perisheth and no man taketh it to heart; and pious men are swept away without anyone considering that the righteous are swept away from misfortune. He entereth into peace; they rest upon their beds, whoever has walked straight before him."—*Prophetic Times.*

2 John 7, literally reads, "For many deceivers are entered into the world, who confess not Jesus Christ coming in flesh. This is the deceiver and the anti-Christ.' A. A.

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Marriages.

DE VOSS—COLLINS. In Waveland, Iowa, Oct. 29, 1872, by Eld. W. Morphy, Mr. Joseph W. DeVoss and Miss Edith C. Collins.

Obituary.

DICKINSON.—Died, at Grand Ledge, Mich., Oct. 29, Br. Lyman Dickinson, aged 80 years and 15 days.

Services at Grand Ledge by the writer, assisted by F. W. Minister. R. T.

BALDWIN.—Died Oct. 5, 1872, at her residence, Akron, Ohio, Mrs. Mary Baldwin; aged 67 years and 9 months.

She was a strong Second Adventist, and died in that faith. Her sickness was both lingering and distressing. She leaves six children to mourn her loss.

MARY J. MELVIN.

HILL.—Died, at Delavan, Wis., Miss Carrie Hill, aged 41 years and 7 months.

In early life she was seriously inclined, and even when but seven or eight years old, her thoughts were of a religious character, and she experienced much solicitude for her soul. It was not, however, until she was fourteen years of age that she saw herself a lost and helpless sinner, and embraced Jesus as her Savior. Her views of Christ as her Savior were most clear and vivid, and the love and labor which grew out of it was most earnest and fruitful. Every power she had she gave to Jesus. A few years after her conversion she became an invalid and remained so until her death. During long years she was a sufferer, and while thus passing through a furnace of no ordinary trial she developed a most beautiful Christian character. Her experiences were characterized by a tenderness and depth rarely seen among the people of God. She rested in Christ with an undoubting trust. Her faith was as nearly perfect as God's saints are ever permitted to enjoy. To this blessed rest in Christ, God brought her not only through physical sufferings, which at times were most intense, but also through her own thirst for righteousness and sanctifying influences of the spirit. For nine months previous to her death she was confined to her room and most of that time to her bed. Through all these days of suffering she never doubted her heavenly Father's love. Her will was perfectly sunk in that of God's.

She had a strong desire to live, and almost the last she did not expect to die. She thought her work not yet finished. God thought differently. She left the matter of life or death with her long-tried and trusted heavenly Father. To the last moment she retained this ardent desire for life here and yet kept it sweetly sunk in God's better will. Her experience constantly deepened. Her trust rested without a question on God's sure word of promise. She felt assured of her hope in Christ. Her end was most serene and beautiful. She fell asleep in Jesus. She lived and died, leaving behind her a great legacy of thought and Christian experience.

She was endowed with an intellect of unusual strength. She employed her pen when able to do so, and left many published articles of great beauty and worth. And yet, dowered with unusual intellectual gifts, she combined the simplicity and humility of a faithful follower of Christ. Living above the world she did what she could in the world. Dowered with rare gifts of heart and permitted the enjoyment of an unusual religious experience, she always remembered that all she was and had was the gift of sovereign and undeserved grace. She died giving up her spirit in faith and resignation to her heavenly Father.

She lies in the beautiful Spring Grove Cemetery at Delavan. She sleeps in Jesus, awaiting to hear the voice of the archangel and the trump of God to gather his saints to their promised reward—eternal life.

D. E. HALTEMAN.

Notices, Etc.

Notice.

Eld. Wm. Ingmire has removed from Lluckiaen to East Penfield, Monroe Co., N. Y. Churches in Central or Western New York, desiring his services may correspond—addressing him at the latter place.

Notice.

The church of Arena being in a great measure destitute of preaching in consequence of my protracted sickness, would be glad of a call from any of the preaching brethren that could make it convenient so to do. Arena is on the Milwaukee and Prairie du Chien railroad, about 25 or 30 miles west of Madison. Any preachers on their way to or from Iowa, could give us a call. GEO. THOMSON, Pastor.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Galva, Nov. 9, as Br. Runquist may arrange.
Milroy, Nov. 10. C. W. SMITH.

White Rock, Ogle Co., Union chapel, 3 p. m., Nov. 10. Subject: The Gospel Hope.
Morn. and eve. at Elida. C. C. MARSTON.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

The next Annual Meeting of the Northern Illinois A. C. Conference will be held at New Rutland, La Salle Co., commencing Wednesday, Dec. 11, and holding over the following Sabbath.
SILAS B. MABRY, Sec'y.

Amboy, preaching the first and third Sabbaths of each month, at 2½ and 7 p. m., in the Lutheran chapel. C. C. MARSTON, Pastor.

Rochelle, Ogle Co., Dec. 2-10.
Ionia, Warren Co., Dec. 16-27, and longer if the interest demands. C. C. MARSTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.
Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.
Hope S. H., Broughton, 11 a. m., and Center S. H. 3 p. m., July 28, and every two weeks.
Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

Forreston, Nov. 6, 7.
Elida, Nov. 8-10.
Byron, Ogle Co., Nov. 11.
Rochelle, Ogle Co., Nov. 12.
Ackerson's S. H., Nov. 13.
Amboy, Nov. 17.
C. C. MARSTON.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.
Traveling brethren invited to call.
S. B. MABRY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.
Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.
Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Saratoga Springs, Union Co., Nov. 4, as Brn. Hindman and Peringer may arrange. Probably stay three evenings.
Jonesboro, Brick chapel, as Br. Childs shall arrange, Nov. 5, and over Sunday.
Cobden, Monday eve., Nov. 12 and continue a few evenings as Br. Lawyer may arrange.
WM. McCULLOCH.

Shabbona, Union church, 10½ a. m. Aug. 11, and once in two weeks, at same hour, until otherwise notified.
Johnson's Grove, 3 p. m. Aug. 18, and once in four weeks. L. H. DAVIS.

Aurora, in the Arcadome Hall, on Broadway every Sunday, at 3 P. M. A. F. DROGER.

ARKANSAS.

I shall spend the month of November in Arkansas, in such places as the brethren there may deem best. Any who wish to correspond with me can address me at 25 West Lake St., Chicago.
JOSHUA V. HIMES.

The second Annual Meeting of the Advent Christian Conference of Arkansas will be held in Flatwood, Izard Co., Nov. 30, and over the Sabbath. The churches will appoint their delegates in good season. And brethren isolated will please come and report the state of things in their region. Eld. J. V. Himes will be with us and help in the good work. Come brethren and sisters, let us have a grand rally for the truth.
S. ROSENBAUGH,
J. B. BROWN.

PENNSYLVANIA.

Beaver, Beaver Co., Nov. 24.
Ogle, Butler Co., Nov. 25, 26.
Muncy, Lycoming Co., Nov. 28, 29.
Quaker hill, 2:30 P. M., Nov. 30, and Sunday, at 11 A. M., Dec. 1.
Warrensville, eve., Dec. 1.
Warrensville, to answer questions asked, by Eld. Krouse, and J. R. Stead, evenings Dec. 2 and 3.
Canton, Bradford Co., Dec. 4-6.
Chase's Mills, Tioga Co., eve. Dec. 7 and over Sunday.
East Troy, Bradford Co., Dec. 6, 10.
South Creek, Dec. 11. JOHN T. ONGLEY.

MICHIGAN.

QUARTERLY MEETING NOTICE.

The next meeting of the Southern Michigan Quarterly Conference will be held at Woodbridge, commencing Nov. 14, and continue over Sunday. Those coming on the cars will leave the train at Reading. Teams will meet trains there on Friday to carry all who come to the meeting.
E. WAKEMAN, Sec'y pro tem.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

The Q. M. of the First District of S. W. Iowa and N. W. Missouri, will be held at Waveland, Pottawattamie Co., Iowa, Dec. 6, and over Sabbath. Elds. D. O. Hink and D. Q. Kent expect to be with us. WM. MORPHY, Sec'y.

Clinton, Clinton Co., Nov. 19-28. Let the friends in all the region come in and help us in this meeting, in Jesus' name. C. C. MARSTON.

The next Q. M. of the Deep Creek District of the Advent Christian Conference of Iowa will be held with the church, at Deep Creek, Clinton Co., commencing Thursday eve., Dec 21, and continues over Sunday. Come brethren and sisters, and let as many of us be there as can, and we will have a good time. Now let us make our arrangements to be on hand, to work for God and perishing souls. God will bless us if we do our duty. Come one, come all. A general invitation is given to other districts. Come, brethren, and help us. Those coming by railroad will please call on Br. C. W. Patchen, Delmar Junction, about six miles south of Maquoketa.
R. B. DUTTON, Pres.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m.
J. RIDLEY, Pastor.

Greeley, Sabbath, Nov. 10. Elk Creek, as Br. Lewis may arrange, Friday eve., Nov., 22, and over the following Sabbath. J. RIDLEY.

County Corners, 3 p. m. August 4, and once in two weeks.
Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.
Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JANES.

The adjourned session of the first Q. M. of the Manchester district, Iowa, will commence Friday eve., Nov. 15, with the Elk Creek church, at the Ottsville S. H., in Elk Co. A cordial invitation is extended to every lover of Jesus within reach of this meeting, to be there. Let each church see that their delegate has his credentials, and let each church in the district forward the quarterly mission fund to the treasurer of this quarterly conference, in harmony with the resolution passed at our last annual meeting. And let us pray that this meeting be the best of the season. We shall expect to see our Evangelist at this meeting, and he is hereby cordially invited to be present. Let there be a general rally for God and his cause. MARTHA J. JANES, Sec'y.

MINNESOTA.

Alma City, Waseca Co., 7 p. m., Saturday, Nov. 9.
Freedom, Converse S. H., 10½ a. m., Sunday, Nov. 10.
Medo, Blue Earth Co., Goodwin S. H., 2½ p. m., Sunday, Nov. 10. S. C. WELLCOME.

Kasota, Lasuer Co., our town S. H., Saturday eve., Nov. 16, and Sunday, at 10:30 a. m., and 7 p. m.
Kasota, Turriten S. H., Sunday, Nov. 17, 2:30 p. m.
Madelia, Wattonwon Co. Br. Winters and others may arrange. Saturday eve., Nov. 23 and over the Sabbath.
Shelbyville, Blue Earth Co., Brown S. H., Saturday eve., Nov. 30.
Allen S. H., Dec. 1, 10:30 a. m., and 2:30 and 7 p. m. S. C. WELLCOME.

KANSAS.

Bero, Sabbath, Nov. 10, and onward as Br. Sanford and brethren may arrange.
S. B. MABRY.

MISSOURI.

The fourth Q. M. of the Third District of the N. W. Mo. and S. W. Iowa A. C. Conference will be held with the Philadelphia church, in Saline Co., commencing Friday, Nov. 8, and holding over Sunday. We look for a good representation from all the churches in the District.
H. BILLMIRE, Pres't.

The first Q. M. in district No. 2 of the S. W. Iowa and N. W. Mo. Conference will be held with the Clear Creek church, Nodaway Co., Mo., commencing Friday eve., Dec. 13, and holding over Sunday. It is hoped that Elder Wm. McCulloch will be with us. Let there be a general rally of all our brethren and sisters, and let us begin our Conference year in good earnest.
I. F. ROSEBERRY, Sec'y.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Brackut or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

To all whom it may concern: Whereas, Br. Adams, of Delton, is traveling with my Tent this summer, all who wish a meeting of that order in their vicinity should write to him at Augusta, Eau Claire Co. Wis., Care of T. W. Richards. He is an able minister of the word and the Tent is just the thing to pitch in all our little villages. Such a meeting costs but little, yet will do much good. Let all who want such a meeting write at once, so he can arrange. P. W. HOUGH.

NEW YORK.

The Southern District New York Conference will hold its first Q. M. at Honeoye, Ontario Co., commencing Friday, Dec. 6, and continuing over the following Sunday. Come, brethren and sisters, we cordially invite you. Come with hearts filled with the spirit. Come with a determination to work for Jesus. Come praying that God's blessing may rest upon this meeting.
H. H. BROWN, Sec'y.

The Lord willing, the first Q. M. of the Eastern District of the N. Y. A. C. Conference will be held with the church in Conquest, commencing Friday eve., Dec 13 and holding over Sunday. It is earnestly hoped there will be a general rally of all the forces in the district to this first district meeting. Come in the name of the Lord for the hour of his judgment hasteth greatly. Let us strengthen our hands and press the battle a little longer while yet we may. Each church should take the quarterly collections early and all come to help "after a Godly sort." Pray for this meeting. W. E. BROWN, Sec'y.
M. R. MILLS, Pres't.

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Advent Christian Times.

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"Many shall run to and fro, and knowledge shall be increased."

VOL. X.—NO. 15. CHICAGO, NOVEMBER 12, 1872. WHOLE NO. 446

Advent Christian Times.

Evil Judgment.

There is a vague and general knowledge prevalent as to what is Christian duty on the subject of judging men; but it is one of those things in which the temptation to do wrong comes to us from so many sides, in which the example is so bad, and in which sympathy and invitation so work together to produce mischief, that we need line upon line and precept upon precept, in this matter.

By the command, "Judge not, that ye be not judged," we are not to understand that our Savior meant to forbid the formation of all judgments of other persons' conduct and character. He gave us implicit rules for doing it, as where he says "Ye shall know them by their fruits," thus making it a duty to judge all persons according to the appropriate fruits of their life.

There are many situations in which judging is a duty. For example, the judge upon his bench must, in official solemnity, form judgments of men's character and conduct. The teacher must discriminate between his pupils, and form judgments of what they are, and whether their conduct is good or bad. It is his very business to shape character, and therefore to take into consideration its faults and excellencies, its defects and possibilities. Still more eminently is it a parent's duty.

Moreover, in our intercourse with man it is important to our protection for us to discriminate between men. It is no violation either of the letter or of the spirit of Scripture, if you dwell with a man who is a brawler, to think that he is a brawler; or, if you see a man that is a drunkard, to think that he is a drunkard; or if your experience has shown a man to be a liar, to think that he is a liar. You must take men for what they are. If you made no distinction between the just and the unjust, the true and the false, great injustice would be done to the just and the true.

It is not, then, a rational, conscientious, benevolent judgment of man that our Master marks for reprobation. Let us look, therefore, a little, at what is exceptionable.

First, it is, I think, a great fault for us to be unnecessarily concerned with other peoples' characters and business. There is an invasion of the privacy of other people which honor, to say nothing of Christianity, should withold us from. Every person has a right, not only to his own inward self, but also to a certain outward liberty which none of us ought to invade.

The habit of thinking a good deal about other people, of pondering their goings and comings, of concerning yourself about them anyhow, is not a good habit. Oftentimes there is no particular sin in it, but it stands connected with so many temptations that if a person carelessly begins to roam through peoples' words and deeds and conduct, he will almost inevitably be led to do more than that.

It is asked, "Is it not a good thing to analyze character?" Yes, it is. "Is it not a good thing to analyze other people's characters?" Historic characters, it is. "Is it not a good thing to analyze the characters of the people with whom you live?" That depends upon what you do it for. If you do it for amusement, no. If you do it for an assured Christian purpose, it may not be wrong. But it is dangerous under any circumstances—especially if you have imagination and mirthfulness. It is much better that one should be concerned with other things than his fellow-men in these respects.

In the next place, the spirit of the New Testament of the Master is one that should make us exceedingly careful of being susceptible to the evil in persons.

There are two classes of persons (with many intermediate classes, of course), one of whom will tell you, on leaving a company, every discrepancy, every unnatural thing, every inharmonious occurrence, that took place in that company. Every little weakness, and every disagreeable thing, was spied.

On the other hand, there are persons who, on withdrawing themselves from a company so demean themselves that for aught that you can learn from them you think they had been where there was nothing but sunshine and peace. They seem to have seen the bright side, the pleasureable traits, the amiable things. Now, which of these dispositions is the Christian one?

I think every person should look upon all human beings as having dignity and sanctity, by reason of their relations to the eternal God, and that he shall feel that His thoughts move around about them. Every man should be sacred to you, just as a man brought before a judge, clothed with the solemnities of an oath to adjudicate with the utmost intergrity and rectitude, should be sacred to the judge. Your fellow-men should be sacred not merely to your tongue, but they should be sacred to your thoughts; and you should hold yourself accountable to God and to yourself for the most scrupulous honor in judging people, even in your own unuttered privacy of meditation.

Let us look, now, at some of the dispositions that one must have in order to be in the habit of looking at and speaking of persons on the dark side. I think that where persons are in this habit, they usually begin thoughtlessness, and do not really stop to think what the effect will be on themselves or others. It is pleasant to talk about people. They furnish an unfailing topic, because men fill the world, and the phases of human nature are endless.

At length there creeps in a subtle flattery of pride. Persons have a fancy that because they are acute to detect in people shades of weakness or fault, they have a keen insight; and there comes to be a latent gratulation upon their capacity to delineate character.

If a person have mirthfulness, he is very apt to indulge in *serving up* his fellow men. Nothing will afford you so much amusement as your fellow men. At church there is scarcely a bonnet that has not some droll cant, and scarcely a person that does not get up and sit down in some queer way, and you go home and say, "Did you see?" There is no malice in it. But you will find out, before you have indulged in this practice long, if you are cautious and self-examining, that the habit of holding people up sometimes in a false and sometimes in a true light, for criticism and ridicule, cannot but take away the sensibility and honor and Christian delicacy of your own mind.

It cannot be long before that which begins in this way becomes a serious habit established in the mind. Persons who have indulged in this habit grow up, and go into active life, and begin to be the subjects more or less of misfortune, and they become tried and embittered; and now comes a fearful change. For while we may, in youth, in health, and in the more amiable moods, indulge in talking about others without thinking of its mischievous effect. When we have come to be subject to misfortune, and our own spirits have become a little soured, we begin to have more or less malignity. The habit then takes on a form which is a great deal more exceptionable; and it is very hard to separate between the heedless, half-amiable ridiculing of men in our youth, and those bitter thrusts that we now make at them. In the first place, we lower our own self-respect and so lower our own affections for men. I do not think it possible for us to be in the habit of lowering people in our own thoughts, and yet treat them with Christian tenderness and a Christian honor. "Honor all men," we are told. There is a certain respect and reverence due from every human being, to every human being; and it is incompatible with this spirit of detraction, even in its mildest form.

In the next place, as I have already intimated, this practice of talking about people's faults is destroying that spirit of Christian charity in yourself which ought to be the keynote and very characteristic element in your life. It is exactly the opposite of a positive doing good to men, of seeking to please your fellow men to edification, of living one for another, and of bearing one another's burdens. The commands of Christ are that we should hide each other's faults; that we should shield each other; that we should succor each other; that we should help each other as true yoke fellows.

But you may ask, "Can the habit be overcome? If so, what are the rules for overcoming it? In the first place, it seems to me you should go to God's word, and search out its teaching on this subject. There is a great deal in the Bible about this; and you ought just to find out what it is, and then make up your mind that by the grace of God you will endeavor to do what the Scripture enjoins. These are the preliminary steps. Then you should adopt this simple rule: "I will never speak evil of any person because it is true, even if it be true; I will never speak evil of any person unless there is some distinct and proper end to be gained by it."

In the next place, when you find uncharitable thoughts beginning to rise in your mind; when you find yourself inclined to feast on your neighbor's faults, instantly turn the bad inclination into prayer. Pray for them. Offer them before God. You will find that this will check the wrong spirit in you, and sweeten your mind.

A great many of those who listen to me are young, and are just entering into life; and these admonitory remarks are specially applicable to them; but I take it that there is not one person here who does not need to be cautioned and guarded on this subject. It is one of those things about which you need to hear often. Take care to be just toward men even in your thoughts. Take care to remember that a most solemn Christian duty rests upon you to think kindly of them, and to do them good, both by your thoughts and by your words.—*H. W. Beecher.*

Spiritism.

We have received from a friend an article, cut from a Spiritualist paper, so full of indecent and blasphemous utterances against ministers and the church of Christ, that we cannot soil our pages with it; but it is high time that the unsuspecting friends and defenders of the foul delusion should have their eyes opened to the rank infidelity and fetid immorality which inheres in it. It is itself an uncleanness which the Bible everywhere condemns, and which no one can indulge without sin; and its tendencies are everywhere and without exception to mischief and infamy.

Dr. William B. Potter, of Trenton, N. J., himself a leading medium, published a pamphlet on the subject in June, 1866, in which, after "fifteen years' critical study of spiritual literature, an extensive aquaintance with the leading Spiritualists, and a patient, systematic, and thorough investigation of the manifestations for many years," he undertakes to tell "from actual knowledge" exactly what Spiritualism is. In this pamphlet he speaks of these spirit-communications as "full of the wildest fancies, and the most absurd and contradictory teachings," and specifies particularly its continual tendency, both theoretically and practically, to set aside all the laws of marriage and good morals. That no one may charge us with misrepresentation, we quote his own words:

"Among the innumerable follies of which Spiritualists have been guilty, the greatest is following the advice of Free-lovers, libertines, and low spirits in refusing to disfellowship the persistently vicious, when it is a notorious fact that many mediums are practicing the most detestable tricky, deceit, fraud, and falsehood, and that leading teachers, noted mediums, and popular speakers have deserted companions, obtained divorces, gone off with affinities, or practiced promiscuous intercourses to get spiritual elements, or to impart vital magnetism for the cure of diseases. Hundreds of families have been broken up, and many affectionate wives deserted by affinity-seeking husbands; many once devoted wives have been seduced, and left their husbands and tender, helpless children, to follow some higher attraction; many well-disposed, but simple-minded, girls have been deluded by affinity notions, and led off by affinity hunters, to be deserted in a few months with blasted reputations, or led to deeds still more dark and criminal to hide their shame. Yet, in the face of all this, at the National Convention of Spiritualists at Chicago, called to consider the question of a National Organization, the only plan approved by its committee, especially provided, that *no charge should ever be entertained against any member*, and that any person, *without any regard to moral character*, might become a member."

The same writer, in the same publication, speaks of "much immorality and licentiousness among Spiritualists," and undertakes to account for it as "mainly due to three things: 1st. The teachings of seducing spirits, [what other kind has Spiritualism to do with?] who have constantly and persistently, in every possible way, from the gentlest and most covert, to the boldest and most reckless, assailed the binding force of marriage bonds. *Nearly every case of affinity, folly, or free-love crime, from first to last has been approved, if not planned by spirits.* 2d. The magnetism of low, selfish, sensual, deceitful spirits [of which class all these communicating demons are], tends to develop the same traits in mediums subject to their influence. The downward course of many mediums is owing to this cause. 3d. Sensual, deceitful spirits, naturally seek mediums of like character, whom they aid and incite to practice the most debasing and detestable trickery, deceit, and sensuality. The private history of many mediums, if made public, would astound and disgust."

We do not wonder that a system with such a record should take special pleasure in villifying ministers of the gospel and the church, and in railing out against all laws of Scriptural morality. But we do wonder that sane men and women, who pretend to fear and love God and his truth, should find it in their hearts to give heed or countenance to such impious debauchery and abomination. Let none of our readers touch the unclean thing.—*Prophetic Times.*

The Worst Enemies of American Institutions.

From an article in the New York *Observer*, by Bishop Cleveland Coxe:

In 1569 the Duke of Alva excited an insurrection in England, and it was evidently his design to deal with England as with Llanders. At the same time Pope Pius V. excommunicated Queen Elizabeth, absolved all her subjects from their allegiance, and thus armed a host of fanatics with a privilege to assassinate her; while it was made the duty of every papist in England to conspire to dethrone her and to destroy the Goverument. This did Pope Pius, on the express ground that he had received power from the Most High to be "supreme over all nations, to root out and to pull down, to destroy, to build, and to plant." And this *supremacy*, let Americans reflect, is now claimed by Pius IX. and by every Jesuit in behalf of any Pope.

Is it any marvel that stringent laws were made at such a time to protect England against the crusade that was threatened, and which, had it been successful, would have equaled in horrors that of Simon de Martfort against the Albigenses? Let us reflect that the language of Pope Pius V. was not meant to be rhetorical, but legislative. He armed Papal Europe against every Protestant State—"to pluck up, to root out, and to destroy." The massacre of the Huguenots in France was not an isolated example: it was only part of plan of universal extermination. Witness the Marian persecution through which England had just passed; witness the Spanish Inquisition; witness the Duke of Alva's fury in the low countries—exiling 100,000 men executing 18,000, and kindling a war that raged for 70 years.

Queen Elizabeth never spent a day on her throne free from the peril of assassination. Philip II. offered a reward for the destruction of William of Nassau, and Gerard killed him, in his own house, in 1584, under the instigation of a Jesuit. The gunpowder plot, in 1605, which might have succeeded, was but the culmination of all the intrigues of the former reign; and if it had succeeded the Massacre of St. Bartholomew's Day would have been dwarfed by the horrors that would have followed. In France, Henry III. and Henry IV. both perished by the hands of Romish priests; and if even Romish sovereigns could not be spared when their policy failed to gratify the Jesuits, what wonder that Reforming princes were forced to fight with fire—to use a little severity against conflagrations of cruelty?

"But all that is changed." I refer to the late Syllabus of Pius IX., which claims the right to employ *force* whenever it can be employed to uphold the supreme authority of the Pope over all nations and kindoms. In 1864, Cardinal Consalir, as papal Secratary of State, announced that "the essence of the Roman Catholic religion is intolerance." Even the amiable old Pius IX. will go to his grave loaded with the blood of Perugia and Bologna, and culpable beyond all peradventure, in the taking off of Cardinal d'Andre, if not deliberate murderer.

To endow Romish schools and churches is to organize evil. Where the papists lack these institutions, they drift into common schools; they become citizens; they become Americans. You build them a church and it is a fortress of warfare upon all the surrounding country.

The Doers of the Word.

I sing the Doers of the Word,
 The flower of human kind,
Who hear the summons of the Lord,
 And quick their girdles bind.
They wait not for the bridal day,
 When forth to battle led;
They leave behind the faint to pray.
 The dead to bury the dead.

I sing the Doers of the Word,
 Whom angel wings have fanned,
And filled with love and joy unheard
 To scatter through the land,
Where hunger cries and shivering winds
 Wail round the slattered door,
Their wailing step an entrance finds
 To bless the helpless poor.

The Doers of the Word I sing,
 Who with a generous heart
Their sacrifice to Duty bring,
 And well perform their part;
Nor parley they with weak excuse,
 Nor at their lot repine,
But give, and say, This Heaven may use,
 For it is Heaven's, not mine.

Ye dreamers wild! eschew the trance
 Which fond illusion weaves,
And spurn the idle thought that chance
 Will bring you golden sheaves.
But when the loud alarm is rung,
 To action prompt be stirred,
And wrestle strong to rank among
 The Doers of the Word.

—*Sel.*

Is Man Immortal?

(Concluded.)

There is no history in the world so ancient as the Bible, nor is there any which gives us so early an account of things. The Old Testament begins at the creation of the world, brings us into acquaintance with our first parents, informs us of their state of innocence, their sin against God, and their expulsion from Paradise; it recounts the first generation of men and their multiplied iniquities which provoked God to destroy them with a flood. Then it treats of the character, circumstances, and conduct of Noah and Abraham, and of their families after the flood, enlarging most upon the household of Jacob or Israel, the grandson of Abraham, who, at the invitation of his son Joseph, went down with his family to dwell in Egypt, where they were afterward enslaved by Pharoah. The history proceeds to the deliverance of the Israelites out of Egyptian bondage and their call to be a peculiar people to God. It rehearses the laws and statutes which were given them, together with their sins and punishments while they were in the wilderness traveling to the land of Canaan which God had promised them.

Then there follows an account of their conquest of the land of Canaan under the leadership of Joshua; their government by judges several hundred years, and after that there is a narrative of the reign of their first four kings, viz., Saul, David, Solomon, and Rehoboam. In his days the nation was divided into two kingdoms, Israel and Judah. There also will be found the records of the governments of these two distinct kingdoms, under a long succession of their own kings, till both nations were carried into captivity by the kings of Assyria. After this the sacred history relates the return of many of them, (especially the tribes of Judah and Benjamin) unto their own land, the rebuilding of Jerusalem, and the temple of God, and the settlement of their affairs of church and state, by Ezra and Nehemiah, which is the end of the historical part of the Old Testament. During all this time there is an account given of the several prophets and messengers which were sent from God on especial occasions to reveal his mind and will to men; and there is also a longer and more particular narrative of the lives and transactions of some extraordinary persons, some of which are much interwoven with the series of the history, but there are others which seem to stand separate and distinct; such as the story of Job, a rich man of the east; Jonah, a prophet in Israel, and Esther, queen of Persia. But, strange to say, not one of these patriarchs, prophets, judges, priests, or kings tell us that man is immortal. Their history covers a time of almost four thousand years, and not a single man amongst them for so long a time says so much as "There is a something in man that lives on when the human is dead."

Now, is it any wonder that Eld. Braden, and others like him, should say that these men knew but little compared with theologians of our day? But, whether they knew anything or not, they got over one difficulty that our orthodox friends have failed to do as yet, and that is, they have not endorsed the lie; the story of which is found in Gen. ch. 3.

Why should orthodoxy want to stick to that falsehood? Is it because of its venerable age? That is a poor excuse. But whatever their excuse may be, they are determined to be wedded to it. Hear some of the sayings of either party:

Inspiration: "And no man hath ascended up to heaven." (Jno. 3: 13.)

"For David is not ascended into the heavens." (Acts 2: 32.)

Orthodoxy: I can imagine when a man dies suddenly, one of the first emotions he experiences in the next world will be surprise. He looks about him. Oh, that glory! How resplendent yon throne! He listens to harps of gold, and he can scarcely believe it true. I, the chief of sinners, and yet in heaven! Oh, what everlasting joy! (Spurgeon's Sermons, p. 311.)

Inspiration: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." (Ps. 146: 4.)

"For in death there is no remembrance of thee; in the grave who shall give thanks." (Ps. 6: 5.)

I'll praise my Maker with my breath,
And when my voice is lost in death
Praise shall my nobler powers employ.
—WATTS.

"God will redeem my soul from the power of the grave." (Ps. 49: 15.)

"The souls of believers at death do immediately pass into glory. (Meth. and Presb. Catechism.)

"Blessed are the meek, for they shall inherit the earth." (Mat. 5: 5.)

Beyond the bounds of time and space,
The saints secure abode.—WATTS.

"Thou hast made us unto our God kings and priests, and we shall reign on the earth." (Rev. 5: 10.)

"A never dying soul to save
And fit it for the sky."

"The soul that sinneth it shall die." (Ez. 18: 4, 20.)

Up to the court where angels dwell,
 I mount triumphant there;
Or devils plunge it down to hell,
 In infinite despair.—WATTS.

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." (Ps. 37: 20.)

"When the poor soul shall find itself in the hands of angry fiends, it shall seem in that first moment as though it had been athirst for a thousand years. [Wonder how he knew.] What will be his surprise! And, am I, he will say, really here? I was in the streets of London but a moment ago; I was singing a song but an instant, and here am I in hell!" (Spurgeon's Sermons, No. 369, p. 312.)

"As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God." (Ps. 68: 2.)

"God is, therefore, himself, present in hell to see the punishment of those rebels against his government, that it may be adequate to the infinity of their guilt; his fiery indignation kindles and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintains their being and renders all their powers most acutely sensible, thus setting the keenest edge upon their pain and making it cut most intolerably deep. He will exert all his divine attributes to make them as wretched throughout eternity as the capacity of their nature will admit." (Benson, Methodist Commentator.)

"The Lord preserveth all them that love him; but all the wicked will he destroy." (Ps. 145: 20.)

"Oh, miserable state of the damned! In it they utter as many blasphemies against God as the happy souls in heaven shout hallelujahs to his praise!" (Am. Tract Soc'y, No. 277.)

"For the living know that they shall die, but the dead know not anything; neither have they any more a reward, for the memory of them is forgotten."

"When a holy man ceases to live among his fellows, his soul becomes an inhabitant of another world, and is joined to the spirits of just men made perfect. (Adam Clarke.)

"What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?"

"Our pious friends that have died are now happy. God is still their God. A father, or mother, or sister, or friend that may have left us here, is there—there in perfect felicity. (A. Barnes.)

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.)

"That human nature has two essential constituent parts, as is manifest from the history of Moses: the body formed out of pre-existent matter, the earth; and a living soul breathed into the body by an inspiration from God." (R. Watson.)

"He will keep the feet of his saints and the wicked shall be silent in darkness; for by strength shall no man prevail." (1 Sam. 2: 9.)

"O, no; they will do no such thing as be silent in darkness, but make all noise possible; for the rendering of "silent in darkness" in my hearing by one of Chicago's D. Ds., was, that it meant "weeping, wailing, and gnashing of teeth." (Dr. Goodspeed.)

"The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ." (Paul.)

"The penalty of the law is death—a severance from the source of spiritual life and happiness, a breaking up of all harmony between God and the creature. Our Savior suffered the penalty of the law for his people." (Landis p. 202.)

Before orthodoxy claims that man is immortal it certainly ought to clear up a great many passages that teach man's mortality. It is of no use to point us to the mount of transfiguration, the thief on the cross, etc., for if we go to the mount of transfiguration what do we find there? It has been inferred, (1) That the kingdom of God was set up in the days of the apostles; and (2) That Moses was present in a spiritual nature, with Christ on the mount, and therefore, that the dead are conscious. But let it be remembered that Moses died as a punishment for his transgression, because he trespassed against the Lord among the children of Israel at the waters of Meribah Kadesh, in the wilderness of Sin. And although he was desirous of entering into the Promised Land, and petitioned "Let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon;" yet the Lord suffered him not to enter there, but only to see it and die on Mount Nebo, outside the promised inheritance. But the mount of transfiguration was within the land.

See Deut. 3: 23–29; 4: 21, 22; 33: 49–52; 34: 1–10; Num. 20: 12, 24, 26; Ps. 106: 32, 33. All of these refer to the death of Moses as a punishment; for the Lord was wroth with him, and would not hear him, and said unto him, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah and behold it with thine eyes; for thou shalt not go over this Jordan. Moses told the people the Lord was angry with him for their sakes.

Now let popular theologians answer a few questions: If the heaven to which men and women are sent now-a-days at the death of what is termed the body be so much more glorious than was old Canaan, will they tell us why Moses did not rather choose to die on Mount Nebo and go immediately to this more glorious heaven, than to pray so fervently that he might enter into and live in old Canaan? If the popular theory is true, then his death was the gate to glory. Why was the exchange of old Canaan for glory and earth for heaven said by God himself to be a punishment to Moses for his trespass, and why was Moses so loth to make the exchange? Is not this clear proof that the man Moses, as a whole, as a unit, died on Mount Nebo, and he will remain there until the sounding of the trump of God. He will then hear and live again. But to-day the man Moses sleeps in unconscious sleep.

Is it not a fact that if good men go to heaven at death then God took Moses to heaven to punish him for his trespass? And if so, why not take every transgressor there as a punishment for his transgression? This he would have to do or his ways are not equal.

Jeremiah says: "A voice was heard in Ramah, lamentation and weeping; Rachel weeping for her children refused to be comforted because they were not. Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." (Jer. 31:15, 16.)

This is a prophecy of the slaughter under Herod, (Mat. 2: 19.) If popular theology is true, (and it cannot but admit that children go to heaven when they die,) heaven is the land of the enemy. The prophet does not tell us those children were in heaven, but he does tell us they are in "the land of the enemy." Instead of presenting present glory in heaven, as a minister did here a few days ago, saying, "My friends, your babe is now in heaven;" as the reason for desisting from weeping, he pointed to the resurrection "when they shall come again from the land of the enemy."

Daniel did not believe that the saint who had died had been delivered; he looked for the future deliverance of every one written in the book, when Michael should stand up. He did not believe the saints were in heaven but asleep in the dust of the earth.

Why did David, (Ps. 102: 24,) say, "O, my God, take me not away in the midst of my days." For he must have esteemed it far better for him to go to heaven than to live longer upon earth if he had believed in the now current philosophy; especially when he knew what a hard lot his had been, what with Saul hunting him up and down to take his life, and the anxiety he must have all his life.

Epaphroditus was sick, and nigh unto death, "but God had mercy on him," and healed him. If death is the gate to glory, will some one tell me what kind of "mercy" it was that God showed him when he shut the gate to heaven and kept him out by healing him? Which will we believe, consistent Scripture or inconsistent doctrine of men?

J. SMITH.

Difficulties.

In reading the writings of brethren on the subject of sanctification, I am thrown into difficulty with their positions, from which if they can extricate me I shall be glad, for if I have not the truth on this subject I certainly wish to get it. First, then, we are told of a state of grace or favor entered into at conversion, or a pardon of all our sins, and we receiving the evidence of our acceptance with God in the gift of the Holy Spirit which sheds abroad the love of God in our hearts. This is called "justification." But the person is yet unsanctified; there is another step to be taken; our bodies must yet be cleansed from "indwelling sin." Here comes some of my difficulties. "Indwelling sin" to be cleansed out of a man who has been forgiven of all his sins and accepted of God and got evidence of the acceptance and who has not backslidden nor departed from his first love!

Here let me inquire *what is* sin? I will let the Word answer: (1 Jno. 3: 4,) "Sin is the transgression of the law." Or, in other words, an act of disobedience; a work or deed done. This must be in one of two ways, physical or mental. Now, has the pardoned believer, who has confessed and forsaken his sins, any more of them "indwelling" or dwelling within him unless he first go back "like the sow that was cleansed to her wallowing in the mire?" How is this? You see my difficulty.

Again, we are told if we have a constant warfare to keep ourselves from sin, it is like preventing a dog from biting by keeping him chained; he could bite, and *would*, but the chain prevents him. We are exhorted to kill the dog and then our trouble with him ceases. Chains are no longer needed. This is said to represent our state when sanctified. Now, here again, I am in difficulty. This dog cannot be made to represent *a desire* to commit acts of disobedience or sin, for no child of God *desires* to disobey or do wrong. This they cannot find within them. But they *do* find not only a *possibility* but a *liability* to sin or do wrong when tempted. *This*, then, must be the dog which must be "chained." Now, I ask, can this dog be *killed?* Remember, a dead dog not only *will not bite*, but he *cannot*. Now, do brethren wish to convey the idea that when sanctified we *cannot* sin; and that this state is not only attainable but must be enjoyed to be ready to meet our soon-coming Lord? What else can we understand from the positions taken?

Is it *possible* for us to get where we *cannot* sin? We may opiate the dog by the Lord's help, so that he may act as if lifeless; yet brethren, for the Lord's sake, and your own eternal interests, don't take off the *chain*. Think of the hundreds who did do it a few years ago in Vermont and New Hampshire! It may have began in the spirit, but it ended in the flesh. Satan persuaded them the dog was dead; they took off this chain; they could not sin. Then came the tidal wave of holy kissing, holy rolling, and spiritual wifery, with all its damning influences which have not been fully removed to this day.

I always supposed Paul was sanctified; yet he did not get his body so dead but that it caused him great labor to keep it under (i.e., chained) lest after preaching to others he should himself be cast away; and on another occasion he had a thorn put in his flesh, lest he should get too holy in his own estimation. Was the dog dead or only chained? Brethren, you see some of my difficulties (I have others) with your positions, and my fears for the results. Can any of you clear them away, and insure me that my fears are needless?

I do not doubt but the chain is left far too long in many cases, and may be wonderfully shortened by a new consecration and a renewing in the spirit of our minds. Let us take out every link possible, for the shorter the chain the less the trouble with the dog. Nevertheless, beware of dogs!

O. D. GIBSON.

Sanctification Through the Truth.

The Savior prayed, "Sanctify men through the truth, thy word is truth." This is the way, the old path, the good way. Sanctification may mean either consecration or purification, I use it in the latter sense, and understand that sanctification or purity, considered as a personal characteristic, is to be obtained through truth known, received and obeyed. Thus the disciples of old became "clean, through the word," and "purified their souls in obeying the truth." And th[illegible] sanctifying truth is not any one particular truth, but "Thy word is truth."

All truth, and err[illegible] when received into the mind by [illegible] exerts an influence corresponding [illegible] own nature. It produc[illegible], furnishes motives, and [illegible] action. The part of the Spi[illegible] sanctification is to present God's tru[illegible] the mind, to show the things of Christ.

If feeling is produced, and action stimulated aside from truth,—no new truth being perceived, or forgotten truth recalled,—it cannot be that sanctification which is through truth.

Two inferences follow from the fact that sanctification is through the truth. It is *partial;* and it is *progressive.* It is partial because here we know in part, and conformity to God's will cannot be greater than our knowledge of that will. Yet some claim perfection who ignore or oppose God's truth.

Sanctification is progressive, as we grow in grace and in the knowledge of the Savior. We must go on, adding to faith, fortitude, knowledge, self-control, patience, godliness, brotherly kindness and love; working out our own salvation from sin, with fear and trembling, while God works in us to will and to do his good pleasure. This is sanctification,—not *feeling* "God I thank thee I am not as other men."—not *desiring* "Let me die the death of the righteous," but *willing* and *doing* God's will, not ours; and this is perfect in proportion to our knowledge of God and his truth.

Before a man can be a Christian he must yield himself to God as a servant to obey him; the will is the first thing, while the Savior says "ye will not," the man is unsaved, unconverted. Believing in Jesus as the propitiation for his sins, with the heart, he is saved, converted, is in Christ a new creature, and as a member of his body, has in Christ his head, wisdom, righteousness, sanctification and redemption, though in other truths he may only see men as trees, or be in total darkness, or, worse still, in error. As he goes on, abiding in Christ, he will come to know the way of the Lord more perfectly, and with each new development of truth, comes a corresponding duty, and as the day, so is strength given. So we go from strength unto strength, till each one in Zion appeareth before God. The Lord hasten it in his time.

A. ARMOUR.

The World.

A CONCLUSION FROM FACT AND SCRIPTURE.

In thoughts looking to the future there are two things between which it is well to distinguish, and these are what we speak of commonly as the *earth* and the *world.*

In common talk they are frequently spoken of as one and the same, but there is a difference.

The planet earth is simply the body of solid, fluid, and gaseous matter, with its varied surface of continents and seas, and over whose crust of coal, and soil and stones, the philosophers and geologists hold their controversies.

The world, on the other hand, means the people; the intelligent, rational, and soul existence which at any period dwells on the planet; the people who, through the fall of the first Adam, became subject to death, but through the righteousness of the *second* are entitled to life and glory; the people, who have God's own revelation to see and understand all this; who have consciences to judge between the right and the wrong, and who themselves will be judged righteously by the Savior who redeemed them, in the day of God's unchangeable appointment.

Understanding the world in this sense, there are three things which, briefly considered, are solemn for our thought.

First, will there be such a world of people on this planet earth, when in the counsels of God the Savior returns to judge?

This question may be definitely answered by the Word of God. It is the doctrine of the Scriptures that there will be a world, and as such the doctrine of the church.

St. Paul says, speaking of some, and it might happen to be himself among the number, "*We shall not all sleep.*"

He also speaks of those who are to *remain* and be *alive* on this earth when the Judge comes. And every member who is true to his church, says with as much heart as he says anything else of the church's doctrine, I believe that Jesus Christ is coming to judge the *quick, i.e.,* the living.

The second inquiry is simply this, Will the world, *i.e.,* the people, be better, more virtuous, believing, and spiritual than they now are when the Judge comes?

When opinions differ on such a question as this, even among the wise and good, in their views upon Scripture, then we must revert to facts themselves.

If we revert to facts, and decide for the future upon the present and the past, there will be little, indeed, to show us that the world will become more spiritual and believing than it now is.

What are the facts? For eighteen centuries of gospel light and privilege, for eighteen centuries of preaching and teaching, for eighteen centuries of the wealth and blessings with which men have been favored, how little has been the return made to God *spiritually* as the Giver of every good and perfect gift.

Out of the millions of Israel, how many in that time have gone to a Savior's fold! Out of the nations, how many have been anxious, by their labors to get them there? How much, in that time, has been done for the benighted Pagan in sending them missionaries with the bread of life? and how much of pure goodness has been retained in those places where the gospel had the least interrupted course in bringing in the fruits of righteousness?

These are solemn thought for the last dispensation of grace. They are questions which, if truthfully answered, will surely give us but little hope for a better state of things to be brought about by the world.

It has advanced, we know, in civilization. Civilization has brought men more in contact with each other. It has changed habits, and manners, and sentiments, and tastes. But civilization is not virtue, purity, or spirituality.

Men died virtuous and faithful before our boasted progress, and they could still leave the world in peace and in favor with God if our present civilization were to dwindle away and cease altogether among us.

No, facts are truthful monitors; and if the gloss and polish with which civilization has invested our tastes, and manners, and modes of life were removed, there would be little to be gathered in proportion to what would be of the fruits of virtue and faith.

The third inquiry is this, Will the world become worse before the Judge comes?

Speaking upon this question in a general way, we may answer in the negative. Reason and fact together will plainly show us that if the world became worse by a further development of wickedness, infidelity, and crime, law itself would become powerless, and it might well be doubted if nations and society generally could be held together secure in property and life.

Generally speaking, then, the world can become but little worse, except perhaps it might be in a further development of any existing evil.

Of the existence of the most formidable evils now among us we have abundant proof. In the midst of the streets of wealth and civilization *vice* hides under modesty and affability, and goes forward with unblushing tread. Policy and self-seeking interest ignore to a fearful extent both friendship and love; while dress, and pleasures, and revellings have become the gods of sin that the multitudes worship and adore.

It is useless to say more. Thus the world will go on from day to day in its usual course until people are brought to know from the presence among them of Christ himself, that there is a God that judgeth the earth. For "as the days of Noe *were,* so shall the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark; and knew not until the flood came, and took them all away; and so shall also the coming of the son of man be."

If, then, there is to be a world of people when the Savior returns to judge, if, then this world is likely to become no better, then our conclusion drawn is simply this, that at any moment the Savior might come in his power and glory to judge both the quick and the dead.

Therefore has he told us to "watch and be ready, for in such an hour as ye think not the Son of man cometh."—*Prophetic Times.*

Biogenesis.

Biogenesis assumes that all life, vegetable and animal, proceeds from living germ or protoplast, hence their motto, "*Omme vivum ex vivo.*" Abiogenesis supposes life to proceed from a protoplast also, *through physical causes,* but not from a living germ. In our endeavour to elucidate these two theories, we shall try and be as little scientific as possible—but cannot avoid being so altogether—in order that their relation to *hades* may appear.

First, if *life* proceed from life, as the Biogenesis hypothesis affirms, then life must be an *immaterial entity,* and thus constitute what is popularly known as the *soul;* hence those who believe this hypothesis may be called *psychopannichists,* as they believe in the soul being in a conscious state between death and resurrection.

The following may serve to show, logically and physically, the result of such a theory. For example, if the living germ of a dog be an immaterial entity[1], what becomes of this vital principle, or soul, when the dog dies? Does it go to hades? or does it assume some different form of life, as, according to Biogenesis, it cannot perish? If so, the Buddhists' doctrine of the transmigration of souls, the Papists' dogma of purgatory, the Spiritualists' in their communications with the spirit-world, as it is called, and last, but not least, Darwin's hypothesis of "Natural evolution," must be true, as he supposes, that "God breathed life into a few forms or into one," and consequently, by the process of "Natural evolution," the *ascidian,* the lowest form of life, became a fish, then a reptile, by and by a mammel, and in process of time a man!

Well, then, accordingto this hypothesis the living germ of a mollusk may become the protoplast of a whale, and the latter that of some higher development of animal life—perhaps in *hades!* If so, the idea expressed in the "Rainbow," June 1st, 1871, p. 268. may be correct, as it is therein stated that some of these entities or spirits in *hades* may be "improving," otherwise developing, consequently Darwin's theory of "Natural evolution," or development, and this one of "improving," in *hades,* must be philosophic, if not Scriptural! Thus we see that the Biogenesis hypothesis harmonises with that of Buddhism, Popery, Mariolotry, and Darwinism! Here we have life proceeding from a *dead* germ (dust), and it is a physiological fact that life and consciousness depend upon organization with circulatory apparatus. This will be better understood by considering the two sorts of physical life, namely, the *organic* and *animal.* For example, when the organs of organic life are healthy, their action is without *consciousness,* but the action of the animal apparatus is to produce *consciousness.* The office of the first is to maintain existence—that of the latter, the production of a *conscious* state. When the brain reposes, as in sleep, were the heart to cease acting, death would inevitably be the result, as in syncope. Consciousness does not belong to the organic; it belongs to the animal-life, and as animal-life ceases at death, it is difficult to conceive how consciousness can exist between death and resurrection, as *Sheol* is the land "of forgetfulness."—Psalms 88: 12.

"To every act of consciousness belongs a determinate act of molecular arrangement of the brain, that every thought or feeling has its physical corelative in that organ;' therefore, if there be consciousness in *hades,* the living brain of man, with all its wonderful molecular activities, must be there, and not dead and corrupt in *sheol* or the grave!

Many of those who believe in a conscious intermediate state believe also in man as a *tripartite* being—*i.e.,* possessed of body, soul, and spirit, and consequently infer that, because he has a spirit, he cannot die. For instance, in an article "What is man?" the writer (in the *Rainbow*) says, "Man indeed survives the death of the body, but this is solely in virtue of his tripartite constitution, and the still-abiding union of the *pneuma* with the *psuche.*" So that, according to this, Paul's doctrine of a resurrection to eternal life does not depend upon a resurrection, but "the still-abiding union of the *pneuma* with the *psuche;*" at least, we submit the writer's hypothesis favors such a theory.

The philosophy of the heathen Socrates had more Christianity in it than this, as the following from "Phœdo" will show:—

"'Then have we not agreed that life is the opposite of death?"

"'Yes.'

"'And consequently, according to analogy with all other things, life must spring from death. Then from him who has died there arises life and the living.'

"'Well, then, O Cebes,' said Socrates, 'thus it is that the living proceeds from the dead, not less surely than that living persons die.'

"'Therefore, if things did not thus go round in circles from opposite to opposite, but went forward in a straight course, from one state to the opposite, without ever coming back to the first, there would then soon be an end of all existence.'

* * * * *

"'And if, O dear Cebes, this were the case, and that every living thing died, and that the dead never returned to life, then the consequence must necessarily be that at last everything would end in death, and nothing would be left alive.'

"'I think O Socrates, thou sayest what is true.'

"'It is so, indeed, O Cebes, in every point of view. We do not delude ourselves, but in truth, *there must be a resurrection—a return from death to life.*'" [Italics are mine.]

Thus we see a heathen philosopher, who firmly believed in the natural immortality of the soul, by the force of reason, become convinced of the Gospel truth, *life from death,* by and through a *resurrection,* notwithstanding his belief in "the still-abiding union of the *pneuma* with the *psuche.*"

Had eternal life by Jesus Christ been revealed to this great man, Socrates would have scorned to believe in a *hades* of conscious spirits, as it was the lack of revelation that stimulated his gigantic intellect "to examine the question whether the souls of dead men live in *hades* or not." But being debarred of this, his mind became filled with the ideas of a Pagan *hades,* yet he acknowledged to his friend Cebes "that to make man believe that the soul after death exists, and retains power and thought, requires not a little faith."

In fact, the vital principle of philosophy, and, unfortunately, of theology too, is just the same as the *pneuma* of Galen, after Chrysippus, the *psuche* of Plato, or the *phusis* of Pythagoras, who borrowed it from the Egyptians, and they in their turn from the Brahmins, with their elementary fire or soul of the world, a portion of which—a *divinæ particula auræ*—was supposed to be imparted to every *living* creature, and constitutes its proper life. Therefore, this entity of a vital principle hypothesis, rest on, not only a heathen but a pantheistic dogma.

Immortality is the gift of God, and does not rest upon the flimsy foundation of a *human* spirit becoming a never-dying entity, but in the cheering declaration that "this mortal shall put on immortality."

So much for the Biogenesis.—*Hugh Hastings, M. D., London.*

Why is it?

Why is it that our prayer meetings are always good? Every one feels refreshed when they leave the house of prayer; every saint rejoices, and their hope sheds a purer radiance upon their souls as they thread their way from heaven's altar to their labor and toil. Even the unconverted love to linger about the sacred place, while ever and anon their lips move in the song of praise to God, exalting him by song whom they forsake by action. And then every professor seems so willing to do, and, above all, so determined to prove faithful till Jesus comes. No time is lost. Every one presents to the throne of grace. One rises as soon as another stops; none speak long, but all speak from the heart. Every testimony has the genuine ring. There are sobs and tears sometimes, but always just right to leave serious reflections. Often broken sentences, stops, and pauses, yet each carries its token of a heart too full for utterance. Every face bears the stamp of brotherly love. Indeed, we [illegible]ll of one family, all inspired b[illegible] all brothers and sisters [illegible] is it that all long for [illegible] hou[illegible] prayer and praise? Why [illegible] reluctant to remain away when compelled by necessity? Why so p[illegible]pt to do duty when present and [illegible] when absent? And finally, why so humiliated if we ever neglect our duty when present?

Beloved, God is there in power. His love fills the hearts of his dear saints. All are workers. There are no drones in the flock. His sheep are guided by an unerring shepherd. Green pastures are just before them. Throughout eternity they will live in the land he has promised, and in peace.

M. D. PEAVY.

The Gates of Hell.

Matt. 16: The gates of hell shall not prevail against the church.

St. Frances of Rome lived a very holy life. Many times she saw with her eyes her Angel Guardian at her side. It pleased the Almighty God to let her see many wonderful things. One afternoon the Angel Gabriel came to take her to see hell. She went with him and saw that terrible place. Let us follow her footsteps, that we may see in spirit the wonderful things which she saw. Our journey is through the deep dark places under the earth. Now we will set off. We pass through hundreds and hundreds of miles of darkness. Now we are coming near the terrible place. See, there are the gates of hell! When St. Frances came to the gates of hell, she read on them these words written in letters of fire—"This is hell, where there is neither rest, nor consolation, nor hope." "Look then, at those tremendous gates in front of you. How large they are. Measure, if you can, the length and breadth, the hight and depth of the terrible gates. Is. 5. "Therefore hath hell opened her mouth without any bound. Their strong ones and their people, and their glorious ones go down into it."

See also the vast thickness, the tremendous strength of those gates. In a prison on earth there are not, perhaps, more than two or three hundred prisoners. Still the gates of a prison are made most strong with iron, and with bars, and with bolts, and with locks, for fear the prisoners should break down the gates and get away. Do not wonder then, at the immense strength of the gates of hell. In hell there are not two or three hundred prisoners only. Millions on millions are shut up there. They are tormented with the most frightful pains. These dreadful pains make them furious. Their fury gives them strength, such as we never saw. We read of a man who had the fury of hell in him. He was so strong that he could easily break in pieces great chains of iron. Mark 5. The vast multitudes in hell, strong in their fury and despair, rush forward like the waves of the sea. They dash themselves up against the gates of hell to break them in pieces. This is the reason why these gates are so strong. No hand of man could make such gates. Jesus Christ said that the gates of hell should not prevail against his Church, because in hell there is nothing stronger than its gates.—*From a tract by Rev. J. Furnis.*

Ministerial Power.

THE clergy are too ready to rely upon everything, rather than on the substantial claims of their message. One party take to gay dresses, banners, and processions, another to penny readings, political lectures, and concerts. They change from one thing to another, day by day, and the result is only a weary waste of their own time, and the creation of a certain amount of social feeling which might equally be produced without the supernatural aid of the church and religion. Religious truths, if they are what they are believed to be, can not need all this trivial machinery to recommend them; and religious convictions, which are to be of any value, must be produced and sustained by more simple and permanent means. If we may judge by the history of the church, both in early and modern times, a man of truly religious feeling needs nothing but a room and a Bible to bring about the greatest results. The one thing essential is not new plans and daily changes, but a belief in the power of the permanent truth of the Christian religion, and a devotion to these alone. The personal example and the public teaching of religion are the only necessary instruments of a clergyman, and, in our opinion, the less he is diverted from these to novel devices and elastic webs the better.—*London Times.*

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[1] The two Hebrew words *nephesh* and *neshamah* in the Bible translated *soul, life,* and *breath,* are equally applied to animals and men—*e. g.,* Gen. 1: 21, 24, 30; 2: 19; Deut. 20: 16; Jos. 10: 40; 11: 11.

Advent Christian Times.

CHICAGO, Tuesday, November 12, 1872.

THE GREAT FIRE IN BOSTON.

As we go to press we learn that Boston has been visited by a calamity similar to that which Chicago suffered a year and a month ago. On Saturday evening a fire broke out on Summer St., near Kingston, which spread rapidly, fanned by a gale of wind until it swept over an era bounded by Summer, Washington and State Sts. and the water of the Harbor—one of the wealthiest tracts in the country, including the heaviest dry goods houses, and nearly all the hide and leather houses, besides the wool and other business warehouses.

The loss is roughly computed at $100,000,000. It may be more, but it is to be hoped the total will prove to be less.

Blowing up of buildings was freely resorted to in order to prevent the spread of the flames, in some cases with success, while in others the flames leaped over the gaps made. The Old South church was saved, also the new Post Office. Fortunately for families the fire did not extend into any portion largely occupied for dwelling houses. About 500 families are homeless, however.

It became necessary to call out the militia to preserve order and keep plunderers in check. As the Post Office was burned we fear Br. Hastings Tract Repository was also consumed, as it was separated from that building by only a very narrow street. Next week we can tell our readers more about it, and we hope they will be prepared to help make up whatever loss he may have endured.

Men's hearts may well fail them for fear and for looking after the things coming upon the earth. Calamity follows calamity, yet men do not learn to fear God nor work righteousness. A few more such conflagration may, at least, convince them of the possibility that Peter's prophecy may yet be literally fulfilled.

RATIONALISM, ITS CAUSE AND CURE.

Nothing is more common than to hear preachers rail at rationalism and deplore the rapid spread of infidelity. It is very rare, however, that one of these inveighers against unbelief states the cause of the evil which he deplores. Occasionally, however, these dogmatists are compelled to listen to a little wholesome truth which they are at liberty to apply as an illustration of cause and effect. Mr. Lecky's "History of the Rise and Influence of Ritualism in Europe," is one of the most deeply interesting and ably written books of this century. Beginning with the different systems of philosophy xisting at the Christian era, he describes, in the clearest manner, the progress of Christians, both Catholic and Protestant, and their influence morally, religiously, socially, and politically until the present time. The dogmatic teachings of a cruel and superstitious priesthood, so different from the loving precepts of our Savior, first aroused the opposition which, through the centuries, has never entirely ceased, and which is now known as Rationalism.

The root of the great upas tree of a false theory was planted when the unholy alliance was formed in the present century between philosophy and Christianity. Philosophy furnished its poison in the Platonic doctrine of the soul; and Christianity, accepting that, furnished the doctrine of everlasting punishmet, and the result of this amalgamation of truth and error, is the fearful doctrine of endless misery. The history of religious wars and persecutions is intimately connected with this baleful dogma. *They were never known until this doctrine had become a prominent tenet in religious belief.* The doctrine that it was justifiable to repress heresy by physical force, may also be clearly traced to the same merciless doctrine as its efficient cause.

Finally, when heretics became numerous, the same principle ripened into the masterpiece of the devil, the Inquisition, which, with its attendant horrors of the torture chamber and dungeon, the rack and the stake, has furnished the darkest pages in the history of Christianity. All this time it is difficult for us to understand how men like Tertullian, Pope Innocent III., and Loyola could be so cruel while they pretended to be followers of him who wept over the anticipated miseries of the Jews, and whose tender and compassionate heart caused him to go about constantly doing good.

But, after all, these men are less to be blamed than the system which made them what they were. They are but illustrations of the great truth that the most cruel men have been those who thought that God would punish his enemies with endless and most excruciating torments, and that they best imitated divine justice by inflicting upon heretics the most exquisite torture that their ingenuity could devise.

PURE RELIGION.

Pure religion, according to the apostle James, consists in doing good and being unworldly. These are his words: "Pure religion and undefiled before God [and] the Father is this: To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world," As God is the personification of goodness, to do good and be good is to be god-like. Pure religion, then, is inseparable from goodness and identical with it. In the great judgment scene, as pictured by our Savior, the blessed on the right hand are welcomed as inheritors of the kingdom, and the reason assigned by the great Judge is that they had fed, clothed, and visited his needy brethren; in other words, they are welcomed because they have lived useful lives, and done good in the name of the Master. The King will not say well done except to those who have done well.

Peter learned the important lesson that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him. This great and glorious doctrine is opposed to all sham religion, to all bigotry, to all sectarian or ecclesiastical monopolies. "I will show you my faith by my works," should be the expressed determination of every Christian. Christianity is not an inductive system of philosophy. It has not so much to do with theories as with practices. The questions what have you done? and what are you now? rather than what have you believed? and what do you believe now? will be judgment questions, the answers to which will determine our future destiny. The devils believe and tremble. Simple belief, a mere assent to the truth without correspondent action is not sufficient. It is well to remember, "that in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by love."

The Pharisees had a great deal of religion and were puffed up with spiritual pride. They deemed themselves holier than other people, not because they lived better lives, but simply because they were Jews and observed with rigid exactness the literal requirements of the law, while they every day violated its spirit. Pure religion causes its possessor to be benevolent and gentle to the weak and defenceless, to the orphan and to the widow. Our Lord said to the Pharisee: "Ye devour widows' houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation." To enter the kingdom of heaven our righteousness must exceed that of the Pharisee. When a man does a good deed none but bigots will stop to inquire what his church or creed are before they express their commendation of the act. No doctrine is good for anything that does not make men better. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." J. H. W.

Editor's Drawer.

In this department we shall consider such questions as may be answered briefly and suggestively. Topics requiring elaborate examination, or extended discussion may not be entertained.

H. A. M.—We think Mat. 18: 10 is best explained by Heb. 1: 14. Angels are "ministering spirits:" and certainly the children, of whom it is said 'Of such is the kingdom of heaven,' will receive their ministrations.

Z. McE.—Rom. 5: 13-17 is parenthetical. If you read vv. 12 and 18 successively, omitting vv. 13-17 it will help you to a correct understanding of the passage. All men sinned in Adam, all died in him. That is to say, as Levi was in the loins of Abraham, and paid tithes when the latter met Melchisedeck, so the whole race were in Adam, and their fate, to a certain extent, depended upon his actions. All came under condemnation of death through him: all will receive life through Christ. This rule is universal, as Paul proves by citing the fact that death reigned over all human beings, infants and adults, those with or under law, like Adam, and those who had never heard of, or could not even comprehend any law of God. Death reigned over all alike. The second Adam secures a justification unto life as universal as the condemnation to death had been. Whether this restored life be eternal depends upon the character of the individual.

J. M. C.—We know of no reason, doctrinal or critical, for supposing Mat. 28: 19 to be an interpolation. Neither do we see any ground for trine immersion in the text. We are 'buried with Christ in baptism'—only one burial: but it was 'in the name' of the Father, Son and Spirit. The time that has been spent in trying to root this verse out of the Bible might have been employed to better purpose. If we commence removing passages that are used unlawfully by schismatics and others, where should we stop? Better allow it as it stands, and then show that trine-immersionists have no claims upon it.

J. S.—Mat. 12: 43-45 can hardly be made clearer by explanation. It is a parable, setting forth the course of the Jewish people. The illustration is a man who has been a demoniac, or possessed by a demon. The demon is cast out; but the man makes no provision against his return. Seeing this the demon, with seven companions returns and takes possession. What did he gain by being dispossessed? Nothing; he is now the worse for it. The Jews were in a bad enough condition previous to the coming of John and the Savior. For a while there was promise of better things. But they rejected the Messiah, and that their 'last state' is worse than all that preceded needs no testimony: it is a patent fact. Some, however, think they will have another 'state' after the 'last' one. We think not.

J. H. B.—The best comment upon Lk. 1: 32, 33 that we know of is found in Dan. 7: 13, 14. The latter passage is more comprehensive than the former, but includes it as the less includes the greater. There cannot be two distinct eternal kingdoms upon the same territory. Luke mentions a kingdom which shall have 'no end.' Daniel one 'that shall not pass away;' the Son of man is king of both. The identity seems to be thus established beyond dispute. Hence we conclude that the text will be fulfilled in the resurrection and restitution state.

Sin in the Flesh.

A boy, passing through a wood, saw something which, in the dim light, looked like a tiger. After he had tremblingly advanced a few steps, he saw the frightful thing was only a bush. So I fear that dim light and indistinct vision have distorted this Scriptural phrase to the bewilderment of some.

What is sin? "Sin is the transgression of the law" Then it is not a substance, element, or principle in the soft, subcutaneous part of the human body; it is not a feeling of the body as pain, nor an emotion of the mind like grief. It is *action*, transgressing God's law, in thought, or word, or deed. The sin, the fault, the guilt belongs to the personality, the *I*, and is not confined to any one part of man; the hand that takes, the mouth that eats forbidden fruit, are but instruments, moved by the will power of the man; they are not sinful and he innocent, all the parts of the man are involved in the guilt.

What is the flesh? Flesh is a very common word in the Bible, it sometimes is used literally, but very often figuratively, signifying animals, mankind, kindred, depraved humanity, and the law of ordinances.

Some seem to understand "sin in flesh" to be *something* in their beef, hence some have resorted to semi-starvation as a means of holiness, and I have read of one who drove nails through his feet and one hand, thus "crucifying the flesh." Are we going back to Rome?

"Sin in the flesh" means something. It is quoted from Rom. 8: 3, "For what the law [of fleshly ordinances] could not do [it could not bring justification] in that it was weak [it furnished no motive power] through the flesh, God, [did what the law failed to do,] sending his own Son in the likeness of sinful flesh, [man,] and for sin [a sin-offering,] condemned sin in the flesh."

God condemned and punished sin in mankind when his Son, the Word made flesh, was wounded for our transgressions and bruised for our iniquities. Christ, by fulfilling the law in our nature, showed that obedience was possible, sin was not a necessity, and thus condemned sin—the transgression of law, in flesh—mankind, "That the righteousness of the law might be fulfilled in us, who walk not after [*kata, according to* the mind of] the flesh, but after [*kata*] the Spirit."

A. Armour.

Take Heed!

To what. To yourselves, and to the doctrine. Take heed lest ye fall. Take heed lest there be in any of you an evil heart of unbelief. "And we have the more sure the prophetic word; to which ye do well that ye take heed."

Edward Bicherstetih says one verse in every thirty of the N. T. relates to the second coming of the Lord. Mr. Brooks, D. D. says if he had included allusions, the proportion would have been higher: 320 verses out of 7959, or nearly one in twenty-four.

The relative importance of a doctrine may be judged of by the prominence given it in the sacred pages. Yet the doctrine of the second advent, and its advocates, are looked upon with contempt, generally, by professing Christians.

It is said the doctrine has been abused and so have all other doctrines, and the remedy is not in neglect, but in careful study and exposition. Reckless predictions have been as often made by spiritualizing Millenarians—of the fall of Popery and the conversion of the world in 1866, for example—as by the literalists. But Popery flourishes, and there are more heathen now than in Paul's day.

Another objection is that the study of prophecy is useless, if not dangerous. Exclude prophecy from the Bible and it becomes meaningless. The first promise was prophecy. Abel's faith, Enoch's preaching, the Jewish ritual—all were prophetic; much of the history, many Psalms, and from Isaiah to Malachi are prophetic, so was John the Baptist's ministry. So were Christ's discourses, largely. So are the epistles in a great measure, and the last book is almost wholly prophecy. All we know of the resurrection or the heavenly state we owe to prophecy, and the unfulfilled promises are nothing else.

Infidelity is in the pulpit and pew. Ministers know nothing of it, they say they "give their attention to subjects of more practical importance." Was the prophecy of the deluge of no practical importance to the Jewish church? Peter says we do well to take heed to the prophetic word. Even the most difficult book—Revelation—has a special blessing for those who read and hear the word of its prophecy."

The above is a synopsis of the first part of a tract, No. 9, of the "Scriptural Publication Society," Yarmouth, Me. The second part is on "The Great Image," by the same author, J. H. Brooks, D. D.

The image of Dan. 2, may be called the alphabet of prophecy, and is well treated here, being full on "the stone," and the "smiting." Both form a 12 pp. tract. Price $1 a 100. 25c a dozen. Sold at The Times office, and by I. C. Wellcome, Yarmouth, Me.

Those who wish a tract on prophecy containing the above and other facts, which to many will be startling, should send for "The Light of Prophecy." A Reader.

The Seventh of Romans.

Some difficulty has been felt in "getting out of the seventh into the eigth;" the difficulty *ought* to be in getting out of the fifth and sixth into the seventh. Let us look back to ch. 5: 1, "justified by faith we have peace with God;" 6: 2. "Dead to sin;" "freed from sin;" 14, "Sin shall not have dominion over you;" 18, "Being then made free from sin, ye became the servants of righteousness."

One great object of this epistle is to teach justification by faith, in opposition to the Judaizing teachers. Therefore he writes in some places more especially to the Jews who formed part of the church at Rome. See ch. 2: 1, 17, 28; 3: 1; 4: 1; and the first verse of this 7th chapter, "I speak to them that know the law." And he tells them "ye are become dead to the law," v. 4; and, consequently, "we are delivered from the law," v. 6. Then, v. 7, he begins to contrast the law and the gospel, and in order to do this without giving offence to the Jews, he himself personifies a Jew-man under the law, not by any means a Christian under the gospel. By the law he is taught his duty, "Thou shalt love the Lord thy God with all thy heart," but the law does not tell him that "God so loved the world." The law does not bring the might motive which produces that love which is the fulfilling of the law, as the gospel does; so the poor man under the law is in a sad state, his intellect and conscience approve the perfect, but he loves not to put it in practice. "O wretched man that I am! Who shall deliver me from this dead body? I thank God [he will] through Jesus Christ our Lord." Thus, the law is a "schoolmaster to bring us unto Christ, *that we might be justified by faith.*" (Gal. 3: 24.) So we come back to ch. 5: 1, "Being justified by faith." Christ is the end of the law for righteousness to every one that believeth (ch. 10: 4), and there is *therefore* now no condemnation to them which are in Christ Jesus." (8: 1.)

To say that the man in the 7th of Romans is a Christian, and if we are in the same state we are not Christians. Be not deceived, being justified by faith we *have* peace with God, and the love of God *is* shed abroad in our hearts by the Holy Spirit which *is* given unto us. A. Armour.

Abiogenesis.

The doctrine of Abiogenesis seems more in harmony with Scripture, as upon no other theory, in our opinion, can Paul's statement of the doctrine of the resurrection be explained, viz., "That which thou sowest is not quickened, except it *die*."

Here is life proceeded from death. This theory is, however, but little acknowledged, as the hackneyed instances of the wheat grains germinating when placed in the soil, &c., after having been for a thousand years in an Egyptian Mummy, and also the seed cast into the earth producing a living bud, &c., are constantly quoted to prove the opposite. These instances, we affirm, do not by any means favor the theory of an immaterial entity or vital principle still existing in the seeds, as, had these seeds been allowed to remain in the mummy, they never would have exhibited any signs of life, but remained absolutely dead throughout all eternity!

How did they come to life? Simply because the faith of man acting upon the promise of God, placed them under those circumstances in which God has assured us he will add the blessing. God, in the germination of plants, as well as in the generation of animals, works by means. The soil, the air, the sun, and rain are the means by which an Omnipotent God brings life out of death in the vegetable kingdom, but without these vivifying influences there would be eternal death in the seed!

"In the eye of the animal body is just as much the product of molecular force, as the stalk and the ear of corn, or as the crystal of salt or sugar. It is the compounding in the organic world of forces belonging equally to the inorganic world that constitute the mystery of vitality." (Tyndall's "Fragments of Science," p. 118, 400)

Physiologically speaking, *death in either man, vegetable, or animal is but a change in the molecules of the primary cells or protoplast, which change leads to corruption; but when this deranged and disintegrated molecular death is restored to i's specific original existence, life is reproduced—in fact, a resurrection.*

In the scientific, religious, and political worlds, disorganization generally precedes consolidation, as there must be disintegration before the building up process begins. "I will overturn, overturn, overturn it," (Ezek. 16: 27,) is not only true respecting the ending of this Gentile dispensation, and the ushering in of "life from the dead" in Christ's glorious kingdom, but is also an axiom in science and history.

Disease—*e. g.*, in man or animals—is *death* or disorganization at work, in changing their molecular constitution, and the office of medicine is to arrest this death process, by administering remedies calculated to bring back to their original state these disturbed and disarranged molecules and thus produce health out of this partial death. "*Similia Similibus Curantur*," is an axiom in both medicine and theology, were it understood. In the seed of vegetables, however, there is total death—*i. e.*, the molecules of their *cell* existence are so changed that they put forth no power, but are quiet in death. Let, however, the stimulus of the air, earth, and sun act upon them, and the result will be—unless the cells are putrid, the work of death thus far advanced—that each cell will again be placed in its proper position for renewed and vivified energy, and the result will be life from death, as it is a scientific fact *that life cells are self-forming, self-producing, and self regulating.*

"The properties of living matter, just as much as the properties of crystaline matter, are dependent upon the number, kind, and mode of collocation of the atoms and molecules entering into its composition."

There is no reason for a belief in the existence of a special "vital force," than there is for a similar belief in the existence of a special "crystaline force"

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

Pope also uttered a scientific truth when he wrote—

"See dying vegetables life sustain,
See *life disolving* vegetable again,
All forms that perish other forms supply,
By turns we catch the vital breath and die."

The complete drying of an organ produces its *death*, yet the *rotifero* and the *vibrio* of wheat *revive* when they are moistened with water. Was there a vital principle or a soul still existing in these dried and disorganized animals? If so, what was its "intermediate state" between its death and resurrection? Would psychopannichists maintain, it was in *hades*, waiting its union with the body?

Natural life is sustained by the air we breathe and the food we consume. Are these living entities? Physiology replies, No! as it is out of dead matter, not living, that the digestive process elaborates blood, muscle, bone, &c.

Food, if left to itself, would putrefy, but when acted upon by the gastric juice, &c., becomes the very pabulum of life, thus eliminating life from corruptible food.

An objection, however, may be raised to this, inasmuch as carnivorous animals consume living creatures for food. True, but we must remember that ere the chemistry of digestion begins its work the animal is *dead* in the stomach, if not crushed previously to death in the jaws of the devourer, still thus producing *life* from *death*.

What materialism, our readers will perhaps exclaim! If so, we cannot help it, as our belief is founded, not upon mere fossilised creeds, but on stubborn facts, and our every-day experience proves our faith correct, as so long as we see the mind or intellect influenced by the state of the brain, we can come to no other conclusion, but that *consciousness* depends upon the brain, and is not an independent entity. Do we not daily witness the fact that disease dulls the intellect—brain fever produces delirium, pressure on the brain causes paralysis and death; concussion of of the brain produces unconsciousness; the intellect and consciousness of a child increas as the brain grows, and a thousand other physiological facts which might readily be adduced, all testifying that life and consciousness depend upon the brain, and not upon an immortal spirit; for how could an immortal spirit be rendered mortal and unconscious by a knock on a man's head?

Though we believe that life is produced by the due position, &c., of cells in a protoplast, we by no means think that even a Huxley, a Tyndall, &c., with all their knowledge of protoplasm, will ever involve a dog from a cell, or Darwin a man from a baboon, as God has given to each cell its plastic and formative properties by which it must act, and beyond which it cannot go, just as He has set bounds to the sea and limits to the plants, so every seed must have "its own body." "Therefore, after the way which ye call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

In speaking thus, we are by no means advocating spontaneous generation, as we believe, after much thought, experiment, and study, such a thing to be a physical impossibility.

All we contend for is, that seeds, &c., in a state of what is called death, but not putrefaction, by being placed in circumstances calculated to change the nature and position of their molecules, will exhibit life, God having endowed them with this physical property, but not with a deathless entity. Paul was, therefore, scientifically right when he said, "Thou fool, that which thou sowest is not quickened, except it die."

It will thus be evident that a living principle is not necessary for the production of life, as "God is the fountain of life," and "God is able of these stones to raise up children unto Abraham." "Why should it be thought a thing incredible that God should raise the *dead?*"

Thus it will be "in the resurrection of the just," as "this mortal shall put immortality," and "death shall be swallowed up of *life*." 2. Cor. 5; 1-8.

Therefore, unless God puts forth revivifying powers, in resurrection, the dead have virtually perished, notwithstanding that deathless entity of philosophy and theology, of Paul teaches the cardinal truth, that unless God had raised Christ from the dead—NOT OUT OF HADES—those "that have fallen asleep in Jesus are *perished*," (*apolonto.*)

As the doctrine of the resurrection does not, therefore, rest upon the principle of a deathless state in *hades* any more than a living germ is necessary for the production of vegetable life, we cannot divine the utility of a *conscious* intermediate state, as it would not be an enviable position, nor consistent with the moral government of a God of Love to keep *conscious* souls in *hades* "dreaming, sleeping, insane, sorrowing, in torments," &c., through ages of ages! as Mr. White states in "Rainbow," Vol. 8., p. 268.

Scripture speaks of "the resurrection of the dead," not of the *body*. "The resurrection of the body," is a phrase used in what is called the "Apostle's Creed," and has become so incorporated into the faith of Christendom that it is considered as Scripture truth, but notwithstanding, the words are nowhere to be found in Scripture, as the Apostles believed in "the resurrection of the dead," and consequently used invariably the word *nekron*, dead, not *soma*, body. This is an instance of the manner in which the creeds of councils have corrupted the faith of Christendom. Believing in the resurrection of the body, instead of the dead, has done much towards the belief of a *conscious* spirit in hades, as men naturally infer that if the body rise, surely the spirit must join it, forgetting that it is raised a spiritual body incorruptible, not by any means, as we have already said, identical with the natural or soulish body laid in the grave, as "God giveth it a body as it hath pleased him, and to every seed its own body:" "for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear." (Mark 4: 28.)

John says, "The hour is coming, in the which all that are in their graves shall hear his voice." If in the grave, or *sheol*, they are dead! We hear nothing here of conscious spirits in *hades!* John ignores them altogether, because he did not believe in such "Will-o'-the-wisps." He says "the dead,"—not conscious, wide-awake spirits in *hades*—shall hear his voice, and live, just as the dead earth "hears the voice of spring, and flourishes green again."

The 8th Paraphrase, 12th ver., of the church of Scotland utters the truth, though its adherents ignore the idea of an unconscious state between death and resurrection, when it says—

"And man, when laid in lonesome grave,
Shall *sleep* in death's dark gloom,
Until the eternal morning wakes
The *slumberers* of the tomb."

How inconsistent to sing thus, and believe the contrary! But this is nothing strange to those who have studied the theology of our hymns. "I am the resurrection and life," says Christ; and believing this, we say "Amen." "Come, Lord Jesus, come quickly," to wake thy sleeping saints, translate, with them (1. Thes. 4: 17) thy living ones, and thus fill the earth and skies with new or resurrection life.—*Hugh Hastings. M. D., London.*

The Office not the Man.

One of the Roman Catholic newspapers of this city has made a nice discrimination on the question of the Pope's infallibility. It makes the following innocent avowal:

"We have never yet predicted infallibility of any mortal man. We do not believe the Pope is personally infallible, or infallible as a man, nor does any Catholic so believe. The Supreme Pontiff is *ex officio* infallible in teaching the Universal church, but by the super-human and super-natural assistance of the Holy Ghost, as Peter and the rest of the apostles were infallible in revealing the truth by the inspiration of the same Holy Ghost. The infallibility comes from God, not from his own powers as a mortal man, and is attached, so to speak, to the office, not to the person of the Pontiff."

Which reminds us of a little story. One of the Bishops of this same infallible church swore very roundly at his servant, who offended him, when the servant mildly asked—

"Does a Bishop swear?"

"I did not swear as a Bishop, but as a man," said the prelate.

"Yes, yes," replied the servant, "but when the devil gets the man for swearing, where will the Bishop go?"

CHEERFUL PEOPLE.—God bless the cheerful people—man, woman or child, old or young, illiterate or educated, handsome or homely. Over and above every other social trait stands cheerfulness. What the sun is to nature—what God is to the stricken heart which knows how to lean upon him—are cheerful persons in the house and by the wayside. They go unobtrusively, unconsciously, about their silent mission, brightening up society around them, with the happiness beaming from their faces. We love to sit near them; we love the nature of their eye, the tone of their voice. Little children find them out, oh! so quickly, amid the densest crowd, and passing by the knitted brow and compressed lip, glide near, and lay a confiding little hand on their knee, lift their clear young eyes to those loving faces.

The Times.

AT HOME.

* * * The Hoosic Tunnel is 125 feet longer than it was Oct. 1.

* * * Gen. Meade, commander of the Union army at Gettysburg, is dead.

* * * Not much has been said of late about Cuban affairs, but the rebellion there is still in progress, and, apparently, as far from suppression as ever.

* * * The fossil remains of an immense mammoth were recently unearthed near Millbrook, Ont. One of the teeth measured twenty inches in circumference.

* * * An apostate and backsliding Mormon organization has been formed in Salt Lake, called the Utah Liberating League. It is rapidly taking strong hold on the people, and is directed against the powers of the priesthood of the Mormon church.

* * * The General Election is over, and everybody, without distinction of party, is heartily glad of it. The tide of vituperation, slander and lying will now ebb for a time. Gen. Grant is elected President by an unexampled popular majority, and has about five-sixths of the electorial votes.

* * * Recent advices confirm the report of the loss of the steamer Missouri, by fire at sea on Oct. 22. Fire was discovered in the fire room, and, although every effort was made by the officers and crew to check its progress, in twenty minutes it was beyond all control. Boats were launched, but owing to the heavy sea at the time were all swamped but one, and that contained but few persons.

* * * Boston is horrified over a terrible tragedy. Workmen discovered two barrels floating down the Charles river, which upon being opened were found to contain a human body cut in pieces and carefully packed in the straw. The clothing indicated the victim was a man in good circumstances; on a portion of the body was found a gold watch and chain. The only wound on the body was a small flesh bruise on the face. The whole is enveloped in mystery, and greatly agitates quiet Boston.

* * * The epidemic among horses is still spreading South and West. It everywhere hinders or puts an entire stop to business. In Chicago oxen are largely employed for heavy teaming, while men and boys draw light wagons. We saw a one horse wagon the other day with a steer harnessed in the thills, the harness being that usualy worn by a horse, except the bridle. In place of this the reins were attached to a stick fastened to the animal's horns. Some think the disease has about run its course, and the horses will soon be able to work, while others entertain the gloomiest apprehensions, and imagine that the diseased animals cannot be safely worked before spring. We learn that in Western New York cows have been attacked with the same disorder, in some cases resulting fatally. Similar reports concerning swine and other domestic animals reach us from other quarters.

ABROAD.

* * * Important discoveries have been made by the American polar expedition. A section formerly supposed to consist of islands in the Polar Sea has been found to be the main land.

* * * A general conference of Jews is in session in Berlin. The delegates of Roumania have laid before it the condition of their people in the principalities. They propose to petition the Roumanian Chamber for full civil and political privileges, and state that the proposition of emigrating en masse to America has been abandoned.

* * * Advices from Italy of Nov. 1, states that the river Po continues to rise and the inundation spreading. Families flying, and those who escape are starving on house tops and in the trees, where they have taken refuge. The streams are filled with the carcasses of cattle and wrecks of houses and barns. The town of Reggio, fourteen miles from Modena, has almost entirely disappeared beneath the flood.

* * * Rheims is added to the French towns which have been freed, by the prompt payment of the successive installments of the indemnity, from the presence of a foreign garrison. Prussia is diminishing her force in French territory in proportion to the diminution of the indemnity. Frenchmen have displayed a patriotic alacrity in liquidating this Prussian bill of damages. Two hundred million francs will be paid this week, and at the end of the year only two milliards will remain unpaid.

* * * Norway can legitimately claim the latest triumph in Arctic explorations. Captain Nils Johnson, who sailed from Fromsoe, Norway, on the 8th of May last, has rediscovered the open Polar Sea, and has accomplished still more in locating the lands to the east of Spitzbergen, which has puzzled the geographers and map makers for two hundred years or more. He finds these lands, which were supposed to consist of three islands separated by channels, to be a broad stretch of ground, low in places, but continuous. The atmospheric conditions, from the facts reported by Captain Johnson, are very different from what they have been commonly supposed to be. In the Open Polar Sea, and all around the coast of the *terra incognitia*, he failed to meet with any icebergs, and nowhere was ice to be seen except from the summit of the hills. Dr. Augustus Peterman, of Gotha, who makes the report of what Captain Johnson has already communicated, holds that the immense longitudinal piles of driftwood, which were discovered along the coast, are confirmatory of the supposed current conditions of the Arctic ocean. Captain Johnson reports birds, seals, and reindeers in great numbers.

* * * The denationalization of Alsace and Lorraine, under the German regulations, is pursued after the most rigid fashion. Not an announcement is permitted in the street of Strasburg if it be in the French language. All the police regulations and the names of streets are posted in German, though a large mass of the people are unable to read them in this form. The rule in regard to emigration, making all males under twenty-one years of age follow the decision of their families, and prescribing the usual term of military service in case their families should decide to remain, has had the effect of driving out many small land owners, whose industry and capital in the aggregate would have contributed materially to the revenues of Germany, had they remained. Descriptions of the scenes along the road leading into France contain many sad pictures of national devotion and domestic suffering. The action of the German authorities, however, will be extenuated by those who recall the fact that Louis XIV. denationalized German Alsace and Lorraine in a much fiercer manner. The French language, dress, customs, and religion were then enforced upon the Germans in more despotic ways than the German government have adopted in retaliation. The saddest reflection is that, in both cases, the same people of Alsace and Lorraine are made to suffer in this strife of nations to get even.

* * * Nothing could be more suggestive of the marvelous changes that are taking place in Prussia, the stronghold of German feudalism, than the appeal of the Crown to the people against the unprogressive spirit of the Junkerdom. It shows that the tendency of the times is irresistibly toward constitutional, if not toward republican freedom. Who could have expected, ten years ago, to see Bismarck, the pet of the reactionaries and doctrinaries, in the character of a popular champion? The bill which has caused the crisis is a formidable blow, perhaps the most formidable that could have been leveled at the power of the landed gentry, whose local influence was almost as great as the influence of the Lord of the manor is in the southern districts of England. Few statesmen have possessed so happy a tact in doing always the right thing at the right moment. The new nationality needs to be placed upon the sure basis of independence and freedom. The people must be made to love their land, and have no excuse to leave it in search of more attractive homes. The emigration epidemic, which now carries off the flower of German manhood, must be stopped at any cost, and what remedy could be more effective than liberal antidotes? Hence Bismarck follows up his armed consolidation of the nation by every conceivable reform. "Iron and blood" have had their day, and in place of it we have improvement in the land tenure, labor conferences, industrial and other measures conducive to popular prosperity and content. *Ex.*

Obituary.

CHAPLIN.—Died, near Pierceton, Indiana, October 24, 1872, Sarah, wife of Eld. S. A. Chaplin, in the glorious hope of immortality through a resurrection of the dead at the coming of Christ, and of the eternal enjoyment of the "world to come."

The deceased was born in Spencer, Tioga Co., N. Y., April 12, 1802. When 17 years of age she gave her heart to God, and became a devoted follower of Christ. Sep. 28, 1834 she was united in marriage to S. A. Chaplin, in Lawrence Co., Tenn. In Feb. 1836, she came with her husband to make a home in the then unbroken forests of Northern Indiana. In 1841 the glad tidings of Jesus' soon-coming reached her ears, and found a ready response in her heart. She labored in loneliness often, that her husband might go and proclaim the coming of the "holy and just One." Like many others, she hoped to see the Lord's Christ without tasting death. She had a presentiment of her death, often quoting the words, "I shall die and not live." When she approached the dark river

"And heard the sough of Jordan's wave,"

her confidence in her Redeemer was unshaken. When far down in the waves of the cold stream, whose icy currents were freezing the warm pulsations of her heart, and stifling her utterance, she raised her feeble voice in echoing back to us, as we stood upon the strand of the turbid waters that were closing over the loved form of wife and mother, the words of him who mingled tears with weeping sisters upon a tomb in Bethany that had closed over the form of a beloved brother and a friend: "I am the Resurrection and the Life."

Again, and again, we heard these words, till the feeble cadences were lost in the surges of the death stream. She saw the shining tracks that the footsteps of One made who crossed from Calvary 1800 years ago, and felt the sweet assurance "Because he lives we shall live also." As I looked down, in all the bitterness of grief, through the glass in the lid of her coffin upon her pale and placid countenance, and realized that all the wealth of her pure affections had been *mine:* how sweet the thought, "She sleeps in Jesus!" Though left a lone pilgrim, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," and I hope in my flesh to see God.

S. A. CHAPLIN.

THORNTON.—In Geneva, Mich., Oct. 26, 1872, Alice J. Thornton aged 14.

She leaves parents and a large number of friends, mourning, but not without hope. The glorious Life giver has conquered death, and brought to our vision a world of fadeless bloom, where daughters and parents live to die no more.

Words of comfort by the writer from 1 Cor. 15: 22.

J. P. MORSE.

ANDERSON.—Died, at Arena, Wis., Oct. 14, John Anderson, in the 81st year of his age.

He rests in hope of a blessed immortality by a resurrection from the dead. Services by the writer, from Heb. 11: 13.

PHILO HITCHCOCK.

PEAVEY.—Died, at Arena, Wis., Oct. 17, Sr. Laura Peavey, in the 18th year of her age.

She leaves her parents, brothers and sisters to mourn her absence. But the "blessed hope" is their consolation. She sleeps in Jesus, and "God will bring her with him."

Services at grave by Br. Meigs. Sermon by writer, from Gal. 6: 7, 8.

PHILO HITCHCOCK.

The Christian Life.

Is your Lamp Burning?

Say, is your lamp burning, my brother?
I pray you look quickly, and see,
For if it were burning, then surely
Some beams would fall bright upon me.

Straight, straight is the road, but I falter,
And oft I fall out by the way;
Then lift your lamp higher, my brother,
Lest I should make fatal delay.

There are many and many around you,
Who follow wherever you go;
If you thought that they walked in the shadow,
Your lamp would burn brighter, I know.

Upon the dark mountains they stumble,
They are bruised on the rocks, and they lie
With their white, pleading faces turned upward,
To the clouds and the pitiful sky.

There is many a lamp that is lighted,
We behold them anear and afar;
But not many among them, my brother,
Shine steadily on like a star

I think, were they trimmed night and morning,
They would never burn down or go out,
Though from the four quarters of heaven,
The winds were all blowing about.

If once, all the lamps that are lighted,
Would steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!

How all the dark places would brighten,
How the mists would roll up and away;
How the earth would laugh out in her gladness
To hail the millennial day!

Say, is your lamp burning, my brother?
I pray you look quickly, and see,
For if it were burning, then surely,
Some beams would fall bright upon me.

How Long Have You Resisted the Holy Spirit?—This question speaks to your conscience, dear reader. You alone can answer it; you alone can tell when you first began to realize the solemn truth that you are a sinner, and that you need the blood of Christ to be sprinkled upon your guilty soul. Perhaps you can hardly say when your religious impressions first commenced; the time is so distant in the past that years must be numbered and your thoughts carried back to the sunny hours of childhood. God has striven with you a long while, and you will not be subdued. He has called you again and again, but it has all been in vain. You have fought against him with all your energy. It has cost you a struggle to maintain the warfare. You have found it a hard matter to resist the Holy Spirit, and if you are lost you will have suffered severely in procuring your perdition.

A Cheerful Home.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance, and beauty, so do kind words and gentle acts, and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all tumults of the world; and home, if it be never so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while, on the other hand, from an unhappy, misgoverened, and disordered homes go forth persons who shall make other homes miserable and perpetuate the sourness and sadness, the contentions and strifes, and railings which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather " as clouds and as doves to their windows," while from the home which is the abode of discontent, and strife, and trouble, they fly forth as vultures to rend their prey.

The class of men that disturb, and disorder, and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation —who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and trouble to those around them.—*Friends' Intelligencer.*

If God were to hold in his right hand all truth, and in his left the everlasting active desire for truth, though veiled up in eternal error, and were to bid me choose, I would humbly grasp his left, praying. "Almighty Father grant me this gift, ABSOLUTE TRUTH, is for THEE alone."—*Anon.*

Correspondence.

From Our English Correspondent.

The Fortunes of the Truth in England —What does Dr. Cuyler believe? —A Clergyman at Work.—The Divorce Court,—The Jesuits.

Amid the fluctuating fortunes of the truth in this world, we may say that while in a measure its truths in England have been very marked, yet on account of the prevalence of tradition, superstition and priestcraft, its progress has been much retarded. The great facts of human mortality with eternal life through Christ alone; and all the other and kindred varieties that we hold as a people, as you well know, have been lost—or nearly so—for centuries. Instead of this the proud boast of the immortality of the soul has gained almost universal credence. To-day that doctrine has lost its security—the security of silence—and is being searched to the bottom. Hundreds of investigators have come to the decision that it is a bogus dogma faith, and altogether of the devil and his progeny. Thinking and sympathizing with this class and desiring the enlightenment and salvation of others, Eld George A. Brown, of New Bedford, Mass., and your correspondent, left the States for England a few weeks since, to spend some months in this country in preaching the word of life. Last Sunday we commenced services in the Belle Vued Assembly Rooms, Wymouth. In the afternoon the congregation numbered a few over twenty; but in the evening some over sixty persons attended. We tried to assure the people we were their friends, and our only desire was to do them good, and believe that we were enabled to succeed. We are doing it for the Lord. We are not sustained by any guaranteed friends; but our Lord has said, "Go ye into the vineyard, and whatsoever is right that will I give thee," and we have commenced this work believing in his promise. The people in England who hold the truth are mostly poor. It is quite as much as they can do—and more too—to pay for halls. Therefore the support of the laborer must come from without. But we are encouraged to hope in our Lord that while we serve him and his church "night and day, without ceasing," he will provide for all our temporal necessities by inclining the hearts of those who love him to care for us.

Sunday's meetings were really encouraging. The field promises great things, and our hearts are cheered. Our motto is, "Go forward!" We mean aggression. We want to do something for the praise of the Holy name under which we are sheltered, and any letters of advice, counsel, sympathy, exhortation, help, etc. ,sent to W. Kellaway, 26 St. Thomas Street, Weymouth, England, will be both acceptable and refreshing.

Dr. Cuyler's writings have made him famous in the whole world. He is considered thoroughly evangelical and soundly orthodox. What does the Dr. believe concerning the dead? The question is not mine, but has been mooted in the *Christian World*, by a party who signs himself "H. H." Now it is well known that this eminent man, with many others equally noted and learned, rejects the idea of consciousness in the intermediate state. But I will give you the letter as it is—it so neatly exposes the inconsistencies of the doctor and others like him.

Here it is:

SILENT LAND.

In the article, "An hour with Thomas Carlysle," by Rev. Dr. Cuyler, in your last issue, when speaking of Mr. Carlyle's deceased wife, Dr. Cuyler says, "She has passed away to the 'silent land,'" and as this is his definition of *sheol, hades*, or the grave, one, I presume, may suppose that Dr. Cuyler belives, as David did, that the "state of death is one of *unconsciousness*." As if it be a "silent land," it cannot possibly be a *gehenna* (hell), or heaven of bliss, as in the one case there is no silence in hell, it being full of "groans and hollow moans," and heaven, in the other case, is full of praise and songs; therfore we infer that Dr. Cuyler had in his mind, when he called death "the silent land," David's description thereof in Ps. 115: 17, "The dead praise not the Lord, neither any that go down into silence." It would be interesting to know if this be the good doctor's opinion.

H. H.

Good works are the fruit of good faith. They are doubtless rare. Few know what "good works" are. Some think providing articles for festivals, building grand and expensive edifices "for the worship of God," etc., are "good works," in the Bible sense of the phrase. But I have yet to learn of the goodness of the latter. The "work" below I call "good," and it certainly does one good to read the following paragraph, which appeared in a high-toned paper:

A few days ago a clergyman of South London, calling on a poor woman who obtained a living by mangling, found her in some distress because she had no one to do her work while she went round to her customers. Acting on a generous impulse, he laid hold of the handle, and turned away manfully for some hours, until the work that had to be done was accomplished.

Probably the clergyman referred to received much physical benefit in his labor of love, besides the approval of his conscience, and the favorable smile of his God.

If men and women were not wicked and inconsistent in their affections, we should not read such a report as this just made in England respecting divorces:

Some idea of the business in the Divorce Court may be formed when the stamps on proceedings in one year, just made up, amounted to £3,219 6s. 6d.' This money was paid for stamps alone. Surely reformation is needed in social life.

The expulsion of the Jesuits from Germany and Russia has been completed, and we hear many of them have found a temporary asylum in Belgium. Gentlemen have given up their castles to them, and they are now quietly ensconced on the borders of the German fatherland. But their eye is on poor priest-ridden Ireland, and if things should come to the worst with them on the continent they expect to fall back into Erin. The stir has called out many articles on their history and principles in the religious organs of the country; but the second one by J. Hiles Hitchen, which is printed in the *Christian World*, will pay for the most careful perusal. It is lengthy, but of such importance and interest that our long selection will be readily excused.

JESUIT HISTORY AND PRINCIPLES.

Their Principles.—The "Society of Jesus" consists of four classes of persons—the Professed, the Coadjutors, the Scholars, and the Novices. All these grades are under the absolute control of one whom they denominate their General. Should any young man, above the age of fourteen, desire to enter the order, he must apply for admission to the class of Novices. Prior to his reception a most minute investigation is made into the youth's position in life, possessions, prospects, acquirements, and disposition. Should the examinations prove satisfactory, he is admitted as a Novice, which position he holds for two years. During that time he is under strict surveillance, and is expected to disclose at the Confessional the dearest secret of his heart and life. He undergoes daily instructions, being specially taught to submit his own will and inclinations always in all things to his superior; that if he have any patrimony, to consecrate that entirely to the church. Should the two years of his novitiate be passed acceptably he is admitted to the rank of Scholar, which position he must retain at least two years. Those two years must be spent in self-examination, meditation, confessions and prayers. He must wait on the sick and dying in hospitals; must discharge the most menial duties of the religious house in which he is placed; must spend at least one month in begging from door to door, and occupy himself some time in teaching and preaching. At the end of the period he is admitted to the rank of Coadjutor, and ultimately, in not less than one year, he attains the position of Professor, when he must take the four vows—*viz.*, of perfect obedience, voluntary poverty, perpetual chastity, and absolute submission to the Pope. We will make an extract from the oath of secresy and submission, that the reader may the better see by what vows the Jesuit fraternity are bound. In the presence of members of the society, and just prior to the partaking of the sacrament, the candidate says—"I, A. B., now in the presence of Almighty God, the blessid Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints and secret hosts of heaven, and to you, my ghostly father, do declare from my heart, without mental reservation, that his holiness, the Pope is Christ's Vicar-General, and is the true and only head of the Catholic or universal church throughout the earth; and that by the virtue of the keys of binding and loosing given to his holiness by my Savior Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation. and that they may be safely destroyed; therefore to the utmost of my power I shall and will defend this doctrine, and his holiness, rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now *pretended* authority and *church* of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome....I do further declare that I will help, assist, and advise all or any of his holiness' agents in any place wherever I shall be in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to exterpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare that I am dispensed with to assume any religion heretical for the propagation of the mother church's interests, to keep secret and private all their agents' counsels from time to time as they intrust me, and not to divulge directly or indirectly, by word, writing, or circumstances whatever." The part the Jesuit is bound to play is thus clearly indicated, and the past history of the society will show how faithfully the members have striven to fulfill their vows. Still fuller is the insight we secure into their private workings, by the document entitled, "*Secreta Monita Societ tis Jesu*," or "The Secret Instructions of the Society of Jesus," which was found in the Jesuit College in Paderborn, in Westphalia, when Christian, Duke of Brunswick, took possession of the place. The manuscript copy is preserved in the Library of the British Museum. It should be noted that, in the preface of the "*Secreta Monita*" it is advised that none of the Novices should be instructed in the contents, and, it is added, "Great care must be taken that they do not fall into the hands of strangers, because they would put an improper construction upon them out of envy to our order. But, should it so happen (which God forbid), then let them deny that these are the sentiments of the society, confirming this by members they know to be ignorant of them."

We have not room to give one tithe of the contents of these "Secret Instructions," but, dipping into them cursorily, we find the following:—"In order to render themselves pleasing to the inhabitants of the place, they are to explain that the object of the society is to apply its efforts as much for the good of others as for themselves; therefore they must undertake the humblest offices in the hospitals, visit the sick, afflicted, and prisoners, and hear confessions promptly and indiscriminately, in order that the most influential inhabitants of the place may admire them because of their extraordinary charity they bear to all," "As much money as possible is to be obtained *from widows*, by constantly setting before them *our necessities*." "Princes, and persons of distinction everywhere, must by all mens be so managed, that the society may have their ear, and this would easily secure their hearts; and let it be observed, that ecclesiastical persons gain a great footing in the favor of princes and noblemen by winking at their vices." "One chief point will be to *remove*, little by little, such servants as have not an understanding with our society, and to get in others recommended by persons depending upon us; for by these means we shall have intimate knowledge of all that passes in the family." "Wherever the members reside, they must secure the physician friendly to us, and let him be recommended to the sick, that he, in turn, praising the order above all others, may have us called into the wealthy, and especially to the dying." "Let wives who complain of the vices and ill-tempers of their husbands, be instructed secretly to abstract money, that by making an offering thereof to God, they might expiate the crimes of their sinful helpmates, and secure a pardon for them." "The difficulty being greater to draw the sons of nobles, persons of distinction, and senators, while under their parent's roof, because of training them for their own situations, persuade them, by our friends rather than ourselves, to send them to remote universities, where our members teach, in order that they may be more securely and easily won over, first transmitting to our professors their rank and station." "The greatest discretion must be used in convincing kings and princes, that the Catholic faith cannot (in the present state of things) be maintained without the civil power, for by these means our members will get into favor with those high in office and be admitted into their secret councils." "We shall derive no small advantage from *secretly* and *skillfully* fomenting the animosities that arise among the great, in order to reduce their strength." "Let unanimity characterise our members, even in the smallest matters, because by this, whatever confusion arises in the world, we must necessarily strengthen and maintain our ground."

Such are fair samples of the directions given to the Jesuits in the prosecution of their work—directions which, it will be remembered, they are to appear ignorant of, and, indeed openly deny that they exist among them should they be charged therewith. It would only be consistent, therefore, with his position and vows for any Jesuit who may read this paper to solemnly declare these statements to be all false, whilst at the very moment he may have a copy of the "Secret Instructions" in his portmanteau. The transactions and tactics of the Jesuits within the last ten years alone show how carefully they have followed their "Secret Instructions" both in spirit and letter. In our next we will glance at their doctrines and principles, as taught by the Jesuit authors.

The Pope is sensibly aware of the loss of the "eternal city." He *feels* it. For the correspondent of the *Daily News*, writing from Rome, made date Sept. 23, 1872, says:

The second anniversary of the occupation of Rome was celebrated by the Romans with manifestations of joy. Early in the morning the cannon awakened the people, and the Pope, in addressing several thousand of the faithful, said:—"*I cannot refrain from saying that those cannon which I heard this morning between four and five caused me great pain.* Certainly they might have done without them, for they are unworthy of victors who possess the slightest notion of generosity toward the vanquished."

The Catholic papers are very much incensed by the celebration, and the broadest words of the *Thesaurus* are picked out to strike the revolutionists with. An extract or two will throw light on what I mean:

We have just pased the second anniversary of the Piedmontese armed occupation of the Pontificial States. Will any "regenerated" Italian favor us with a list of the benefits he or his country has received at the hands of the usurper and administrators? The sacrilegious secularization of the religious house is causing more trouble to the Florentine government than Venosta ever dreamt of. Are they going to discover once more that besides committing a crime they have fallen into a blunder? The *Riforma* publishes a characteristic letter from the hero of Montana and addressed to his "Dear Stefanoni," in which we meet with the following sentence: "If Italy had a proper sort of government the priests would be employed with their spades in their hands in draining the Pontine marshes." Did it ever occur to this vaporing enthusiast in the worst of causes to take up the spade himself and try for once to do something, which however impracticable would at least not be hurtful to his unhappy country? But men of the Garibaldi class never mean work—their whole occupation is demolition." [See Rev. 17: 16.]

The "leader" on the same subject in

paper of a week later opens with se softer sentences:—

'Victor Emmanuel has again quit- l what, by a kind of sarcasm we pose, his friends are pleased to call capital. In other words, the sac- gious usurper has fled from the city the Pope-King."

t closes with these words:

'Should Ratazzi be minister of the ·ending new cabinet, two things l follow—the wholesale suppression the religious orders and war with ance. *Oriflame* and cry, *Dennis ntjoye*, to which we say with Du- s "Marry and amen, and in a most py hour." France has a long ac- unt to settle with Italy, even laying le the church's quarrel.

m H. G. McCullock.

A SAD STORY.

We were the witness of a sad occur- ce here, day before yesterday. Mr. nnison, of Chicago, had advertised send up his balloon from the fair und, Friday afternoon. It being te a sight, I with my family, went see the occasion. The balloon was sted with hot air. When it was rly full it took fire at the top. In mean time men at the bottom were usting the ropes and fastening them the basket, when, all at once (the er being burned at the top which d it down, up it soared into the air. e man, an Irishman, somehow got ght in the ropes around his feet, managed to throw himself into basket, when up in the air some ee hundred feet—men, ballon and all went together. All eyes were ned to the burning balloon, and ost breathless the multitude waited result. One moment the man ld be seen clinging to the ropes, next with terrible velocity he was ing to the earth, and next a bruised bleeding corpse he lay, within ten ts of where he started. The burn- balloon passing almost over our ds, lodged near the old campground burned to ashes, and the multi- e turned silently and sadly away. ho was to blame? if anyone, I do know. But it was one of the sad- things I ever witnessed, to see a n fall, at least three hundred feet, the solid earth. Not a vestage of remained, not a breath was drawn, a muscle moved after he struck the und. Simply a bruised and man- d mass.

Thank God, that when the saints go it will be with the chariots of Isra- and the horsemen thereof, and rist will have so much more attrac- power than the earth that there be no danger of falling. If we it will be into the arms of the at Shepherd, and mourners will go about the streets.

om R. B. Dutton, Linn Co., Iowa.

I am not so lonely here as I was, for, the help of the good Lord, we have anized a little church of eight mbers, six of them heads of fami- and all working members. Praise Lord! While we are waiting and king for Jesus to come to gather his els, we beg an interest in the pray- of all God's children; and now ile we live and look let us work, so t when Jesus comes we need not live l look but look and live forever, with redeemed of all ages. Glory to d for the prospect that is before us! us is coming! Who will be ready?

hristianity or Heathenism, Which?

Much is daily said about the won- ful facilities which the mechanical provements of the age are giving to ristianity for increasing its influence extending its boundaries. The r-lengthening lines of railroad are ging the nations together. The ntless steamers plying between the ts of every ocean and river are mak- the most distant continents neigh- s. The telegraph which is netting r the globe is sending a common ill of intelligence and sympathy ogh every part of the human family. ersity in opinion, in custom, in re- on itself is likely to fade away un- this law of soliditary which is rul- the world.

Christian men look at all this wonder- movement in a very hopeful way. ey believe that they see in it a fulfill- nt of the great prophecies looking the sure conversion of the world to rist. Whether they are right in so wing the matter or not we do not inquire.

But there certainly is another side to this subject, and we do well in regarding it. There is evil as well as good in the world, and the former is about as active in propagating as is the latter. Railroads, steamers and telegraphs are as free to transport the false as they are the true. Systems of wrong can move to and fro with as great speed as can systems of good. If with wonderful dispatch Christianity can place its missionaries in New Zealand or Hindostan, with the same celerity the heathenism in those lands can send its representatives to every centre of our Christianity. The rail-cars and the steamers return to us as easily as they go from us. And they do not come back empty. They are freighted heavily with the heathen of every land and creed. These *foreign* missionaries are working in Christian England and America for the propagation of their false religions with something of the same effect with which our Christian missionaries are working to set up the true religion in foregin coutries. If we are building chapels in Pekin, the Chinamen are building Joss houses in San Francisco: If England is establishing her Christian civilization in Calcutta and Bangalore, unconverted Hindoos are pactising their heathen faith in London. Said the Archbishop of Canterbury in a recent speech: "Go to Her Majesty's levee, or the Lord Mayor's banquett, or walk even through the streets, and what do you see? A cavalcade of some six carriages bearing the burmese ambassadors, absolutely heathen, who have come to do their homage to the greatness of England in the centre of England. Go to the Temple, where the familiar sight of our barristers with their peculiar costume used to be the the only thing we saw, and we find some sixty Hindoos members of the Temple, or Lincoln's Inn, still remaining Hindoos and heathens in the centre of civilization." Dr. Taits went on to mention other particulars showing how near men in the metopolis of England are brought to heathenism; "so near," he affirmed, "that unless they take some steps for converting the heathen, the heathen will be converting them." That this is no imaginary thing is proved by the facts that the philosophy taught in the great seminaries of learning in England has already been affected by Eastern ideas; that men of note in England are outspoken in their admiration of heathen systems of pilosophy and religion. How is it in this country may be seen in the fact that our literature as represented by some of our popular writers and thinkers is getting to be pretty thoroughly saturated with Brahminical ideas and sentiments.

We have written enough to show that the great movements of the age are not necessarily or exclusively in the interests of Christianity. The mighty inventions and discoveries of science, the wide diffusion of knowledge over the earth, the breaking down of national prejudices and religious bigotries, the growing community of interest and feeling between races and peoples—in these things are found facilities and opportunities for the evil as well as for the good to extend its power. This fact should be more thoughtfully considered than it has been. And it should lead Christian men to renewed effort, consecration and prayer in this great warfare with sin.

We have no doubt as to the final issue of the conflict. There is to be a mightier devotion on the part of Christianity than the world has yet seen. There is to be a vastly larger giving on the part of Christians, of themselves and their wealth, than these centuries have witnessed. There is pressing need that a new stadium in the history of the church, its enthusiasm, its self-sacrificing love, should begin just now. With this and the grace of God to crown it Christianity will keep pace with every movement of the age, turning every success of science into a victory for itself.—*Watchman and Reflector.*

Truth will ever be unpalatable to those who are determined not to relinquish error, but can never give offence to the honest plain-dealing remonstrances of a friend differ as widely from the rancor of an enemy, as the friendly probe of a physician from the the dagger of an assassin.

A loving heat and pleasant countenance are commodities which a man should never fail to take home with him. They will best season his food and soften his pillow. It were a great thing for a man that his wife and children could truly say of him, "He never brought a frown or unhappiness across his threshhold."

On earth we have nothing to do with success or with its results, but only being true to God and for God; for it is sincerity and not success which is the sweet savor before God.—*Robertson.*

Conference Minutes

WISCONSIN.

WESTERN DISTRICT, Q. M.

The adjourned Q. M. at Big Creek, Sauk Co., was held Oct. 18–20. It was characterized by the best order in the exercises, spirituality in devotion, brotherly kindness in acts, and was productive of good. One confessed Christ, seven joined the church, and a good feeling prevailed. The great drawback we had on our joy was, (as St. Paul said on another occasion) we did not see our Br. Thomson there, and knowing the cause it made us sad.

One most pleasing feature in the meeting, and one perhaps that added to its sweetness I will mention: The Methodist minister loves the cause of God and truth more than party or self. When he first came there he talked union, and he acted it out. The consequence was they love each other and worship together and had a revival last winter, and the converts love and talk the truth. I may say the congregation was one. Their minister took part with me in preachieg and helped in breaking of bread, together with most of his members. It was a beautiful sight and God approved of it. Praise his holy name for it. I would say that this condition would prevail everywhere if sectarian bars were done away.

P. W. Hough.

MICHIGAN.

EASTERN DISTRICT, Q. M.

The first Q. M. of this year was held with the church at Almont, commencing Thursday, Oct. 3.

The new meeting house, finished except plastering, was then opened for the first service in it, and found to be quite comfortable.

The attendance of preaching brethren was quite small—only four being present in all; Brs. Wright, Morgan, Drummond, and the pastor of the church. Br. Mackie was reported sick of a fever—reasonably excused. I do not know how to excuse the others.

The general attendance of hearers was very good, especially on Saturday and Sunday. A goodly number of brethren and sisters from Lapur, Elk, Speake, Crockway Center, Columbus, Riley, and Berville were present, evidently filled with the good Spirit, so that the best of feeling was manifest throughout, and the testimonies showed that it was good to be there.

Only one session of *conference* was held, there being very little "business" to do. Geo. Wright was chosen chairman, and John H. Gaton secretary, and "To whom it may concern," would hereby say, he wants instructions, and the records of the conference.

License to preach was granted to Br. Francis Morgan, of Lapur.

Reports from the churches represented were interesting, and quite encouraging generally.

There were also several calls for *help*—same old truth. "The harvest truly plenteous, but the laborers are few." Why are they so few?

The time and place of next Q. M. was neglected, but will probably be at Brockway Center—time will be published hereafter.

The last hour of the quarterly feast, Sunday eve., was spent at the Lord's table, and it was a time of refreshing. The moments were rich in blessing as we looked at Jesus, in the emblems, looking through them back to the cross, and forward to the crown. Next morning we parted, hoping *soon* to meet in the home of the redeemed, and sit down at the table, the Lord being with us. May that day hasten. Till then we would occupy, and "be as men that wait for one Lord." Amen.

John H. Gaton, Sec'y.

ILLINOIS.

DEKALB DISTRICT.

The Conference convened in DeKalb, according to appointment, was one of the best we have ever had. Preachers present: E. H. Burington, L. H. Davis, A. F. Dugger, N. W. Spencer, C. W. Smith, A. Kingsley, Sr. M. S. Mansfield, H. G. McCullock.

The first question presented was, How can we obtain a better interest among ourselves? Several brethren made interesting remarks on this subject, and all concluded it could be obtained only by consecrating ourselves wholly to God and the cause. At this point an interresting letter was read from Eld. Cairns, of Missouri, formerly of this place.

The following resolution was read and adopted:

Resolved, That we, as ministers and laity will engage the coming year to labor for a deeper toned piety, and a full consecration to God following, peace with all men, and holiness, without which no man can see the Lord, presenting our bodies a living sacrifice, wholly acceptable to God, which is our reasonable service.

Many valuable hints were given to the preachers, by father Kingsly, among them this:

"When I began to preach, I thought it must go like a storm, like a whirlwind; but I soon found out it was better to talk to men than to hollow at them."

The conference adjourned to meet at the call of the Board.

Preaching by Brn. Dugger, Davis, Smith and Sr. Mansfield. Sunday eve every place was occupied, and many were standing, to listen to Sr. Mansfield's sermon on the resurrection, concluding with the beautiful song—"Jerusalem the Golchen." It seems as though the arrangements were of such a character, that all who have any reverence for the word of God must believe. Yet sectarian walls shut out the blessed truth, that though a man die yet shall he live again, and a creed-bound church refused the crowning truth of God's plan of redemption.

We trust the church was made better by this meeting. We know our own hearts were encouraged.

H. G. McCullock, Sec'y.

IOWA.

MANCHESTER DISTRICT.

We met as per appointment at the Six Mile Grove S. H., Bremer Co., Iowa. Upon consultation it was thought best to adjourn and call another session, this being entirely new ground, and so far from the churches in the District, that but a few, comparatively, of the members were present.

We were disappointed in not seeing our evangelist there, and in not having the tent, as we anticipated, but the good Lord was with us, and we had a blessed good time waiting upon him. Br. Wilber was with us, but unable to preach; also Br. Lamphere, consequently the preaching devolved on Mr. Jones and myself. The interest to hear was good, and increased from first to last.

We close by commemorating the sufferings of our Lord. It was good to be there. Praise the Lord.

M. J. Jones.

MAINE.

TWENTIETH ANNUAL MEETING.

Oct. 8, 1872 was a very rainy day. We had appointed to meet in conference in Bath, but only Eld. John Ridley arrived, direct from Iowa, and preached to the few who assembled in the evening. 9th, several brethren arrived, and the Lord gave us a special blessing, cheering and strengthening all present. The president then called the meeting to business, when the officers for the coming year were elected. Eld. C. Goud, President. Eld. F. A. Baker, Vice President. Eld. I. C. Wellcome, Secretary. Eld. W. H. Mitchell, Treasurer. Elds. R. R. York, J. A. Libby and Jesse Gay, Executive Board. I. C. Wellcome, F. A. Baker, D. W. Griffin, E. M. Haggett, Jared Whitman, Tent and Mission Board. I. C. Wellcome, Tract and Mission Agent. Elds. W. H. Mitchell, F. A. Baker, J. A. Libby, Committee on Ordinations. Adjourned.

10th, met at nine a. m. After prayer the subject of tract distribution and mission work was discussed, and the use of money for the work. The agent was instructed by conference to issue a circular suitable for subscriptions, and to appoint sub-agents throughout the State to solicit subscriptions and membership of our mission society for mission and tract work.

The case of T. P. S. Hampson was called up, and the following action taken:

Whereas, it is known that T. P. S. Hampson, of Biddeford, has left the State under circumstances which develop the fact that he is not worthy of the Christian name. Therefore,

Resolved, that we withdraw our fellowship from him, and instruct the secretary to erase his name from our records.

The following paper was read and adopted:

Whereas, our beloved, faithful brother, Elder Thomas Smith, of Bangor, has been laid by from service for more than a year, and through infirmities of age is suffering in weakness and fast sinking to death, we wish to express our sympathy for him and his faithful wife, and to solicit the attention of those who have this world's goods. Although he enjoys the hope of Jesus' speedy coming to give him eternal life, he has no income, and but small means to sustain them during their mortal life. We therefore commend their case to the Christian charity of all our brethren, trusting that they will not allow them to suffer for the necessities of life.

The tent and mission committee report. We found that most of the ministry in Maine were so occupied in preaching in their respective fields, while some were much engaged in their various trades to earn an honest support, or to add to their property, they could not be persuaded to travel with the tent. The tent was called for by brethren in Casco, and was pitched there three days in July. Excellent meetings were enjoyed, and several believers baptized. Brn. Whitman, Gay, and Wellcome did the preaching. The tent was pitched and occupied on the camp-ground during the campmeeting at Mechanics Falls, and was very serviceable for large meetings, and to lodge strangers. Many excellent meetings were enjoyed in it. It was pitched in Oxford in Sept., and meetings held ten days, during which we had four rain storms. Br. and Sr. Taylor held a tent meeting in this place last year, and the good results are seen. A good company of believers and workers has, by the blessing of God, been raised up by that effort, followed up by the labors of Brn. Whitman, Libby, Gay, and others. We found them looking for the Lord, and ready to work for the salvation of others. Our meetings were well attended. The Lord blessed our effort and awakened new interest, greatly strengthened believers, and made deep impression on the hearts of others. Some members of the Methodist church were in constant attendance, and worked with us confessing new light and benefits by our meetings. Others heard us candidly, and will be more interested in their Bibles, and be benefited by what they heard. I. C. Wellcome, A. W. K. P. and Stephen Taylor did the preaching. The expenses of each meeting were met, and we have no financial report to make. I. C. Wellcome, Chairman of Committee. Report accepted.

Tracts and mission reports. The agent had bought tracts $30; received of F. A. Baker, tracts, $50; received of Sidney Hall, tracts, $20; total, $100. Distributed tracts to the amount of 60.50: tracts now in hand, $39.50; due the agent on 1871 account, $28.79; paid for tracts this year $30; paid two express bills on tracts, $2.75; total, $61.03. Collected on commission membership, $29.55: the Treasurer reports in hand, $19.38; total, $48.93; due the agent, $12.10. Collections on mission memberships are—at Auburn $1.25, Bangor $1, Bath $11,50, Buckfield 50c. Hartford $2 30, Kennebunk $5, Livermore $1, Lewiston $1, Sumner $3, Topsham $2, Yarmouth $1. Total, $29.55,

Treasurer's report. Received money collected by Eld. J. A. Libby, $6; Sr. Morse, Portland, $9.88; Sr. Merrill, Hollis, $3.50,—$19.38. Total receipts of agents and Treasurer, $48 93.

11th. Friday a. m. After prayer, the Secretary read an interesting letter from Eld. L. F. Cole, now settled in Oneida, Ill., in which was a request for dismission from this conference to join the A. C. Conference of Northern Illinois.

Eld J. Ridley being about to move to Manchester, Iowa, also requested to be dismissed to join the Iowa A. C. Conference. On those requests the conference took action thus:

Resolved, That Brn. L. F. Cole and John Ridley be dismissed from this conference, and that we herein recommend them to our brethren in the West as faithful and reliable ministers of the gospel of Christ.

The Secretary read a letter from the R. I. and Eastern Conn. A. C. Conference, commending Eld. C. H. Sweet, of Bonny Eagle, who has moved into Maine, and desires to join our conference. Brn. G. W. Howard, of Lovell, and G. F. Haines, of Biddeford, were also proposed for membership, and the above three were received by a unanimous vote.

Advice to churches. Believing it to be injurious to the cause of Christ in this State for churches to countenance the labors of ministers who use their influence to sustain factions and side issues, therefore,

Resolved, that we recommend such churches to give no countenance to such preachers as presist in such a course. Adopted.

Campmeeting committee report. The chairman made a verbal report, stating that they had improved the ground and stable, and built a boarding house at Mechanics Falls, incurring some two hundred and twenty dollars expense, which was met by the contributions at the late meeting. They had held the largest, most interesting, and best meeting this year they had ever held, and believe it would result in much good. There were circumstances which indicate to them that it was not best to hold a campmeeting in Pittsfield this year, and they had refrained. Yet it was thought advisable for the interest of the brethren and cause East to sustain a campmeeting among them, and they purpose, if time continues, to hold one next year at Pittsfield or vicinity.

Ordaining Speakers. The subject of indiscreet action of ministers who ordain men as preachers without consulting their brethren in the ministry came up, and was freely discussed. Some curious cases were related, and the general opinion was that Paul's counsel was good—"Lay hands suddenly on no man." All agreed that there is no necessity of ordaining men not called of God to the ministry, nor of ordaining such as are, until there is good proof of that fact. Let there be wise action.

Tobacco. The following was discussed and voted: Inasmuch as we know that the habitual use of tobacco is injurious to the physical, mental and moral powers of man, is obnoxious to many, offensive to good society, opposed to cleanliness "of the flesh and spirit," extravagant in expenditure, wasteful of the Lord's money, and destructive to christian influence; therefore we affectionately and earnestly entreat our brethren and sisters to refrain from using it. We, as a people, have made high professions as of advanced positions in Bible knowledge, self-denial, and personal sacrifices, above all other sects; how then, if we do not seek to reform in this matter, shall we construe the fact that our Methodist and Free Baptist brethren in the late conferences, have passed strong resolutions against the use of tobacco, refusing to hereafter receive any more ministers into their conferences who persist in using it. Are they not far in advance of us in this effort for reform?

Free Masonry. A telling resolution was read on masonry, and discussed, which let some daylight in upon this "work of darkness." It did not pass, *but it gave relief.* Conference passed a vote of thanks to the brethren and friends at Bath for their kindness to us. It was voted to publish this report in the *World's Crisis* and in the Advent Christian Times.

Afternoon and evenings were devoted to preaching and exhortation, and were seasons of deep interest. Brn. Ridley, Mitchell, Gay and Wellcome preached. We all felt that our work is of the greatest importance, and is soon to close by the coming of our glorious Lord, to give eternal life and rest to his church.

I. C. Wellcome, Sec'y.

Advent Christian Times.

CHICAGO, TUESDAY, November 12, 1872

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Books and Tracts by Mail.

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Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper

E A Lake I C Wellcome W McCulloch P W Hough A P Lorton P Hitchcock H L Sheperd L A Shears S W Bird S B Mabey H Remley F J Groat C H Williams F Platts D Mathewson J M Stouffer G Irwin S P Whitney P Smith P Gale I Sisson E M Nutt H L Soule J H Mills M Briggs N J Sude H W Baxton C A Miller J P Allen R Ruch O D Gibson W J Lambert J P Flory J Raymond G Howard W J Griffin L H Davis H W B Hilton J A Hollin W P Baker G S Baker W C Hicks C M Shepard M S Reed E C Andrus T C Birkett J C Stoddard M A Tibbetts L S Littlejohn.

Book Notices, Etc.

SPARKLING RUBIES!—A choice collection of new Sunday School music. By Asa Hull and H. Sanders Price 35 Cents.

It would seem that Messrs. Hull and Sanders must be wide-awake Sabbath School men. They show, at any rate, a good appreciation of the needs of the work, and as all Singing Books, like smoke jacks, "wear out in time," and new ones are often needed, this may be safely commended as among the best. There are many excellent collections, but none, perhaps, offer a brighter promise than the little book mentioned above, which was compiled by men of practised hand, and contains a very "shining" set of gems of song.

Published by Oliver Ditson & Co., 277 Washington Street, Boston.

We have received a copy of a late sermon by Br. Fassett, printed in tract form. The subject is 'The Call to Faith and Repentance,' with the Promises. We expect to give it to our readers by and by.

Notices, Etc.

Notice.

Eld. Wm. Ingmire has removed from Llackisen to East Penfield, Monroe Co., N. Y. Churches in Central or Western New York, desiring his services may correspond—addressing him at the latter place.

Notice

The church of Arena being in a great measure destitute of preaching in consequence of my protracted sickness, would be glad of a call from any of the preaching brethren that could make it convenient so to do. Arena is on the Milwaukee and Prairie du Chien railroad, about 25 or 30 miles west of Madison. Any preachers on their way to or from Iowa, could give us a call. GEO. THOMSON, Pastor.

Notice.

TOUR TO ARK.—Br. Lawton got already with his fine horses for Ark., and we were to go as advertised, but the *epizootic* among the horses put a stop to our purpose. And so our friends will be disappointed. But we hope to come yet, if the Lord opens the way, at a later day. J. V. H.

Notice.

A good opening in Eastern Michigan for a young minister can be had, to supply three churches, and preach in other places as the Lord opens the door. Who will respond soon? For particulars address

John M. Snook, Jackson, Mich.

Or W. C. Hicks, Caro, Michigan.

Notice.—Northern Michigan.

I am arranging to spend most of my time in the field this winter. Churches and isolated brethren in Northern Michigan can correspond with me at Sylvester, Mecosta Co., Mich. E. B. SCOTT.

Notice.

Brethren in Kansas who wish my labors can address me immediately, at Columbus, Cherokee Co., care of Amos Sanford, until further notice. S. B. MABEY.

Notice.

To my Brethren of like precious faith:

Having for some time felt the necessity of a tent in the proclamation of the glorious truths which we advocate, and finding the results so good with the Wayne Co. N. Y. tent, I have therefore come to the conclusion to make an appeal to my brethren and sisters in Christ having the ability and desiring to do what they can towards scattering the glorious message of our soon-returning King in those regions where it has not been promulgated, to aid us in procuring a tent. For the past year I have been preaching where our faith was a novelty, yet strong men and women have been led to acknowledge that we certainly had the truth of the Bible. We have but a little while to work, let us therefore work while day lasts.

There are various ways to work in the vineyard of the Lord, and we are all called upon to be workers, not idlers. The reward is to the doers, some can preach the unsearchable riches of Christ, others can write, and some can scatter tracts and books, others can, of the means which the Lord hath put in their hands as stewards, help the cause by giving with simplicity.

Those who are willing to assist us in raising the necessary funds for the aforesaid object, to-wit.: $300, can send in their pledges to me at Lincolnville, Crawford Co., Pa., the same to be paid by the 1st of May next provided enough is pledged. Pledges can be sent to THE TIMES office. I should be glad to hear from my brethren and sisters soon, so as to give the order for the tent this winter.

I hope the blessing of God will rest upon the enterprise, and upon those that take stock in the same.

Yours in the truth, JOHN T. ONGLEY.

Marriages.

WRIGHT CLARK In Montfort, Wis., Nov. 2, 1872, by Eld. P. Hitchcock, Mr. Nelson Wright, of Fennimore, and Marietta Clark, of Marion.

Appointments.

ILLINOIS.

Preaching in Hall in Stanley's Block, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Amboy, preaching the first and third Sabbaths of each month, at 2½ and 7 p. m., in the Lutheran chapel. C. C. MARSTON, Pastor

Rochelle, Ogle Co., Dec. 2-10.
Ionia, Warren Co., Dec. 16-27, and longer if the interest demands. C. C. MARSTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

Rochelle, Ogle Co., Nov. 12.
Ackerson's S. H., Nov. 13.
Amboy, Nov. 17.
C. C. MARSTON.

Meetings at the Advent Christian Chapel in DeKalb, every Sunday at 10½ a. m. and 7½ p. m. Prayer Services Thursday eve.

Traveling brethren invited to call.

S. B. MABEY.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Saratoga Springs, Union Co., Nov. 4, as Brn. Hindman and Peringer may arrange. Probably stay three evenings.

Jonesboro, Brick chapel, as Br. Childs shall arrange, Nov. 8, and over Suday.

Cobden, Monday eve., Nov. 12 and continue a few evenings as Br. Lawyer may arrange.

WM. MCCULLOCK.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

Aurora, in the Arcadome Hall, on Broadway every sunday, at 3 P. M. A. F. DUGGER.

ARKANSAS.

The second Annual Meeting of the Advent Christian Conference of Arkansas will be held in Flatwood, Izard Co., Nov. 30, and over the Sabbath. The churches will appoint their delegates in good season. And brethren isolated will please come and report the state of things in their region. Eld. J. V. Himes will be with us and help in the good work. Come brethren and sisters, let us have a grand rally for the truth.

S. ROSEBRAUGH,
J. B. BROWN.

PENNSYLVANIA.

Beaver, Beaver Co., Nov. 24.
Ogle, Butler Co., Nov. 25, 26.
Muncy, Lycoming Co., Nov. 28, 29.
Quaker hill, 2:30 P. M., Nov. 30, and Sunday, at 11 A. M., Dec. 1.
Warrensville, eve., Dec. 1.
Warrensville, to answer questions asked, by Eld. Krouse, and J. R. Stead, evenings Dec. 2 and 3.
Canton, Bradford Co., Dec. 4-6.
Chase's Mills, Tioga Co., eve. Dec. 7 and over Sunday
East Troy, Bradford Co., Dec. 6, 10.
South Creek, Dec. 11. JOHN T. ONGLEY.

The next Q. M. of the Advent Christian Conference of Northern Pa. and Southern N. Y. will be held at North Bingham, United States S. H., Potter Co., Pa., commencing eve., Dec. 13. Let each church send their delegates, and we hope to see all the ministers that belong to the Conference. A general invitation is extended.

A. H. BRIGGS, Sec'y.

MICHIGAN.

QUARTERLY MEETING NOTICE.

The next meeting of the Southern Michigan Quarterly Conference will be held at Woodbridge, commencing Nov. 14, and continue over Sunday. Those coming on the cars will leave the train at Reading. Teams will meet trains there on Friday to carry all who come to the meeting.

E. WAKEMAN, Sec'y pro tem.

The next Q. M. of the Northern District of the Michigan Conference with the church at Hesperia, Friday eve, Nov. 29, and over Sunday.

E. B. SCOTT, Sec'y.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

The Q. M. of the First District of S. W. Iowa and N. W. Missouri, will be held at Waveland, Pottawattamie Co., Iowa, Dec. 6, and over Sabbath. Elds. D. O. Hink and D. Q. Kent expect to be with us. WM. MURPHY, Sec'y.

Clinton, Clinton Co., Nov. 19-28. Let the friends in all the region come in and help us in this meeting, in Jesus' name. C. C. MARSTON.

I will attend the Conference at Elkport.

I. ADRIAN.

The second Q. M. of the Iowa Christian Conference will be held at New Hartford, commencing Friday eve., Dec. 13, and continuing over Sunday. All are invited to attend.

N. F. EGGLESTON, Sec'y.

The next Q. M. of the Deep Creek District of the Advent Christian Conference of Iowa will be held with the church, at Deep Creek, Clinton Co., commencing Thursday eve., Dec 21, and continues over Sunday. Come brethren and sisters, and let as many of us be there as can, and we will have a good time. Now let us make our arrangements to be on hand, to work for God and perishing souls. God will bless us if we do our duty. Come one, come all. A general invitation is given to other districts. Come, brethren, and help us. Those coming by railroad will please call on Br. C. W. Pitcher, Delmar Junction, about six miles south of Maquoketa.

R. B. DUTTON, Pres.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m.

J. RIDLEY, Pastor.

Greeley, Sabbath, Nov. 10. Elk Creek, as Br. Lewis may arrange. Friday eve., Nov., 22, and over the following Sabbath. J. RIDLEY.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

The adjourned session of the first Q. M. of the Manchester district, Iowa, will commence Friday eve., Nov. 15, with the Elk Creek church, at the Otisville S. H., in Elk Co. A cordial invitation is extended to every lover of Jesus within reach of this meeting, to be there. Let each church see that their delegate has his credentials, and let each church in the district forward the quarterly mission fund to the treasurer of this quarterly conference, in harmony with the resolution passed at our last annual meeting. And let us pray that this meeting be the best of the season. We shall expect to see our Evangelist at this meeting, and he is hereby cordially invited to be present. Let there be a general rally for God and his cause. MARTHA J. JAMES, Sec'y.

MINNESOTA.

Kasota, Lasuer Co., our town S. H., Saturday eve., Nov. 16, and Sunday, at 10:30 a. m., and 7 p. m.

Kasota, Turriten S. H., Sunday, Nov. 17, 2:30 p. m.

Madelia, Wattonwon Co. Br. Winters and others may arrange. Saturday eve., Nov. 23 and over the Sabbath

Shelbyville, Blue Earth Co., Brown S. H., Saturday eve., Nov. 30.

Allen S. H., Dec. 1, 10:30 a. m., and 2:30 and 7 p. m. S. C. WELLCOME.

MISSOURI.

The fourth Q. M. of the Third District of the N. W. Mo. and S. W. Iowa A. C. Conference will be held with the Philadelphia church, in Saline Co., commencing Friday, Nov. 8, and holding over Sunday. We look for a good representation from all the churches in the District.

H. BILLMIRE, Pres't.

The first Q. M. in district No. 2 of the S. W. Iowa and N. W. Mo. Conference will be held with the Clear Creek church, Nodaway Co., Mo., commencing Friday eve., Dec. 13, and holding over Sunday. It is hoped that Elder Wm. McCulloch will be with us. Let there be a general rally of all our brethren and sisters, and let us begin our Conference year in good earnest.

I. F. ROSEBERRY, Sec'y.

I will, if possible, meet the brethren in the above conference. WM. MCCULLOCH.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bienny St.

JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

WISCONSIN.

The second Q. M. for the Southern District of Wisconsin will be held at Monticello, Green Co., commencing Friday eve., Dec. 13, and holding over Lord's Day. The several churches in the district are requested to send delegates, and all the preaching brethren are earnestly solicited to attend as there may be important business to come before the meeting.

Brethren, turn out. Come one, come all. Come praying, expecting a good time in the Lord and we shall have it. GEORGE HOWARD.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

The house of worship called the house of prayer, in Mendora, will be dedicated to the worship of God, Dec. 6. Services to commence at 11 a. m. Eld. Wm. Sheldon will be present to preach the Word. The meeting will be continued four days. All are invited to attend. Let earnest prayer be offered by the church that God may pour out his spirit on the occasion, and sinners be converted and wanderers reclaimed.

P. W. HOUGH.

NEW YORK.

The Southern District New York Conference will hold its first Q. M. at Honeoye, Ontario Co., commencing Friday, Dec. 6, and continuing over the following Sunday. Come, brethren and sisters, we cordially invite you. Come with hearts filled with the spirit. Come with a determination, to work for Jesus. Come praying that God's blessing may rest upon this meeting.

H. H. BROWN, Sec'y.

The Lord willing, the first Q. M. of the Eastern District of the N. Y. A. C. Conference will be held with the church in Conquest, commencing Friday eve., Dec 13 and holding over Sunday. It is earnestly hoped there will be a general rally of all the forces in the district to this first district meeting. Come in the name of the Lord for the hour of his judgment hasteth greatly. Let us strengthen our hands and press the battle a little longer while yet we may. Each church should take the quarterly collections early and all come to help "after a Godly sort." Pray for this meeting. W. E. BROWN, Sec'y.

M. R. MILES, Pres't.

INDIANA.

Bush S. H. Wed. Nov. 16.
Potato Creek, C. H., 11 a. m., Nov. 17.
Bethel S. H., eve., Nov. 17.
Red S. H., eve., Nov. 23.
Stingley S. H., 11 a. m., Nov. 24.
Linden, eve., Nov. 24. E. C. ANDRUS.

MASSACHUSETTS.

There will be a conference at the Second Advent Chapel in Worcester, Mass., commencing Monday, Dec. 16, at 2:30 p. m., and continue over the following Sunday. The special object of this meeting will be to mutually consider the evidence in regard to the time of the Lord's coming, and the duties which devolve upon God's people in view of the nearness of "that day." It is especially hoped and very earnestly desired that the dear preaching brethren near and far, whether identified with 1873, '85, or with no definite time, may come, and co-operate in this interesting and important work.

A general invitation is hereby extended to all lovers of Jesus and his appearing. Come filled with the Spirit to labor for God and the good of the perishing.

The church in Worcester extend a cordial greeting and welcome.

W. W. Buxton, S. Ayers, W. M. Hall, E. G. Higgins, A. Streeter, Committee.

Advertisements.

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Dr. John Cumming

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 16. CHICAGO, NOVEMBER 19, 1872. WHOLE NO. 447

Advent Christian Times.

The Call to Faith and Repentance with the Promises.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price..... Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Is. 55: 1–3.)

The words of the Lord are choice words. They are "as apples of gold in pictures of silver." "Every word of God is pure and true from the beginning." They are "As silver tried in a furnace of earth, purified seven time." And not "one jot or tittle" will fail of fulfillment. "Forever, O God, thy word is settled in heaven."

What confidence and assurance, and ground for faith does this give? What comfort of hope? And how adapted are the words of the Lord to our natures, conditions, and circumstances, under the fall? Cold must be that heart, and hard as adamant, that cannot be warmed into life, and broken into tenderness and love, by their sweet and divine power. Such is the character of the words of the text above. How beautiful! How precious!

Let us consider
1. Whose words are these?
2. To whom addressed?
3. And what their true import?

I. *Whose words are these?*

They are the words of the Lord. Though written by the prophet they are not his words but the Lord's, dictated by the Holy Spirit.

We wholly repudiate the idea and rationalistic doctrine, that the Scriptures were written by the inspiration of human genius and wisdom alone. That they contain mere human knowledge, sagacity, prescience, and reason. But we believe with the apostles: "All Scripture is given by inspiration of God." (2 Tim. 3:16.) "Holy men of God spake as they were moved by the Holy Spirit." (2 Pet. 1:21.)

No man, not even the prophet, could pronounce the words above as his own words without blasphemy, or assuming the prerogative of God. Therefore they are the words of the Lord through the medium of the prophet to the world of mankind. We should approach the Bible as we do no other book. We should read its sacred pages with that reverence and awe that we do not any other volume in the world, considering that God is speaking to us in the words there recorded. And we should hear God's ministers who "preach the word," as God's ambassadors sent to us with a divine message from above, and "Receive it not as the word of men, but as it is in truth, the word of God."

There is great responsibility here both on the part of the minister and the people who hear him. Every true minister of the gospel is "unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one the savor of death unto death; and to the other a savor of life unto life. And who is sufficient for these things?" (2 Cor. 2: 15–16.) "He that receiveth you receiveth me," says Jesus.

This prophet was "sawn asunder" "for the word of his testimony;" and thousands have been martyred for the word of God which they held and proclaimed to an unbelieving world; and what an account will the world have to give in the day of final judgment, for their treatment and ill-usage of God's chosen messengers? There should be used great care, and righteous discrimination here, and distinguish between true and false ministers, and teachers. There are impostors abroad. There are those who "make void the word of God by their traditions"—substitute the doctrines of men for the word of God—"Corrupt the word," and "handle the word of God deceitfully." "And no marvel, for Satan himself, is transformed into an angel of light."

The people should accquaint themselves with the Bible, so as to know when one preaches the word of God or otherwise "fables," as did the Bereans in the apostles' day. It is recorded of them "these were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." (Acts 17: 11.) If this was done in our day, there would be less imposition carried on under the form of "sensational discourses," and more Bible truth preached from the professed Evangelical pulpits.

2. *To whom are these words addressed?*

First, and primarily, to Israel after the flesh, for to them were entrusted the Oracles of God until the promised Messiah came. And, second, to the whole world, wherever the Bible is circulated and the gospel is preached, and to each individual of the nations, tribes and tongues.

The great commission given by our Lord was, "Go ye into all the world and preach the gospel to every creature." (Mk. 16: 16.)

All, then, "every creature," who has the Scriptures in possession, or access to them, or the privilege of hearing the gospel, is personally addressed by the Lord in the words of the text.

You, yourself, dear reader, consider, I beseech you, this fact.

"*Ho, every one that thirsteth, come ye to the waters.*"

Ye who are thirsting for riches, wealth, gold and silver; for place, power, honor, pleasure and happiness; and long life to enjoy these vain, fleeting, transitory, and unsatisfying earthly goods. And oh, what a thirsting, famishing, restless multitude this world exhibits!

"Ho! All ye hungry, starving souls,
  That feed upon the wind,
And vainly strive with earthly toys
  To fill an empty mind:
Eternal wisdom hath prepared
  A soul-reviving feast,
And bids your longing appetites
  The rich provision taste."

"In the last day, that great day of the feast, Jesus stood and cried, saying: If any man thirst, let him come unto me and drink." (John 7: 37.) And Jesus said to the woman at the well. "If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water." (John 4: 10.)

These invitations of mercy [illegible] all in every age. "Whosoever will, let him come."

"Every creature," sinners, the lost, and those needing saving mercy, are invited to come to the "fountain of living waters," that they may live and not perish.

"*Incline your ear.*"

Bend thine ear in the attitude of an earnest listener, to catch every word uttered by Jehovah. "He that hath an ear, let him hear." All have ears, but some have none to hear what the Lord saith who made the ear. And the time has come when thousands "turn away their ears from the truth, and are turned unto fables." (2 Tim. 4:3, 4.)

God speaks in *love*, but still with *authority*. A member of a family may speak to another member, but it is not like the voice of the *Father* of the household. When he speaks it may be in love, yet it is with authority. A fellow citizen may speak to another, but it is not like that of the king or ruler of the people. When he commands, the subject must obey at his peril. So God is our Father. He should be heard. God is a great King. His command must be heeded, at one's peril of loss of life and salvation everlastingly. This language from above comes to us in all the *love* and with all the *authority* of the great God our Maker. "Incline your ear, and come unto me." How come? And what hear? He says: "Wash ye, make ye clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Is. 1: 16, 18.)

And says Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." (Mat. 11: 28, 29.)

"Come, cast your burden on the Lord,
And bear a song away."

3. What is the true import of the promises affixed to this call to faith, and repentance, and obedience?

"*Your soul shall live.*"

The soul, then, is in danger. Danger of death! Notwithstanding the doctrine of heathen philosophy, and of Plato, that, "All souls are immortal," affirm otherwise. The Lord says: "All souls are mine; as the soul of the father, so also the soul of the son is mine. *The soul that sinneth it shall die.*" (Ezk. 18: 4, 20.) And as "no man can keep alive his own soul," God will not fail to execute the threatened judgment on the unrepentant sinner. And Jesus forewarns all to "fear him who is able to destroy both *soul* and body in hell." (Mat. 10:28.)

"Your soul shall live;" is equivalent to you, yourself shall live. "For what is a man advantaged, if he gain the whole world, and lose *himself*, or be a castaway?" (Lk. 9: 25.)

Hence Jesus gives promise: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have *everlasting life, and I will raise him up at the last day.*" (John 6:39, 40, 54.)

To his sheep he gives promise of "*Everlasting* life." (John 10.) And such is the record of God. (1 John 5: 10, 12.)

"And *I will make an everlasting covenant with you.*"

This refers to the covenant of his grace in Christ Jesus our Lord, by which there is promised to those who enter into it, an "Eternal inheritance" and "eternal life" to enjoy it. (Heb. 9: 15; Titus 1:2.)

This covenant is for all coming time and eternity; and God declares to those with whom he makes it, "I will be your God, and you shall be my people." And inasmuch as "God is not the God of the dead, but of the living," those who die must live again, to keep his covenant with them. Therefore "to this end Christ both died, and rose, and revived, that he might be Lord, both of the dead and living;' and he will "raise them up at the last day," and "give unto them eternal life," and "eternal inheritance."

God will enter into, and make no other covenant with you, dear reader, than the Everlasting Covenant." And you must covenant to be his for all future time, and all future eternity.

(*To be concluded.*)

O. R. Fassett.

#

Dr. Cumming of London.

For several years past Dr. John Cumming has not attracted as much attention among American visitors to London as he once did. Other stars have arisen—in the Metropolitan Tabernacle, in Surrey Chapel and elsewhere. Dr. Cumming is not what he was twenty years ago—the most popular preacher in the British Metropolis. His books then sold by tens of thousands. In some of them he indulged in prophetic speculations which are now laughed at; newspapers have made him the target of not a little irreverent wit.

But in spite of jibes and jeers, in spite of work enough to have finished one of those clerical conies "who are a feeble folk," John Cumming *still lives.* He lives too as a power in mighty London. After forty years of city toil and excitements, he lives in hale and vigorous strength. So remarkable is his physical stamina that he has never lost a Sabbath-preaching through sickness in all his life! So much for a sturdy Scotch constitution, and the genial English air in which men can bear exhausting brain-work more easily and more continuously than in the *intenser* atmosphere of America.

Dr. Cumming came from Scotland to great roaring London, a youth fresh from college. He was invited to take charge of the small and poverty-stricken "National Scotch church" in obscure Crown Court. In the neighborhood were half a dozen theatres, and the famous Covent Garden Market. It was an unpromising field, and the elders told him that he might have all the income from the pew rents—which then amounted to the prodigious sum of five hundred dollars a year!

The brave young Scotchman laid hold of the tough task with a stout heart, and at the end of eight years he had doubled both his congregation and his salary. In 1840 his people improved the plain gloomy building and introduced [illegible] although one pragmatical [illegible] tested that the gas would explode, and that he would stay away from church rather than be blown up. Since that time the pastor has been "blown up" pretty often by newspaper critics, but both building and minister survive to this day.

Although Crown Court is a dingy back street, Dr. Cumming has succeeded in attracting to his church more of the aristocratic folks of London than have attended any other Presbyterian church in existence. The carriages of the nobility are constantly seen on Sabbath mornings before its humble doorway. The Duke of Norfolk (a convert from Romanism), the Duchess of Wellington, Earl and Lady Ducie and many other titled characters have been regular attendants upon Dr. Cumming's ministry. A friend of mine once told me that he saw Lord Palmerston, Earl Russell and the Duke of Argyle sitting and listening with attention to the smooth and silvery flow of Dr. Cumming's extempore discourse. (It is extempore in its language, although the preacher manages to hide a little "brief" with the heads of his discourse inside of the small Bible which he holds constantly in his hand.) Ten years ago I heard a sweet evangelical sermon—full of unction—from "iron John" as the Catholics used to call him. The aisles were crowded. After the tender sermon came the administration of the Lord's supper. I found myself in the same pew with two other communicants. One of them was a plain laboring woman; the other was the beautiful Duchess of Sutherland, who ranks next in social eminence to the royal family.

Before such a congregation Dr. Cumming has held his own for fort years! On the last Sabbath of September he delivered his fortieth anniversary discourse, in which he told the remarkable story of a long unbroken success in winning souls to the Lord Jesus Christ. As he drew near to the end of his beautiful narrative he said:

"At the conclusion of 'these fort years,' I find the most just and expressive vehicle of all my feelings in the 103 Psalm, so often sung at our communion table, and so likely to be unforgotten where the redeemed around the throne sing 'the song of Moses and the Lamb.' I have visited the sick and the dying in the most miserable homes under every type of disease. I have seen member after member of this church departing in succession to the church above, giving consolation to them and gaining good to myself. I have seen children's grief and gladness; a mother's parting kiss and a father's last embrace; all that brightened or dimmed the eyes—all that convulsed or tranquilized the soul. I have seen the drunkard, and listened patiently to his raging carousals. But I have never given up the hope of seeing the worst come under the sacred influence that transforms what it touches."

Such ministers as Dr. Cumming are rare in our great cities. But few are able to withstand the presure on the nervous system so long, and to maintain their popular hold so firmly amid constant competitions. Let others account for Dr. Cumming's success as they may, I am inclined to attribute it to good health, a good temper, good study, a good voice and style of composition, a good Bible theology, and great good sense in "minding his own business." That "business" has been to preach the gospel and *win* men to the Savior.—*T. L. Cuyler, N. Y. Evangelist.*

Where boasting ends true dignity begins.

My Wish.

That I may trust in him
For every need;
Content that all is well
If he but lead.

That gloomy doubts and fears
Be swept away,
Until I see his face
In perfect day.

That he will plainly show
A work for me,
E'en though he deem it best
A cross to be.

And that when I at last
The cross lay down
I may from his own hand
Receive a crown.

—*Watchman and Reflector.*

Man.

What is man that thou art mindful of him or the Son of man that thou visiteth him?

Well: if man was naturally an immortal, we could account for the mindfulness and visiting interest of the Almighty, without considering a plan of redemption. Then, and in such case the Psalmist's inquiry would have no poetical and spiritual inflection. What is man? Can we come down to the simple prose in a response? Man is an organized being, composed of flesh, bone and blood, a nervous and a muscular system. "Oh! that is horrid materialism." I know it is materialism, but wherefore "horrid?" Is it any more repulsive than the declaration that man is dust—formed of the "dust of the ground?" God has vitalized this organization, and made man to live. Let him withold the "vital spark," the principle of life, and there is a dead man. "No: the man, the real man, escapes from the clayey tenement, and mounts on wings of ether to airless regions, or sinks into the hot atmosphere of hell." This is the pleasing teaching of orthodox Christianity. And this is put in contrast with the simple, plain, reasonable declarations of the Word of God, as to the nature and destiny of man.

The more I hear these statements, or the more frequently I restate them myself, or paper or in my mind, the more am I shocked by the devil's favorite falsehood, which I have quoted. It is no marvel to me that men are not converted; that rich and self-indulgent sinners sit unmoved from their complacency, year after year, in their cushioned pews. The marvel is that there are any conversions under the orthodox preaching; for where the theory of eternal torment is well considered, it forces a belief in the doctrines of restorationism. And so we find Henry Ward Beecher's paper applauding the ordination of a restorationist, avowed and earnest. There is no dependance on Christ for the second and better life; it is to be one continuous existence to all eternity. And here is the Bible exhausting the phrascology of its original languages, to say, and pronounce and reiterate the opposite; to teach man that he is of the earth earthy, and shall be utterly resolved to ashes if he do not repent, and accept the Lord Jesus as his life-giver. A.

Sanctification.

Sanctification and holiness in the Bible are synonyms, and are interchangeably used. The word does not occur in the Old Testament. (Smith's Bible Dict.) But in the New Testament the Greek "*hagiasmos*" is translated holiness as well as sanctification. In 1 Cor. 1: 30; 1 Thes. 4: 3, 4; 2 Thes. 2:13; and 1 Pet. 1: 2, it is translated sanctification. Elsewhere it is rendered holiness, as in Rom. 6:19, 22; 1 Thes. 4: 7; 1 Tim. 2: 15; Heb. 12: 14. Hence we see that divine authority inseparably unites sanctification and holiness. The verb to sanctify is the usual translation of the Heb. '*kadesh.* Gen. 2: 3; Ex. 13: 2; Ex. 19: 10, 14, 22, 23, &c.; and the Greek *hagiazo,* Mat. 23: 17, 19; John 10: 36; 17:17,19, rendered to sanctify. It is also translated to hallow and to the holy. (Smith's Bible Dict., p. 968.)

Thus we see by the shortest compend that Bible sanctification is holiness and embraces purity and "perfect love," also meekness and all the Christian graces, and above all charity, the spirit of Christ, and also the love of God to the world, in quality if not in quantity; so that having it we shall be very humble, bear all things, believe all things, "Suffer long and be kind," "Think no evil," work no ill to our neighbors; "Rejoice not in iniquity but rejoice in the truth;" love friend and foe, and love God with all the heart.

But we can only arrive at an approximation to entire sanctification or holiness in this life, at the best. With all our ignorance and impotency, and deformity and pollution of mortality, we shall fall far below the only perfect model that ever appeared on earth, the divine Son of God. Still, we should make our motto excelsior in the Christian life, until "immortality is swallowed up of life. We ought to consecrate all that we have and are to God, and then invoke the divine co-operation to "sanctify us wholly, and preserve us blameless until the coming of our Lord Jesus Christ." A. BAILEY.

God's Promises to Abraham.

After God commanded Abraham (then called Abram) to leave his country, and his kindred, and his father's house, and go to a land that he would show him, he made unto him certain promises. The first promise was made at the time that the command was given: "I will make of thee a great nation." (Gen. 12: 2.)

And after Abraham had left his country, and had come into the land of Canaan, as the Lord commanded, and was still without seed, the Lord makes the same promise to him again, and said; "Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be. And he believed the Lord; and it was counted to him for righteousness." (Gen. 15:5, 6.) And after Abraham had been some time in the land, and was getting old, the Lord reaffirms the same promise, and tells him how it shall be brought about, saying, "Thy name shall no more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.... As for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her....And Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac." (Gen. 17: 9–19.)

This promise has been fulfilled. Isaac has been born, and "many nations" have sprung from Abraham. This is the promise spoken of by Paul—"And so, after he had patiently endured, he obtained the promise." (Heb. 6: 15.) And not only was the promise fulfilled in Isaac, but in us also if we are the Lord's; for "we, brethren, as Isaac was, are the children of promise." (Gal. 4:28.)

Now what benefit is it to us to be "children of promise," or to be Christ's ("for if ye be Christ's then are ye Abraham's seed,") if there is no other promise to Abraham but that of being the father of an innumerable seed? But is there nothing promised to Abraham which he, with all that become his children by faith in Christ, is to receive in the future? I believe there is, praise the Lord. There is a glorious promise yet unfulfilled; for after the promise that we have been considering was fulfilled we read—"These all, having obtained a good report through faith *received not the promise.*" (Heb. 11:39.) Here we find an unfilled promise. What is it?

Why is it that so little is said or known about this glorious promise? First, because men have followed the teachings of an apostate church, that has "darkened counsel," and so spiritualized everything that the word of God has been made void "through her tradition." Second, because the command of Christ to "search the Scriptures" has not been obeyed. The promises of God have not been examined separately.

We have noticed the first promise, which is of but little importance to us, if there is nothing more promised to Abraham; but if there is a promise to Abraham and his seed which is not fulfilled, then it is of much importance that we be Abraham's seed. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." But before we notice this promise, which is *not yet fulfilled,* we will notice another which has been fulfilled, promised to or through Abraham.

Turning to the history of Abraham after he had left his father's house, and had come to the land of Canaan, we read, "And Abraham passed through the land unto the place of Sichem, unto the plain of Moreh.... And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land." (Gen. 12: 6, 7.) Now Abraham was not mentioned in this promise; but it was "unto thy seed." Neither does he tell him when they shall receive it, nor how long they shall possess it, nor how much is included in "this land;" nothing except the naked promise, "Unto thy seed will I give this land." But as we follow Abraham in his sojournings, we find that God makes the same promise again, and also how much is included in "this land," and when it is to be received. "And he said unto Abraham, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again......The same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanitse, and the Girgashites, and the Jebusites." (Gen. 15.)

Here we are informed (1) How much is included in "this land;" viz., that which lies between the two rivers mentioned, and possessed by these ten tribes. (2) That they are to come into possession after four hundred years. And the Lord told Moses how long they should possess it, and that was as long as they would "do his commandments;" but if they refuse to obey his law, then the Lord said, "Ye shall be plucked from off the land whither thou goest to possess it." (Deut. 28: 63.)

This promise was fulfilled, according to the testimony of the Lord, when they came into the land of Canaan, after their wanderings in the wilderness; for when Moses had finished his journeyings with the Children of Israel, "he went up to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I swear unto Abraham, saying, I will give it unto thy seed." (Deut. 34: 1–4.) And the people in the days of Nehemiah so understood the promise, and while standing before the Lord said—"Thou art the Lord the God, who didst choose Abram and gave him the name of Abraham, and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites; to give it, I say, to his seed, and hast performed thy words; for thou art righteous." (Neh. 9: 7, 8.) Oh! how plain are the promises of God when explained by the word of truth.

Now if we turn to the word of God, we may find the promise that has buoyed up the church in ages past, and for which Moses was willing to suffer affliction; for he claimed the promise by faith in Christ.

After Lot had left Abraham, and had gone down to the plain of Jordan, the Lord said to Abraham, "Lift up now thine eyes, and look from the place where thou art northward, and look southward, and eastward, and westward; for all the land which thou seest to *thee* will I give it, and to thy seed, *forever*.... Arise, walk through the land, in the length of it, and in the breadth of it, for *I will give it unto thee.*" (Gen. 13: 14–17.)

The Lord mentioned this promise again the same day that he made the promise to Abraham's family, and the day that he promised him a seed, saying, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." (Gen. 15: 7.) How unlike the promise to the family of Abraham is this great and glorious promise! That, as we have shown, was a temporal one; this is an eternal one — an "everlasting possession." *That* was to his seed, the Israelites; *this,* Paul tells us, is to him and "his seed as of one,....which is Christ." (Gal. 3: 3, 16.) "And if ye be Christ's then are ye Abraham's seed." (Verse 29.) That promise was the land of the ten tribes, between the two rivers; but this is all the land that he could see from the four quarters of the earth. And Paul, an inspired commentator, when speaking of this promise, says that it was "that he should be heir of the world."

Has this been fulfilled? The Bible says it has not. Will we believe the Bible? Then if it has not been fulfilled, will it ever be? Most certainly. "God is not slack concerning his promise," "and what he has promised that he is able also to perform."

Let us now examine the proof that the promise has not been fulfilled, that all may be plain.

(1) One of the proofs that God gave to Abraham that he would fulfill this promise was—"Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

(2) When Sarah died, Abraham said to the sons of Heth, "I am a stranger and a sojourner with you," and he bought of them the field of Ephron and the cave that was therein for a burying place. And Isaac and Ishmael buried him in the same cave. (Gen. 23, and 25: 9.)

(3) Stephen, just before his death, when speaking of this promise, said—"And he gave him [Abraham] none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." (Acts 7:5.)

(4) His "seed, which is Christ," did not get the land, for when a certain scribe came and said unto him, "I will follow thee whithersoever thou goest," Jesus said unto him, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." (Mat. 8: 19,20.) He lived as a stranger and pilgrim here and when at last he gave up his life, he did not receive of the Father a burying place, but Joseph, a rich man, begged his body and laid it in his own new tomb. And many of Christ's people, who are heirs of the same promise, can say—

"No foot of land do I possess,
No cottage in this wilderness."

Nevertheless God has promised, and his promises never fail. We may die, and like Abraham be buried, but we believe with him that God is able to raise us "up again from the dead." And though the earth may reel to and fro like a drunken man, and be removed like a cottage, and though it may be shaken "once more," as the Scriptures say, yet the things which cannot be shaken will remain. God's promise cannot be shaken—"The earth abideth forever." (Eccl. 1: 4.) And though in the fires of the last day "the heaven [atmosphere] shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also," still with Peter we look for a "new earth, wherein dwelleth righteousness." The curse shall be removed and the earth shall be "more beauteous than at first;" for God has declared, "Behold, I make all things new." (Rev. 21:8.) Not all new things, but "all things new." The earth made new; the New Jerusalem resting majestically upon it; Christ reigning King of kings, and Lord of lords; the glory of God filling the earth, as the waves fill the sea. Abraham and all the faithful ones, (for such are blessed with faithful Abraham) will have been raised from their dusty beds to immortal life, and receive the fulfillment of God's promise, "The land for an everlasting possession." Sin with its long train of evils will be past. Death, the "last enemy," and "him that had the power of death, that is the devil," will be destroyed; and there shall be no more curse. Glorious prospect! No wonder Moses esteemed the reproach of Christ greater riches than the treasures of Egypt when he expected such a glorious possession as this for his reward.

Shall I be there? Reader, will you be there? Let us abide in Christ, and be led by his Spirit, that we may be his; "for if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—*J. Ridley, in Crisis.*

"I Show You a Mystery."

Behold, I show you a mystery—not a mystery in the sense in which we ordinarily use that term—not a thing obscure, perplexing, hard to be understood, but a mystery in the sense in which the word is so often used in the New Testament, a thing that had previously been kept secret, that lay hidden from human eyes, which man could not have discovered, but which God has been pleased to reveal. Such is the information which Paul here gives as to the world's last day. That information he neither received from man, nor could it have been gotten otherwise than by direct revelation from God. He only, the author of that future, can tell us what the future is to be. What and how much about that Judgment Day we are now to know, it lies with him wholly to decide, for not a single ray of light can fall upon that event but what comes immediately from himself. And looking at the kind and amount of the information that it has pleased him to reveal to us in the holy Scriptures, we are struck with the absence of anything like extended or detailed description. Of all the topics within the range of revelation, none could have presented more materials for exciting and gratifying the wonder and curiosity of mankind. Imposture could have found no difficulty in framing a full length picture out of these materials, enthusiasm could scarcely have escaped the attempt to do so. The passages in the Bible, however, are but few in which anything like a detailed description of the incidents of the Judgment Day is given us. Of the great fact itself, that the Lord has appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained, we are frequently and and earnestly reminded. But of the mode or outer circumstances of the event comparatively little is revealed. Nearly all that is told us in the Scriptures is comprised in four passages: Mat. 25: 31–46; 1 Thes. 4: 13, 18; Rev. 20: 11, 14; 2 Pet. 3,—a chapter to which we are inclined to attach the greater importance, as it is so purely didactical in its character, so devoid of all figures and symbols, the introduction of which, into the language of the prophetic Scriptures, makes them necessarily, as they are designedly, so obscure.

One leading feature of the great day of reckoning—the one, perhaps, more than any other pressed upon our regard in Holy Writ—shall be its suddenness, unexpectedness, the world's unpreparedness for it. It is to come as a thief in the night. It is to take the world by surprise. One cannot help often fancying to what a sharp, abrupt, and awful close the busy movements of the busy world shall then be brought! The day before its last shall see them all going on as usual. Over one-half the globe its inhabitants shall be eating and drinking, buying and selling, marrying and giving in marriage; the merchant in the market place calculating his gains; the scholar at his desk poring over the ancient page; the reapers in the field plying their harvest task. And there in the quiet churchyard a group shall have gathered round the last grave, the coffin shall have been lowered down into it, and the grave-digger have grasped the shovel to cover up the dead. Over the other half of the globe its inhabitants shall have laid themselves down to rest; and the merchant shall be dreaming there of the gains that to-morrow's sales are to realize; and the politician shall be dreaming of the measure that to-morrow, in the senate-house, he is to propose, of the oration that to-morrow he is to deliver; and bright visions of many happy days to come shall be haunting many a youthful slumberer's fancy; and the ball-room and the banquet-room shall have hung out there glittering lights, and spread their inviting tables, and the smile and the dance, and the jovial song shall all be there.

Just then, without a herald sent, or note of warning given, the Son of man shall descend from heaven with a shout, with the voice of the archangel, and the trump of God. That trumpet-call of heaven shall span at once the globe, and be heard the same moment at either pole. At its summons the million sleepers of the earth shall all start up from their last repose, their dreamings of earthly to-morrows all cut short. A shivering terror, like that which filled Belshazzar's hall, shall run through the ball-room and the banquet room, and the jest halt uttered, the song half sung, they shall stare upon one another there in pale affright. In the busy market-place the buyer shall forget the price he offered—the seller the price he asked. At his desk the pen shall drop from the writer's hand. The reapers shall fling gathered sheaves from their hands. And in that quiet churchyard that group around the grave shall be convulsed with wonder, as the coffin bursts and the dead man springs to life and stands up by their side.

For that trumpet-call of heaven shall do more than waken all the sleeping and arrest all the living inhabitants of the globe. It shall go where sound never went before—it shall do what sound never did. It shall pierce the stony monument; it shall penetrate the grassy mound—far down through many a fathom of the ebbing waters shall it make its way—over the deep bed of ocean shall it roll—and the sea shall give up at once the dead that are in it, and the earth the dead that are there. And all the dead, small and great, shall arise. And in a moment, in the twinkling of an eye, by the forthgoing of one fiat of the Omnipotent, over all the vast congregation of the living with which that still vaster congregation of the dead is to mingle—over all the bodies of the living a change shall pass that shall make them like to those new bodies of the raised. And all shall be caught up together in the clouds to meet the Lord in the air, temporarily uplifted above those fires by which the world that now is, and all these its present works are to be burnt up. And the vast company as it rises from the earth shall meet another, perhaps vaster company descending from the skies. For he who shall that day come in the clouds of heaven with power and great glory, shall come with all his holy angels with him: and there too shall be those angels that kept not their first estate, and who had been reserved in everlasting chains under darkness unto the judgment of the great day; heaven, earth, hell—coming thus for once together—that out of that intervening earth, heaven and hell might gather all that each could claim as its own, and then with a contrast heightened by that the meeting part forever.—*Dr. Hanna.*

I Believe in the Resurrection of the Body and the Life Everlasting.

One of the most precious concessions which Christ's religion makes to human love is embodied in the article of a Christian's belief. We love our friend in a body. How dear that form! Those eyes, those lips, that hair, over which the grave has closed—how sacred! How vain to say to us, "your beloved is a spirit—a bright essence gone to mingle with the great sea of spirits life!" Alas! how cold and vague to the mourning heart is all this! I want to see *him* again; I want again the eye, the smile, the voice, the SELF—warm, winning, living. A pure spirit, abstract, distant, will never content me; it will not be my friend." But Christ promises us that in that immortal life not alone the soul and spirit, but the body of our friend. He consecrates our earthly love by promising to restore it to us by and by, glowing with freshness and stamped with the seal of immortality.

To the old Christian church of the first ages, how dear was this belief! When they saw the bodily form racked, torn, mutilated, trampled by wild beasts, burned to ashes and scattered to the winds, still they said in triumph, we believe in the resurrection of the body; we shall have them again and hold them to our hearts, our own, our beloved ones. We shall see those same eyes shining into ours; those same hands shall clasp ours; there shall be the old, familiar voice, the well-known smile. It shall be our own and no other—restored to us, far beyond death, immortal in God's kingdom.

Even in St. Paul's time, there were doubters and philosophers who said: "How can this be? How are the dead raised up, and with what body do they come?" And St. Paul answers: "That which thou sowest is not quickened except it die, and thou sowest not the body that shall be, but bare grain." That is, this body you bury is a seed, which goes back to earth, but there is a vital in it out of which God shall raise the new body, fresh and immortal, and "God shall give to every seed its own body."

The lily that you lay in the dark earth to-day, in its pure beauty, shall decay and pass away, but another lily shall spring from it that shall never fade. In the resurrection the oak shall arise an oak, and the lily a lily, and the violet a violet, "to every seed his own body."

This preservation of human identity, even to the restoration of that bodily form, is a proof of the intense value set upon *love* by a God of love. It is as if he said to us: "I must make you pass through a terrible experience, a dreary, inexpressible sorrow; but trust me, it shall be only for a moment. This apparent death of your dear ones is not real death. I will give them back to you better, brighter, more perfect than before, and in a world where there is no shadow of death to be feared. You shall have them, hold them, clasp them to your heart, a thousand times dearer for the great experience through which you have passed."

Many confuse themselves in thinking how and with what body this will be. Will our friend who has died with silver hair come forth thus? Will he be as we knew him in youth? Will our little one have the fair curls and starry eyes of infancy? Here, as St. Paul says there is a mystery. All we know is, there is a mysterious something called personal identity that remains about our friend through all the changes of life. The old wife fondly holds her husband's hand and remembers when his white hair was black as the raven's wing, when his step was firm and his voice was ringing; and he remembers when her hair was golden and her cheeks like roses; and yet both of them feel that this is the same. They knew each other in youth, they know each other now, and yet nothing could be more utterly different than their bodily appearance in youth and now. So, when they meet each other in the immortal home, in the new body made like unto Christ's glorious body, there will still be that inexpressible something that constitutes personal identity; they will know each other for the same. The mother sits to day with fond content and holds the hand of her son, full of the life and vigor of manhood, and she doubts not that this is actually the same who once in snowy cap and long robe lay helpless in her arms. She has seen the infant, the rollicking, curly-headed child, the school-boy, and now the full grown man, and yet identity has remained unbroken through all these changes. Her son never has seemed strange or unfamiliar. So, in our immortal reunion in the world beyond death, we may believe that with the great and beautiful changes which will pass upon us will yet remain that beautiful familiarity, the sweet consciousness of identity.

This doctrine of the resurrection of the body has, in some degree, faded from the consciousness of the Christian church. St. Paul always spoke of that as the consummation of bliss, the grand, central point of the believer's hope. "I press forward," he says, "if by any means I might attain unto the *resurrection of the dead!*" and he announces that the final triumph will be when this is accomplished. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O Death! where is thy sting? O grave! where is thy victory?"

What a gift to this life is such a promise! How often we say, "If I only could be young again! if I only could live life over!" "Well, you shall live life over. Your physical life—all that is worth keeping—shall be restored to you in a purer and brighter form, fitted for immortal wear and progress. Your friends shall be restored, familiar, dear, free from earthly defect, but with all the sweet memories and innocent identities of earth. "Gather up the fragments that remain that nothing be lost," the Master said, even over a basket of bread. It is said by philosophers that no particle of matter is ever lost, but all goes into new forms in God's economy. Much more shall no throb of love, no tenderness of the heart, no yearning of human affection, be cast by as worthless. All shall be had in memory, and all shall be restored fresh and bright. And this is what we Christians mean every Sunday when we say, "I believe in the resurrection of the body and the life everlasting." —*H. B. Stowe, in Christian Union.*

Jelly-fish.

I cut the following from a Scotch newspaper:

The literary editor of the *Boston Globe* writes: "We have a vivid remembrance of a day with Agassiz at Nahant, when he brought in a very large supply of jelly-fish, the capture of his morning ventures in his boat. The creatures, to the naked eye, seemed to be merely organized water; to the microscope they displayed wonderful characteristics of organization, movement, and individuality. A kind of will and mind seemed to be stirring in the liquid mass. "Agassiz" we said, "is there not soul there?" "Certainly," he replied; "and *immortal* soul!"

It looks like a joke, and yet it may have been a serious statement. In all animate existence there is more or less of will and mind. Mind, we are orthodoxly told, is the product of the immortal soul. Then, perhaps Agassiz was serious, and there may be immortal jelly-fish souls in a heavenly ocean!

And so it would follow that all animate creation have their immortal part as well as man, and in the happy hunting grounds the spirit indian may yet chase the spirit-deer, with spirit-dogs swifter than the wind; and the spirit deer and dogs may be infested with spirit-fleas and spirit lice, for is there not a kind of will and mind there? And is not mind the product of the soul? And is not the soul immortal?

There is surely an error somewhere.

A. ARMORE.

Hops—Revelings.

The other evening while driving a little social chat with a physician and his lady whose residence is but a few steps from mine, I was forcibly impressed, painfully impressed with the generic, radical identity of modern "hops" and the ancient "revelings" (*komoi*). It was about nine o'clock. Observing on street more stir of pedestrians and carriages than is usual at that hour of the evening, I asked what it all meant. "The hop, the hop," was the reply; "it commences at ten o'clock, at the ——— house." "It is given by the young gentlemen and is intended to embrace the ages between twelve and eighteen years." The physician's wife, who is a church member, remarked in addition, with a manifest sense of chagrin: "I believe that, with three exceptions, the whole committee of invitation are members of the different churches."

What a spectacle to men and angels! Youth of both sexes, many of whom had been dedicated to God in infancy (as it is called), thus let loose for the night! The following dawn, announcing that the king of day was girding himself for his diurnal task, witnessed some of the night-worn revelers returning home from their nocturnal "hopping." What a contrast between their jaded frames and the health inspiring aspect of nature!

If in condemnation of this sort of doings nothing else could be named than the time at which they occur, this, it seems to me, should lead every parent to keep his child from them. What, as I pillow my head for slumber, can my sleep be sweet, my rest peaceful, when I have just sent my child, even with "respectable" company, to kill the hours of the night at a hop! The result of such violations of the laws of health is hardly to be compared with the moral effects. The heart grows sick at the reflection that professing Christians are not only countenancing but taking the lead in such revelings. Oh, may the blessed Spirit of God infuse into the churches more spirituality! Then will those who profess to be risen with Christ seek more and more the things that are above, where Christ sitteth at the right hand of God. Then will the prayermeeting be a more delightful place for the lambs of the fold than these demoralizing hops.—*Meth. Recorder.*

Do You Wish Your Church to Prosper?

1. Let your church-house always be neat, and as comfortable as possible.

2. Attend, so far as you can, *all* the meetings of the church.

3. Have a good Sunday School meeting every Sunday, and let all the members who attend church, take part in the school.

4. Let every member pray for the pastor daily.

5. Provide promply for all the wants of your pastor—pay his salary monthly, or quarterly, in advance.

6. Let the salary be large enough to support him comfortably. (The laborer is worthy of his hire.)

7. If you have anything "nice," "rare, or fresh," divide with your pastor. These little things show your affection for him, and, when delicately given, make a fine impression upon his *heart*, as well as upon his *stomach*.

8. If you have no "delicacies," send a ham, a sack of flour, a bag of meal, a bucket of butter—anything in this line will be gratefully received, if given in the proper spirit and manner.

9. Always speak well of your pastor, if you say any thing about him—*never* underrate or speak disparingly of him.

10. Never put down your head, when he preaches doctrinal sermons, but look him straight in the face.

11. Exercise a prompt Scriptural discipline, withdrawing from every brother that walks disorderly.

12. Attend promtly to the wants of the poor of the church.

13. Let every member give something every week to spread the gospel.

14. Pray daily for the presence of the Holy Spirit.

Are not these few things simple, and easy to be perfomed? The church that lives thus, will surely prosper.

A GOOD brother, whose Methodism was of the melancholy type, unconsciously fell into the habit of sighing and groaning wherever he went. He could scarcely utter a sentence without an "ah," or an "oh," or some unspellable sound of sadness and distress. Stopping, one evening, with a cheerful farmer for a nigth's lodging, he supplemented almost every topic of conversation by a groan and a sigh, and, by his solemnity of habit, excited the sympathies of his host. The farmer was not a religious man, but generous and polite, and studied to make his guest comfortable, anticipating his wants, and giving him the best his home afforded. After making every effort to please his guest, setting before him the best his table afforded, and entertaining him in his most courteous manner, he felt concered with reference to the expression of sorrow and pain which the pious brother continued to vent in gloom and groan in solemn sighing. At last, out of pure sympathy and brotherly kindness the farmer remarked to his would-be melancholy guest, "Excuse me, my dear sir, but really, it seems to me *that your religion does n't agree with you.*"

A certain dignity becomes the Christian and a seriousness withal; but, too often, the cause of Christ is misrepresented and made repellant by mere habits which are indulged, without thought and without grace. We like a ringing Amen once in a while, a hearty response of words with meaning, enthusiasm, zeal and all that; but these growling noises which come of habit are not the exponents of the Christianity of peace, and joy, and love.—*Meth. Recorder.*

THE flint and the steel lay side by side in the tinder-box. The flint complained to the steel of his constant violence whenever he desired a spark. Said he: "Could you not devise some way to secure your end less unkind. You should remember I do nor profit, in the least by the transaction. Pray consent never to strike me again.' The steel was all amiability. In a gush of generous sentiment he faithfully promised to mend his manners *'Tis true, he never again used violence, and it is also true the flint never gave another spark.* Some natures need collisions. They need the severities of satire and rebuke in order to develope their resources. A "thou art-the-man!" has evoked the spark of self-knowledge, and even penitence, when all the honeyed phrases in the world would have been altogether impotent. But it will be as well to remember that all men are not steels, and that all men are not flints.—*R. A. Griffin.*

NEVER complain that a preacher is dull unless you can put your hand on your vest and solemnly declare that you did not overeat at breakfast that morning. The most wide-awake preaching can not hold his own against Sabbath gluttony.

How often must we say to our churches in debt or in difficulty, and hoping to escape by placing some gilded bait in the pulpit to allure loose fish into the pews, you are sacrificing the very object for which churches exist to your scheme of financial redemption! Let your church go into the sheriff's hands sooner than seek to save it at the cost of all spiritual fidelity. You mock at the solemn truth of religion, at the sacred function of the preacher of Christ, at the value of all truth, and at the dignity of human reason and the significance of conscience, when you take any means to draw people into your churches, except the legitimate ones—intelligence, piety, trained faculties and religious worth in the pulpit. If to those you can add tact, contagious speech, agreeable manners, so much the better. But when you seek these last, first and only, and take all the rest for granted; nay, when stable character, substantial piety, sound sense are the last things you painstakingly look for, you show that you are not worthy to be called churches of Christ or religious bodies. Let churches which can be saved only by the tinsel and glitter they have in the pulpit go to ruin, and the sooner the better! They are only a sort of Sunday circus, where piebald horses snort and caper, and get it called religion. We want none of them.—*Liberal Christian.*

DURING the progress of a revival in New Hampshiere, some time since, an intelligent and popular man, sitting in his place of buisness, reasoned thus. 'This religion is either Divine or human its origin. If it is Divine, I ought to know it, and to experience its power. Doubtless God could tell me if he would. Possibly if I were a sincere inquirer, he would. There is no possibility of loss and gain is probable. I'll inquire; but whom shall I ask? Why not ask God himself? Sure enough! *I will ask him now in prayer.*" He did so honestly, and is now a sincere disciple, with an experience of Jesus' love to tell of, and to rejoice in. Christ fulfills his promise to-day: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Whosoever doeth my will shall know of the doctrine, whether I be sent of God, or whether I come of myself.—*Zion's Herald.*

IN view of the discussion of the damnatory clause in the Athanasian Creed, the *Spectator* remarks concerning the Bishop of Gloucester and Bristol, who has recently made some astounding discovery or other: "The Right Reverend Bench would, we fear, almost prefer to be damned under a creed as old as the seventh century to being saved under one of later date. But the world in general is not so obsequious to dates."—*Liberal Christian.*

A LUTHERAN church in want of a minister gave notice that, having been surfeited with eloquence, they are ready to be content with the pure milk of the Word. This is highly gratifying. We hope they will not change their minds, and that others will catch the impulse. Rhetoric is good, but truth is better. And we fear there are other churches which are suffering from too much of what some people call eloquence.

COWORKERS in Christ, be content to sow little seeds for him; be paitent to wait a long time for their growing; be strong to endure much opposition; be hopeful, expecting divine fruitage. These are the chief lessons of the parables of the seed and the sower.

DIFFERENCES of opinion give me but little concern; but it is a real pleasure to be brought into communication with any one who is in earnest, and who really looks to God's will as his standard of right and wrong, and judges of actions according to their greater or less conformity.—*Dr. Arnold.*

SCANDAL ought to be regarded, like piracy, as the common enemy of mankind. Truly polite ears will not listen to it, for it naturally belongs to that low life in which Mrs. Grundy's family originated.

OF all acts of cowardice, the meanest is that which leads us to abandon a good cause because it is weak, and join a bad cause because it is strong.

IF doing what is to be done be made the first business, and success a secondary consideration—is not this the way to exalt virtue?—*Confucius.*

IT is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

Advent Christian Times.

CHICAGO, TUESDAY, November 19, 1872.

A QUESTION for everybody: Do I owe the printer for the paper I am reading

Those who cannot say 'No' to this interrogation should take immediate steps to enable them to answer in the negative.

WE recently suggested the propriety of doubling our subscription list. Among those who have responded is Br. S. C. Wellcome, who sends us thirty dollars for old and new subscribers in Minnesota. Others are helping. Let all take hold in earnest, and what a glorious result will follow? Thirty dollars from each of a hundred ministers would place a generous amount in our depleted treasury.

OF all the excuses for stopping a good newspaper the plea of 'hard times' is the poorest. If it is hard times, you need the paper all the more in your family to cheer and encourage its members, old and young. *You need your paper!* If it is hard times, lop off some luxury; dispense with something else, but keep your paper, for your own sake and the sake of your family.

A LATE San Francisco daily paper says Br. Fassett is lecturing upon prophecy in that city. It says:

> To-morrow evening the Elder will commence a series of lectures on the world's great conquerors, Cyrus, Alexander, etc. Eld. Fassett is a scholar, and a ready and impressive speaker. His efforts are not to be confounded with those of the Sabbatarian Adventists, who see visions. Those who attend will, judging from the substance of his former lectures on prophecy, be well repaid for their attendance.

A GOOD deal is said in these days about pardon for past sins." Does God ever pardon any other kind of sin? Romanists claim a delegated power to forgive future, uncommited sins. Can it be that any Protestants are coming upon the same ground? Won't those who mystify matters by talking about 'forgiveness of *past* sins,' tell us if they mean to convey the inference that sins in the future may be forgiven in advance? Or do they mean that one who is sanctified cannot commit sin in the future?

THE *Advance* truly says of prophetic interpretation:

> Another fault has been the lack of consistency, giving in different places so many different meanings to the same prophetic symbol, thus introducing into the Scriptures confusion. However numerous and various the holy men who wrote, they all were moved by the selfsame Spirit. With the diversity there is unity in a divine method.

—Neglect of this important rule has led to all sorts of absurdities, and is the very life of the Napoleonistic and 'the Alarm Bell' school of interpreters.

BR. BOWMAN in a report of his late visit North says:

> Nothing impressed me more favorably, in mixing among the Advent brethren, than their attention to and mode of conducting family worship. As a general rule, the head of the family reads a portion of Scripture, then leads in prayer. When he closes, then the wife prays and the children one after the other, in an audible and impressive manner, closing with the youngest child, however tender in years. I always felt a heavenly influence in the house on these blessed occasions. May they be increasingly kept up until Jesus comes, so that whole families may go up to meet him in the air.

AN exchange says that the Rev. George K. Jackson, of Leavenworth, Kansas, who was twice refused ordination on account of his unsoundness on the subject of eternal punishment, has finally been ordained by a council of Congregational ministers in his own church at Leavenworth. Among the articles of this belief, as expressed in his own words are the following: 'Those lost souls who have never turned to God for life and salvation, must remain lost, though it be forever, until saved by Christ, they bow in penitence and faith before their Lord. I believe that there will be opportunity for repentance in the future to all who die in impenitence, and hope that all will ultimately embrace it; yet I cannot affirm that all or any will do so. I do not deny the eternal punishment of the finally impenitent. I do not affirm the ultimate salvation of all. I simply affirm my belief that the door of mercy will be open in the future for the return of lost souls.'

IN noticing a late publication by Dodd & Mead, called 'Second Advéntism in the Light of Jewish History' the *Advance* says (italics ours):

> The writer thinks that, 'like the Jews who have so long been looking in a wrong direction for the promised Messiah, the men who are daily expecting the literal personal coming of Christ, are looking for an event long since numbered with things of the past,' as he has undertaken to show. He speaks of the 'coming' of Christ as a 'catastrophe,' and believes that our Lord spoke to his disciples of three catastrophes: the first, the destruction of Jerusalem by Titus; the second, the nearly total destruction of the Jewish nation, which occurred about seventy years after the first catastrophe; the third is the general judgment at the end of the world. But while this book is worth reading as forming a part of the literature of *a subject which is yet to attract more than ever the earnest attention of Bible students* we suspect that our readers will still hold to the belief that the glorious "appearing" of our Savior was to be something better than a mere 'catastrophe.'

OF an article in the last *Methodist Quarterly* from the pen of Rev. W. S. Edwards of Baltimore, on the "Future Condition of the Wicked, *Zion's Herald* says:

> The argument is, as it should be, to produce conviction, purely Scriptural. Philosophy and ethics are employed, not to prove, but to confirm the author's conclusion, which is, that the wicked in the future will constitute a distinct class, under retribution, in untold and remediless sufferings. God does not lose *the character of a Father* when he, as a Magistrate, inflicts *punishment upon the individual for the good of the whole*, with no feeling of malice or personal revenge. We regret that the writer makes the gratuitous admission that it is absurd to believe in a literal lake of fire and brimstone; for an absurdity can be predicated only of a logical contradiction, or of something inconsistent with reason, or opposed to manifest truth. A literal hell is no more absurd than a literal heaven. It may be wise to accept the language of Jesus, descriptive of the torments of hell as figurative, but it is not absurd to believe that it is to be understood literally, after the resurrection of the wicked.

—That is a comforting thought for the saints in glory—'the untold and remediless sufferings' of the damned are for 'the good of' the saved. Eternal misery is essential to eternal bliss! Is not the fierce dogma sufficiently horrible, without adding this fearful thought?

BR. HASTINGS' LOSS.

Our fears expressed last week are more than realized; Br. Hastings' establishmen proved an almost total loss. In a brief note he says:

> The Scriptural Tract Repository, 19 Lindall St., Boston, is burned up. Loss total. No insurance but God's providence; no refuge but the Everlasting Arms.
>
> *The Christian* and *Little Christian* will be issued promply if the Lord will. Temporary office, No. 30 Hanover Street.

—We trust Br. Hastings will be generously remembered. Let every reader of *The Christian* double their subscription for the current year,and those who can do more than this, "give as the Lord has prospered them."

Our New England Correspondent gives us some details of the fire that will be in place here, and greatly interest all our readers. He says:

> The conflagration showed no partiality toward any publishing houses that came within reach of its fiery embrace, but destroying the houses of religious and political papeer alike, without regard to sect or party. The respective buildings of the *Pilot*, devoted to the interests of Romanism, the *Banner of Light*, the leading Spiritist journal in the country, the *Transcript*, one of the most influential of the Boston dailies, and last, what will cause most pain and sorrow among your readers to know, the Scriptural Tract Repository, the birthplace of the *Christian*, which finds it way to so many houses, were all reduced to ashes. This latter was in the rear of the postoffice, and as early as nine o'clock Saturday night the inmates began to make preparations for their departure, and at about two a. m.,those that remained were ordered away, as preparations were being made to blow up the entire block, which was done soon after, when the devouring flames swept through the ruins, completing the work of destruction, and there to-day are the ashes of the paper that was designed to carry comfort and cheer to thousands who have learned to love the emanations from that spot. There too lies the press from which have issued so many thousand pages of wholesome doctrine, carrying comfort to the Christian and convictions of sin to the sinner. There too, in molten mass, is all that remains of the valuable collection of stereotype plates, on which were saved for supposed future use, the result of months of unremitted study and pious meditation.
>
> The inmates saved, I have been informed, the account books, and also the subscription list of the *Christian*, together with a portion of Br. Hastings' library. On Saturday he went to Concord, N. H., to fill an appointment; but Sunday morning the news reached there that Boston was on fire, and as a train was made up at noon, for that city, he returned only to find that which had cost him years of toil and care and anxiety, reduced to utter destruction. Upon being spoken to in regard to his loss, he replied in his own peculiar way, with the words of Paul, "We brought nothing into this world, and it is certain we can carry nothing out." He has secured an office at No. 30 Hanover St., and I am informed that the *Christian* will again be issued as soon as possible.
>
> The light of the fire was seen from a very great distance, from Springfield and Portsmouth, N. H., and from sea at a distance of ninety miles. Multitudes have been attracted to the city, and it was probably never so crowded before. We have been terribly reminded that "Riches make themselves wings and fly away as an eagle towards heaven." Still I doubt if the multitude seek any more enduring riches than what they have just lost. We are again reminded that "Here we have no continuing city." But instead of profiting by the lesson, the majority will probably endeavor to make the present one more enduring, neglecting to seek the heavenly, which is to come.

EDITORIAL GLEANINGS.

Pennsylvania is like to have a tent for the proclamation of the Gospel of the kingdom. We heartily endorse Br. Ongley's proposition, to be found under the head of "Notices."——We hear Br. W. McCulloch is having a good time at Equality, Ill. Three have been baptised, and the work is onward. Br. McCullock expects to attend the N. W. Mo. Conference at Clear Creek.——Br. S. B. Mahey is in Kansas, meeting a kind reception, with high hopes of successful labor.——Br. Mathewson baptised one at Union Mills, Ind., on Sunday week.——Br. W. C. Hicks writes that he will 'soon be able to take the field again, all the time. I now preach every Sunday, and work through the week.' We need all Br. H.'s time.——Br. John M. Snook has removed to Jackson, Mich., which will be his P. O. Address for the present. His health is not yet sufficiently restored to admit of his preaching; but the cause of truth lies as near his heart as ever.

CALIFORNIA ITEMS.

EDITOR OF THE TIMES. We have (Nov. 11), just been greatly edified in this city by a course of lectures on prophecy, delivered by Eld O. R. Fassett. Many new things were brought forth by comparison of Scripture with Scripture, and Scripture with profane history. And the old ground was gone over with the discrimination of an original observer and thinker—a Christian student.——The Seventh Day people have spread a tent in some part of the city, and Mrs. White and her husband are advertised to appear nightly. Those who heard the clear and conclusive lectures of Eld. Fassett will not be easily moved to schism.——The coming of Eld J. V. Himes to this coast, appears to be expected with much interest and hope. S.

Ame de Boue,

A soul of mud! Strange caption I admit, but the fact is, that it is not so far from truth as some suppose. The immaterialist cries out in astonishment when the Bible is presented concerning man's nature, and, for want of an argument on his side of the question, endeavors to appear more wise than all others, and, (forgetting that etiquette requires him to speak a language common to those present) cries out in French—"*Ame de boue?*" i. e. [What!] a soul of mud! Well, let us see? "The Lord God formed man of dust of the ground," and he "became a living soul." Now although you are greatly astonished, you have stated almost exactly what God states concerning man. The human soul is earthy. "The first man is of the earth earthy." (1 Cor. 15: 47.) Being earthy it is destructible. That this statement is correct, may be seen from Josh. 10: 34, 35. "And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: und they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day."

Oh! horror! cries the immaterialist "The soul cannot be destroyed by human agency. It is immortal, and will live as long as God lives." Now if this is true, it is proper to state it, and to stand by the truth in relation to it. But where is the proof? It is not found in the oracles of God. When Hazor was taken by Joshua, "They smote all the souls that were therein with the edge of the sword utterly destroying them." (Josh. 11: 11.) The terms die, perish, and their equivalents, are used relative to the soul. Would God talk so of that which is immortal or imperishable? I cannot believe that he would; and I am very sure that he never has. He has, however, said that "the soul that sinneth it shall die." (Ezk. 18: 4.) Please remember that this quotation is from the inspired Record, and must be true; and it is the SOUL that sinneth that shall die.

Mr. Webster says of the word *die*: "To pass from an animate to a lifeless state; to cease to live; to suffer a total and irreparable loss of action of the vital functions; to become dead; to decease; to expire. To expire; decease; perish; vanish;" Here we have the full value of the word die. Then why should w go around, or attempt to get beyond a fact so plainly stated and so easy to comprehend? Why throw dust over our heads simply to obscure our own vision? Why not sit down meekly and be taught of God what we are, and what the nature of such souls as we are is? He speaks plainly. His words are true and faithful. The most natural use of his words is evidently the sense in which he would have us receive them. For myself I desire always to have that humility which will enable me to sit down at Jesus' feet and confess that I am in reality only an "*Ame de boue*,"—a poor creature; still, rejoicing in the hope to which he has elevated me, and believing that my treasure of life is in him in whom is hid all the treasures of wisdom and knowledge; and, that he is my glory, and the joy of my song; that he is my wisdom, righteousness, sanctification and redemption. And, that this side of him, beyond, or without him, I have no hope of life, no idea of joy or blessedness, and, that the hope I have of all these is founded upon his word, which declares that though I die I shall live again; and, if faithful, have an inheritance that is incorruptible.

Then let us not be ashamed of our hope, though the wise of this world cry out in irony against us. Jesus says: "If any man serve me, him will my Father honor." Let us count most the honor that comes from God only, and seek to be found of him in peace, without spot, at the appearing of our blessed Lord. NUMEN LUMEN.

From California.

When I last wrote you I was in Vallejo. Before we left we had an interesting case. As our prayer meeting was in progress, a lady came in and took a back seat, and as there was so much of the Spirit of God in the meeting, she was struck under conviction, and fell upon her knees, where she remained for a long time, crying for mercy. My wife stepped back to her seat and knelt by her side,pointing her to Jesus, then arose and brought her forward, and we all knelt together and lifted our hearts up to God in faith. She prayed, and then then arose and confessed Christ, and the Lord blessed her,and she left the house with smiling face and glad heart. This reminded us of old times, when sinners felt the power of God that made them cry for mercy. The Vallejo church has so much of God's holy religion and truth among them, that when backsliders or sinners come in they have to acknowledge that God is amongst them of a truth. This church was organized a year and a half ago, and there has been a reformation among them ever since, and will be, so long as the church lives so God can work through them.

While on our way to Stockton, we met an intelligent lady, and in conversation I told her the Lord was soon coming. She replied, "If Jesus knew his business he would never come to come to this earth again!" Said she was a Universalist, her father was one, and the best man she ever knew. Her husband died in that faith. As I pressed the Bible truth hard, she left the room —would not hear a word of Jesus' coming.

Took cars for Milton, the end of the road, where we hired a man to take us some six miles back into the country, expecting to find a place to hold meetings, as we were sent for this purpose: but were disappointed, as there was no opening. Returned to town and stopped at the hotel over night, praying for direction what to do next. In the morning concluded to take stage for "Big Tree Grove," some forty miles, thinking we might never be as near it again, and also that we might find some towns on the way where we could stop and hold meetings. We rode twenty-five miles that day, over the worst road I ever found yet. Over the mountains; a very rocky road, and the stage bounding along at full speed, for these mountain drivers dash on at full trot regardless of roads. The dust rolled up in clouds, so that we could not see the horses at times. We were alone in the coach, and bounded from one side to the other, holding on by main strength, and were glad when we reached the camp where we stopped for the night.

And what shall I say about the wonderful trees of that "Grove!" It more than compensated us for all the hardships of the journey. There are ninety-two trees in this grove, and fifteen hundred in a grove six miles south, the the largest in the known world. They are from three hundred and fifty to four hundred feet high, thirty-three feet in diameter, and from seventy to nine-two feet in circumference. It took five men twenty-five days to cut the largest one down. The stump is some fifteen high, and there is a house built over it, the stump making the floor, on which thirty-two couples dance at a time. I meant to have *preached* on that stump, but the season for visitors was over. I talked with those that were there, leaving tracts and papers.

Oh, the wonderful works of God! Those wonderful trees linking us with the past some three thousand years. Empires have arisen and fallen, nations have passed away,cities have flourished in pride and grandeur and are buried in the dust, Jesus was born, suffered, died, rose, and ascended, and hundreds of years have rolled on since then, and still tdey live, fresh and green. How overwhelming the thought! And they will live till Jesus comes back again to this earth to make all things new. We stopped one night, thanking God for this privilege, then took stage back to Angel's Camp, a mining town, which we marked on our way up. Stopped over Sunday; spoke in the evening in the Methodist church. A good congregation of attentive listeners. Much freedom in presenting the evidences of the Lord's second coming and the necessity for it. Sold books, scattered tracts and papers, visited the Sunday School, and took part. Found some Christian people who received us gladly. Have sent two copies of THE TIMES to that town, and pray God to water the seed sown.

The following Lord's Day preached at Milpetas, eight miles from home. Had a good congregation and good interest. A few days at home and then to Vallejo again, on last Lord's Day, where I preached twice with much help of the Spirit, and baptized six happy souls who went on their way rejoicing,

On Tuesday I came to this place, secured the Episcopal church and commenced meetings last evening with a large congregation. I continue through this week. Br. Fassett joins us next week, and the week following I go to Rockville, an adjoining town, when Br. Fassett comes on and lectures for a week, on the chart, the Lord willing. It is a glorious work, preaching the last great truth, of Jesus' soon coming. The Lord help us to give the trump a certain sound, and to be faithful unto the end. D. D. & M. S. REED.

Christ the Savior of the World.

SCRIPTURAL QUOTATIONS.

"Who is this that cometh from Edom th dyed garments from Bozrah; this it is glorious in his apparel, travel- in the greatness of his strength; hat speak in righteousness mighty save. Behold it is the lamb of God, ich taketh away the sin of the world. r behold, I bring you good tidings great joy, which shall be to all peo-. For unto you is born this day in city of David, a Savior, which is rist the Lord, and he shall save his ple from their sins. For the blood Jesus Christ cleanseth us from all . And he is the propitiation for sins, and not for ours only, but al- for the sins of the whole world. d we know this is indeed the Christ, Savior of the world. For God nmendeth his love toward us, in t, while we were yet sinners Christ l for us. For if, when we were sin-s, we were reconciled to God by death of his Son, much more, be reconciled, we shall be saved by life. Wherefore as by one man entered into the world, and death sin, so death passed upon all men, that all have sinned. Therefore as the offence of one, judgment came all men to condemnation; even so, the righteousness of one, the free gift ne upon all men unto justification of . For as by one man's disobedience ny were made sinners, so by the dience of one shall many be made teous. For as in Adam all die, n so in Christ shall all be made ve, but every man in his own order. Christ is our Savior who will have men to be saved, and come into wledge of the truth. For there is one d and one Mediator between God l men, the man Christ Jesus, who re himself a ransom for all, to be tified in due time. God having de known unto us the mystery of will, according to his good pleas-, which he hath purposed in him-f; that in the dispensation of the lness of times, he might gather to-her in one, all things in Christ, both ich are in heaven, and which are on th, even in him. That at the name Jesus every knee shall bow, of things heaven, and things in the earth, and ngs under the earth, and that every gue shall confess that Jesus Christ Lord, to the glory of God the Father; o is the Savior of all men, especially those that believe. For God sent his Son into the world to condemn world, but that the world through n might be saved. For the Son of n is come to seek and to save that ich was lost. For the Son of man not come to destroy men's lives, but save them. Neither is there salva-n in any other, for there is no other me given under heaven among men, ereby we must be saved. For the ce of God that bringeth salvation all men hath appeared. For by ace are ye saved, through faith, not works, lest any man should boast. d I, if I be lifted up from the earth, ll draw all men unto me. And all sh shall see the salvation of God. d they shall teach no more every n his neighbor, and every man his other, saying know the Lord; for ey shall all know me, from the least of em unto the greatest of them, saith e Lord; for I will forgive their iquity and I will remember their s no more. Therefore, look unto , and be ye saved, all the ends of e earth; for I am God, and there is ne else." J. R. C.

What Next?

There is a grim sort of consolation the fact that if we are just now suf-ring from a combination of calami-es, such as great fires, the horse dis-se, a stringent money market, heavy xes, and various social disorders, we re not alone in our misery. All the owers of evil and forces of disaster eem to be let loose at once in Europe, and with a fury which is almost sufficient to make one believe that Satan has been unchained, and is coming on his thousand years of [illegible]. The cable dispatches in on[illegible] present a catalogue of horr[illegible]e bare enumeration of which [illegible]ug to make the reader a settle[illegible] hypochondriac. First, a terrible storm sweeps along the English coast, wrecking everything within its reach, and involving a sad loss of life. The same gale ravaged the Prussian coast. If the damage to shipping was less severe, it was only because merchantmen are not so numerous as on the English coast. What it failed to do on the sea, however, it more than accomplished on shore. The ancient and quaint old town of Stralsund, which has borne the brunt of nearly all the old German wars, which was besieged by Wallenstein in 1628, bombarded in 1678, and nearly destroyed by Frederic William, the great Elector of Brandenburg, and captured again after desperate struggles, in 1715 and 1807, seems to have come in for more than its share of this terrible natural convulsion. Twelve vessels were sunk in the shallows of its harbor. The whole town was inundated, and then, to add to the general horror, a great fire broke out, destroying many of the largest warehouses and other buildings, as well as many lives. Those in the interior have fared little better. For several days, an unusually severe rain and snow storm has prevailed in eastern Germany, prostrating the telegraph wires in every direction, and doing wide spread damage by flooding the country. Lubec, the famous commercial city of Germany, close by Hamburg, and the former meeting place of the Hanseatic League, has suffered like Stralsund, and all its principal buildings are under water. The coal mines of Staffordshire add a melancholy item to the general tidings of disaster, one of them being suddenly inundated, while the miners were at work, twenty-two of them perished miserably. The South Sea Islands furnish the last and most fearful story of all, in which "man's inhumanity to man" dwarfs all the desolation by fire and storm. An English vessel was on a kidnapping expedition among the islands. The unsuspecting natives were decoyed along side the vessel, when their canoes were smashed. The wretched victims were fished out of the water and thrust into the hold of the vessel. They fought for their liberty, and, to secure it, set fire to the vessel, and then the captain and crew commenced firing into them indiscriminately. The next morning the hatches were removed, seventy were found either dead or wounded, and the wounded and dead were thrown overboard together. It is hard to believe that human nature can be guilty of such atrocious crimes, but one man in the crowd of barbarous wretches has had conscience enough to turn Queen's evidence, and it is to be hoped that the latest development of English barbarity not only will meet with the most inexorable administration of English justice, but will serve to help on the movement already commenced in England to punish and prevent kidnapping into slavery, and enlist the co-operation of other European nations in the good work.

The inevitable question which will occur to every reader as he peruses this dismal list of horrors is: "What next?" What calamity or combination of calamities is to come to-day or to-morrow? What fresh evils have the revengeful fates in store for the world, already groaning under its heavy burdens? Just as the great wars were over and all the nations of the earth were settled peacefully down to industrial and commercial pursuits, and the two leading powers had set a joyful example to the rest by settling their disputes amicably, all the powers of fire, air, and water seem to be let loose, with no restraint upon their capabilities for mischief. Earthquakes swallow up the cities of the plain. The pestilence set forth upon its devastating march, and not even the dumb beasts escape its influences. Volcanoes rain storms of fire upon the villages below, and consume them. Vast and terrible conflagrations lay low great cities and forests in a night. Whirlwinds destroy rural villages and the labors of the husbandman, floods submerge the accumulations of the merchants, and gales sweep the coasts of their shipping. The lightning in its wrath spares neither the Escurial, with its buried kings, nor the remotest country hamlet. There is only one consolation attaching to this general havoc, and that is, we are gradually becoming accustomed to it, and may soon be able to endure it, and, perhaps, enjoy it with a certain degree of philosophy. At present, however, the world is as pitiable as poor old Lear, out on the barred heath, with nothing to protect him from the pitiless storms. The only advice that seems worth offering is, that, as we cannot take any possible precautions against these little eccentricities of nature, it is the part of wisdom to recognize the disagreeable necessity of the situation; to expect the worst and thereby escape disappointment if the worst should happen; to eat three meals a day as usual; to pay as many taxes as possible, or, at least, as may be necessary to preserve respect for that estimable person, the tax-gatherer; to get married if you are not, and to stay married if you are, and trust to some natural phenomenon, if you have no other reliance, for the wherewithal to pay the bills; to be sober, discreet, and virtuous, that you may sleep well; to be contented with everything and surprised at nothing. That is about the philosophy of the situation as it would appear to a man up a tree. At the same time, this will hardly prevent that elevated individual from asking the inevitable question: "What next?" —*Chicago Tribune.*

The Times.

AT HOME.

The Boston Fire

ACCOUNT OF EYE WITNESSES.
A MERCHANT'S STORY.

Isaac Fenno, another passenger, was, before the fire, the proprietor of a large wholesale clothing house on Washington St. His establishment was sacrificed and his loss amounts to at least $200,000. Mr. Fenno's story was clear and contained much of interest. He said, in part:

I was aroused about 10:30 Saturday night, while preparing to retire, by a neighbor, who informed me that there was a large fire down town. Though apprehending no danger of the destruction of my store, yet the lurid light in the heavens was undoubted evidence that the conflagration was one of unusual magnitude. I immediately proceeded to the spot, and there witnessed a scene which I believe was never surpassed in any of the great fires that have ever occurred. The night was a splendid one for a fire. The moon shone brightly, though now it was paled by the glare below, and the sky was perfectly cloudless. The wind was very light though the moving air evidently fed the flames. But instead of driving the fire in one direction it rather aided its progress towards all points of the compass. Directly in the teeth of the wind the flames ate their way. Solid granite and hard marble could not stay them: stone cracked and crumbled and iron shutters actually curled up like so many shavings. The fire would catch hold of a block of granite structures and one after another they would be consumed, the ruined walls crushing down as their support was destroyed. In less than an hour the entire block would be leveled to the ground. I went to my store, and found that every one in the neighborhood, like myself, had not the slightest apprehension of danger, the fire then being several blocks away. Dozens of massive buildings stood between my place and the fire, and the wind was blowing in an opposite direction. But the fire drew nearer and nearer, and soon after midnight the flames crossed the street and worked their way towards my store. Before the column of flame, firemen worked with a will, and merchants and their clerks were throwing water upon the roofs of their stores. Almost before we were aware of it, our store was blazing, and we retired in good order from the conflict. I never saw before so terrible an occasion, where such extreme order was preserved. The military, police, and firemen were perfectly organized, and they labored with one accord, as allies in battle, and spent their strength to the best possible advantage. Sunday morning dawned, and thousands of persons flocked to the blackened spot. Newspaper extras were sold up town in enormous numbers, and the sole topic of conversation was the conflagration. The street car travel was not interrupted at all. The remarkable coolness and resignation with which merchants looked upon the scene was something beyond the comprehension of an outsider. Clerks and working girls also gathered, and nearly all accepted the situation without a murmur. I saw no scenes of distress or suffering, for with the exception of a few tenement houses there were no dwellings destroyed. The streets that were devastated are completely blocked up, and no one is allowed to venture among the ruins. The thieves were hard at work and I saw many persons commit robberies right before the eyes of the crowd, and no effort was made to stop them. This morning I stood in Washington street, at the outskirts of the burnt district and could look plainly out upon the harbor, something that has not been done in years. As we left the city the smoke over head could be seen plainly until we were miles away.

A COMMERCIAL MAN'S NARRATIVE.

E. O. Tufts of the firm of E. O. Tufts & Co., commission merchants, Nos. 83 and 85, Worth street, in this city, and of No. 34 Franklin street, Boston, was an eye witness of the fire. His statement is as follows: I arrived in Boston between 12 and 1 o'clock last Sunday morning, when the fire was at its height. After 1 o'clock a. m. I went to Franklin street, and found nearly all the street destroyed. I learned that the fire began at Kingston and Summer streets, and was said to have originated in the upper story of the building occupied by Tibbitts, Baldwin & Co., dry goods jobbers. Some little time elapsed (it was stated) before the fire engines arrived, so that the flames got well under way. The cause of any delay in regard to the arrival of the fire engines I do not know, but I think with the assistance they had, the firemen did the best they could. The fire, during Saturday night and early on Sunday morning, spread fearfully, destroying the most prosperous part of the city. All the principal buildings in Summer street, Winthrop place, Arch, Devonshire, and Franklin streets, most of Congress and Pearl streets, and all of the best part of the city leading to the water from Kingston to State streets, were destroyed. The amount of property destroyed I cannot state as a certainty, but as far as I know from statements made by friends, I should judge the loss in raw material, in manufactured merchandise, buildings, etc., would reach upwards of $100,000,000. The many personal losses were sad ones. By what seems almost miraculous the old and new post office buildings were saved. The magnificent blocks owned by Jas. M. Beebe, and many other fine structures of granite owned by the Harvard College, Sear's, and other estates were all totally destroyed early on Sunday morning. Many valuable buildings were blown up to stay the progress of the flames, such as Simmon's Block in Water street, occupied by Rice, Kendall & Co. The section of the fire was under military rule, and many lives were saved by the military. Most of the churches closed on Sunday. I witnessed many scenes I never shall forget. I think for the magnitude the loss of life was very slight. The accidents of a serious nature happened principally to the firemen. In many instances where firms attempted to save stocks, many lives were lost, the employes being smothered by the flames. It is said that Weeks, Potter & Co.'s wholesale drug-store and at Tuttle's shoe store, in Washington street, lives were lost in this way. Through the exertions of the firemen the Western side of Washington street was saved. This prevented the destruction of many prominent edifices in the locality of the fire. The people of Boston seemed full of pluck, and not at all disheartened at the calamity. The city was full of thieves, and the amount of stealing done I think was unprecedented. The streets were filled with people carrying off silks, carpets, and other goods.

A LAWYER'S EXPERIENCE.

A prominent Boston lawyer, who arrived in this city last evening from the scenes of the fire, thus, in effect, described what he witnessed up to the time of his departure:

I went to church at Boston Highlands in the morning while the fire was at its hight. Dr. Putnam, the pastor, delivered an extemporaneous address to his very limited congregation upon the nature and use of the terrible calamity by which our splendid city was overwhelmed. I then accompanied Dr. Putnam to the city, and saw the fire from every point of view. On the ground where Old Fort Hill once stood were piles of merchandise, and here and there forlorn women and children sat near the remains of their household goods. Carts and carriages of every kind were conveying goods away from danger. I saw a valuable painting mounted on a fire engine. The sun seemed to be partly eclipsed. The flames rose to a great hight in the air. The fire ate its way against the wind toward the heart of the city, while at the same time the wind drove it in an opposite direction down to the water. It was at last stopped just before it reached the central and wealthiest part of the city.

There were enormous crowds of people in all the streets. The flames broke out again about midnight, but were speedily subdued.

A gentleman told me that while the flames were raging at night he could see to read ordinary type three miles from the city. I think that a careful estimate will show a loss of real estate of about $15,000,000, of which a large proportion is probably insured.

The loss of personal property is not so easily calculated, as many stocks were much reduced and much has been saved. I do not think that this loss will exceed $50,000,000, thus making the total loss of the fire $65,000,000, which, while it may embarrass temporarily many business men and several institutions, will inflict no serious blow upon the rising fortunes and splendid business prospects of the city. In the midst of the day's excitement and stirring scenes, and while the fate of the city was uncertain, many prominent citizens met in the City Hall, and committees were appointed to take measures for the relief of sufferers. There is not the slightest interruption of the business of any railroad, except the Hartford and Erie.

ABROAD.

- - - Investigations near the Sandwich Islands have proved that coral aggregates at the rate of seventeen feet in a century, instead of a few inches in that time, according to accepted scientific estimates.

- - - On October 23d, Mr. Bancroft, the representative of the United States at Berlin, telegraphed to the Secretary of State in Washington that the Emperor William had decided the question submitted to him, under the provisions of the treaty of Washington, in regard to the San Juan boundary. The essential point of that decision was directly against the view of Great Britain, inasmuch as it decreed that "the claim of the United States is most in accordance with the true interpretation of the Treaty of June 15, 1846." The language of the treaty which was supposed to have settled the question of the San Juan boundary—even then a matter of thirty years' dispute—ran as follows: "From a certain point on the 49th parallel of North Latitude it was stipulated that 'the line of boundary between the territories of Her Britannic Majesty and those of the United States shall be continued westward along the said 49th parallel to the middle of the channel which separates the Continent from Vancouver's Island, and thence southerly, through the middle of the said channel and of Luca Straits, to the Pacific Ocean."

The dispute, which has just been decided after a further interval of twenty-six years, was in regard to the interpretation of the word "channel." On the settlement of the dispute depended the possession of the island and harbor of San Juan, and the key, in a military sense, to the coasts of Vancouver's Island and British Columbia. A channel, known as the Canal de Haro, separated San Juan from Vancouver's Island. Another channel, known as Rosario Straits, lay on the east or opposite side of San Juan, and divided it, together with the group of small islands on that side, from the American Continent. The British government claimed that Rosario Straits formed the channel referred to in 1846, and that consequently San Juan and its adjoining Islands were British possessions. The American government claimed that the Canal de Haro was the channel indicated, and that consequently San Juan comes within the boundary line of the United States. The decision in favor of the latter view has been productive of a good deal of rather severe comment in the London press, that is, if we may trust the the indications of their spirit sent by cable. There is no doubt that the possibility of an adverse decision was regarded in Great Britain with no little solicitude. Now that it has come, it does not appear that grumbling will mend the matter, as the reference to the Emperor of Germany was absolutely final. It is perhaps fortunate, however, for the temper of both nations that the International difficulties between them are now pretty well cleared off.—*Scot. Am. Journal.*

Marriages.

WOOD—MATTS. In Paoli, Wis., Nov. 6, 1872, at the bride's father's, by Eld. E. P. Graves, Mr. Edwin P. Wood, of Prescott, Mass., and Miss Mary C. Matts, of Paoli.

HOUSE—WHEELER. In Baraboo, Wis., Nov. 6, 1872, by Eld. E. P. Graves, Mr. Frederick House of Delton, and Miss Mary Wheeler, of Lodi.

CAFNER—GLOVER. In Fairfield, Wis., April 14, 1872, by Eld. E. P. Graves, Mr. W. H. Cafner and Miss L. F. Glover; both of Fairfield.

Notices, Etc.

Notice.—Northern Michigan.

I am arranging to spend most of my time in the field this winter. Churches and isolated brethren in Northern Michigan can correspond with me at Sylvester, Mecosta Co., Mich. E. B. Scott.

Notice.

A good opening in Eastern Michigan for a young minister can be had, to supply three churches, and preach in other places as the Lord opens the door. Who will respond soon? For particulars address

John M. Snook, Jackson, Mich.
Or W. C. Hicks, Caro, Michigan.

Notice.

The church of Arena being in a great measure destitute of preaching in consequence of my protracted sickness, would be glad of a call from any of the preaching brethren that could make it convenient so to do. Arena is on the Milwaukee and Prairie du Chien railroad, about 26 or 30 miles west of Madison. Any preachers on their way to or from Iowa, could give us a call. Geo. Thomson, Pastor.

Personal.

We, the Church at Almer, Tuscola Co., Michigan, in that our beloved pastor, Eld. W. C. Hicks, is about to go into other fields of labor as the Lord calls him, wish to publicly express our sorrow in parting with him and his family. He has our prayers that our heavenly Father's blessing may attend him in all his future labors. We also recommend him him as an efficient, faithful, and earnest worker in the blessed cause we love. And we have unbounded confidence in his integrity and Christian character.

D. W. Macomber, Elder.
H. W. Cook, Deacon.
By order of the Church. Elory Dupaul, Clerk.

Treasurer's Report.

An account of the receipts and expenditures of the Western Advent Christian Publishing Association, from Dec. 1, 1871, to Sept. 30, 1872:

RECEIVED.

Cash on hand	$ 835 63
For A. C. Times	4909 11
" Books, Tracts, etc.	1878 20
" Accounts	1176 41
From Loans	2465 99
" Various Donations	1172 97
" Real Estate	628 80
" Job Work	191 73
" Ten's	231 00
" Interests	22 00
	$13,942.56

PAID OUT.

For Printing Paper	$2967 57
" Type Setting, Press Work, etc.	2724 22
" Expense Acc't (see Times)	1490 45
" New Press	884 50
" Repayment of Loan	1789 15
" W. L. Himes' Services	407 84
" Electrotypes and Print'g Mate'l.	648 70
" Books, Tracts, and other Mdse on sale	447 46
" Postage	332 35
" Ten's	294 76
" E. D. Mansfield's Services	311 00
" Help in Office	148 66
" Interest	60 00
Cash on hand	703 62
	$13,942.56

William L. Himes, *Treasurer.*

I have examined the accounts of the Treasurer and find them properly vouched and correct.

S. C. Raymond, *Auditor.*

The Christian Life.

Don't Crowd.

Don't crowd, the world is broad enough
For you as well as me,
The doors of art are open wide—
The realms of thought are free.
In all earth's places you are right
To choose the best you can—
Providing that you do not try
To crowd some other man.

Don't crowd good feelings from your heart,
By fostering all that's bad,
But give to virtue every room—
The best that may be had;
By each day's record such a one
That you may well be proud;
Give each his right, give each his room,
And never try to crowd.

—*Charles Dickens.*

"'Tis Better Far to Rule by Love than Fear."

A few days ago as I was passing through one of the streets of New York, a sudden rush and chase attracted my attention, and I looked up just in time to see a running, frightened boy, about ten years of age, grabbed by an excited, savage-looking man, who held him fast in his clutch. The passers-by gathered around and hid this father and son—for so they proved to be—from my view; but the screams of the boy and the loud, angry words of the father, "I'll put you in the asylum. I'll teach you to run away," rang loud and fierce above the heads of all.

The angry man soon broke through the crowd, dragging the struggling child after him across the street, and on and out of sight.

"A pretty father, that!" exclaimed a gentleman, as he turned from the scene and went his way.

How my heart ached for that child; but there was no one to help, and he was probably taken again to his home and beaten by the brute who called him son. Will it be strange if that child grows up to hate and abuse his father when age or poverty brings him into his power; or to repeat this kind of training upon his own children, if he ever has any?

In contrast to the above was another scene which came before me as I sat at my window looking out upon the passers-by. It was near night, the rain had been falling, and the sidewalks were wet and slippery, and many people were hurrying on homewards. Soon two little girls, bearing a loaf of bread in a basket between them, came in sight. They were plainly dressed in calico, the elder wearing a coarse straw bonnet tied under her chin, the other a sunbonnet, which flared just enough to show a few stray locks of flaxen hair, which every gust of wind swept across the loving blue eyes beneath.

Now and then the larger child, with her face all aglow with love, bent to gaze beneath the little bonnet, and to leave one, two, or three kisses upon the little mouth upturned to receive them; and so with a few love-pats upon the back, and an occasional peep under the bonnet, the basket and bread were borne on, and the children were gone. The scene was like a glimpse into Paradise when love and innocence went hand in hand, and wrath and discord had no being.

It is easy to imagine the kind of home that sheltered these little ones, and the kind of mother that cherishes them. Poverty is no excuse for the neglect and abuse which are often found in the dwellings of the poor. A little child is quick to see and resent an injustice; and the hateful feelings it calls forth leave a scar upon the heart which neither time nor death can wholly efface.—*Ill. Chr. Weekly.*

Domestic Ethics.

The artificial tone of modern life has introduced an artificial standard into domestic ethics. Very rare is the family whose sliding scale of duties, especially for the young folks, is radically healthy and rational; whose system of obligation and merit, reward and punishment, is not sadly conventional, and modeled for the most part on a mere regard for the personal and material convenience of the family. The consequence is that little, and in themselves unimportant things, get raised factitiously to the rank of grave moral virtues or faults; really important tendencies or phenomena get neglected or winked out of sight. The worst of it is that the very outcroppings of youthful temperament, which are the most normal and promising, if rightly directed, are often most apt to get nipped in the bud and parentally clapper-clawed because they interfere with the convenience of older people. Baby Anna—restless, prying, merry, delightful little midget!—is at this moment busily occupied in hauling out all my papers from a drawer of my desk, and presently, her curiosity satisfied in this direction, will give a tug at books, or tablecloth, or something which will make wreck of my writing apparatus, and illustrate Hood's idea of "the source of the Niger" with a spilt inkstand on the parlor carpet. If I am a blockhead, I shall scold and perhaps punish the evil doer. Good sense will bid me wipe up the spot, and pick up the papers, thankful and cheerful for the strong vitality which fills all the little limbs with happy life, and for the active, observant temperament which, God willing, shall some day make her a blessing to her children, her dependents, her readers, or her fellow-laborers in all good works. Neddie has just come home with shockingly muddy boots gained in racing "cross lots" on the way from school, and a woful rent in his trousers from shinnying up the apple tree in the front yard. Mamma's neat soul is outraged at the one, and the parental pocket aches at the thought of the "V" needed to make good the other. But what shall we care about boots and trousers when the full-grown lad is winning honor and doing his duty on Western plains tracing iron arteries through the heart of the continent, or seeing God's wonders face to face on the dizzy crest of the Sierras?

On the other hand, how much of petty vanity, or meanness, or sensuality, or trickery, or malice, or sloth, either gets entirely passed over in the little people's training, or assumes some shape so pleasing to the parental heart as to win actual praise and reward. And how often do we find others—how often are we ourselves—wise enough to take absolute standpoints and broad views, and praise or punish according to that which is really good or hurtful for the youngster's nature, and not merely for our own pitiful comfort, vanity, or convenience.—*Scribner's Monthly.*

Correspondence.

From our English Correspondent.

Promulgation of the Truth—An Eccentric Notice—The Scotch and the Lord's Day—Romish Unity a Myth—War Omens, and Church Decrease and Declension against the World's Conversion.

The work of the Lord still progresses in our hands. We are planting the principles of the Kingdom in the hearts of men. Yesterday, according to announcement, witness was given in the fear and love of God to the excellency of the knowledge of Christ and Christ Jesus himself. The day was wet and gloomy, so that but few attended; but we had something good for those that were present and they received it with profound attention. "The best of all is, God is with us." These words from the dying Wesley are a special truth in our circumstances. We have not yet secured the masses. We have not had much to encourage us as far as outward sense can discern, and yet we are unusually hopeful and buoyant. We expect mercies from the God of heaven. And so we labor on. Much satisfaction was expressed yesterday by Christians who attended. One remarked that gospel was better than theology—making reference to the false science of God that obtains among men hearing and support. We introduced last night for the first time an American hymn "We'll stand the storm," and it was sung in a burst of joy—it seemed to bring your correspondent very near to the joy eternal which Jesus will give us at his reappearance from heaven. This week we are to give a course of lectures on Prophecy.

The call is sounding from near and far: "Come over and help us." From Pulham, Sherborne, Yevil, Chard, and all the neighborhood, it is waxing louder and louder. But we find "God hath chosen the *poor* of this world;" yet he will doubtless "supply our lack" as we go forth trusting in him. He has revived us in spirit. He has made our faces brass. He has made our hands ready to every good word and deed. He has opened our mouths. And he shall be praised. If any of the brethren have friends in England to whom they would like to have books sent, if they will send us their address we will serve in the matter. Our address is 26 St. Thomas Street, Weymouth. (Geo. A. Brown, or Wm. Kellaway.)

A Yorkshire invitation recently posted on a Wesleyan Methodist chapel, reads like this:

"Wanted, on Sabbath evening, September 15, at six o'clock p. m., all persons who believe they are entirely given up to the devil, likewise all drunkards, swearers, liars, Sabbath-breakers, dog-fighters, scamps, scoundrels, vagabonds, rascals, rogues, or any man or woman possessed of a devil, to hear J. M., Esq., of ——, who is a sinner saved by grace, preach. Subject: 'Jesus Christ casting out a devil.'"

This is good enough if we except the "Esquire."

The Scotch are proverbial for their reverence of the Lord's Day. And we have clipped a fact that will support the proverb:

At a meeting of the Free Presbytery of Kirkaldy on the 25th ult., one of the ministers stated that the running of a Sunday excursion steamer between that town and Leith had been abandoned by the owner for want of patronage, and that the Sunday sailing steamers of the Clyde were so unpopular among the large mass of the people that during week days passengers could hardly be got to go on board them. The Sunday boat was, he added, generally designated the "Sabbath breaker."

Romanists are always talking about the unity of the church. They point at Protestantism and Dissenters and refer to it in terms of immoderate contempt, gloating over its dissensions. But every intelligent Papist knows that Romish unity is a myth! In particular places you will see churches cowered by fear into a servile uniformity; but to say there is a union or a unity in its pale, in the true sense of those terms, is to be guilty of a lie. There is no doubt that the Romish church adapts and accommodates its creed to the prejudices of those whom it seeks to convert. "The unity of the faith" is nothing but a "blinder." A late writer has let some light in on this point, in correspondence with the editor of the *Church Times.* He says:

ROMAN UNITY.

Sir—One of the means used by ultramontane controversalists in their never-ceasing attempts to induce Anglicans to desert from the church of their baptism is the promise of peace within the church of Rome, "within her pale," they say, "is the most absolute unity—unity in faith, unity in doctrine, and unity in ritual." You have, sir, too often, and too ably exposed the fallacy of this statement to require any further comment on it, but still the following will I think show a little that in Roman countries abroad this perfect unity (although no doubt longed for) is little realized.

A few days ago an Austrian General of my acquaintance, a gentleman well known in the best society in Vienna, in whose word and honor I can implicitly trust, seeing me reading the *Church Times,* on my telling him it was an ecclesiastical journal exclaimed "How do you, then, take an interest in ecclesiastical affairs? In England you have no trouble such as we have, *now-a-days one knows not what to believe and what not to believe, the clergy all disagree, and what one confessor says, another denies, all is trouble and confusion.*" I have quoted my friend's words and not my own ideas on the subject; he spoke as a Roman Catholic, a religiously-minded man who attended to his duties, and he assures that his sentiments are those of nearly all the educated classes in south Germany, who care about religion at all. He is in no way connected with the Alt-catholic movement and knows little about it. You see my friend knows nothing about the ecclesiastical state of England, but his accidental evidence regarding that in his own country does not quite coincide with the statements of English ultramontanes.

As I am writing on this subject I might as well say one word as to the "perfect unity in ritual." I do not profess to be an authority on the subject, but *I know of no less than twelve different Liturgies each with its own ritual and ceremonies now existing within the pale of the Latin church,* and I dare say there are more; to say nothing of local rites, and additions tacked on to the Roman Liturgy, and these controversialists quite ignore the fact that the church was strongest when diversity of ritual was at its height.

As to "unity of faith," this in distinction to "unity of doctrine," seems to imply unity in *all* matters of belief. I fail myself to see how this perfect unity can exist as long as any "matters of mere pious opinion continue," of course I know, and thank God that beyond the "faith once delivered to the saints" matters of pious opinion have ever been allowed by the church to exist, but surely as the Roman Catholic church does not legislate on all points, and say how much, as well as how little those in her pale must believe, she cannot claim to have this absolute "unity of faith."

E. F. K. F.

It is hard to believe anything that comes from the Romish priesthood, when we know that it fosters societies that are especially trained to lie for the benefit of the church. Its history is garbled and jesuitical. Its whole system is composed of fables, idolatry, superstition and hypocrisy.

Is the world being pacified? Are its deadly hates being slain? Is the ruffled brow of anger smoothed of its wrinkles? Are men becoming a holy brotherhood? Is the earth being converted to Christ? Is the serenity of heaven succeeding the turmoil and passions of men? But some say so. We cite against such the production of a new instrument of destruction, the trial of which was "highly satisfactory." The secular papers tell us that a "cannon which can be fired thirty times a minute was tried last week at Asnieres. The results were, it is said, highly satisfactory."

Does this read like peace? What a deadly weapon! A discharge every other second! God only knows what destruction its missiles will cause. Another fact is that a cannon has been made to throw a ball of six hundred pounds for several miles. If these ordinance speak the soft footfalls of approaching universal peace, as the world expects it, then I am deceived. Add to these "omens of peace,"—do not be offended at the derisiveness of the sentence, rather be ashamed of the false expectation—this other *little* one, that

"The total number of men actually under arms at the present moment in European and Asiatic Russia is 1,173,879."

So much for cannon and men. Now for the "small arms." And concerning these we read that "the German forces are being armed with a new and very deadly rifle, capable of killing twenty-six men a minute." And this means peace, does it? Avaunt such absurdity! Peace will only come at the heels of him who is the "Prince of Peace."

We have shown one side of the picture, the improbability of the "world's peace," even from reason, putting aside for a moment all those Bible passages which make such a state of affairs an impossibility. We now turn to the other side and ask, What progress are the Christianizing bodies—said to be the "leaven," and truly they are the "leaven" more often than the "salt" of the earth—making in this age? Are they winning a conquering way? Are the masses going over to them and their Master? Happily, statistics are just at hand, enabling me to speak with a positiveness on this point. "Autumnal meetings" have just been held in England, and the following are presented as a summary of the reports in the Rock:

According to statements made at a public meeting, in connection with the Baptist Union Conference at Manchester, the prospects of the Methodist body are anything but encouraging. Mr. Glover, of Bristol, said that not only had there been no increase in membership among the Baptists, but they had fallen off to the number of 10,644. The Methodists had lost 24,- members, the Free Church Methodists 620, and the Primitive Methodists also reported a decrease. The only denom inations which he knew to have pr gressed were the United Presbyterian and the English Presbyterians, bu their advance was only one per cen He gave a very gloomy picture of th condition of the Baptist ministry "So long," said he, "as the lot of man a Baptist minister is starvation an criticism, instead of comfort and r spect, they might expect to see wha they saw last year—one out of ever six giving up his charge."

And a correspondent of the *Englis Independent* says:

There is something wrong som where in our religious organization and it is small consolation for us t know that other denominations are i a similar condition. Our Bapti friends appear to be drowning, Spu geon alone making anything like hea way. At Bristol the other day I foun that a mine had exploded in the stronghold, and Regent Park is ver quiet. Wesleyanism rejoices in ne chapels but mourns over dead soul The worldly wisdom of the good folk is standing them in good stead, a their money bags fill; but, like t saints of old, with the gratification their hearts' desires has come leanne into their souls. And so it appears round. Even the sweating Primitiv seem to toil all night for nothing, an the Evangelical Episcopalians are lo ing ground everywhere.

The Cause in Northern New York.

I write concerning the state of o Master's cause in this mission fiel that others in like situation may stimulated to greater action in savi mortal souls. This mission has, God's assistance and blessing, a considerable selfdenial, been, thus fa made selfsustaining; and although n efforts have not been marked wi great success, we have a few Noah Lots, Marthas, and Marys, in an isola ed condition, that honor God and h cause of truth as the fruit of our l bors. I have kindled no fires wi fabulous trash, or animal magnetis but have in my weakness dispense "the law of the Lord, which is perfe converting the soul." Thank God few have thus been converted and a to-day rejoicing "in the faith on delivered to the saints."

I am alone in this northern regio trying to disseminate the light God's prophetic word relative to t speedy coming of Christ, and all t great and important truths hing upon the same, which make us a di tinct and despised people. My pat way, in some respects, has been thorn Often in tribulations and persecution but the great peace and joy unspea able, resulting from perfect obedien to, and acceptance with God, ha been my consolation, and have rich compensated for all the trials endure For the past few months much of n time has been spent in new fields, and I have reason to thank God for t good results in each place. The int est to hear was excellent, and so few souls were brought to a savi knowledge of the truth. We w locked out of the churches, and h to preach in school houses and hal and the clergy were very hostile, a when sheltered in their own barrack freely anathamtaizing and grossly m representing. But the Lord gave grace and patience to meekly open t gospel battery, in demonstration the Spirit and power.

Sometimes our place of worship w not large enough to accommodate who came. In Constableville, Lew Co., one preacher and his wife to special pains to visit the people of th place, just previous to my coming, a told them to beware of the infid whose mission was to break churches. But this only made the more anxious to hear. The congreg tion was excellent, and after labori nearly a week, the meetings closed Sunday evening, when the concour of people was so great as to fill o hall, stairway and sidewalk, whi many went away for want of roo At the same time the persecutor d coursed to three small seats full. O soul requested prayers, and one clas leader received the truths presente while many were intellectually convinced, and we hope the sword of t Spirit may ultimately reach the hearts. In the south part of Watso Lewis, Co., the interest is excellen Four adults have starred in the "hig way of holiness." To God be all th glory.

thren, my pathway is continually
g brighter. I find the peace
ows like a river, and the spirit
rist is mine by an understand-
, and obedience to the gospel.
advance and rise in the Chris-
urse. This is what I call the
r life." Oh, may God help us
be entirely consecrated, that we
uthfully exclaim with the poet.

My all to Christ is given,
My talent, time and voice;
Myself, my reputation,
The lone way is my choice."

hren and sisters be faithful. En-
little longer and salvation shall
rs; and as you bow at the Fath-
one, to offer the tribute of
remember your unworthy broth-
hrist. C. H. Williams.
Martinsburg, N. Y.
s please copy.

Western Interests.

ern men have Western sympa-
nd very naturally look with
tion upon the prosperity of the
the West. For some months
re has been a feeling prevalent
re was something unsettled or
g in our Western Association.
our people know why the posi-
of former years is not felt.
eeting and Secretary's report
a source of satisfation to most
eaders. The basis of our As-
n seems to be satisfactory to a
ajority of our people. But to
perfect satisfaction to all, the
was referred to a competent
ee, who will consult the wish-
l Western Adventists, and re-
cordingly. So we have new
d our prospect of success is

WESTERN MEN.

g those that have been raised
e West to spread the tidings of
oming, embracing also Eastern
have Western sympathies are
Himes and his son William,
ve for long years given ALL to
e of truth, and its promulga-
the great field. Father Himes,
of our readers know, has been
in this blessed work for more
quarter of a century, and still
o is "Onward!" Two of his
e fallen at his side, yet he has
ered. And now, while the
of The Times are enjoying
n firesides with plenty of all
art could wish, he, for the
ke, hath not where to lay his
ever all my blood was stirred
when I last looked upon the
eran, and heard him say, " It
es not help us we shall sink."
ith a confidence and resolution
of remark, he exclaimed, " But
does help, and we shall go into
gdom." And our new editor,
to be out of sight—too modest
sh his own name as editor of
MES—is among the truly faith-
he West. Brethren, cheer him
ur letters of confidence, and
n with your prayers, and your
ications for the paper, and do
im feel that he is left alone.
West is blessed with many oth-
ble men. Illinois gives us D.
field, one of God's own men;
gifted wife, whose palmiest
ave been given to the Advent
Then there are William and
McCulloch, Calkins, Spencer,
, and many others. Wisconsin
long with its strong men, Shel-
omson, Hough, and many oth-
innesota follows with Collins,
and their co-adjutors, who carry
s to many hearts as they de-
e glad-tidings of redemption at
Iowa has also champions for
ith, Chandler, Buck, J-
nd many more who lov
ng of our Lord Jesus C.
, ~~[illegible]~~ badly broken,
s ~~from its veins~~ giant men—
nd Andrus. These men have
through the storm, and their
visible in the healthy young
ho are coming on the stage,
labors will bless the people of their State. They are also aided by a powerful Eastern element in the person of Br. D. Mathewson. Michigan does not refuse her host, Snook, Wright, Bower, Babcock, Paton, and others stand up to say that this blessed truth shall sound across the entire peninsular. Ohio's infant Conference joins the strain that gladdens all the West. New York State holds a man whose name is a household word in families throughout the West—James Herman Whitmore. ~~Those who have not been~~ favored with a personal acquaintance, have been blessed in reading from his pen "The Bible Doctrine of Immortality."

Now, while the great Head of the Church has favored us with men like these, and with a message so precious, and a press so efficient, shall we be weak, or indulge a mental sluggishness or physical inactivity? Western men should feel a lifting up, a bouyancy consistent with Western vivacity and continue to labor unitedly till the Master comes.

If we believe what we preach, if we are honest in our ministrations, let the consistency of our actions declare it. "The Lord is at hand." No theme is of greater interest. Nothing else is so much calculated to stir up the people to seek the Lord. The very thought—the hour of his judgment is come—is sufficient to rouse all our energies, and call us out from worldly considerations to gather a people to meet the Lord when he comes. A recital of what the Lord has done for his people often serves to call us to renewed activity in his service. Let us "exhort one another, and so much the more as we see the day approaching."

J. R. Preston.

From Mary A. Tibbetts.

Adventists have been accused of having no spiritual influence in our meetings, that our views of Bible truth simply consist in theorizing the people, and not in making them any better. I, however, think very differently. We had, as we think, some very valuable additions to our numbers in our late meeting, and perhaps I cannot better convince my brethren and sisters of this fact than by making some extracts from a long and interesting letter written to me by one of our new converts. It filled us all with emotions of joy, and I think it will others to hear it. He begins thus:

Vernon, Ind., Oct. 20.

"To the brethren and sisters at Volga:

I feel so happy and joyful, that I cannot forbear to take this earliest opportunity of writing to you all, and telling you my mind. There has such a change come over the spirit of my dreams, that I can hardly realize my present situation. I only know that I am much happier, and more contented, than I was before paying you a visit, and attending the glorious meeting at your place. I came to your place with no idea of joining the church, or casting in my lot with you, in fact I was considerably prejudiced against your belief. I thought you were deluded, and had made up my mind not to fall into the same error or delusion, that you were in. But I have changed my mind concerning the doctrine you hold and preach. My eyes have been opened to see the truth, and I now feel like blessing God, for having led me to your meetings, and for awakening me to a sense of duty and danger, and for giving me grace and strength to take the first step toward the kingdom. I should have been glad to have been with you to-day, in your social meeting, and there more fully express my gratitude to God and my fellow men, for the light that has come to me. I am very ignorant and blind yet, but a ray of light has dawned upon me which has set me to thinking, and aroused a spirit of investigation upon the all important subject of what I am, and whither I am tending. I heard more about man and the destiny of man, during the past week, than I had ever heard in my life before. And the subjects were presented in a new light, and so plain and pleasing a manner, that I could not help but embrace the Doctor's views of Bible truth. I thank God for raising up such a man as he is, to be the instrument in God's hand of showing me and many others the way of truth; and no doubt he will have many stars in his diadem, in the kingdom of glory. I almost envy the Doctor his rare gifts, and if I were gifted as he is, I would go and preach the gospel. But if I cannot do [illegible] things, I can do small things. I can "be [illegible]eper in the house of my God," and [illegible]r than to "dwell in the tents of wi[illegible] I have made up my mind to do wh[illegible] spread the knowledge of the truth in the world, and though I cannot speak or write anything that would throw light on the sacred page, I can at least distribute tracts and books written by men who can and do throw light on the all-important subject of man's life and destiny, and whenever a word of mine may be of profit, I shall not hold my peace. I am naturally very timid and reserved, afraid of being ridiculed; but now I want to break down the barriers of timidity and false shame, and go straight forward in my course of duty, and never minding or caring for the scoffs or frowns of the world, knowing that when I receive the crown, it will shine all the brighter, because I have borne the cross. I do not think that I am now entirely safe, that there is nothing for me to do. No, no. I consider that I ought to work all the harder because I came into the vineyard of the Lord "at the eleventh hour," and have not borne the heat and burden of the day, as some of my co-laborers have done. I must now try to make amends for my past neglect and slothfulness, as far as it is in my power so to do. I must try to do the best I can and leave the rest to God. I shall talk about this glorious subject wherever it is suitable to do so, and if I am scoffed at, I will try to bear it meekly. If I can be a help to anyone it will afford me much pleasure. I am full of the one great subject, and I think it is worthy of our whole attention.

Yours in the blessed hope."

George Reiler.

From Isaac Adrian.

For the encouragement of the scattered flock I wish to say, my effort with the tent at Monticello, Iowa, was not in vain. Opposition gave way before the power of truth, and m[illegible] good resulted from the meetin[illegible] tent stood in the city ten days [illegible] anyone staying in it nights. W[illegible]ired to bed feeling that all was safe. The people were kind and respectful with the exception of a few who claimed to be sanctified ones; and they put me in mind of a scene witnessed 1837 years ago, when our Lord was teaching in an ancient city, and the publicans and sinners assembled to hear; it was a perfect picture of that ancient holiness that hated the appearing of Messiah.

The citizens came to me and requested the meetings continued, but my time was filled. I shall visit them again at an early day if time permits. I came to Clarksville, Butler Co., the 10th. Dr. Tichenee obtained a chapel for a meeting in which I preached two sermons. By this time the minister (M. E.) was seized with an uncommon spirit of prayer, and when I announced the meeting for the next evening, he told me he should have a prayer meeting on the occasion. As I did not wish to stand in the way of his praying, I asked if we could not get another house, and was offered the Christian Union house at once. The change was a good one. The trustees of the Christian house proved themselves Christian gentlemen. The meeting increased in interest and resulted in good. A church was formed of fifteen members, mostly heads of families. One was baptized, and I trust the work will not stop here.

I came to Boylan's Grove the 28th. I found a man with the Seventh-day hobby trying to get up division among the brethren. This is no new proceeding of theirs. It has ever been their practice to get in among our churches and distract those looking for the Lord; and as soon as they get any hold and build a church we are not allowed to preach in it. They are very kind, and call us brethren, until we refuse to receive their Sabbath, and then it is "Mister," and "Sir," and the like.

Brethren, I feel the assurance in my heart we are coming to land. A grand and awful crisis is but a step in the future. Every chain of prophecy converges to a point, and that culminating point is but a little in advance of us. But a few days more of sorrow and wo, when, in obedience to the fiat of Jehovah, this dreary, sin-polluted world will stand forth a deathless world and take its place among the brightest orbs of heaven! The morning stars will once more sing together and all the sons of God shout aloud for joy! This new-born world will soon burst upon our view! Oh, that beautiful world! A gem in an ocean of glory—indescribable glory—unspeakable glory! I see thy glory-lit heavens, thy ever-blooming landscape, thy sparkling, crystal river, gliding in the midst of the trees of life! Shall I ever enjoy thee? Shall I breathe thy unpoisoned atmosphere and tread thy lovely fields? Shall I drink of that crystal river that flows from the throne of God? Shall I take the fruit from life's ever-bearing tree, and walk those streets of crystal gold? Shall I worship in this holy home? *This*, the hope of which has charmed the good of all ages, and given strength to the martyr as he kissed the heated chain!

Oh, how I wish I had never sinned! How sorry I am. How little good I have ever done. O, Jesus, I need thy cleansing blood! Oh, Christ, thou art mine and I am thine! This is my love. Give me your hand, dear, struggling saint, and help me to endure. The sea is rough; the waves run high—arise near the *shore*. If I have shipped a wave and almost sunk, the Master bailed out my craft, and it is still afloat. Praise God! I feel his love this moment in my heart!

A Robust Church.

When doubts are expressed in reference to the forming of new organizations for Christian work the test question should be: Will the proposed society call into exercise undeveloped talent? Will some persons be led to work who cannot easily accommodate themselves to existing methods and agencies? Will more be done by this addition to the instruments of the church?

We believe that many associations are proved necessary by just this touchstone. They furnish an opportunity and methods adapted to various workers, and serve to engage in active effort many who cannot be as useful in the general affairs of the church. An association is one of the extensor muscles of the ecclesiastical body, and ought, like every other muscle, to be fully developed by regular exercise. Any part not thus developed is a dead weight supported in semi-vitality at the expense of the rest. A robust church is one fully organized in every good word and work.—*Sel.*

Speaking Cross.—You gain nothing by a harsh word. What if that boy broke the pitcher, or put his elbow through the glass; do you mend either by applying harsh epithets to him? Does it make him more careful in future? Does he love you better? Hark, he is murmuring. What says the boy? "I am glad of it; I don't care how much I break." He talks thus to be even with his master. It is very wrong in him, we know, but it is human nature, and the example has been set before him by you. Say to the careless boy, "I am sorry; you must be more careful in future," and what will be his reply? "It was an accident, and I will be more careful." He will never break another pitcher or glass if he can help it, and he will respect and love you a thousand times more than when you flew into a rage and swore vengance on his head. Remember this, ye who get angry and rave at a trifle.

Never be discouraged because goo things get on slowly here; and never fail to do daily that good which lies next your hand.

To restore a common-place truth to its first uncommon lustre, you need only translate it into action. But to do this, you must have reflected on its truth.—*Coleridge*

Our Young Folks.

What Do You Say Boys?

Suppose hereafter you do as the cadets do at West Point—make your own beds every morning till you can do it better than your own mother can. And girls, do you learn to harness a horse till you can do it as quickly as your brother. And boys, learn how to make bread; and girls, learn how to sharpen a knife, and whittle, and drive nails without splitting the board; and boys, learn how to hem towels, run stocking heels, and patch your trousers; and girls, learn how to grease boots and wagon wheels, to lay shingles, and ease the doors when they stick. Keep your eyes and ears wide open. Learn to do all sorts of work; and my word for it, you will grow hearty and plump, handsome and happy.—*T. K. Beecher, in the Advance,*

Nannies' Lesson.

"Why Nannie! don't do so, dear. See what a dust your stamping the carpet is raising. What ails you?" and kind-hearted Lizzie Herbert went over to her little sister's side as she sat there among her scattered school-books adding "Are you sick?—won't you tell me?"

But naugty Nannie only flung her Latin Grammer from her and answered,

"Let me alone."

Lizzie turned away and tried to bear the sound of kicking feet. At last she spoke again, pleasantly—

"Nannie, you are too old to behave so. Besides, mother has lain down, very tired, and will be disturbed. I wish you wouldn't make a noise."

"I know mamma has lain down, for I have been in there. Leave the room if you don't like it, Miss Herbert," snapped Nannie still kicking.

Lizzie got up sternly, just as Nannie's foot, attempting to send her Philosophy across the room, upset a slender stand supporting a costly vase, which was broken into a thousand pieces.

That frightened her for a moment, no more.

"I don't care; you made me do it," following Lizzie's eyes as they rested on the shattered ornament. "If you hadn't plagued me, I shouldn't. Mother won't say anything."

"Mother thought a great deal of that vase," said her sister sorrowfully. "It was given her by a friend now dead. You had best go at once and tell her."

"No, I won't. Let me alone, I tell you. You make me almost hate you."

"Hate is a strong word, Nannie," somebody said, and before the astonished child could say a word, her older sister Hortense laid a firm hand on her shoulder and forcibly walked her up stairs to her own room.

Bidding her stay there until she could behave herself, she shut the door and went away. Nannie flung herself into the nearest chair with such a face that Aunt Alice stopped sewing to inquire,

"Won't you come and tell me your trouble, darling?"

The child complied, her anger having vented itself; sat down and rested her head on the woman's shoulder.

"O, it is the same old story, antie," she said. 'Everything has gone wrong with me to-day, somehow. I've failed in almost every study at school; and then I've been disappointed. I wanted Lou Barry to stay with me to-night, but mother won't let me. She says she doesn't want me to go with her, but I like her.

"Poor little girl!" said Aunt Alice smoothing the tumbled hair. "And now ar'n't you willing to do as mother says?"

"I suppose I shall have to," muttered Nannie. "Only she lets Lizzie have company, and I like Lou just as well as Lizzie likes Carrie Bean."

"Perhaps. But your mother knows best. My dear," auntie continued, "I remember being in just your position myself. I had a severe lesson; if you will bathe your face and smooth your hair I will tell you about it."

Nannie did as she was requested. She had often wondered at the gentle sadness of their companion, and why she so rarely smiled. Now perhaps she was to have the mystery explained. When she was ready, Aunt Alice began softly—

"When I was about your age, Nannie, my mother took me from the little red schoolhouse under the hill and placed me in a large boarding-school, within walking distance from my home. There I chose Bessie Wright as my most intimate friend. As she could only go home in vacations, I asked my mother's permission to bring her home with me sometimes, to remain over night. But once when I wanted Bessie, it happened that my mother had a sick headache and said no.

"I cried and fretted, and finally went to school leaving all the work for my sick mother to do. I determined to be very naughty. I asked Bessie and another girl home to stay with me. At four o'clock we went. I wondered why my mother did not come to meet me as usual. A neighbor came to the sittingroom and requested us to be quiet, for, she said, my mother was very sick. With a heavy heart I took the girls to the kitchen and gave them some supper, but I could not eat. I gave them my bed, and lay with my little sister, listening to my mother's groans. So the night passed. When morning came the girls returned to school, but I stayed at home, for my mother had lost her reason, and, they said, would never be any better. As for Bessie and her friend, they made light of the solemn style of entertainment I gave them, and never once came to offer me sympathy or comfort. So the terrible days went by. In bitterness of heart I prayed my mother to look upon me once more and say I was forgiven. But she never knew her wayward child, and one morning they told me she was dead."

"After the funeral my father put me out to board, and I lived a lonely, wretched life until the time when your sister Hortense was laid, a tiny infant, in my arms and your parents offered me this home. I am happier now, yet never to my dying day can I forget my last sinful act to my dear mother."

Aunt Alice, after a moment's silence, rose and went away. Nannie, too, rose slowly, put on a neat wrapper, and went down stairs with sober looks. She carefully brushed up the bits of the broken vase, then sought Lizzie and proffered a kiss of reconciliation, which was gladly accepted. After that she stole into her mother's chamber; when she came out her blue eyes were dewy with tears. From that day Nannie was changed to a quiet, polite and helpful child. She became a sunbeam in the house; Aunt Alice held the key to the secret.

Years after, when Nannie lost that dear mother and was left with the little one to the care of Aunt Alice, Hortense and Lizzie having gone to new homes and new loves, it was a sunny memory that the last words of her dying mother were—"God bless my precious Nannie, ever as ever she has blessed me."
—*Christian Era.*

Advent Christian Times.

CHICAGO. TUESDAY, November 19, 1872

Business Department.

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☞ Make all Postal Orders and Drafts payable to him, and always state the amount of money enclosed plainly at the head of the letter.

☞ Give your Post Office address in full in every letter.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions.

The Interleaved Bible.

A pressure of cares has delayed the publication of this Bible. We hope to get it out within a month.

Accounts Due.

There is a large sum due on Book Accounts, in sums varying from one to fifty dollars and upwards. Prompt payment will greatly relieve our finances. It is only a little for each one; but the aggregate is a large amount.

Some to whom we sent 'Statements of Account' last summer have never made any reply at all. We want to hear from you, and soon. These many little items make up a heavy burden for us to carry. 'Let every one bear their own burden,' and our own will be very much lighter.

Renew Your Subscriptions.

We are sending notices to all our subscribers whose time expires this year. In some cases we receive remittances after these notices are prepared and forwarded to the postoffice. If any receive notices after they have sent in their renewals, they can keep the "return envelope" for another occasion.

We have waited patiently upon hundreds of our subscribers for months, and, in some cases two years or more. We trust now *every one* will promptly remit for past dues, and for six months or a year in advance.

To Correspondents.

A. FARROW. We received those minutes, but have not had time to review them as yet.... E. CHENEY Received papers Thank you....J. LOWRY. Both letters received. Thanks. Greatly obliged also for the portrait....MRS. J. F. BISHOP. The sum sent is sufficient. Will send bill with the rest.....S. F. B. We can get no clue to your name or P. O. Address. Your suggestions may be well, but they exceed our means. We will furnish the *Rainbow* at $2.25 a year. .....I. E. MILLER. The package came safely, last week. Many thanks. ...A. T. Yes, we are aware that no pains are spared to break us down. Some will be turned away, but the Lord will raise up friends for us, and in good time provide means for our work. "God's mills grind slow," says the old proverb. His children can afford to wait ...W. RILEY. Banner of Light, Boston, Mass.

Notice.

Eld. Wm. Ingmire has removed from Lischlaen to East Penfield, Monroe Co., N. Y. Churches in Central or Western New York, desiring his services may correspond—addressing him at the latter place.

Housework.

A good woman, middle-aged prefered, able to do general housework, including cooking, can hear of a place where good wages will be paid, by addressing at once.

Wm. L. Himes, Norwood Park, Ill.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

C E Barnes C C Marston (2) G Howard C B Douglass J R Preston L Record S A Persons J Reed J N Potter J G Rogers F Willcox R W Hall S A Martin F K Way J Lowry A Armour S B Mabey D W Fike E B Gard J E Dexham O N Whitford W Buchanan N Jewett C D Lewis W Hodgman W R Taylor S C Wellcome A J Mason W J Burrell J Blackhall E G Armstrong N W Chandler J W Ross J M Montgomery A M Babcock L Kennedy B Cutman R Phinney J Lowry A C B Graham C R Weaver D Mann A Clark G J Clifford E McCormick Ann Fisher J N Williams W Riley W Kidney C Constance E Gifford L S Rand A J Fox J Wallace C B Sherman W Leader J Lowry E C Bronaugh A Sanford [illegible] Williams A M Foster W C Hicks J Gildersleeve J D Goodrich J H Berry S W Owen E T Harding Z Bailey M E Allen W Hobbs E F Houghton E D Scott C L Mitchell C H Williams H M Benson S M Lamb R B Augur J Hedrick L Kerr N W Spencer M M Norton J L Campbell E C Barnaby L Davis C E Darrow E Wadsworth J H Paton E B Scott S Hubbard C A Rue-[illegible] J M Blanchard W Lindsey L C Tipple W McCulloch M B Rutherford G E Little G R Fassett D D Reed J H Mowrey L H Shepard C Libby M L Morgan R C Rathbun A N Betts M Fox M J Liddell S C Abbott F A Miller C C Marston W J Pierce F H Jackman J E Andrus A E Rathbun J Anderson J L Carpenter J W Taylor W Erwin S E Doolittle D H Emery O N Whitford H N Butler W P Barr G B Pike F W Huff J E Preston P Cannon N A Hitchcock R Mann A G Deeben M Goldthwait S W Hiller J Fosdick J F Bishop T Sanborn E C Andrus G W Lepley J Brown J Boyd H P Daniels R R Starks C C Tucker G W Swinford A Schutt N H Young F I Newberry E D Allen H Cone A F Dugger B King A Sanford S H H Tilley W S Peyton E N Miller A P Bump M W Coolles F W Simmons E H Bassett L F Cole D Young A Lockhart J W White W Magill W B Brainard M Kendrick O H Pillsbury T P Applegate J Kellis S Williams L Town C Richardson A M Dunham J M Snook B Van Olinda J Leon

Books and Tracts by Mail.

J C Stoddard M A Tibbits N C Hitchcock J E Denham.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Preaching in Hall in Stanley's Block, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Amboy, preaching the first and third Sabbaths of each month, at 2½ and 7 p. m., in the Lutheran chapel. C. C. MARSTON, Pastor

Rochelle, Ogle Co., Dec. 2-10.
Ionia, Warren Co., Dec. 16-27, and longer if the interest demands. C. C. MARSTON.

Antioch, Age-to-come Chapel, eve., Nov. 24.
Rochelle, Shockley's Hall, eve., Nov. 26.
A. F. DUGGER.

Jericho Church, 2:30 p. m., Sabbath, Nov. 17.
Squaw Grove, 11 a. m., Sabbath, Dec. 1.
Eagle S. H., 3 p. m. same day.
C. W. SMITH.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice
Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.
Round Grove, 10½ a. m. August 4 and every four weeks. ALICE E. RATHBUN.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

The Northern Illinois A. C. Conference will hold their next annual session at New Rutland, LaSalle Co., commencing Wednesday, December 11, 1772, and holding over the following Sabbath. Ministers, members, and delegates are earnestly requested to attend. Churches will send their yearly reports by delegates or by letter. Let there be a general rally. N. W. SPENCER, Pres.
SILAS B. MABEY, Sec'y.

PENNSYLVANIA.

Beaver, Beaver Co., Nov. 24.
Ogle, Butler Co., Nov. 25, 26.
Muncy, Lycoming Co., Nov. 28, 29.
Quaker hill, 2:30 P. M., Nov. 30, and Sunday, at 11 A. M., Dec. 1.
Warrensville, eve., Dec. 1.
Warrensville, to answer questions asked, by Eld. Krouse, and J. R. Stead, evenings Dec. 2 and 3.
Canton, Bradford Co., Dec. 4-6.
Chase's Mills, Tioga Co., eve. Dec. 7 and over Sunday
East Troy, Bradford Co., Dec. 6, 10.
South Creek, Dec. 11. JOHN T. ONGLEY.

The next Q. M. of the Advent Christian Conference of Northern Pa. and Southern N. Y. will be held at North Bingham, United States S. H., Potter Co., Pa., commencing eve., Dec. 13. Let each church send their delegates, and we hope to see all the ministers that belong to the Conference. A general invitation is extended.
A. H. BRIGGS, Sec'y.

At a preliminary meeting held at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, in answer to a call for all interested in the truths relating to the second advent of our Lord and Savior, the following resolution was passed by a unanimous vote.

Believing the time to be short with a great work before us in preparing people for the soon coming judgment, and believing that all our efforts should be brought into harmonious action for the spreading of light by the distribution of tracts, preaching of the Word, and by other gospel means; therefore, resolved that we extend a call to all the preachers, churches, and others, living in the eastern part of Pennsylvania, New Jersey, Delaware, Maryland, and the District of Columbia, who love the appearing of our Lord and Savior, to meet in conference, commencing Thursday eve., Nov. 28, and continue over the following Sabbath, Dec. 1, at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, Philadelphia, for the purpose of organizing a conference embracing the above named territory.

Elder Wm. Ashman, H. K. Flagg, of Mass., H. Taylor, A. C. Jayne, of Moorstown, N. J., L. Reimer, C. Ellis, of Camden, N. J., F. Davis, H. Stetler, W. Hall, J. King, A. Atwood, J. Smith, H. Hutman, W. Reinboth, A. Waterson.
EDWIN KING, Sec'y.

MICHIGAN.

There will be a special session of the Michigan Advent Christian Conference at Jackson, Mich., commencing Wednesday, Dec. 4, 1872, at 10 a. m. A full attendance is desired as business of the utmost importance will come before the body.

In behalf of the Board, GEO. WRIGHT, Sec'y.

The next Q. M. of the Northern District of the Michigan Conference with the church at Hesperia, Friday eve, Nov. 29, and over Sunday.
E. B. SCOTT, Sec'y.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

The Q. M. of the First District of S. W. Iowa and N. W. Missouri, will be held at Waveland, Pottawattamie Co., Iowa, Dec. 6, and over Sabbath. Elds. D. O. Hink and D. Q. Kent expect to be with us. WM. MORPHY, Sec'y.

Clinton, Clinton Co., Nov. 19-28. Let the friends in all the region come in and help us in this meeting, in Jesus' name. C. C. MARSTON.

I will attend the Conference at Elkport.
I. ADRIAN.

Brooks, Adams Co., Dec. 8. A. F. DUGGER.

Ridgeway, Winneshiek Co., Saturday eve., and over Sunday, Nov. 30, and Dec. 1. Three services on Sunday. Preaching by Elds. P. Milton and Wm. Chapman, (late Baptist minister of Vernon Springs.) All are invited.

The second Q. M. of the Iowa Christian Conference will be held at New Hartford, commencing Friday eve., Dec. 13, and continuing over Sunday. All are invited to attend.
N. F. EGGLESTON, Sec'y.

The next Q. M. of the Deep Creek District of the Advent Christian Conference of Iowa will be held with the church, at Deep Creek, Clinton Co., commencing Thursday eve., Dec 21, and continues over Sunday. Come brethren and sisters, and let as many of us be there as can, and we will have a good time. Now let us make our arrangements to be on hand, to work for God and perishing souls. God will bless us if we do our duty. Come one, come all. A general invitation is given to other districts. Come, brethren, and help us. Those coming by railroad will please call on Br. C. W. Pitcher, Delmar Junction, about six miles south of Maquoketa.
R. B. DUTTON, Pres.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m.
J. RIDLEY, Pastor.

Greeley, Sabbath, Nov. 10. Elk Creek, as Br. Lewis may arrange. Friday eve., Nov., 22, and over the following Sabbath. J. RIDLEY.

County Corners, 3 p. m. August 4, and once in two weeks.
Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.
Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JANES.

The adjourned session of the first Q. M. of the Manchester district, Iowa, will commence Friday eve., Nov. 15, with the Elk Creek church, at the Otisville S. H., in Elk Co. A cordial invitation is extended to every lover of Jesus within reach of this meeting, to be there. Let each church see that their delegate has his credentials, and let each church in the district forward the quarterly mission fund to the treasurer of this quarterly conference, in harmony with the resolution passed at our last annual meeting. And let us pray that this meeting be the best of the season. We shall expect to see our Evangelist at this meeting, and he is hereby cordially invited to be present. Let there be a general rally for God and his cause. MARTHA J. JANES, Sec'y.

MINNESOTA.

Madelia, Wattonwon Co. Br. Winters and others may arrange. Saturday eve., Nov. 23 and over the Sabbath
Shelbyville, Blue Earth Co., Brown S. H., Saturday eve., Nov. 30.
Allen S. H., Dec. 1, 10:30 a. m., and 2:30 and 7 p. m. S. C. WELLCOME.

MISSOURI.

Clear Creek, Dec. 13. A. F. DUGGER.

The first Q. M. in district No. 2 of the S. W. Iowa and N. W. Mo. Conference will be held with the Clear Creek church, Nodaway Co., Mo., commencing Friday eve., Dec. 13, and holding over Sunday. It is hoped that Elder Wm. McCulloch will be with us. Let there be a general rally of all our brethren and sisters, and let us begin our Conference year in good earnest.
I. F. ROSEBERRY, Sec'y.

I will, if possible, meet the brethren in the above conference. WM. MCCULLOCH.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

WISCONSIN.

In connection with the dedication at Mendora, the second Q. M. of the Western District will be held on the Saturday and Sunday following the dedication. P. W. HOUGH.

Fenimore, Grant Co., commencing 10:30 a. m. Sunday, Dec. 14, to continue as the interest may demand. I hope to see many from Wingville and other places, to work for the Lord.
N. A. HITCHCOCK.

The second Q. M. for the Southern District of Wisconsin will be held at Monticello, Green Co., commencing Friday eve., Dec. 13, and holding over Lord's Day. The several churches in the district are requested to send delegates, and all the preaching brethren are earnestly solicited to attend as there may be important business to come before the meeting.

Brethren, turn out. Come one, come all. Come praying, expecting a good time in the Lord and we shall have it. GEORGE HOWARD.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

The house of worship called the house of prayer, in Mendora, will be dedicated to the worship of God, Dec. 6. Services to commence at 11 a. m. Eld. Wm. Sheldon will be present to preach the Word. The meeting will be continued four days. All are invited to attend. Let earnest prayer be offered by the church that God may pour out his spirit on the occasion, and sinners be converted and wanderers reclaimed.
P. W. HOUGH.

NEW YORK.

The Western District of the N. Y. A. C. Conference, will hold its first Q. M. with the church at East Shelby, commencing Thursday eve., Dec. 12, and hold over the following Lord's Day. Let each church be represented by delegate or by letter. Let earnest prayer go up to God for his special blessing upon this meeting, that the saints may be the better prepared for the "marriage of the Lamb," and that sinners may be brought to Jesus.

All persons coming by railroad will stop at Medina, and please write to Frank Carpenter, East Shelby, N. Y., what time you will be there and accommodations will be provided for all to get to the meeting. Come one and all.
A. P. MOORE, Sec'y.

Those coming to the Eastern District Q. M. of the N. Y. Conference at Conquest, Dec. 12, will stop at Port Byron, on the direct road from Rochester to Syracuse. Teams will meet the morning and afternoon trains from the east and west to convey all that come. Brethren and sisters, pray for this meeting. Make a sacrifice to come if need be, and God will bless you.
M. R. MILES,

The Southern District New York Conference will hold its first Q. M. at Honeoye, Ontario Co., commencing Friday, Dec. 6, and continuing over the following Sunday. Come, brethren and sisters, we cordially invite you. Come with hearts filled with the spirit. Come with a determination to work for Jesus. Come praying that God's blessing may rest upon this meeting.
H. H. BROWN, Sec'y.

The Lord willing, the first Q. M. of the Eastern District of the N. Y. A. C. Conference will be held with the church in Conquest, commencing Friday eve., Dec 13 and holding over Sunday. It is earnestly hoped there will be a general rally of all the forces in the district to this first district meeting. Come in the name of the Lord for the hour of his judgment hasteth greatly. Let us strengthen our hands and press the battle a little longer while yet we may. Each church should take the quarterly collections early and all come to help "after a Godly sort." Pray for this meeting. W. E. BROWN, Sec'y.
M. R. MILES, Pres't.

INDIANA.

Red S. H., eve., Nov. 23.
Stingley S. H., 11 a. m., Nov. 24.
Linden, eve., Nov. 24. E. C. ANDRUS.

MASSACHUSETTS.

There will be a conference at the Second Advent Chapel in Worcester, Mass., commencing Monday, Dec. 16, at 2:30 p. m., and continue over the following Sunday. The special object of this meeting will be to mutually consider the evidence in regard to the time of the Lord's coming, and the duties which devolve upon God's people in view of the nearness of "that day." It is especially hoped and very earnestly desired that the dear preaching brethren near and far, whether identified with 1873, $5, or with no definite time, may come, and co-operate in this interesting and important work.

A general invitation is hereby extended to all lovers of Jesus and his appearing. Come filled with the Spirit to labor for God and the good of the perishing.

The church in Worcester extend a cordial greeting and welcome.

W. W. Buxton, S. Ayers, W. M. Hall, E. G. Higgins, A. Streeter, Committee.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 17. CHICAGO, NOVEMBER 26, 1872. WHOLE NO. 448

Advent Christian Times.

Daily Nearer.

Nearer home, nearer home!
However dark and lonely
The path through which we roam;
This is a journey only;
And though we oft, affrighted,
Shrink back with sigh and moan,
Our camp fires still are lighted
"A day's march nearer home.

Nearer home, nearer home."
Oh! joy beyond expressing,
That over thorn and stone
Our feet are homeward pressing!
For though we leave behind us
Some buds of hope unblown,
The sunset still doth find us
"A day's march nearer home."

Nearer home, nearer home!
O many-mansioned dwelling,
Beneath thy shining dome
No tides of grief are swelling;
And towards thy fadeless glory
With eager haste we come
Repeating earth's brief story,
"A day's march nearer home."

Nearer home, nearer home!
Soon through its open portal
The ransomed hosts will come,
To welcome us immortal;
Then be the path before us
With wrecks or roses strown,
Each night we'll sing in chorus,
"A day's march nearer hom ."

—*Sel. by M. M. M.*

The Call to Faith and Repentar With the Promises.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price..... Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Is, 55: 1-3)

[Concluded.]

"*Even the sure mercies of David.*" This covenant as made with David related to his seed Christ, and reads thus: "My covenant will I not break, nor alter the thing that has gone out of my mouth," (Hence is "*sure.*") "His seed *shall endure forever*, and his throne as the days of heaven." (Ps. 89: 34, 37, 29.)

It gives to Christ the promise of an "endless life," and of an eternal kingdom, subsequent to his sufferings and death; and therefore relates to his *resurrection* and glorification in his kingdom.

Hence, says Paul: "As concerning that he raised him up from the dead, now no more to see corruption, he said on this wise, I will give you the sure mercies of David." (Acts 13:34.) Thus Jesus has experienced "the sure mercies of David," in so far as his resurrection to an immortal life is concerned, and only waits the appointed time to be enthroned in his kingdom in "the world to come," or the renewed creation at his second return to earth. (Acts 2:29, 31; Lk. 19: 11, 27; Heb. 1st and 2nd chapter.)

When the Lord makes promise to those with whom "will make an everlasting covenant, *even the sure mercies of David*," he means that *all* and *every one* of these shall "*be raised up from the dead, no more to return to corruption;*" for so the apostle Paul explains it. (Acts 13: 34.) This is plain, clear, distinct, and irrefutable. It is a promise to them of "eternal life," by a resurrection from the dead to immortality and incorruption; (1 Cor. 6: 55, 57,) and of an "eternal inheritance" in the "everlasting kingdom of our Lord Jesus Christ." (2 Pet. 1:11.)

THE CONDITIONS

Upon which the Lord enters into this covenant of life with individuals, are given in the context:

"Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon." (Vv. 6-7.) These conditions are most reasonable, and the promise ample and large, and should at once be taken advantage of without delay or procrastination; for so great a boon as "eternal life" cannot be lost without the saddest remorse. Dear reader, do at once, "seek the Lord," before the Master rises up and shuts to the door of mercy. Do without delay. But perhaps you are trusting in a false hope and refuge, and have made

"A covenant with death,
And an agreement with the grave."

Not so sure; for those who have fled here, make "lies their refuge, and under falsehood have hid themselves." They say, "Oh, Death is a friend to us; a savior, a redeemer, who will ere long deliver us from this 'mortal coil,' and liberate our 'immortal spirits' from these 'bodies of corruption,' and clothe us with 'superhuman bodies, and waft us away from earth to heaven;' or 'ethereal regions' of bliss, or some remote 'sphere' where, 'when the overflowing scourge shall pass through, it shall not come unto us. And when the Lord shall rise up—that he may do his work, his strange work, and bring to pass his act, his strange act—a consumption, even determined upon the whole earth, we shall be far, far, away so that it will not harm us.' Thus they have "made a covenant with death;" and also "an agreement with the grave;" for again they say: "These bodies will soon be consigned to the grave, their to rot and perish forever, as useless material, as they are mere clogs to the soul." Freed from them forever, our covenant is, "What the earth takes let it keep. Some believe that these bodies of ours shall rise again, but not we. Good-bye, old bodies, good-bye!"

But, dear reader, this "covenant with death and the grave" is not *sure*; neither will it *stand*, fer the Lord has decreed, "your covenant with death shall be disannulled, and your agreement with the grave shall not stand." Death, the last enemy, shall be destroyed, and the graves shall deliver up the dead that are in them. The Lord hath purposed, and who shall disannul? O, death I will be thy plagues. O, grave, I will be thy destruction. When he shall disannul that covenant which, perhaps, you have made with death and the grave, what will you do? "The overflowing scourge shall pass through, then ye shall be trodden down by it. For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." (Is. 28.) All the space a man occupies in death in this universe is just the place of his burial. He does not stretch himself from his grave to fill immensity, or wander to the remotest regions of illimitable space, so that he cannot be called forth to judgment from his grave. The *bed* he occupies is only from six to eight feet in length; very *short*; and the 'covering' over him is merely the green sod, and gravel and dust, which covers his body; which God can shovel out quicker than any sexton ever shoveled it in upon the lifeless corpse! 'For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth shall disclose her blood, and shall no more cover her slain. And the earth shall cast out the dead." (Is. 26: 19, 21.)

What, then, will you do, I ask, when "your covenant with death shall be disannulled, and your agreement with the grave shall not stand," if you refuse to hear the voice of love and mercy, and 'make an everlasting covenant with God, even the sure mercies of David? Which is as Paul has said, to be raised up from the dead, no more to return to corruption.' (Acts 13:34.) For, 'in a moment, in the twinkling of an eye, at the last trump, the (righteous) dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Cor. 15:52, 53.)

If this covenant with God is refused those will 'utterly perish in their own corruption' who reject it in 'the day of judgment' to which the 'unjust' are 'reserved to be punished." (2 Pet. 2: 9, 12.)

Attend, then, and hearken now to the calls of mercy. 'Behold, now is the accepted time; behold, now is the day of salvation.' 'To-day, after so long a time;' as it is said, 'to-day, if ye will hear his voice, harden not your hearts.' Soon, alas! how soon none can know, you may hear other language which will fall as a death knell upon your ear if you reject now offered grace and eternal life.

'Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel, they despised my reproof.' (Prov. 1: 24-33.) 'I love them that love me, and those that seek me early shall find me,' says the Lord; and 'whoso findeth me findeth life; but he that sinneth against me wrongeth his own soul; all they that hate me love death.' (Prov. 9; 17, 35, 36.)

When the 'Central America' foundered at sea, and the passengers and crew with the captain were nearly all lost, a vessel hove in sight and its captain proffered to save them, just before the ill-fated steamer sunk with its living freight beneath the high-rolling waves. The captain of that vessel thus tells his story:

'I wish to warn the impenitent that delays are dangerous. It is not safe to put off until to-morrow what ought to be done this day. It was my lot, when sailing, to fall in with the 'Central America.' The night was closing in, the sea rolling high, but I hailed the crippled steamer, and asked if they wanted help. 'I am in a sinking condition,' cried Captain Herndon. 'Had you not better send your passengers on board now? I replied. 'Will you not lay by me until morning?' responded Captain H. I will try, replied I, but had you not better send your passengers on board?' 'Lay by me till morning,' again said Captain Herndon, I made the effort to lie by him; but at night with such a sea rolling, no vessel could control its position, and I never saw the steamer more. In an hour and a half after the captain had said 'Lay by me till morning,' the vessel with its living freight went down, and he himself with a great majority of his passengers and crew, were coffined in the deep. So much for procrastination! But for this delay, the entire crew and passengers of the 'Central America' might have been saved. Sinners, when urged to immediate repentance, don't say to beseeching friends, to offered mercy, to a striving spirit, 'Not now; lay by me longer still, till I have a more convenient time.'

"Haste, O sinner, now be wise;
Stay not for the morrow's sun;
Wisdom if you still despise,
Harder is it to be won.
Haste, and mercy now implore;
Stay not for the morrow's sun,
Lest thy season should be o'er
Ere this evening's stage is run."

O. R. FASSETT.

Being like Christ.

That Christians should be like Christ is a self-evident fact. To be a Christian is to be *Christ like.* There is no escape from this result. And I have no faith in half-hearted Christianity. *The idea that Jesus conquers half of the heart at conversion and the balance at some subsequent period in our religious experience is simply absurd.

The rule of Christ over the passions and desires of the person is absolute or not at all. He will not be satisfied with a piece-meal sacrifice. The exhortation is "*give me thy heart.*" If God calls for the heart it will not meet the demands of the case to offer him half of the heart or a piece of it. He must have the whole or none.

It is equally absurd to claim that Jesus would take up his abode in the heart unless it was pure. Of course I speak spiritually. The Scriptures represent God's people as a temple in which his Spirit dwells. It is inconsistent with the very nature of the case to suppose that his Spirit would dwell in an impure temple. This fact is sustained by Paul. He declares that the defilers of God's temple, "God will destroy." I fail to see why it is that God's spiritual building has two floors, so to speak. This gradation and graduation of Christianity as it relates to our Heavenly Father I confess I cannot comprehend. The idea that Jesus has a class of favorites in his family in the shape of spiritual aristocracy I can find no authority for it in the word of God.

The word heart in the Scriptures is frequently used to represent the affections. In this sense I understand the word in the passage quoted above. When the sinner gives God his heart and he by his Holy Spirit reigns in it, —query: Is it possible for the mind or mental affections to be thus under the special influence of God's Spirit and the body full of indwelling and corrupting sin? It will be well to look at the question in the light of facts, common-sense and revelation.

I will say in passing that I was always under the impression that the conception of sin was formed in the mind. Jesus says: "From the heart (mind) proceed evil thoughts," &c. If this claim be correct then it follows that the mind is the fountain of corruption when corrupt and the fountain of purity when pure. And I have learned that if the fountain is dried up the stream will cease flowing.

The subject of "being like Christ" is one of deep and thrilling interest to my mind. I feel when I look back over the gracious dealings of God with my soul that I have an experience to tell on the subject. God has done great things for me whereof I am glad. Blessed be his name forever.

In another article I will examine the question, "When do we become like Christ." C. C. MARSTON.

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* And we add, it is not only an absurd but a highly dangerous doctrine.—ED. TIMES.

Brain and Soul.

The lecture of Dr. Louis Buchner, the distinguished German savan, now on a visit to this country, on "Brain and Soul," of which you gave an abstract yesterday, contains many ideas worthy of thoughtful consideration. It is only one more testimony added to those of the most distinguished scientists of the age—Tyndall, Huxley, Darwin, and Maudesley, who eloberates the the idea in his work on "Body and Mind," recently published by the Appletons—that man, instead of being a duality, an earthen vessel, inhabited by a distinct, immortal, spiritual entity, is a *unit*, composed of numerous organs adapted to the performance of the various functions of life, one of which is thought, or intelligence, the appropriate organ for which is the brain. The cumulative evidence on the subject of the reasoning powers of animals shows that the difference between them and man in this respect is only one of degree.

But while we admit the facts and the logical deduction from them—that man is essentially a material being—must we also admit the inference that the learned German draws, that there is no individual future life? By no means, any more than we accept all the theories that Darwin, Huxley, and Tyndall, build upon them. Placing those facts and deductions alongside of the Bible, which these scientists are often disposed to reject because, as we think, its teachings have been so misinterpreted, we find it teaches the same doctrine: "That which befalleth the sons of men befalleth the beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; *so that a man hath no preeminence over a beast.*" (Eccl. 3: 19.) "Man dieth and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14: 10.) "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. 146: 4.)

What, then, is the foundation for this hope of a future life which is the soul of christianity? We answer, only in Christ and the resurrection, as shown so conclusively by the apostle Paul, in 1 Cor. 15, and in innumerable other passages, which have been persistently obscured and put in the background by the "traditions of men" with regard to immortality which, instead of being "brought to light through the gospel," and given as a reward for "patient continuance in well doing," has been held to be alike inherent and indefeasible in saint and sinner; and the fable of a sky-kingdom—the modern Olympus—to which "disembodied spirits" are wafted when the breath leaves the body. It will thus be seen that, on this point, as on so many others, where they were thought to conflict, true science and the Bible are in harmony; and the sooner theologians reconstruct their views of the latter to correspond, the better it will be for them and their influence with thinking men.—*Scrutator, in Washington Chronical.*

One Step More,

"A man's heart deviseth his way; but the Lord directeth his steps." (Prov. 16: 9.)

What, though before me it is dark,
Too dark for one to see?
I ask but light for one step more,
'Tis quite enough for me.

Each little humble step I take,
The gloom clears from the next;
So, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close, I fear to stray,
Patient, I wait a little while,
And soon it clears away.

I would not see my further path,
For mercy veils it so;
My present steps might harder be
Did I the future know.

It may be that my path is rough,
Thorny, and hard, and steep;
And knowing this, my strength might fail
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way;
But, seeing this, I might despise
The journey of to-day.

Perhaps my path is very short,
My journey nearly done;
And I might tremble at the thought
Of ending it so soon.

Or, if I saw a weary length
Of road that I must wend,
Fainting, I'd think, "my feeble powers
Will fail me ere the end."

And so I do not wish to see
My journey or its length:
Assured that, through my Father's love,
Each step will bring its strength.

Thus, step by step, I onward go,
Not looking far before;
Trusting that I shall always have
Light for just "one step more."

—*Sel. by M. A. Tibbetts.*

The World's Disease.

Consumption is a disease generally the most lingering, the most deceitful, the most flattering, and, usually, the most incurable. In its last stage the victim is often flattered with hopes of speedy recovery. The most alarming symptoms seem to abate, and oftentimes within a few hours of death the victim and his friends are flattered with hopes of recovery, all unconscious of the fact that the disease is preying altogether upon the vital organs. I lately read a very flattering article (*fac simile* of many) containing a great train of boasting on the favorable aspect of the world, especially in religion, indicating the success of the gospel, seizing upon and making capital of some partial success and outward appearances, presuming upon what is to be accomplished, and with some "if's" anticipating that soon the gospel will triumph. Great reliance was placed upon the vast and varied machinery at work for the moral renovation and Christianizing of the world. What might be done is not what will be done; and if we have no "Thus saith the Lord," all human efforts will fail, unwilling as we may be that they should fail. We all desire the success of that which is good, and as the wish is father to the thought, we are apt to flatter ourselves that we see signs of ultimate success. But let us not be deceived by outward appearances: "it is not all gold that glitters." And I submit whether this age is not acknowledged to be an age of deception? We are liable to be deceived by appearances, "an age of inward undermining the very foundations of social and moral order and society, corruption deep permeating all society, high and low, religious and political," "Every article of commerce is counterfeited or adulterated with imitations, substitutes, without regard to quality or durability; anything to answer the present and make a good appearance, to save time, and labor." A fast age, "running to and fro."

It is said there is harmony in the kingdom of nature and grace. Perhaps there is harmony and coincidence in the affairs of the world and the church (nominal). What is predominating in the world is also in the church. Says a writer in the *Watchman and Reflector* at the conclusion of an article on the spiritual condition of the church: "Finally it is questionable if the religion of the day can save the soul." Another in a Cumberland Presbyterian paper says: "It is my earnest conviction that many of the conversions of late years were spurious; no doubt they were sincere but deceived." Every individual that joins a church is reported "converted."

Are we not told that in the last days there shall be in the church those having "the form" of godliness? that evil men shall wax worse and worse? (2 Tim. 3: 5, 13.) Query: Does that "worse and worse" mean, in conduct or in numbers? A piece of paper may have the form of and very striking resemblance to a bank note, and yet be a worthless counterfeit. I have picked up an apple in the orchard looking rosy and sound, but found it all rotten within. Such is the condition of the world physically, politically, morally and religiously.

The world, like the Papacy, has the consumption, and is in the last stage. While many alarming symptoms seem to have abated, and its friends have flattering hopes of its "getting better," all is the result of being deceived by outward appearances. As for the result of missionary work in heathen lands, what has been done in the aggregate? At work for more than a generation, and millions of money expended, in the world at large there is not a single province, city, town or village, *Christian*, as John Wesley said in his day, and the same is still true with all the advantages the world has enjoyed, especially of late years. "There is not, and never was a Christian city or nation in the world"—I believe *he* said "government," which is equally true.

So this country with all its exalted-to-heaven privileges! New York city alone has more heathen, non-professors, than there is professing Christians in all India." In this United States, with all its superior advantages over every other notion, with all its vast wealth in the hands of professed Christians, with its vast Christian manufacturing machinery, the world is gaining on the Church. If, as is true, guilt is measured by light and opportunities enjoyed, then this country is the most guilty and wicked, and this age the most guilty and wicked of any. In the second century the laity of Antioch, numbering 200,000 inhabitants, had 100,000 Christians—one half. Persecution prevailed too. Where is the like to be found now? All my statistics and other testimony I have here but briefly attended to are from impartial sources; not from Adventists, but from opponents, men of candid and general observation in the world and in the popular church. I have from time to time, collected a number of extracts bearing on this subject from the secular and religious papers of the day. But "there are signs of better times for this work at hand" says one. Yes, I reply; but you place it one side, I on the other of the resurrection, and the final separation of the good and bad.

C. R. White.

A Precious Legacy.

"Peace I leave with you, my peace I give you." (John 14: 27.)

There are but few parents but what desire the future prosperity and happiness of their children; few but are anxiously toiling to secure earthly treasures, to leave as legacies for their good and comfort, when they themselves shall have passed away. Yet how often do these legacies, which have been acquired with so much care and self-denial, become a source of contention and division in the family circle where peace and unity should reign. Not so with the legacy which Jesus gave his disciples. Notwithstanding our Lord and Master was poor, not having so much as a place that he could call his own to lay his weary, aching head, not even permitted the privilege of dividing his garments among his followers, yet the legacy he did give them makes his children the richest of the rich, for he left them a treasure that the wealth of the world could not buy—the priceless treasure of *his peace.*

And what a time of sore trial was that in which he bequeathed this precious legacy. He knew that he was about to be denied and forsaken by those whom he most loved; that already the betrayer and his band were seeking his life, and that in a few hours the cry would be raised, "Crucify him, crucify him!" He knew that extreme suffering and anguish lay before him, and deep sorrow before his disciples. His "hour" had come, and he realized it, as only one can to whom the future is revealed. Yet in this hour of deep trial, he calmly and lovingly spoke of that peace which he alone possessed, and which he was about to bequeath to his followers.

If in these trying circumstances Jesus could give peace, we may surely believe, there is no condition, or circumstances, in which he cannot give it, or in which his believing children may not find it in him. For his peace is not found in outward things, neither is it removed by them. It is *Christ's peace*, and is only found in *him.* He says—"These things have I spoken unto you, that in me ye may have peace." "In the world ye shall have tribulation, but be ye of good cheer, I have overcome the world." If Christ has indeed left us this legacy, let us seek it; hopefully, not doubtfully; for to doubt the reality of a gift, is an insult to the giver. He has himself made our peace with God by the blood of the atonement. Oh! then let us believe in him, till we find peace in believing which shall be like a river, bearing us on, and on, to the ocean of endless rest. Peace with our God, will put us at rest with ourselves, for the conscience sprinkled with the peace-giving blood, so freely shed on Calvary's cross, no longer stands as an accuser, but as a monitor and guide to whom we gladly listen.

Come then, thou Prince of Peace, and subdue every thought and desire of our hearts, that we may now and ever find peace and rest in thee.

V. E. Orr.

The Baptism of the Holy Spirit.

This expression was uttered in the apostolic age, *three times:* First, by the baptist (Mark 1: 18), and recorded by four of the evangelists. Then, by Jesus himself (Acts 1: 5), and thirdly, the same gift is alluded to under different terms. I give the following specimens:

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." (Mark 16: 20) "And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 49.) "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 4.) "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Chris, what was I, that I could withstand God?" (Acts. 11: 17.)

By a little attention to the words of God in the preceeding texts, we may learn the Spirit's own definition of this gift, thus: The promised gift of the Father, or power from on high, by which persons so indued were enabled to speak with tongues, or perform other miracles in confirmation of the Word. Every Christian has the Spirit in some sense, but as not every use of water that is baptism, so neither is it every possession of the Spirit that is baptism of the Spirit, or a direct gift thereof from God. On the contrary, there has never been but two cases of this baptism on earth since Christ ascended to heaven: the one at Jerusalem (Acts, ch. 2), and the other at Cesarea. (Acts, ch. 10.)

There was another "gift of the Spirit" conferred by the imposition of the hands of the apostles. But that gift was never called a "baptism." Still neither of these gifts has any mortal man received since the apostles' day. The baptism of the Holy Spirit is three times called "the promise of the Father;" and Peter says, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." (Acts 2: 33)

What did they see? "Cloven tongues like as of fire." (Acts 2: 3.) And what did they hear? "We do hear them speak in our own tongues the wonderful works of God." (Acts 2: 11.) This then was what they heard. Thus, Peter informs us that "the promise of the Father," called also the "baptism of the Holy Spirit," shed forth at Pentecost was what they 'saw" and "heard."

This is no man's opinion, but the word of God says, "He hath shed forth this which ye now see and hear." Thus the word of God has foreclosed against the opinions, feelings, and special pleadings of men. Now when we "see" and "hear" genuine evidence, such as these the apostle mentioned, then we may believe in *present baptisms* of the Holy Spirit, but not until then. (Partly selected.)

E. C. Andrus.

The Resurrection.

I. Its nature. The Scriptures give it a seven-fold description:

1. In the definition of the term "resurrection."

2. Resurrection of life, or to life. (John 5:29.)

3. Resurrection to "incorruption." (1 Cor. 15:42.)

4. Resurrection to "glory." (1 Cor. 14: 43.)

5. Resurrection to "power." (1 Cor. 15: 43.)

6. Resurrection to a "spiritual body." (1 Cor. 15: 44.)

7. Resurrection to the "heavenly image." (1 Cor. 15: 49.)

II. Its cause. The effect is thus Scripturally defined: What is the cause of so marvelous an effect? Answer: "The power of God." (Mat. 22: 29.)

III. Its credibility. (Acts 22: 29.)

1. God declares it. See Old and New Testaments.

2. Nature illustrates it. (John 12: 24; 1 Cor. 15: 36; Rom. 8: 10.)

3. Facts demonstrate it—in the resurrection of the widow's son, at Nain; Jairus' daughter; Lazarus of Bethany, and Christ's resurrection from the dead.

IV. Its importance.

1. If there is no resurrection "then Christ is not risen."

2. "Then they that have fallen asleep in Christ are perished."

3. Then Christians of all men are most miserable.

4. If there is no resurrection "why stand ye in jeopardy every hour?"

5. If there is no resurrection "why this rejoicing in Christ Jesus?"

6. If there is no resurrection "why did Paul fight with wild beasts at Ephesus?"

Here are six logical inferences or facts that cannot be facts if the doctrine is not true. But it is true, hence we have,

V. Its order. "Every man in his own order.

1. Christ is the first-fruits. The resurrection of the dead is compared to a harvest of grain, and Christ is the first-fruits of them that slept.

2. Then "those that are Christ's at his [second] coming."

3. The rest of the dead live not again until the thousand years are finished.

VI. Its mode of accomplisment.

1. Christ, who is "the resurrection and life," must come the second time.

2 The seventh and last trumpet must sound. (Rev. 11: 15.)

3. Death, the last enemy, must be destroyed. (Is. 25: 18.)

4. Christ's resurrection power must be exerted, and then we shall behold the glorious result! M. Beck.

Borrowing Trouble.

How many of our dear friends are wearing their life away under this delusion! They seem determined to meet the enemy of comfort and good society on his own grounds, and fight the battle in distant fields, "supposing," that in so doing, they thrust him back from their threshholds. They cannot bear trouble and affliction. Their souls mourn under the thought that want may come to their humble abode. They can live well enough just now; but Oh! the future—the future—the dark, desolate, incomprehensible future. How it looms up with its wild recesses, dark caverns, dismal swamps, and its avalanche of despair! Aye, the little group now so lovely, so beautiful, so joyous, so kind and benevolent, is shortly to feel the sting of sorrow, agony, and horror. Destitution, with all its attendant misery. War, with all its carnage. Famine, with its pestilence. Cholera, with its fatality, like a half-famished lion, crouches ready to pounce upon the fated trouble-borrower. Now all these troubles are the result of an overtasked and heated imagination, making trouble that never comes; borrowing tribulation and never getting enough to repay one tithe of Satan's liberal loan. This is wrong. It destroys our own comfort and happiness, thereby often making our otherwise cheerful friends unhappy. Moreover, this state of mind is wrong because it is in direct opposition to God's sovereign and wise law. Let us give heed to the wise counsels of our blessed Savior. "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Oh! if we would only heed this instruction, what a world of care and anxiety would be raised from off our minds. Yet many will still persist in taking all the trouble that is their due, and *borrowing* all they can beside. M. D. Peavy.

Why Not?

"A remarkable occurrence of Protestant prayers to dead saints has recently transpired. The *Methodist Home Journal*, in its account of the proceedings of the late national camp-meeting, near Saratoga, N. Y., says that at a season of great interest the congregation sang with great fervor a familiar hymn, while Rev. J. S. Inskip, with both hands raised, invoked "the spirits of Wesley, Fletcher and all the redeemed in heaven, to help them accept the truth in all its length and breadth." I marvel at this distinguished man, said to be a leader of the modern day sanctification theory, to join hands with the old papal saint praying. I wonder if he never read of a rich man praying to Father Abraham. Said prayer was unavailing; much more the one offered by this enthusiastic divine."

So writes a distinguished minister of the "Winebrenarian" denomination. He is astonished and alarmed at the prayer of Mr. Inskip being addressed to Wesley, Fletcher, etc. But why not pray to these eminent inhabitants of the spirit-world, if the claim be true that they are guardian spirits "hovering over" and guiding mortals. There is certainly no inconsistency in a weary and bewildered traveler asking help and seeking information *of his guide.* Mr. Inskip as reported above was simply following out to its result the theory of immortal-soulism. Take away this dogma—heathenish in its origin, and Romish in its perpetuation—and there will be no more praying to the dead. But so long as the premise is entertained there should be no astonishment when progressive minds reach the true conclusions.

C. C. Marston.

I would not give much for your religion unless it can be seen. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine on your religion. My heaven is to please God and glorify him; to be wholly devoted to his glory: that is the heaven I long for; that is my religion, and that is my happiness.—*Brainard.*

Our Gathering Together Unto Him.

The proper hope of the church is Christ manifested for the purpose of taking his people unto himself. This momentous event is to take place previous to the time of the judgment of the nations. Before the marvelous wrath of offended justice shall be poured upon the world below the saints will be with the Lord. If the Holy Scriptures are in any sense our guide we must follow them. And their decisions in any case are final. It is here assumed that the Scriptures do teach that there is a difference between the coming of our Lord to judge the world and our gathering together unto him. The inquiry itself is of the utmost importance to the church, as upon the answer that the Word of God gives to this question depends both the standing and duty of true believers. If it is certain that material signs and changes are to transpire ere he comes, then the people of God are to be concerned with them. But with those questions we have properly nothing to do unless we can do so without taking away our eyes from the one grand object of our hope. If days or years are sure to intervene between me and my absent friend, and if this fact were revealed to me, how could the duty of constant watching and hourly expectancy be imposed on me? No, the general judgment will doubtles be preceded by visible preparation; but the coming of our Lord may take place at any moment. The practical effect of an intervening period of time, however small, between the present and that momentous hour, will subvert the duty of watchfulness. And it ought to satisfy every Adventist that, as a church, they have forsaken the only true ground of testimony in admitting, through their press and ministry, that "it will require at least a few years more to complete the role of prophecy prior to the coming of the Son of man." This is more of that error that teaches, "My Lord delayeth his coming." It is not for blood and fire and vapor of smoke that our Lord commanded us to "watch," but for his appearing for us.

But to the divine testimony: "Let your loins be girded about and your lights burning." What does this mean, if it does not suggest the saints' readiness at an impending moment? "And' ye, like men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him accordingly. ....And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." (Lk. 12:36, 38.) This doubtless expresses the attitude of the true church in all periods of her earthly life. Such our Lord intended should be her position, expecting, hoping, waiting for him. The very moment the servant said, My Lord delayeth his coming, he became indifferent to his Master and unfaithful in his work. The above Scripture implies a present expectation, not a future prospect. The parable of the ten virgins is to the same purpose. (Mat. 25:1, 13.)

In beautiful harmony with this divine instruction given to the disciples, we find in the epistles the saints filled with the joyous expectancy, waiting for the fulfillment of the promise: "I will come again and receive you unto myself, that where I am there ye may be also." To the same purpose are the words of the Holy Ghost, in 1 Thes. 1: "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come." In Phil. 3:20 we have, by the same author: "Our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." This was the faith and expectation of the saints who were blessed with apostolic teaching. The professing church of this day does not hold this prominent. Therefore, its doctrine, in this respect, is not apostolic.

There are many passages coincident with the above to which the candid student of Scripture can refer with profit. But it is unreasonable to be told that our Lord's return cannot take place until after some marked political changes have taken place within the sphere of this world, and yet be looking out for him at every moment. And yet the latter is the lesson Jesus taught, "Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning."

Now, if it is true that the Jews must return to their own land, the great apostacy and anti-Christ manifested, and many of the judgments of the apocalypse pass in fearful succession on the living generations before the possibility of his coming for his saints, then what becomes of our pressing duty of watchfulness?

This difficulty is entirely avoided by simply taking the words of Scripture in their plain and direct sense. It is by such a method that we learn that he may appear for us even before another hour. To this effect is the Scripture in 1 Thes. 4:14, 18. The Lord is said to descend from heaven into the air above with a shout, by which he summonses his saints, the dead and living, to join him; who, being raised from corruption, and changed to the likeness of their Lord, ever remain with him. The seventeenth verse declares unmistakably that the shout of the archangel is at that coming period for "the dead in Christ" alone. Whether or not the unbelieving world will be cognizant of this marvelous transaction is extremely doubtful. Because there is not a single intimation of judicial procedure respecting the world in general. It is simply the inauguration of the promised "restitution." It is the first act of Jesus after leaving the heavens, which had received him, and where he was to remain until the promised restitution of all things. When he comes to judgment attending angels and devouring fire will herald his approach. "Our God shall come, and shall not keep silence, a fire shall devour before him, and it shall be very tempestuous round about him." (Ps. 50:4.) "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God." (1 Thes. 1:7, 8.) This relates without doubt to the final judgment. But the divine purpose revealed in the Scriptures relating to our gathering together unto him, point to a period anterior to this, *i. e.*, the time when we shall be caught up to meet him in the air. Then shall be enacted the saying: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4.)

To the same purpose is the vision of Zechariah: "And the Lord my God shall come, and all the saints with thee." Here it will be seen is positive testimony that the saints will not be found in the earth at the time of our Lord's coming to execute judgment upon the wicked. They shall first all be gathered to him. The righteous shall be taken away from the evil to come.

This, then, is the day for which we, as his saved and clean people, are waiting. The world we live in is changing from bad to worse. From its defiling and sinful sphere the saints will presently find themselves removed far away. The angels shall gather together his elect from the four winds. This gathering of the angels may not be under the observation of the world, even as the translation of Enoch was not. The world may pursue its busy round, while the saved are ascending from the earth, joyfully beholding their Lord. The sleeping saints shall be raised at the sound of the last trumpet. The living ones shall be changed in a moment, in the twinkling of an eye. But when God's harvest is gathered and safely shut in with himself, the world will know its loss. When the salt is removed destruction begins. This day is at hand. "Be ye also ready."—*B. F. B., in Church Advocate.*

"I Must Decrease."

It is hard to come down, to take a lower place, to abandon a prized position, to feel that power and influence and reputation are slipping from our grasp. But this is the order of God. It is said that one mark of a fool is, he never knows when to stop. The old minister who, against the wishes of the brethren, resigned a position he had long and honorably filled, defended his action by saying that he wished to resign while he had sense enough to do so, and not wait till his brethren became weary of him and so removed him from a place which he was incompetent to fill.

Men must learn to yield. They are transient, they must decrease. No man can hold his position long. It is not well that he should. God pours the tide of life into new channels. Young blood flows in new veins. The new wine is in new bottles. Whether we recognize the fact or not, we are all getting out of date. Ten, twenty, or fifty years of service does its work on us, and brings the urchins from the streets up to be our equals, our superiors, our successors.

John the Baptist had stirred the Jewish nation, and bowed them in penitence and humility. Great and small men were moved by his word. "In the Spirit and power of the Highest" he had gone forth; and so mightily had he wrought for God, that among those born of women there had not arisen a greater than he. And yet he knew that he was nothing; he was but a transient sound, an echo, a voice, "the voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight." No pride, ambition, vain-glory, or self-assertion found place in him. He formed no party; he founded no church; he builded no sect. He simply did his own work. Towering as high as the highest of the sons of men, he was yet willing to leave behind him no family, no followers, no name, no trace, but rather to turn everything into the rising current that flowed Christward by his side.

"I am not He. There cometh one after me that is preferred before me, for he was before me." "There standeth one among you the latchet of whose shoes I am not worthy to stoop down and unloose." Such were the words in which John exalted Christ and abased himself. In the presence of his own disciples he looked upon Jesus as he walked and said, "Behold the Lamb of God; and the two disciples heard him speak, and they followed Jesus." Thus his followers melted away, and turned their eyes toward the greater Light that was then dawning on the world; and when men came to tell him of the rising fame of one who bade fair to eclipse his glory, he answered and said, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said I am not the Christ but that I am sent before him. He that hath the bride, is the bridegrom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase but I must decrease. He that cometh from above is above all; he that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony, hath set to his seal that God is true. For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:27, 36)

Thus calmly and unselfishly did this mighty man tear every laurel from his own brow and lay them at the Savior's feet. "I must decrease." This was his destiny, and he accepted it without a murmur. His disciples followed a new Master. His faithfulness provoked the wrath of Herod. The burning and shining light fell under the prison's dark eclipse. Thence from the house of bondage he sent to Jesus to solve his last doubt. "Art thou he that should come, or look we for another?" And when the answer came to him;—"Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached; and blessed is he, whosoever shall not be offended in me," his last fear was dispelled and he had only to await his end. It came. The shameless wantonness of a dancing girl, the rashness of a wicked king, and the spite of an adulterous woman, brought him to his death. A bloody sword, a ghastly head in a charger,—and then a few sad followers took up the gory, headless trunk of the mighty servant of the Lord, and sadly bore it to its final resting place, and "went and told Jesus."

The good man's work was done. He had decreased till the name that rung Palestine was only heard in saddened whispers; the voice that rolled the cry "Repent!" on the ears of the multitudes by Jordan's shores, was hushed in death;—and the noble form on which all eyes had rested, lay a headless trunk, in a dark, dishonored grave.

But Jesus lived! He increased. He increases still, and "of the increase of his government and peace there shall be no end." He must increase. Nothing can prevent it. Jews, Romans, Scribes, Pharisees, men, devils, bonds, fetters, thorns, crosses, nails, spears, tombs, cords, stones, seals, soldiers, kings, princes, foes, scoffers, infidels, mockers, all may do their worst—"He must increase." Far above all heavens he sits to-day at God's right hand. But he shall come to earth again. Heaven has exalted him; earth shall enthrone him. His will shall be done here as it now is there. Many crowns shall deck his brow, and the kingdoms of this world shall become our Lord's and his Christ's, and he shall reign forever and ever. "He must increase"—we must decrease. Let us learn the lesson of lowliness. Let us cast away our pride and sit in the dust. Let us lay ourselves at Jesus' feet. The hour of his might and majesty draws near, "and the Lord alone shall be exalted in that day." But we who become as little children and receive the kingdom of heaven in faith, and at last are permitted to enter there, shall find that, great as was John the Baptist in the moral glory of his mortal life, yet he who is least in the kingdom of heaven, a crowned immortal conqueror, is greater than the greatest man that ever wrought the work of God in the frailty of human flesh. Then shall true greatness begin. We can wait to attain it. For "it doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him, for we shall see him as he is; and every man that hath this hope in him, purifieth himself, even as he is pure."—*Christian.*

Scenes on the New York Stock Exchange.

Long before 10 o'clock, the hour for opening the South street doors of the Stock Exchange, the vestibule was packed with 500 eager, almost furious men. The terrible earnestness with which each tried to wedge himself still closer into the mass, the restless shifting of the crowd, the nervous twitching of faces, the compressed lips, the strange silence of friends, though standing there side by side, and the subdued voices of those who spoke, all seemed portensous of some coming shock which men were nerving themselves to meet.

On the steps to the subscribers' and members' door were a score of the best known brokers on 'Change. Some stood there, with their heads jammed up against the panels, as men who were eavesdropping at the door of fate. The faces of others were turned up out of the crowd with a half-scared, half-sad expression. All through the disquiet throng they clung, and scrambled, and tore to get a footing on the steps; among the palpitating swarm that thrust, and surged, and swayed upon the floor below; upon each, nervous, fidgeting occupant of the chairs around the vestibule—you could see that avaricious Terror had set his mark.

As the doors fell back, a shriek, a howl, went up from the multitude, as they dashed into the room. In a minute the floor was jammed with a wriggling mass of men, from whom a roar and yell went up enough to scare the demons of discord. Here a broker, with his hat shoved back, gesticulated to fifty wild and furious men around him. Arms were raised, with one finger extended, with two fingers, extended, with three fingers extended, and the hand was flung toward the speaker, accompanied by a yell, only to be drawn back and flung forward again with more violence and a shriller cry. Then two or three men would cling together, raising hands and sticking out fingers, and shaking fists, and howling at each other until the saliva gathered in foam on their lips. Suddenly another man would rush in and join them, and begin the same gesticulation. Another and another would follow, until the crowd swelled into half the room, and shrieked themselves hoarse.

In the Lake Shore crowd the scene was like an extract from Bedlam. Men belabored the palm of one hand with the other fist. They shook their fists in each other's faces, thrust their faces into other men's faces, and made them quiver with earnestness; threw aloft their arms with extended fingers, and thrashed the air all around; shrieked into other men's ears, and danced ’nd, keeping up the digital action. n the Pacific Mail crowd a horrid din arose, as if wild Indians, savagely rejoicing over a victim, were trying to give a foretaste of the torture to come. Men squeezed and shouted, and made passes through the air, with outspread fingers. Here a man in his intense eagerness to make a sale, would split the crowd by main force and get inside, only to be closed in upon and almost smothered. There a little man, in his anxiety to be heard, would spring two feet from the ground and fall, with extended hand working back and forward like a piston, on the shoulders of those before him. In the Western Union crowd every man was in motion all over. Heads were quivering, mouths were gaping, hands were flourishing, feet were stamping, and dreadful howlings mingled into a horrible roar and echoed through the hall.

Beh[illegible] the rails the subscribers stood, more silent, but scarcely less excited than those on the floor. Each man held a slip in his hand containing the stock list, and noted thereon the fluctuations from time to time. One would yell out a broker's name, and soon the broker would come up to the rail, lean over, and receive the whispered order to buy this or that. Another would stand and look on smiling, watching his broker sell stock on his behalf at a profit.

Amid all the disorder and discord, the exchange boys moved leisurely about in their bluish-gray jackets, with gilt buttons, and called out the names of brokers or subscribers who were wanted outside. The telegraph operators clicked away, and their messengers hurried hither and thither on the run, taking and receiving messengers.

At about 11 o'clock the elegant Vice President called the Board to order, and announced the failure of two firms. A lull followed, soon, however, to be succeeded by as great a hubbub as ever. Things now, however, were getting easier. Stocks that had fallen so ominously at the outset began to recover, and men began to look more like men and less like demons. But still the eager struggle went on. Here a man chuckled to his broker over his foresight and good luck. There one man fairly hugged another in his arms with delight at having escaped the vortex. Yonder a man stood leaning against the wall, with almost a ghastly glare in his eye and the pallor of death in his face. His failure had just been announced.

At 2 p. m. things were spoken of as better, and so they continued until the Board closed.

During the early tumult on the floor several elegantly-dressed ladies looked on from the visitors' galleries. Did they recognize in those contorted faces, in those convulsed and stormy forms below them, the gallant, smooth-faced, soft-voiced gentlemen of the drawing-room, or the amiable, unruffled, gentle-spoken man who kissed them good-by in the morning and called them daughter? Whether they did or not, they gazed down with absorbing interest, and when the gallery was jammed some of them tried to scale the windows of the passage and steal a glimpse that way.

When the Board closed, men who had eaten nothing that day went off to get a snack and take a drink. But the majority hastened to their offices to scrutinize their notes and calculate the results of the day.—*New York Sun, Nov. 12.*

"I SHALL rise and coverse with you again," said Luther to his friends. "All must be restored. God will create new heavens and a new earth, wherein dwelleth righteousness. There, all will be pure and rapture and joy. Those heavens and that earth will be no dry, barren sand. When a man is happy, a tree or flower can give him gladness. Heaven and earth will be renewed, and we who believe shall be everywhere at home. Here it is not so; we are driven hither and thither, that we may have to sigh for that heavenly fatherland. When Christ causes the trumpet to peal at the last day, all will come forth like the insects which in the winter lie as dead, but when the sun comes, awake to life again; or as the birds which lie all winter, hidden in the clefts of the rocks, or in hollow banks by the riverside, yet live again in the spring."

Advent Christian Times.

CHICAGO, TUESDAY, November 26, 1878.

WHAT KIND OF FOOD?

We always have a kind side for new papers among us. Perhaps it is because we well remember the time *this* was a new paper and did not get the kind words that would have helped it. (Thanks to those who did bestow them.) An editor written to in those days for a word to help forward our Western enterprise, replied—"There are too many papers among us already; and some of them must die." Naturally those who make prophecies are interested to secure their fulfillment. However THE TIMES did not die, but has worked its way to its present position. We doubt if its friends have any idea of letting it expire.

But this is not what we designed to say. We had just received a copy of *The Biblical Messenger*, a neatly printed, inviting sheet. It claimed to be a "Herald of Christian Faith and Holiness." But the first paragraph that caught our eye read—"We intend to fill our paper with a variety of useful matter calculated to lead men in the way of life and salvation.....Abstract doctrine and local matter not wanted." Now are we to understand that "abstract doctrine and local matter" do *not* lead men to life and salvation? Pray tell us; if all the "abstract doctrine and local matter" were abstracted from the New Testament what would be left? May not local matter furnish lessons of the widest application, and deepest importance? Shall the incident at the well of Sychar be expunged from the Scriptures because it was local, and the occasion of teaching abstract doctrine?

There are too many who would furnish the Lord's table by the standard of their own spiritual palates or stomachs. One that is weak wants nothing but vegetables set on. He "eateth herbs," and he wants herbs and nothing else every time. One who finds that beans and gruel agree with him excellently well, because of his peculiar temperament, would fain have his brethren all take to a bean and gruel diet. Now the Lord has provided various kinds of spiritual aliment in the Scriptures, and *every kind is good;* and we doubt if this plan can be improved upon. We find a great deal of abstract doctrine in them, and a great deal of local matter. We feel safe in following such a precedent. THE TIMES will continue to teach doctrine in a goodly proportion, and give local matter according to our best judgment and facilities for procuring good news.

Beecher is accredited with the saying that "doctrine is the stuffed skin of truth." To us, doctrine is more like a frame work or skeleton of truth, without which we should have a mass of flabby flexibility. What would a man be worth whose bones were all gristle? The field, however is wide. There is room for all the workers. We welcome them all to work in their own way, so long as they follow the Lord. We bid Br. Hoyt God speed. His paper is one half as large as THE TIMES, published monthly, contains some choice matter, and can be had for 75c. a year. Address A. A. Hoyt, Rutland, Vt.

FIRE—SWORD—DIVISION.

If we ever sicken of watery platitudes it is over those bestowed upon deceptive notions of Christian unity. In this connection we often think of the words of Carlyle, that the best way to prevent action is to get men to *talking*, and there the matter will end. We hear a great deal of talk about the theory of Christian union; but when we get to its practical illustration, we find that every unionist has his own conditions arranged. Some draw the lines on baptism, and some make a boundary of the dogma of eternal torments for the lost; but sooner or later it appears that all have their lines to [illegible]. The true spirit of Christia[illegible]y is commonly best displayed [illegible]ose who say but little about it, [illegible] quietly recognize and reciprocate the Spirit of Christ wherever they [illegible]et it, without making [illegible]y gre[illegible]r the display of fraternal [illegible]

Spe[illegible]ents to unite all Christians [illegible] churches, always, unless t[illegible] abortions, end in establishing [illegible] sects. This rule is invariable; there are no exceptions. Those efforts now in progress will end the same way, and some of them, we do not doubt, were invented with an eye to that very result. But whatever good intentions may have been connected with their origin, the results of these union movements are always the same.

The Evangelical Alliance and other like societies for propagating Christian union, cultivate fraternity with the strictly orthodox *and no others.* One must embrace the heathen dogma of the natural immortality of man and its hideous concomitant of immortal sin and misery or remain outside of *that* Union. Other societies have their tests. Let us have done with all such false Christian unity, and learn to mind our own business. If we have any excuse at all for existence, we have a work on our hands that should not be hindered by parleys with Sanballats and Tobiahs or any other hearty hater of the truth we tell.

If we understand the Scriptures correctly, the doctrine of the personal coming of Christ is a neglected truth; while the common notions of many related doctrines—the resurrection, state of the dead, the future punishment, the time of rewards, and the place of our future abode—are not only perverted ideas, but as far from the truth as they well can be. *If we are right* our especial work is not to conciliate our brethren who cast us out and said, "Let the Lord be glorified," but to press these neglected truths upon the church and world for their good. Our motto must be "First pure, then peaceable." The same Jesus that prayed that his followers might all be one, also declared that his teaching would bring "fire," "sword," and "division" everywhere it went. Men may labor to prove him a false prophet, and cry peace! peace!! but his own words, "Nay; but rather division," will remain true to the end.

But mark! This is not because his doctrine is in itself divisive, but because it was and is contrary to popular ideas and prejudices, and could not be accommodated to them. One must yield to the other. There was no room for compromise. It was "an irrepressible conflict." Jesus proposed to revolutionize prevailing doctrines; and it was because men would not submit to such a change that straightway there were "five in one house divided, two against three, and three against two." The reason why we are not to-day Baptists and Methodists, Presbyterians, Disciples, or what not, is simply because they will not harbor the views we teach among them. They understand that hearty union means revolution; one or the other must yield their faith; and whether we plead for or demand fellowship, all attempts at union will be in vain; and the power expended in this direction would be better bestowed elsewhere.

"It is preaching 'doctrine' that has made divisions," said a union preacher at the Illinois camp meeting, while deprecating the divisions that exist. A Methodist minister on his way home from the meeting remarked to a brother. "If divisions are in themselves wrong and preaching doctrine makes divisions, why don't your preacher cease to preach doctrine? Why deplore an effect while more or less persistently cultivating the cause? According to his own confession he has sinned all these years in which he has been preaching your Advent doctrine." And if the preacher was right, then the Methodist minister was right, too; and we all are without excuse, and our duty is to cease teaching doctrine and go back unto the churches and have at least *one* denomination the less. He said, practically, to those who hold our views in other churches, "Keep quiet where you are, and don't teach your doctrine; for if you push it, it will cause divisions, which will be wrong!"

Let us not adopt premises of which we are unwilling to accept the logical and inevitable conclusions. Our doctrine has been the occasion of our existence as a separate people. There can be no reunion only at the expense of that doctrine. Are we ready to pay the price? But, says one, "This is sectarian!" We deny that it is so in the bad sense of that word. Whether we sin or not in pushing doctrines that make division depends entirely upon whether we are right. If we divide by substituting error for truth, then we pervert men, and lead them away from sanctifying influences. But if *truth* divides, then the sect-makers are those who reject and attempt to smother it, not those who preach it. We repeat, then, we should first satisfy ourselves whether we are right. If we are right, it is wrong to enter into any entangling alliances. If we are wrong, and have no right to press our views where they may result in division, then we have no right to exist as a people at all, and the quicker we disband the better for the the cause of Christ.

We counsel a forward movement. We know this means war; but we may be indomitable defenders and advocates of our Adventist convictions, and at the same time manifest the real spirit of Christian brotherhood and love to toward even the most bitter opponents; holding ourselves in constant readiness to clasp the hand of fellowship with any whose lives answer to a profession of faith in Jesus. We can treat opposers better than they dare treat us, always prompt to meet them upon common ground, or to yield to them all we ask for ourselves; only taking care that our work be not hindered nor our faith compromised.

EDITORIAL GLEANINGS.

Br. J. W. Taylor has located at Stephen's Mills, Steuben Co., N. Y., and will devote all his time to preaching the word, as the way may open.——Br. Wm. McCulloch recently organized a church at Equality, Ill., with eleven members. A deep interest is awakened in that section.——The Deep Creek (Iowa) Q. M. is postponed to Dec. 19. See notice.——We observe that Rev. James White and wife advertise themselves in California as 'Second Adventists,' instead of by their chosen name—'Seventh-day Adventists.' A little bit of 'hedging,' doubtless.

Editor's Drawer.

In this department we shall consider such questions as may be answered briefly and [illegible]. Topics requiring elaborate examination, or extended discussion may not be entertained.

O. L. B. says he has seen no argument to prove that there is any punishment in 'annihilation.' It is hard to argue a self-evident fact; and when any person denies that it is privation for one to lose eternal conscious existence, or, at most, that the loss is too trifling to be called a punishment, we do not feel disposed to waste time with them. Whether that is the penalty of sin may be open for discussion; but whether destruction is a punishment is not a debatable question.

Who was the Elias spoken of in Mat. 17: 12? A. W.

We know of no better answer than that given by the Savior himself in v. 13. The Elias of prophecy was John the Baptist; as was announced by the angel: "He shall go before him in the spirit and power of Elias, to turn the heart of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Lk. 1: 17.) John did this work, and Jesus found his disciples among those prepared for him by John's ministry.

W. D. T. We think Br. L. C. Collins' exposition of the Dives and Lazarus parable the only reliable exegesis published. We endorse it fully, and refer you to its pages for the exposition we cannot give here.

As to the question, 'At what stage in the Christian life are we in a justified state?' we refer you to Rom. 5: 1. 'Being justified by faith.' Whenever we exercise saving faith, which is faith mixed with love, we are justified.

C. M. K. Technically the objector you mention may be right. Rome arose in Italy, not in Macedonia. But as related to the prophetic narrative Rome did arise out of Macedonia to all intents and purposes. Rome obtained a foothold there by a policy of craft, pursued with unhesitating perseverance, until its ascendancy was firmly established. This accomplished, it 'waxed exceeding great, toward the South, toward the East and toward the pleasant land,' and thus the word of God was fulfilled.

MY JOURNAL.

SATURDAY, Nov. 2. Came to Chicago. I was at once at the desk with a pile of letters to look after. What joy or sadness they will bring as I open them I know not. We live in strange times. New developments come every day. There is but little stability in society, and every brother, as in ancient times "will utterly supplant." But it is good to trust in God. It is good to live and work for him, and the souls for whom Jesus died. And there is plenty to do.

SABBATH, Nov. 3. Spent the day at Norwood Park with the families here. I met with them at our family altars. Br. Mansfield led the service. "It is good to draw nigh to God." Most of our company profess the faith, and some live for the kingdom. And as to the present life, it is a busy one with us here. It is work, work, work, to prepare and send out THE TIMES every week, besides the tracts and books. And it is a blessed work which all who are engaged in it enjoy.

Since the changes made at the late meeting of the Association, things are working well. And I think they are making improvements that will be appreciated by all. Let us give to our servants our full sympathy and support, both to cheer and substantially help them in their toils.

TUESDAY, Nov. 5. To-day the great republic of this continent elects its chief for four years. Much depends on the party that may triumph for peace and prosperity. May God bless us with good rulers, and peace in all our borders.

I came to Buchanan to look after family interests, which had been put off for a time. I found a welcome at Br. E. Griffin's, an old friend and brother. The church here is still without a pastor. Churches everywhere are suffering from the same deprivation. Some of our ministers are seriously failing to cultivate their gift in this direction. May God send them a man after his own heart.

WEDNESDAY, Nov. 6. This has been a stirring day. As I mixed with the citizens, I was greeted by all classes with words of welcome and kindness. The material interests of the town are improving, religious interests are, as in most places, at a low ebb. At night I returned to Chicago.

In conversation with a brother on the words of Jesus by Mat. 6: 11, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake," he said," I have not got to that yet, though I have suffered somewhat." I think I have reached the place, but could not say this, or claim the blessing until of late. Now I can.

SABBATH, Nov. 10. I had rest from preaching, and so enjoyed the labors of others in Chicago. If my preaching ever did half the good to my hearers, that the preaching did me to-day, I have not lived in vain. The evening service was a special feast to my heart.

I had long desired to attend the First Congregotionalist church, on Washington street, and the time now seemed to have come, and to-night I was there. Br. E. Griffin, of Buchanan was with me. The house is a costly one, but one of the best arranged, comfortable, and social I ever saw. It is the cathedral of the Congregationalists in Chicago, but they were not formal or dry like some of the fashionable churches. Their singing is not theatrical, but sensible and congregational. All seem to take part in the devotions.

The pastor, Mr. Goodwin, is a sound sensible preacher. Social, spiritual, and clear-headed, and has full command of his audience. He sways the the mind in the way of the truth as he understands it.

The service was deeply interesting to me. I almost thought it was ararranged for me. The Scriptural lessons were Psalms 27, and Mark 4—Christ in the ship—and very appropriate to the tried disciple of Jesus.

FIRST LESSON.

"The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise up against me, in this will I be confident. One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilian: In the secret of his tabernacle shall he hide me: he shall set me up upon a rock, and now shall mine head be lifted up above mine enemies round about me. Therefore will I offer in his tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice; have mercy also upon me and answer me. When thou saidst, Seek ye my face! my heart said, Unto thee, Lord will I seek. Hide not thy face from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. Deliver me not over to the will of mine enemies; for false witnesses are risen up against me and such as breathe cruelty, I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord."

Never were words more sweet than these. They are the words uttered by David, but David's Lord inspired them. They are "sweeter than honey in the honey comb."

His text related to the ship that was laboring in the storm, and about to sink while Jesus was sleeping. The disciples called to him, "Master, carest thou not that we perish?" He arose and rebuked the wind and sea, and all was calm.

He showed first, that Jesus being in the ship was no protection against the storm. More likely to have the storm when near to God. Those who live godly in Christ Jesus, may expect the storm. We shall suffer for Jesus' sake. Second, if Christ is in the ship, though we have the storm, we are safe. Jesus is in the ship; it cannot be lost. All is right when Jesus is with us.

I have just given an item or two of a rich feast from the divine word. Thank God for his words of joy and hope.

For the present I am compelled to recall my appointments, and am providentially detained about home. I regret most of all the disappointment in Arkansas. But it is perhaps for the best. Br. Lawver felt afraid to trust ourselves out with horses that might be laid up at any time with distemper; and if the disease prevailed generally, it would be quite impossible for us to get conveyed from place to place.

I find that my relations to the Association and THE TIMES are misunderstood. Some have, I learn, stopped the paper because my connection with it has ceased. This should not be. My interest has in no degree abated, and I hope to be able to do more for it in the future than in the past. I am settling my affairs in order, in reference to the future, and in due time friends will hear from me.

Friday, Nov. 15. Attended the Quarterly Conference of Southern Michigan, at Woodbridge, and remained over the Sabbath. Was kindly received by all. The meeting on the whole was a profitable one. Br. Preston and Fox did most of the work, and did it well. The cause is in good condition.

Called at Reading, on my way home and saw Dr. Thomas, Br. Case and others, who lately removed here from Vermont. They are old and dear friends. Our meeting was a joyful one.

Monday, Nov. 18. Enjoyed a pleasant call on Br. Snook, at Jackson. He is laid by from preaching at present, but is busy at work in secular affairs, to make something to help on the cause of the Master. The Lord give him success.

Sabbath, Nov. 24. Spent the day at Norwood Park with the family. I find all well, and everything working well. All that is needed is for the family of Adventists in the West to work earnestly and harmoniously to increase the circulation of The Times and give their full support to the office. The present tone of the correspondence from subscribers, was never more favorable, though many who were formerly able to help liberally, are now straitened.

I attended the Reform church to-day. The minister took Is. 50: 10 for his subject. He treated it in a Scriptural way, and cheered the hearts of the people of God. Those who are sad, or depressed should trust in God. He will give them both light and comfort.

Br. an[illegible] Mansfield are in the city to-day, holding forth in their hired hall in Chicago. This is their second Sabbath there, and I am happy to hear their prospects in their new mission are good. The Lord give them success.

Graphic Description of the Great Boston Fire.

ITS BEGINNING, PROGRESS AND DESTRUCTIVENESS.

There is nothing more remarkable in the dreadful calamity that has befallen our city than the awful rapidity that marked the progress of the flames. There is something appalling, too, in the contemplation of the success with which they persistently defied every means that were taken to conquer them. Whole blocks were literally mowed down by the flames like wheat before the reapers scythe. Granite was of no more avail against them than so much card-board. No sooner did the heat touch it than it began to crumble away piecemeal, and, gathering force and volume on its way, fell, crushing and thundering to the ground in huge masses, with the roar and resistless fury of an avalanch, blocking up the roads and blotting every trace of a street from view. The scene had more of the terrible than the grand in it. The sky was lighted up for miles around, and was disfigured by great patches of dun smoke, across whose discs burning fragments darted like angry meteors. Now it would be light as midday, and presently an ominous darkness spread like a pall across the heavens, and was only relieved by the lurid forks of flame that writhed tortuously through it, and disappeared in its depths.

The air was filled with burning cinders that were hurled wildly above, where they hovered confusedly for a moment and then descended like a shower of gold to the earth, where they hissed, sputtered, and crackled as though in malicious glee at the ruin of which they were a part. Every now and then a broad wave of light would suddenly show distant spires, sharp and clear, against the dark sky, from which the next instant they would fade like specters, as the thick, curling masses of smoke swelled upward and spread ghastly smears of black across the heavens. At one moment a faint scintillation was to be seen on the cornice of a roof, where it fluttered, star-like, for a moment, and then changed into a thin, snaky fork of flame that ran rapidly along the edge of the parapet, until it hung there a trembling fringe of fire. In another moment dense volumes of black smoke rose sluggishly and rolled over and over, turning their dun folds outward and swelling in size until they were turned into ragged white clouds through which fiery tongues darted in all directions.

Bare walls started forth from solid masses of granite stores with appalling quickness, and stood like ghostly mountains of ruin in the midst of a sea of fire. Without the slightest warning a dart of fire would leap up through the darkness, and, in a flash another large building was in flames, and presently went down as though it was so much tinder. Now one or two windows of some huge warehouse would reflect a faint light from within, and then the whole pile would brighten up with the darkness from its myriads of panes, and, before there was time for surprise, flames belched forth from every sash, winding about cornices, licking the copings, and darting in an eager, hungry way, as though for something upon which to glut its ravenous appetite, till, almost as soon as it takes to tell it, a sheet of flame wraps the building from foundation to chimney, and it goes down like a house of cards before a puff of breath.

The roar of the flames, the heavy rumbling thuds that rolled forth as masses of masonry dashed to the ground, the swelling groan that incessantly issued from the throats of the agitated multitude, mingled with the sharp clash of engine bells and the whistle and hiss of escaping steam, make a din that was fiendish in its savagery. The heat was almost unbearable to those in its vicinity. The hoarse shouts, the screams of the engines, the thick smoke from the steamers rising lazily and mixing with the spark-studded vapors above, the sullen reflections on the surrounding buildings, the surging crowds swaying to and fro, now in deep shadow and now in the lurid glare of flames, the firemen panting with a wild energy that savored more of despair than of hope, and looking in the midst of vast coils of snaky hose like so many tortured Laccoons, formed a scene of excitement that was as grand as it was terrible in its awful picturesqueness.

The march of the flames was as inflexible as fate, and as pitiless. There was no resisting them. Building after building, square after square, acre after acre was absorbed as steadily and as surely as the seconds swell into minutes and the minutes into hours. Men seemed stunned by the ruin that was so suddenly sown broadcast. Some, who a few hours ago enjoyed a full sense of that security which wealth bestows, and who now were beggared, stood gazing with a painful weariness and a listless apathy that were painful to look upon. Others shrugged their shoulders, lighted a cigar and went on their way with the true "*Vive la Bagatelle*" air; though their pale faces and anxious brows told another story of the anguish they tried so hard to stifle. In the midst of all the bustle and confusion there suddenly started up, without warning, numberless men, women and children bearing goods on their backs, in their arms, on their shoulders, and wagons filled with books and papers, thrown promiscuously in, burdened the roads. Here was to be seen a man carrying a trunk, and casting a look over his shoulder at the ruin from which he was hurrying away; and there, a number of boys carrying bushel baskets containing a curious mixture of odds and ends, hustled their way through the crowds that impeded them. People fought, struggled, cursed and stormed for the possession of wagons, carriages, hacks and even wheelbarrows. The sidewalks of the streets adjacent to the fire were heaped up with bedding, desks, furniture, boxes and goods of every description. The "birds of prey," who fatten on the calamities of their fellows, hovered about, eager to pilfer upon any opportunity that offered. They skulked in the shadow of the houses, watching with greedy eyes for a chance to gratify their rapacity. Well dressed gentlemen were hustled by them with a view to watches and pocket-books. They crouched in dark niches, ready to dart forth and pounce upon any neglected trifle. They leered horribly in the faces of timid women, and uttered coarse jests in their hearing. Their brutal faces, low brows, small, snaky eyes, narrow lips and heavy jaws, showed them to be the botchings of nature's handiwork, and these distinctive and repulsive features were seen in distressing numbers in every direction. They grew so bold at last that the military were called in to keep them in check, and as the steady tramp of the soldiers was heard through the din, and their swords and bayonets reflected back the fire in cold and fitful flashes, this scum crept away to the dark holes from which they emerged, and gradually disappeared from the scene. All this time the flames continued to enfold and swallow up everything in their way, rolling forward and dashing against fresh food for their wrath, as the surf beats up against the stranded vessel until it engulfs her in its maw. The firemen seemed composed. They worked incessantly and with the most touching earnestness, but they were baffled completely, and were driven back step by step by the fire they sought to conquer. At length it was proposed to try the effects of powder in staying the progress of the flames.

A train was laid; the crowd was urged backward by the police to a position of safety. Some turned pale and fled, while others obstinately held their ground until they were compelled to retreat by main force. Then there was a moment or two of deadly silence, such as precedes a storm; then there is a low rumble, a trembling of the air, a lurid flash, and then the notes of thunder, accompanied by a deafening crash, a smothered shriek of alarm and a series of dull thuds in rapid succession as the heavy beams and blocks of stone struck the ground. The air is obscured by a thick cloud and tainted by a sickening odor. There is a momentary hope that the flames are stayed, but they break forth again in all their fury, apparently stimulated to fresh rage by the efforts made to thwart them. And these scenes are enacted over and over again with but little variation through the weary night, under the quiet sky and bright stars, till the faint gray of dawn imperceptibly creeps and swells into the broad glare of day, to find the swaying crowd, the battling firemen, the lapping flames, the hoarse cries of men, the sharp shricks of women the wild confusion and frightful havoc still at work, and a thick, blood-red cloud hovering over the city and filling the hearts of all with an ominous and indefinable mixture of teror and sadness.

ORIGIN OF THE FIRE AND ITS COURSE.

The origin of this fearful calamity that has fallen thus heavily upon us was of so apparently trifling nature that it is hardly possible, even now, with a full knowledge of the fact strong within us, to fully realize that results so awful in their magnitude could have arisen from so simple a beginning. The fire broke out in the large granite block on the south-east corner of Summer and Kingston streets, and was first discovered about a quarter past seven o'clock Saturday evening. It began in the lower story, and probably caught from the engine. When the firemen arrived the flames had crept up to the fourth story, and the building being surmounted by a Mansared roof, the fire sped upward and enveloped the woodwork. In a short time the whole building was in flames, and the adjoining blocks on Summer and Kingston streets, the buildings on the opposite corner of Summer and Kingston streets, and also the blocks on the corner of Summer and Otis streets were almost completely enveloped. The building in which the fire originated was the first to fall, and soon after the block on the corner of Summer street and Otis place gave way. The flames ran rapidly up Summer street, pausing on the south side at Chauncey street, but on the other side, gaining force with every moment, it soon cleared the block between Otis and Arch, down which the flames poured as in a wind-fanned funnel, reaching Franklin square, some time before its course on Summer had swept to Hawley. From Arch street on Summer, the conflagration also moved through Devonshire, Federal, Purchase and Broad streets, with even greater rapidity than it did in the other direction, the buildings in its course being older, more inflammable and even closer together. As the buildings burned down Summer street each street opening into it became at once a funnel, through which the fire poured. Otis, Devonshire, Federal, High, Purchase and Broad became one after another sheets of flame, which, leaping and licking from one side to the other, generally catching at the roofs, went rolling and crackling along the streets, wrapping block after block in flame. If, then, one will follow a map of that portion of our city, it will be easily seen why it was the conflagration assumed such tremendous proportions. While the fire rushed down Summer to Broad, in a southeasterly direction, the main body of the fire swept through Arch into Franklin street, where, from the configuration of the ground plan, it acquired new force, as the fire which was then coming up Otis and Devonshire streets added force to its own movement, creating from each opening a motion which was almost a tornado, thus fanning the flames in Franklin street with the force of a hurricane. From this point the fire seemed to spread like a fan, the central part of which was still Devonshire street to the new Post Office building. Here the flames were checked for a time, and from that point it again spread out down Milk into Congress, Bath, Kilby, and the adjacent streets. In the mean while Summer street had been swept to Broad street, while in its turn that was destroyed to Olive, as the fire gained, passing up each street leading into the funnel, whose culminating portion was in the business blocks in and around the new Post Office structure.—*Boston Daily Globe.*

The Times.

AT HOME.

... New Hampshire was startled by another earthquake last week—the 18th. Buildings were violently shaken.

... The business part of the town of Galva, Ill., was burned the night of the 21st. Br. Runquist writes that his place escaped, but a large majority of the business men were "burned out." The loss is very heavy for a small place—perhaps $300,000.

... They are talking strongly of lynch law in New York city. Thirty-two murderers in the Tombs, all waiting for *supersedeases*, and new trials, and commutations of punishment, and final pardons, are almost provocations and apology enough for the toleration of mob law.

... Trying Times: Conflagrations yesterday in Boston, Brooklyn, St. Louis, and Jacksonville, Ill.—Destructive gale on Lake Superior—calamitous hurricane in Northern Europe—earthquake shocks in New Hampshire—the horse disease and the poultry plague all over the country—murders, suicides and criminal outrage almost everywhere—premature wintery weather—to say nothing of newspaper "contempts of court;"—what is the world coming to? and where on earth are safety, comfort and security to be found? It would seem that the age in which we live is the ordeal era of our humanity's power of patience and endurance.—*Chicago Journal, Nov 19.*

... There seems to be no doubt that however the fire in Boston may have originated, the cause of its rapid progress was the horse disease. The animals belonging to the Fire Department were all or nearly all disabled, and the chief engineer, instead of replacing them, chose to let the machines be drawn by hand. "We tried it a few nights ago," said he to a questioner in Boston, "and it worked very well indeed." Yet when the great conflagration broke out on Saturday evening it did not work at all. The force is supposed to be unsurpassed for discipline by any in the United States; but it was more than half an hour before an engine reached the fire. The response to subsequent alarms was, we may presume, equally tardy, and so the flames became uncontrollable before an effort was made to control them.

ABROAD.

..... Affairs are stormy in France; but they are not so bad as some would make out. France has a difficult future, and he is a bold prophet who predicts it.

..... Yedo and Yokohama are now joined by a railroad, the first ever built in Japan. A new telegraph line is being rapidly constructed.

..... A bill for the suppression of religious corporations has been introduced in the Italian Chamber of Deputies. In Germany the Ecclesiastical Rights bill, prohibiting the issue of decrees of excommunication, has been submitted to the Diet. It declares that any clergyman who shall by name threaten with punishment, or decree or proclaim as punishable, a subject of Prussia, shall be liable to a fine of 5000 thalers, or two years' imprisonment, and ineligible to office for a term of five years. Thus the power of the Papacy is wasted by its former supporters.

..... The disaster caused by the floods in the valley of the river Po and its tributaries is more general and wider spread than has been reported. Not only have the vast tracts of fertile lands in the vicinity of the streams been devastated, but the destruction has extended itself to the more remote parts of the great plain, even to the sides of the mountains which surround it. Upward of 100,000 people are homeless and destitute of the necessaries of life. Their harvests have all been destroyed, their cattle drowned, or what remain without food or the prospect of any. The destitution of the population is complete, and is thought to be greater than can be met by the charitable acts of the home government. The misery of the unfortunate people can better be imagined than described. A hurricane of fire over the same district could not have been more ruinous in its effects than the floods have been. Their lost territory would seem to be almost beyond redemption. The dikes which rescued the lower lands from any ordinary increase in the volume of the river have been swept away, and an immense amount of labor and expense will be requisite to rebuild them. There is certainly something in this condition of things to call for the world's charity. The poor Italians have not only lost that which is of immediate value to them, but also that upon which they depended for subsistence until the gathering of the next harvest. Two-thirds of the province of Mantua, one-third of Ferrara, and large proportions of Parma, Reggio, and Modena have been literally converted into lakes, abounding in floating articles of more or less value, and the dead carcases of domestic animals.

Marriages.

HANN—ROBBINS. At the residence of the bride's father, Nov. 17, 1872, by Eld. A. H. Briggs, Mr. George Hann, of Bingham, Pa., and Miss Jane M. Robbins, of Independence, N. Y.

CARTER—WISEL. At the bride's father's, in Port Sanilac, Mich., Oct. 21, 1872, by Eld. Geo. Wright, James F. Carter and Mary Wisel, both of Port Sanilac.

HENRY—AVERY. At the residence of Br. David Shannon, in Worth, Nov. 10, 1872, by Eld. Geo. Wright, Alfred Henry, of Lexington, and Lessa Avery, of Worth.

Obituary.

MACKIE—Died, in Sanilac, Mich., Nov. 2, 1872, Eld. Adam D. Mackie, aged 53 years, 5 months and 2 days.

His disease was intermittent fever, from which he suffered for several weeks at his home in Lapeer. Recovering from a relapse he came on a visit to our field of labor in Sanilac Co., in the hope that the fresh breezes of Lake Huron would restore him to his wonted strength and the work he loved so well. Yielding to pressing invitations to preach, and thinking his strength sufficient, he gave two discourses, one in the Advent chapel at Lexington, and a second in the S. H. in Sanilac, which proved to be his last. The next day he was taken down with a relapse of the fever, at the Christian home of Br. Wilson Hibbels, where he fell asleep two weeks after. During his lucid hours he was happy and joyful in the Lord, and said to the writer, with his hands clasped in mine, "All is well; praise the Lord!"

Br. Mackie's death is a great loss to the cause in Eastern Michigan. Churches are left without a pastor at Lapeer, Marlette, and Elk, where he was laboring to good acceptance.

As a preacher, he was clear, logical, earnest, and convincing; a thorough worker and an out-and-out Adventist.

Funeral services were held in the Congregationalist chapel, Port Sanilac, which was kindly offered, (ours was being plastered) for which and other kindness shown they have our grateful thanks. Sermon by the writer from appropriate words selected by Br. Mackie, "I have finished the work which thou gavest me to do." (John 17:4.) It was a solemn and affecting time.

Br. Mackie was a native of Ayrshire, Scotland. When a young man he commenced the study of theology with a view to the ministry in the Presbyterian church. His means being limited he was obliged to abandon this scheme, and gave his attention to secular pursuits, in which he continued up to within the last four years of his life, when he had an opportunity of hearing and reading upon our "blessed hope," which he embraced with all his heart and immediately began to proclaim it to others. He was baptized and licensed to preach at our camp-meeting near Jonesville, in the summer of 1868. In the following year he was ordained, and proved to be one of our ablest speakers.

He leaves three sons, residing in the county of Perth, Canada. They were not able to be present at his funeral, not receiving the dispatch in time. John Mackie, the eldest son, expects to graduate soon in one of the high schools of Toronto. His father fondly hoped he would enter the ministry. These dear boys have our sympathies in this their hour of bereavement; and this is to assure them that every thing was done for their father's comfort in his closing hours. May the dear Savior be especially near to our lone, widowed sister, is the prayer of her brother in Christ.

Geo. Wright.

☞ *Crisis* please copy.

Notices, Etc.

Notice.—Northern Michigan.

I am arranging to spend most of my time in the field this winter. Churches and isolated brethren in Northern Michigan can correspond with me at Sylvester, Mecosta Co., Mich.

E. B. Scott.

Notice.

A good opening in Eastern Michigan for a young minister can be had, to supply three churches, and preach in other places as the Lord opens the door. Who will respond soon? For particulars address

John M. Snook, Jackson, Mich.

Or W. C. Hicks, Caro, Michigan.

Notice.

☞The church of Arena being in a great measure destitute of preaching in consequence of my protracted sickness, would be glad of a call from any of the preaching brethren that could make it convenient so to do. Arena is on the Milwaukee and Prairie du Chien railroad, about 25 or 30 miles west of Madison. Any preachers on their way to or from Iowa, could give us a call.

Geo. Thomson, Pastor.

Illinois.

Dear brethren of the Northern Illinois Conference: How many of you mean to attend the Annual Conference at New Holland, commencing Dec. 11? The place of holding the next camp meeting, and other matters of vital importance to the cause will there be considered and decided. We hope to see a full representation.

Let every church send her full proportion of delegates. Let every minister be present. Come! Let us rally for God and his precious cause. The times are ominous. What we do must be done quickly.

Every church is expected to send a written report, and every minister to report either in person or by letter. Address the Secretary at New Holland.

N. W. Spencer, Pres't.

The Christian Life.

Farmer Brown's Theory.

As we turned the corner we came upon Farmer Brown with a load of produce on his way to market. His horses had come to an obstinate halt. The way was too narrow for us to pass, and George handed me the reins jumped out to see what was the matter.

"Good morning, sir," said he, walking up to the farmer, "What's the trouble? Is your load too heavy?"

"Oh, la, no!" answered the farmer pushing his hat to one side of his head and striking an attitude. "The matter is, the critters don't pull together."

"Ah!" said George with an interested look at the sleek horses, and the load of corn which really did not look so very large. "If that's the trouble why dont you make them pull together?"

"A body would think they might," said the man, "when they've been worked to'gether this five year," and picking, up the reins he called out, "Gee up, Johnnie, go 'long, Kate."

Johnnie "geed up" with a clatter, but by the time Kate was ready to "go 'long," he had ceased his efforts, and all that was accomplished was some cracking about the wagon and considerable dust about the horses.

"Ye see," said the man, standing back again, "that wheel sticks a bit in the rut, and if they were a mind to pull together they'd have it out in a minute,"

"I see," said George contemplatively, "foolish fellows arn't they?"

"Well I dunno about that," answered the farmer, who evidently had a good opinion of his horses. "I've seen a good many husbands and wives pull apart a sight worse than they do."

"Indeed?" said George with some surprise, but at the same time stealing a glance back at the carriage—which, of course I did not see.

"Yes, yes," said the man, "you see Johnnie wants to pull to one side of the road and Kate wants to pull straight ahead, so they don't agree about it. Men and women are always doing the same thing. I don't mind so much about the old folks," he continued, "but it spiles the children."

"Spoils the children! what do you mean," said George, opening his eyes.

"Humph! a man can see that with half an eye," was the answer. "If a man and his wife pull together, if they do have a hard scrabble of it, the children turn out well enough, but if they are everlastingly pulling apart and scolding at one another the children always go to destruction."

George examined Kate's harness and brushed a fly from her back. "You speak as if you had experience," he said, "you have a wife, I suppose?"

"Bless you, yes," was the answer, "and six boys. We never had no trouble bringing up our children, fine young men they are now, every one of them. When I told one of them to do something my wife didn't take him behind the door and tell him his father was hard on him and give him a sugarplum. No, sir-ee; she'd tell him to mind his father if he wanted any help from her; and when she told 'em to do anything she knowed I'd back her up, and them boys soon found which way the wind blew. Children aint no fools. My advice to young folks is," he added, nodding sidewise towards the carriage where I was sitting, though I can't think he intended anything personal in his remarks, "to pull together. If one does happen to make a mistake once in a while it's better to hang together, and the children will soon know what to expect; hie, Johnnie, git up, Kate."

Johnnie and Kate concluded to pull together this time, and the load went forward easily.

"Thank you, sir," said George lifting his hat and walking back to the carriage. "I'll think on your advice."

As we rode back I fell to musing. Was that the reason why so many children "went to destruction," as he termed it, because their parents did not agree in their training? Perhaps the old farmer might be right. I looked about among my aquaintances for examples. There was Bert Sawyer. What a wreck he was to be sure, and had had every advantage, too. An only son and idolized by both father and mother, but they were never known to agree in what they wanted him to do. His mother told him his father was severe, and his father told him his mother was silly. I well remember how shocked I was, though but a child, on seeing his mother, one day when I was at their house, give him some whiskey, because he said he knew he needed it, only his father never was willing he should have anything that he wanted; and on the father's coming unexpectedly into the room, she hurriedly slipped the bottle into the closet. "What's that?" asked Mr. Sawyer, who seemed to suspect constantly that something was wrong. "Oh, nothing but camphor," said his wife. "Bert's got a headache." How could she expect her son not to deceive her. Then there were dear Mr. and Mrs. Calkins, the nicest people in the world, but somehow they could never exactly agree. If Mr Calkins expressed himself with any degree of warmth upon any subject. Mrs. Calkins was sure to say, "Oh I do not think that would be right. I want to do what is right and my conscience would not allow me to do that." Then Mr. Calkins would retort by saying, "My wife thinks so and so," which would be exactly what Mrs. Calking did not think; and then would follow remarks upon each other's general dispositions, and their ideas upon various subjects, especially those upon training up children, which though I dare say it was all intended for playfulness, it was not at all pleasant for visitors to hear; and their children, how they did act! On the other hand, there was Deacon Thorn's family. It was always so pleasant to go there. Seven children to be sure, but everything was so harmonious. You never heard little bickerings between that father and mother even in playfulness. "We'll see what mamma thinks about it," was the father's answer to childish importunities, and the mother's "We would not do it unless papa was willing," convinced the children very soon that there was cooperation and sympathy between father and mother.

"Well, what do you think about it?" asked George, suddenly turning toward me with a smile.

"I am inclined to think he was about right," I answered.

"I guess he was not far out of the way," said George, as we drove up to the house.—*Illus. Christian Weekly.*

Correspondence.

From Our English Correspondent.

We are still applying ourselves to the work of teaching and preparing men by the word of grace and salvation for the second coming of the Lord from heaven. Few are interested as they should be. The heart of the world is gone after gold, fame, and fleshly lusts, so that but few even think of things that make for their peace, and the divine life beyond granted to the penitent and believing sinner. Yet we are at our post. We have cried from the watchman's lookout, the week past, "Babylon the great is fallen!" "This generation shall not pass till all these things be fulfilled." The fourth monarchy gives place to the fifth, the heavenly and eternal. But the cry has only been heard by few, most of whom are girding themselves with truth and righteousness to endure to the end and be saved. The indifference of the masses is lamentable. You may go up to them and shake them in the name of God, and tell them their danger and urge them to fly from the coming wrath. They will open their eyes and yawn, and give themselves up again to slumber over the pit of wo. Oh! what can be done to arouse the unthinking, the unfearing, and the profane? This is the question which presses down our hearts. We toil heavily. We sow sadly. We plant with aching hearts. And as we do our work in the vineyard, we say with the query of a song I heard sung by a company of black children in your own, America—'What will the harvest be?' Often the thought goes home, keen as a knife, "Death unto many." Yet we are glad for ourselves, being "satisfied from [not in] ourselves." A few steps more and we shall take our last journey in the cloud and leave corruption behind and beneath us. Then all our future shall be the divine life in the heavenly home. How heartily do we pray for such a delightful consummation to our pilgrim pathway!

Many years ago our venerable brother, Joshua V. Himes, visited the English shores. He traveled about the country preaching the kingdom of God, planting churches after the pattern of the apostles. One of those churches remains to-day. It is a little war-worn host, not dispirited nor decreasing, but full of ardor for God, pressing on in the footprints of the Savior, determined to

"Weather the blast,
And stand at last,
Safe on the evergreen shore.

To which we say "God speed." Your correspondent wrote this brotherhood a word of love and sympathy a few days since, and the following is their reply. I have taken the liberty to send it you, for I think it will be of great and wide blessing. It is the nearest to "primitive" I have read for a long time. The writer says:

SUSSEX, Oct. 24, 1872.

Dear Br. Kellaway:

Your kind and cheering letter has been the theme of great joy to the Church meeting at "The Advent Chapel," Piltdown. I am requested by them to thank you for your kind exhortation and prayers for us, and we in return will ever beseech the throne of grace on your behalf, and all the saints at Weymouth. May great grace rest upon you all, and may your number be daily increased. Be of good courage. Spare not to proclaim the life-giving gospel of Christ. Work while it is called day, for the night cometh when all work will end. Experience teaches us that the pathway is not strewn with roses only, there are thorns, also. Fear them not. There has gone before a host of pioneers who have nobly cleared the way, and left behind them the footmarks of success, so we may boldly say, "The Lord is our helper." With such a One, then, at our side, need we fear the frowns of our enemies, or even their boasted threats? No, for while success at the hand of the Lord is with us, and sinners are turning to the Lord, who, I ask, shall deter us or drive us from the noble work with these proofs of our success, together with the glorious prospect of our Lord soon appearing to "gather his ransomed ones home."

We are still adding a few to our number in opposition to all foes. We have been, during the past summer, holding meetings on Lord's Day evenings, in a large forest, some five or six miles from us; and it would do your heart good to see those foresters, with their sunburnt faces, listening to the gospel of the kingdom and the words of Jesus. And I can assure you that many of them never attended any place of worship. Some of them are the worst of persons, and a terror to the neighborhood. Yet we got them to hear the engrafted word with delight, and soon find them at Piltdown.

Last Lord's Day evening I had a meeting at Maresfield, two miles from us, in a dwelling house, and the house was crowded. We are to hold another in a fortnight. I am certain there is but one way of success, namely, to *seek* them. Highways and hedges are to be scoured; towns are full of pride and folly; they are almost inaccessible, at least, so we find. It is true, they may listen, and it may charm them for a while, but they soon grow hard, and all the power of heaven and earth combined cannot move them. Jeremiah hath well said "I will leave in the midst of thee a poor and an afflicted people, and they shall call upon the name of the Lord." It may be you in the towns may be more successful, but we fail there.

Yours, in hope of immortality when Jesus comes,
HENRY FARLEY.

Doubtless this branch of the church universal will gladly meet the editor of THE TIMES, when we are "caught up together to meet the Lord in the air." I pray I may be there to witness the greeting and join in the beloved exchange of triumphant praise of Jesus who is the Savior of us all.

The Pope has added to the list of Romish saints the late Queen Maria Christina, of Naples, Nicholas von der lue, the French priest Jean d'Ars, and Pope Eugenius III.

We may well ask as we read the above, "What right has the Pope to make saints by canonization?" Every Christian is a saint—is an "holy one of God." A devil cried out to Jesus, saying, "I know thee, who thou art, —the holy One of God." And it is a blessing for every child of God to know that, as he is the holy One of God, so are we in this world. A saint is a holy one. And all are holy who are washed and renewed, and waiting for glorification. Thank God, when confessing our sins, we confess also our hope in God's mercy, and in Christ as the resurrection and life, in baptism, and he adds our names to the list of saints on the records of the city New Jerusalem; and we desire not that ecclesiasticism, which places the name down on perishable scrolls. Methinks when these scrolls burn up, many so-called saints will burn with them.

Another equally silly thing is on record and this is the chronicle:

"BLESSING FIRE ENGINES.—The engines used by the Creole Fire Company of New Orleans were blessed recently by the very Rev. Canon Moynihan."

But nothing is too absurd for a church that can baptize bells and bless holy water for servant girls to carry about as they travel, to keep devils away and keep danger at a distance. But, probably, if you say anything to a priest about this, or anything else equally ridiculous that you know to be fact, you will be coolly informed it is a "Protestant lie."

The journal *l'Italia* prints an article on the Vatican, in a spirit true to the prophecy which declares that the ten horns who give their power to the beast shall consume the mystic Babylon. It is as follows:

"What we demand of France is a generous and loyal accord with us, such as will destroy the last hopes of the Vatican."

Truly the horns have "gored" the woman fearfully of late. And we are coming to "last hopes of the Vatican." This looks like the speedy coming of our Lord. Amen.

The Romanist is taught that his first obedience is due to the Pope. His authority is above the civil authority of any king, queen, or president, and a true catholic bows at the nod of the Pope before he will at that of the ruler of his own native land. A few days ago, in connection with the opening of the church at West Gorton, there was a "fuddle," or a "drink 'round." Toasts were given—of course, that's apostolic—when, through some little confusion, "owing to a sudden change in the arrangements," "the archbishop proposed the health of the queen," before the "holy father"—these words capitalized. It was a mistake; the archbishop thought the Pope's health had been given before. This is a matter of sufficient importance to "require an explanation." To think of the presumption of toasting the queen before *Papa!* So the Rev. Father Rawes has had to give an account of the affair which does not give "universal satisfaction." How men will sink their manhood and quarrel about "trifles light as air!" But this you understand is Romanist, traditional, divine.

The following, though a little out of your way, being principally literary, yet is worthy of saving, seeing it is on a religious work. It may help to cure the taste some people have of issuing "productions according to their imagination, not according to facts as they are." (Say, for instance, immortal soulism.) It is the severest criticism I ever read, and probably your readers will say the same. It is razor, fire, lightning, all in one:

The *Saturday Review* thus sums up a review of a recently published work, to which it devoted a page: "Besides the unnatural sentimentality of the *Sons of Dives*, we might take some exception to its grammar. All the personages are as heedless of this as was ever the Jackdaw of Rheims; and say 'that's him,' 'it was her,' with the most perfect unconsciousness apparently of any rule touching verbs and cases. Also, the author has hazy ideas as to plural pronouns in their relation to disjunctive particles; and when she says, 'Ye mother or sister, whose son or brother,' she seems to imagine that ye is high polite for you, which we venture to assure her is a mistake, or used to be when we learned our declensions. Why will people write when they have nothing to say? This author knows no more of real life than she knows of the nature of comets. She does not relate, she babbles; she does not paint from life, she draws on her fancy, and labels her crude productions according to her imagination, not according to facts as they are. She says nothing that the world wants to hear; nothing even that can amuse a heavy hour. Stilted, unnatural, improbable, her work is an absurdity and an excrescence, not a growth; and it argues badly for the literary taste of our generation that such trash as this can find a publisher, and we presume a public to follow."

If some people would "take warning" from this scathing review, it might save them the mortification of being shown up in the same unenviable manner.

It is no secret that the Jesuits have ever since the Italian government entered Rome, done all they could to persuade the Pope to leave the Vatican. They have failed to do this, and now are devoting all their energies to cause the assembly of the conclave that must in the course of nature soon take place to meet in France if possible, but anyhow out of Italy. If this takes place, the pope the Jesuits cause to be elected will of course be merely a tool in their hands, and they will be free from the Cardinal Antonelli, who is their great opponent at the Vatican, and who sees that the two years the Pope has spent in Rome since the arrival of the Italian government have been distinguished beyond any time within the memory of man by the perfect freedom with which he has been able to administer the spiritual authority throughout the world.—*The Church Times.*

From Br. E. N. Bliss.

I shall visit Chicago in December, and from there will go into any field where the brethren will pay my fare from that city. As I have no family, and no one to care for but myself, I can get along where some of the brethren could not. Brethren can write to me at Chicago, care of Br. Wm. L. Himes.

A member of the New Orleans Young Men's Christian Association writes us:

"I am very much pleased with the paper; so are several brethren here. Light is breaking through the dark clouds of Theology in this city, and at the cry 'Behold, the Bridegroom cometh!' many (say a dozen or more) have arisen to trim their lamps. Persecutions threaten us, but 'God is for us,' and 'who can lay anything to the charge of the elect?'"

From Wm. McCullock:

In consequence of the wide-spread horse disease, I fear that I shall be obliged to defer my trip to Iowa and Missouri. Although I had made arrangements to start the first of December with my team, it will now be impracticable for the present. I must wait and see how it goes with my horses. I trust the brethren will excuse the delay, as it is unavoidable. Meanwhile I will keep them posted as to the prospect of my laboring in that field, and also of the time when I will be there.

From J. B. McGinnis.

I have, I fear, been a wicked man all my life until last winter. Br. O. D. Gibson came here and preached the truth as it is in the Scriptures, and I found the true light; and my wife and myself have been serving the Lord ever since in the best manner we know how. Br. Gibson organized a church here (Palmer, Ill.) of nine or ten members. We have great opposition, but we feel happy to think we have lived to see the truth as it is and can obey the Lord's commands accordingly.

From M. B. Hubbell, Earlham, Iowa.

Br. Philander Nokes did not report that the Conference gave him a license to improve upon the talent given him. He is preaching the Word to good acceptance. There are a few here who are waiting and watching for our blessed Savior. May we all be "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." It is a blessed hope to us. Unless Jesus comes there will not be any resurrection; for he is the resurrection and the life. We are keeping up our prayer meeting one evening during the week, and on Sabbath, besides a Sabbath school. We are doing the best we can to keep the little church alive until Jesus shall come. Oh! may all the blessed scattered ones of "like precious faith," live faithful until our Master appears.

From Ralph Phinney, Woodville, Ky.

I seat myself to say to the friends of the ancient gospel of the kingdom of God that I have just had a debate of four days, closing last Friday, with the circuit preacher of the M. E. church. I was alone with the Lord and the word of his testimony, while my opponent had two of his own preachers and a noted Spiritist to help him. The debate was on the following propositions:

"That man has conscious being and existence between death and the resurrection or second coming of Christ." B. H. Bishop affirmed, I denied.

"That the wicked and all out of Christ will be destroyed and not have conscious being after the judgment of the great day or last day of time." I affirmed, Bishop denied.

I routed him on the second day and ove him to personalities, etc., for a fuge, such as "The gentleman from e North who has come down here to ach us benighted heathen." "I hope e brethren will tie him up in a stall chain him in the yard to keep him om doing harm to the friends when ey call." The moderators wanted stop him, but I told them not to do , for 1 Tim. 4: 1, 4, and 2 Tim. 3: 9, fully delineated his character. Many ho were in doubt about these things fore, were fully convinced of the uth, and on the fourth day had raised 300 and promised to increase it if I ould preach four Lord's days in the outh for ten months. Feeling assured at my work was not done in this secon, I accepted of the offer. So I am gaged for the coming year at this ace, Hinkleville, Laue's School ouse, and Blandville.

In December I shall return home to Visconsin. If any residing on the e of the Illinois Central Railroad ould wish a meeting on that line, or e Northwestern Railroad in Wiscon-n, I will call on them either going me or returning. My address in isconsin is Waterloo, Jefferson Co. I hereby tender my love to all the thful in Christ Jesus, and pray you, ye steadfast in the faith, and soon shall all be delivered from the ndage of corruption, and put on the iritual body prepared for us in glory, d forever be with the Lord.

rom Wm. Johnston, Pennsylvania.

The "East Pennsylvania Eldership the church (or churches) of God" osed its Annual Meeting on last 'ednesday evening, after a week's ting. Much business of an import-t nature, for the up building, and tension of the cause they are engag-in, was performed; all looking to conversion of the world, before second coming of Christ. Some the preaching was truly soul-cheer-g and refreshing. But the most of was of a poorer sort, *i. e.* the con-ous "state of the dead," "the sweet lds of Eden *up yonder!*" "the man-ns in the skies!" and "beyond the unds of time and space, the saints' ure abode." There were some asing stories told (if they were only te) about how some of God's chil-en came down so calmly to the uks of the river, where Jesus met em, and conducted them through the illy waters, to the shores of immor-ity and eternal glory. Very little s said about the coming of the Sa-r, except what Br. J. Hunter said, om the text Phil. 3: 20, 21. This s truly a refreshing sermon to those us who are looking for the speedy ming of the Master, and the glori-s results which will follow.

Upon the whole, *truth* is spreading pidly among us, and to such an arming extent that the clergy of the fferent orders are put to their wits d to keep up the popularity of their scriptural theology. As for our ldership, a majority of them appear be very merciful to "the poor old ul sleeper," as some of them call me; hile others would fain pitch me over e battlements if they had the power do so. Indeed a number of them reed to give me a real raking; but y good brother Long, moved that my port be accepted, and license renew-, and the Eldership advise me to lesist from circulating all such books d tracts as contain doctrines contra-to *our* views." To the passage of is resolution I objected, stating, that the Bible was our only acknowledg-t creed, I had as much right to ex bit my views of the truths therein corded as any brother among us had; d, therefore, I would not bring my-lf to adhere to that advice. Never-eless, the resolutions were passed animously. But the advice was not rmally given by the chairman. May e Lord bless them, and lead them into l truth. Amen.

rom Geo. W. Turner:

Dear brethren and sisters of the reat family of God, scattered abroad, nd especially those of my acquaint-nce, whose bond of union is the Spir-t of God, which brings us nearer to-ether than blood relationship, greet-ng: Some of you may have said, Why do we not hear from Br. Turner? s he dead, or has he lost his interest n the cause of our Master? I answer o both questions: No, I am not dead, iterally, nor do I ever want to be. I vant to live forever; and, if I live till esus comes, I hope that this mortal ay put on immortality. Nor have I ost my interest in the truth of God. Whom have we but Jesus in the heav-n above or in the earth beneath that vill be a successful leader of the ar-nies of Israel?

My health is better than common this fall, and for the past year I have filled four regular appointments at different places, two of them thirty miles from my home, besides doing a great deal of other work, and I think I have got so I can see through, and hope to spend a larger share of my time this winter and in the future in winning souls to Christ. Pray for me, that I may work successfully.

Much has been said and written of late upon the subject of sanctification.

There is and has been a view taken of the subject which, in my opinion, has been detrimental and injurious to the cause of Christ, and that is, that man may become so pure and perfect in this life that he is freed from the danger of doing anything wrong; or, in other words, that "the dog" referred to in Br. O. D. Gibson's letter, is dead now, and that there is not the least danger of him. I wish all would take particular notice of that letter in THE TIMES, of Nov. 12, headed "Difficulties." I have the same difficulties. May the Lord help us to fight the good fight of faith and lay hold on eternal life, taking heed lest after having talked and preached to others, we ourselves be castaways; understanding the true relation we sustain to God, as begotten children, possessing eternal life only as we depend upon Christ by faith, and in this life of faith it is our privilege to grow in grace or favor with God and in the knowledge of Jesus, which favor may be obtained by becoming more obedient to his known laws. Oh! may God in mercy protect his little ones from the rocks and the reefs, the shoals and the quicksands of the last days, and preserve us blameless unto his heavenly kingdom.

From Wm. J. Bursell.

In answer to the Macedonian Cry from the western part of this State I found myself (Oct. 10) on my way to take "Nahum's Chariots." Stopping over with Br. Ober in Preston, I the next evening put up with Br. Butters, in Kasota, finding them still looking for the blessed hope. Next day I went to Windom, on the St. Paul and Sioux City road. Br. Patten accompanied me to the school house where a congregation were waiting. I remained over two Sabbaths, holding meetings during the week. Found much prejudice at first, against us, on account of the Seventh Day people, many of the citizens having heard them. But after a few evenings this prejudice was overcome and we had an increased interest to hear. The Presbyterian elder was out several times, and took part in one of the meetings, endorsing many things that had been said. At the last Sabbath morning service he remarked, that for the past week they had been listening to me on the coming of Christ, the resurrection of the dead, the kingdom of God, and its location upon this earth, and said, "all this I believe;" and spoke of the holy city coming from God to this earth: but on the state of the dead he differed, but said he did not wish to discuss the question, but merely referred to Paul's being absent from the body and present with the Lord, without making comment. He then announced that he had given up his appointment for the evening in my favor. We had a full house of attentive hearers, and I trust seed was sown that will take root.

Br. and Sr. Patten are doing all they can for the advancement of the cause in this new place. It is but one year old, with about 300 inhabitants. They have a union Sabbath school and Bible class, Br Manning being Bible class teacher. They have some warm discussions on many points, and many are getting their eyes opened. Br. Manning is respected by all, and his influence is on the side of right. This is a very new country, many yet living in their sod houses. The face of the country is beautiful, but there is a great scarcity of timber. Many are planting groves of timber that will change the appearance of things in a few years. I had several invitations to go out still farther to preach the word, but I had to leave for Madelia, the county seat of Watonwan Co. Br. Winters, a Baptist, had invited me. The Presbyterian house, a very neat and commodious chapel, was secured for the occasion. Commenced meetings Thursday evening, with a good audience. Announced services for the next night, but after the close, when the sexton turned the key, he said, "this door will not be opened for such preaching as *this* to-morrow night." I said nothing, seeing the old brother was excited. I was satisfied the truth had taken effect. Next morning the trustees were made acquainted with the sexton's proceedings, and *they* said the church would be opened, and it was. And the Spirit of the Lord was with us in power.

The next evening and Sabbath being occupied by the Methodists in their quarterly meeting, we transfered our services to a school house three miles distant. On Sabbath many hearts were made glad and gave in their testimonies saying, "this is just the kind of preaching we want." They wanted me to stay longer, but I could not. Many wept while we took the parting hand. I found that about twenty-five of the Baptists members here are out-and-out Adventists, although they had never heard an Advent sermon, except from Eld. Wm. Rhoads, from Illinois, when he was here on a visit some time ago. They asked for ministerial help from our conference. I promised to send them help. One of their number is a preacher, esteemed by all. He says he has been advocating this doctrine for twenty-two years. He has had premonitions of the judgments coming upon the earth. Many of the noted earthquakes he told his brethren of from three to six months before they occured; and the great fires last year he told of some three months beforehand. He thinks other judgments are hanging over the earth. He is a very humble man, of great faith and power in prayer. Many have been converted under his labors.

From J. B. Cook.

The remarks of L. T. C. in THE TIMES, on my action and words at the Time Conference, having come to my notice, I take the first opportunity to counter-mark them briefly for the *truth's sake.* This brother would not see inconsistency if he stood in the light and freedom that has been given me. My aim was to bear witness to the truth; and I feel as free as an eagle in the air, to give my humble testimony to the time of the second coming of Christ.

The Bible numbers, as shown by Dr. Elliot and others, foot up 6,000 years in 1873. The 1335, from A. D. 538 (which seems to be the demonstrated date by the 1260 ending in 1798) reach 1873. The thirty years suspense between the birth and baptism of Jesus, may apply, as the extent of the tarrying time, from 1843 to 1873—because of its relations to several prophetic fulfillments, like the closing scenes of the fourth and last of earthly empires—the Roman, in its papal form; the filling out of the pictures of "the time of the end;" the rush to and fro, with increase of knowledge; the mighty sanctions of God's Spirit given to the ministry of the second advent doctrine, based on the only foundation of the times and seasons given by God's "greatly beloved prophet." (Dan. chs. 8, 9, 12.) Hence, 1873 should be accepted as that to which the finger-boards of prophecy point for the end of "this present evil world;" and the dawn of the great and notable day of the Lord!

As all know, the value of time attached to every business document, deed or record, it is a wonder that our would-be-wise men should inquire its importance in prophecy, as did the blinded Jews 1800 years ago. (Dan. 9: 21-25; Mark 1: 15; 1 Pet. 1: 11-13.) The date or time is essential to the authenticity or maturity and value of whatever note, deed, or document—human or divine.

"The time of their visitation," the Jews ignorance. (Luke 19: 44.) We have read the result of such ignorance. The Gentiles are now adopting their unbelieving example; and God has revealed the horrible result that now impends over them. "God hath appointed a day in which he will judge the world in righteousness," by Jesus, the risen one! (Acts 17: 31; 2 Thes. 1: 5-9; Rev. chs. 17; 20.) This decree from the Almighty; the "four" forms of "the kingdom of men," the two comings of Christ, as they belong to the very structure of sacred prophecy, our learned men seem not to know. Hence, they are not (practically at least) aware of the impending doom in the judgment of a righteous God or apostate Christendom.

Of course, this theme takes precedence at all times and in all places, I heartily concur in calling public attention to it and preparing for it.

The mistakes related to other matters—to making "the times of restitution" apply to the present passing periods of prophecy; assigning the new covenants back of this dispensation, as if indicated by Moses. This specimen is given as I heard and noted at the time, in a printed letter to the leading ones, with all candor and fidelity. Then, as to their advanced and almost *exclusive* light on Bible time for the judgment; with the claim of no papers proper to publish, or that would publish (or the like), others may judge. For I had the light that time, in advance of that meeting, and I thought our papers *had* published the evidence quite fully, and would be glad to publish still, as they certainly have continued to do since, when anything of value has been offered.

My notice of the time meeting in *The Crisis*, was to avoid being misunderstood. On other points, the brother's *personal* notice *mistakes* my action and utterance altogether; and this, with my private letter at the close of the Springfield meeting must suffice, for I wish only to aid every one engaged in giving the grand present gospel truth to the world. All earthly affairs—even life itself—are secondary and subordinate. "Amen! Even so come Lord Jesus!"

HAPPINESS is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep; it can not be accumulated; nor have we got to go out of ourselves nor into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within them.

Our Young Folks.

Don't Be Discouraged.

I don't like to think there are any sorrowful little folks. And yet I know it's so. Hidden away in all sorts of places, we find sometimes a stray girl or boy with a heavy heart, and eye dull with tears that never rain out in a good cry, but stay there until they dry in. It's all very well to say, "Run, skip, and play," but some children can't do it. They're lame or they're sick or troubled in ways folks don't know of. They often want, too, what it's right and proper they should look for, kind words and loving care; and they don't get much of either, poor things! I'll just say to all for you, little folks, who are sad and lonesome, who find yourselves awkwarder, perhaps, than other children, or more stupid, and naturally not as winsome and sweet in your ways, don't be discouraged. Wipe your poor little wet eyes, and think of *one* thing: Once, when Jesus was on earth, some children crowded about him, and the big people, not wishing him to be bothered, tried to send them away. But he wouldn't let them. No. He wanted them to come still closer. He said, then and there, that they must suffer the little ones to come unto him. Not a word as to *what kind* of little ones, you see, but just little ones. If he had said, "Let the pretty, or the sweet, or the clever, or the good little ones, come unto me," some of those children would have been left out. It wasn't in nature, then, nor it isn't to this day, that a lot of youngsters, taken right out of the crowd, would all of them be up to the mark. No, my dears; depend upon it, some of them *just like you.* But on they went, right in among the best, up to him and he put his arm around them just the same and blessed them. Yes, my dears, that's so. And now, don't you suppose those children walked off kind of glorified, after that? Yes, sir, they did. From that moment they had something to make them happy; yes, and *some one to be good for.* That's it.

Well, what about to day? You don't see any such in the streets, you say, nor any blessed Master waiting there for the children to come! Now there's just where you've got hold of the wrong end of the story. He isn't in any one street in particular, I know; but he is just as truly alive to-day, and just as fond of children as he ever was, only you can't see him face to face. But shut your eyes and think about him—think how he calls for the little ones now, just as he did long ago; and how you've as much right to press on and go up close to him, as any child had in Bethlehem or all Judea; and *if you do*, he will put his arm about you, and bless you,

There you are, my poor little lonely friends. Here's something to be glad about. Never mind about awkward ways, and your slow heads and troubled feelings. Go to him as you are, and see if then you can't change for the better. I don't tell you to read a chapter in the Bible, or sing a hymn. I only say, Go to him in your thoughts, just as you would with your body to any one else who called you and wanted to be good to you, and try to do better for his sake.

Whoa! The editors won't put this in the paper if it gets to be long, like a sermon. So, good-bye, my dears. Now *don't* be discouraged any more. *—Uncle Tim, in Hearth and Home.*

Mrs. Teredo and her Family.

BY REV. JOHN TODD, D. D.

"This," said Deacon Hays, "is probably the last ship I shall ever build, and I intend to have her as perfect as possible."

So he selected a beautiful model, and knowing that the owner wanted something very superior, he spared no time or money in procuring the best timber to be had, and the best workmen to be found. And then he watched over every stick as it was hewn and fited in its place, every plank that was spiked on the timbers, and every spar that was prepared. When they came to put the copper sheathing over the bottom of the ship, the deacon watched it very closely. At one spot he found the head of the iron nail, which fastened the sheathing split. The deacon's eyes were becoming rather poor; but he saw the broken head.

"Jim Spiker, I see a nail broken; is n't there a little hole by its side?"

"Not a bit of it, I am sartin. There could n't a drop of water get in there in a century."

So the word of Jim was accepted, the ship was finished and launched, and made two or three prosperous voyages. During one of these, she lay at a wharf in Calcutta. Now these waters swarm with that little pest the shipworm. They crawled all over the ship, but could not get through the copper sheathing. At length Mrs. Teredo, a very small specimen of her tribe, lit upon the broken nail, found the little hole, and squeezed herself in. Then she began to eat the timber, and lay her eggs in it. Soon they hatched, and increased till that timber was full of the little teredoes, and then the next, and the next, till every stick in the whole ship was full, and eaten almost into powder. Still the ship looked sound, sailed well, and made her long voyages. At length, when in the middle of the great ocean, a terrible storm met her. The wind howled through the rigging, as if singing a funeral dirge. The waves rolled up and writhed, as if in agony. Every spar was bent, and every timber and spike strained to the utmost. The cargo which filled the ship was of emmense value. The crew was large and the passengers many. Worse and worse grew the storm, till at last a huge wave struck her with all its power. The poor ship staggered, groaned once, and crumbled up like a piece of paper. She foundered—at sea—in the dark night—by the awful storm! The rich cargo all went to the bottom of the ocean. The drowned men and women sank down, down, miles, before they rested on the bottom! *All done through the neglect of Jim Spiker who was too unfaithful to mend the hole made by the broken nail.*

There were watchings and anxieties by those on shore, all wondering why the richly laden ship did not arrive. The cargo and ship were all gone, and many were made poor, because the broken nail was not replaced!

The wife waited long and tearfully for the husband; the children longed for the father who never came. The little hole had been left!

The poor widow who depended on her only son—a kind, dutiful, manly youth, her stay and staff—looked out of her humble dwelling in vain. Her boy never came. The nail had been left broken!

Scores of homes were desolated, and many had their earthly hopes crushed by the sinking of that ship, and all because the little hole was left! Mrs. Teredo and her great family had never brought about all this ruin, had not Jim Spiker been unfaithful.

Oh! how often is a child ruined by some neglect as to his temper, his easily besetting sin! The little foxes creep in easily, and spoil the vines. The worm that eats up character and wrecks all the hopes of life, can crawl into a very small hole. A mother neglected to punish, or even reprove her boy for stealing an egg, and that neglect, as he said on the gallows, brought him to that shameful death. A single bow, or a single smile, may win the good-will of a child, that will lead him to Christ. A single visit to the sick chamber, to the Sabbath-school scholar, a single conversation, or a single word dropped, may result in the salvation or the ruin of a soul.

The spiritual Teredoes are multitudinous, and they enter any hole, however small, and sink the ship. All great effects grow out of small beginnings. The loosening of a single grain of sand may end in the sweeping away the dam, carrying off the mills, and ruining a village. Beware of the first lewd word, the first profane expression, the first taste of strong drink, the first neglect of your Bible, the first neglect of prayer, the first breaking of the Sabbath. You are leaving holes for the Teredo family to ruin you forever.*—Sunday School Times.*

Advent Christian Times.

CHICAGO, Tuesday, November 26, 1872

Business Department.

THE ADVENT CHRISTIAN TIMES

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☞ Address all communications to Wm. L. Himes, 25 West Lake St., Chicago; and

☞ Make all Postal Orders and Drafts payable to him, and always state the amount of money enclosed plainly at the head of the letter.

☞ Give your Post Office address in full in every letter.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions.

The Interleaved Bible

A pressure of cares has delayed the publication of this Bible. We hope to get it out within a month.

Accounts Due.

There is a large amount due on Book Accounts, in some varying from one to fifty dollars and upwards. Prompt payment will greatly relieve our finances. It is only a little for each one; but the aggregate is a large amount.

Some to whom we sent "Statements of Account" last summer have never made any reply at all. We want to hear from you, and soon. These many little items make up a heavy burden for us to carry. "Let every one bear their own burden," and our own will be very much lighter.

Renew Your Subscriptions.

We are sending notices to all our subscribers whose time expires this year. In some cases we receive remittances after these notices are prepared and forwarded to the postoffice. If any receive notices after they have sent in their renewals, they can keep the "return envelope" for another occasion.

We have waited patiently upon hundreds of our subscribers for months, and, in some cases two years or more. We trust now *every one* will promptly remit for past dues, and for six months or a year in advance.

Post Office Address.

Eld. Albert Farrow, Medora, Ill., (formerly Carrollton.)
Eld. J. W. Taylor, Stephens Mills, Steuben Co., N. Y.
Eld. Job Brown, La Crosse, Wis. Box 1647.
Eld. S. C. Wellcome, Kasota, Minn.

The Destiny of Man.

We have examined this work by Br. Wm. Erwin, of the Methodist church, and ordered a supply to accommodate our customers. The author takes up the Scriptures, or most of them which bear directly upon the subject indicated, and searches to know the mind of the Spirit. A large number of copies of the work have been sold among Christians of other churches, and it cannot fail to do good. It is finely printed, and bound in full gilt. Price by mail, prepaid, $1.50.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

A A French
D A Fowler
A S Moore
C Hoodenness
G Calderwell
S R Robinson
C Goodnuck
J Dil e
W M Wagner
J W Kirk
S A Chaplin
A B [illegible]le
J G Rogers
H Holabor
C M Shepard
R Chamberlain
L G Burnett
K Seige
L Ronat
J W Rice
A C Spencer
J D [illegible]rall
F Smith
A S Graves
A Hawkins
C Brandt
W C Dibble
O N Whitford
G L Harding
J McClinn
M A Scott
G E Challman
R T Price
A Landon
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A Bailey
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C C Beach
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N J Jones
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Z A Tibbits
A E Perkins
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S B Waley
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L C Eaton
H C Freeman
L H Washburn
D M Mecomber
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G H Campbell
J A Churchill
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E A Cousin
J S Perry
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C White
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R B Dutton
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J Snodgell
J N Washburn
G Frazier
G W Dunton
J Danforth
T J Spinney
W H Connell
A Andrews
H Hopkins
J H Mathen
J Coulter
A Hide
O Stannard
W H Locke
T Atwood
W H Holmes
J Bice
N Beck
J B Cook

To Correspondents.

H. H. TILLEY. Thanks for the selection. D. L. M. has been supplied with works on the subject....F. R. WAY. THE TIMES is sent regularly to you....W. SIDDALL. We will send to him; though that is 50c. below our rate....A. SIPE. You are correct....W. LINDSAY. The parcel has not come. Many thanks for your letter....E. O. TRACY. Br. D. paid us the money. You will see the date on your paper. The notice was sent by mistake....R. ROBERTSON. The two magazines came safely. Please accept our thanks.

Notice.

Eld. Wm. Ingmire has removed from Lincklaen to East Penfield, Monroe Co., N. Y. Churches in Central or Western New York, desiring his services may correspond—addressing him at the latter place.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Wyanet, as Br. Bosley may arrange, Sat. eve., Nov. 30 and over Sunday, Dec. 1, and as much longer as the cause demands. Will the brethren and friends in the vicinity come in and assist in the name of the Lord? L. F. COLE.

Oneida, Dec. 4.
Neponset, eve., Dec. 6 and 7, and Sabbath, at 10:30 a. m. and 7 p. m.
Wyanet, eve. Dec. 9 and 10.
New Rutland, conference, Dec. 11-16. Let there be a general rally of all the friends interested in the Advent movement. Time is short.
S. B. MABEY, Sec'y.

Preaching in Hall in Stanley's Block, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Amboy, preaching the first and third Sabbaths of each month, at 2½ and 7 p. m., in the Lutheran chapel. C. C. MARSTON, Pastor.

Rochelle, Ogle Co., Dec. 2-10.
Ionia, Warren Co., Dec. 16-27, and longer if the interest demands. C. C. MARSTON.

Squaw Grove, 11 a. m., Sabbath, Dec. 1.
Eagle S. H., 3 p. m. same day.
C. W. SMITH.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.
Hope S. H., Broughton, 11 a. m., and Center S. H. 3 p. m., July 28, and every two weeks.
Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.
Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

The Northern Illinois A. C. Conference will hold their next annual session at New Rutland, LaSalle Co., commencing Wednesday, December 11, 1772, and holding over the following Sabbath.

Ministers, members, and delegates are earnestly requested to attend. Churches will send their yearly reports by delegates or by letter. Let there be a general rally. N. W. SPENCER, Pres.
SILAS B. MABEY, Sec'y.

PENNSYLVANIA.

Muncy, Lycoming Co., Nov. 28, 29.
Quaker hill, 2:30 P. M., Nov. 30, and Sunday, at 11 A. M., Dec. 1.
Warrensville, eve., Dec. 1.
Warrensville, to answer questions asked, by Eld. Krouse, and J. R. Stead, evenings Dec. 2 and 3.
Canton, Bradford Co., Dec. 4-6.
Chase's Mills, Tioga Co., eve. Dec. 7 and over Sunday.
East Troy, Bradford Co., Dec. 6, 10.
South Creek, Dec. 11. JOHN T. OXOLEY.

The next Q. M. of the Advent Christian Conference of Northern Pa. and Southern N. Y. will be held at North Bingham, United States S. H., Potter Co., Pa., commencing eve., Dec. 13. Let each church send their delegates, and we hope to see all the ministers that belong to the Conference. A general invitation is extended.
A. H. BRIGGS, Sec'y.

At a preliminary meeting held at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, in answer to a call for all interested in the truths relating to the second advent of our Lord and Savior, the following resolution was passed by a unanimous vote.

Believing the time to be short with a great work before us in preparing people for the soon coming judgment, and believing that all our efforts should be brought into harmonious action for the spreading of light by the distribution of tracts, preaching of the Word, and by other gospel means; therefore, resolved that we extend a call to all the preachers, churches, and others, living in the eastern part of Pennsylvania, New Jersey, Delaware, Maryland, and the District of Columbia, who love the appearing of our Lord and Savior, to meet in conference, commencing Thursday eve., Nov. 28, and continue over the following Sabbath, Dec. 1, at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, Philadelphia, for the purpose of organizing a conference embracing the above named territory.

Elder Wm. Ashman, H. K. Flagg, of Mass., H. Taylor, A. C. Jayne, of Moorstown, N. J., L. Reimer, C. Ellis, of Camden, N. J., F. Davis, H. Stetler, W. Hall, J. King, A. Atwood, J. Smith, H. Hutman, W. Reinboth, A. Waterson.
EDWIN KING, Sec'y.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilean, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

The next Q. M. of the Northern District of the Michigan Conference with the church at Hesperia, Friday eve, Nov. 29, and over Sunday.
E. B. SCOTT, Sec'y.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

The Q. M. of the First District of S. W. Iowa and N. W. Missouri, will be held at Waveland, Pottawattamie Co., Iowa, Dec. 6, and over Sabbath. Elds. D. O. Hink and D. Q. Kent expect to be with us. WM. MURPHY, Sec'y.
I will attend the Conference at Elkport.
I. ADRIAN.

Brooks, Adams Co., Dec. 8. A. F. DUGGER.

Ridgeway, Winneshiek Co., Saturday eve., and over Sunday, Nov. 30, and Dec. 1. Three services on Sunday. Preaching by Elds. P. Milson and Wm. Chapman, (late Baptist minister of Vernon Springs.) All are invited.

The second Q. M. of the Iowa Christian Conference will be held at New Hartford, commencing Friday eve., Dec. 13, and continuing over Sunday. All are invited to attend.
N. F. EGGLESTON, Sec'y.

The next Q. M. of the Deep Creek District of the Advent Christian Conference of Iowa will be held with the church, at Deep Creek, Clinton Co., commencing Thursday eve., Dec. 19, and continues over Sunday. Come brethren and sisters, and let as many of us be there as can, and we will have a good time. Now let us make our arrangements to be on hand, to work for God and perishing souls. God will bless us if we do our duty. Come one, come all. A general invitation is given to other districts. Come, brethren, and help us. Those coming by railroad will please call on Br. C. W. Pitcher, Delmar Junction, about six miles south of Maquoketa.
R. B. DUTTON, Pres.

Manchester, the first and third, Sabbaths of each months, at 2 and 7 p. m.
J. RIDLEY, Pastor.

County Corners, 3 p. m. August 4, and once in two weeks.
Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.
Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JANES.

MINNESOTA.

Shelbyville, Blue Earth Co., Brown S. H., Saturday eve., Nov. 30
Allen S. H., Dec. 1, 10:30 a. m., and 2:30 and 7 p. m. S. C. WELLCOME.

Eagle Lake Byta's S. H., Thursday eve., Dec. 5.
Winnebago Agency S. H., Friday eve., Dec. 6.
Medo, Weston S. H., Sat. eve., Dec. 7.
Medo, Lake View S. H., 10:30 a. m., Sunday, Dec. 8
Goodwin S. H., at 2:30 and 6:30 p. m.
Kasota, Town S. H., Sat. eve., Dec. 14, and Sunday, 10:30 a. m., and 6:30 p. m., Dec. 15.
Turritan S. H., 2:30 p. m., Sunday, Dec. 15.
S. C. WELLCOME.

MISSOURI.

Clear Creek, Dec. 18. A. F. DUGGER.

Hopkins, Sabbath, Dec. 1. S. B. MABEY.

The first Q. M. in district No. 2 of the S. W. Iowa and N. W. Mo. Conference will be held with the Clear Creek church, Nodaway Co., Mo., commencing Friday eve., Dec. 13, and holding over Sunday. It is hoped that Elder Wm. McCulloch will be with us. Let there be a general rally of all our brethren and sisters, and let us begin our Conference year in good earnest.
L. F. ROSEBERRY, Sec'y.

I will, if possible, meet the brethren in the above conference. WM. McCULLOCH.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bienny St.
JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

WISCONSIN.

Fenimore, Grant Co., commencing 10:30, a. m. Sunday, Dec. 22, to continue as the interest may demand. I hope to see many from Wingville and other places, to work for the Lord.
N. A. HITCHCOCK.

The second Q. M. for the Southern District of Wisconsin will be held at Monticello, Green Co., commencing Friday eve., Dec. 13, and holding over Lord's Day. The several churches in the district are requested to send delegates and all the preaching brethren are earnestly solicited to attend as there may be important business to come before the meeting.

Brethren, turn out. Come one, come all. Come praying, expecting a good time in the Lord and we shall have it. GEORGE HOWARD.

LaCrosse, corner of Main and Sixth Streets, Dec. 1, and once in two weeks. JOB BROWN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

The house of worship called the house of prayer, in Mendora, will be dedicated to the worship of God, Dec. 6. Services to commence at 11 a. m. Eld. Wm. Sheldon will be present to preach the Word. The meeting will be continued four days. All are invited to attend. Let earnest prayer be offered by the church that God may pour out his spirit on the occasion, and sinners be converted and wanderers reclaimed.
P. W. HOUGH.

In connection with the dedication at Mendora, the second Q. M. of the Western District will be held on the Saturday and Sunday following the dedication. P. W. HOUGH.

NEW YORK.

The Western District of the N. Y. A. C. Confeаence, will hold its first Q. M. with the church at East Shelby, commencing Thursday eve., Dec. 12, and hold over the following Lord's Day. Let each church be represented by delegate or by letter. Let earnest prayer go up to God for his special blessing upon this meeting, that the saints may be the better prepared for the "marriage of the Lamb," and that sinners may be brought to Jesus.

All persons coming by railroad will stop at Medina, and please write to Frank Carpenter, East Shelby, N. Y., what time you will be there and accommodations will be provided for all to get to the meeting. Come one and all.
A. P. MOORE, Sec'y.

Those coming to the Eastern District Q. M. of the N. Y. Conference at Conquest, Dec. 12, will stop at Port Byron, on the direct road from Rochester to Syracuse. Teams will meet the morning and afternoon trains from the east and west to convey all that come. Brethren and sisters, pray for this meeting. Make a sacrifice to come if need be, and God will bless you.
M. R. MILES.

The Southern District New York Conference will hold its first Q. M. at Hemeoye, Ontario Co., commencing Friday, Dec. 6, and continuing over the following Sunday. Come, brethren and sisters, we cordially invite you. Come with hearts filled with the spirit. Come with a determination to work for Jesus. Come praying that God's blessing may rest upon this meeting.
H. H. BROWN, Sec'y.

The Lord willing, the first Q. M. of the Eastern District of the N. Y. A. C. Conference will be held with the church in Conquest, commencing Friday eve., Dec 13 and holding over Sunday. It is earnestly hoped there will be a general rally of all the forces in the district to this first district meeting. Come in the name of the Lord for the hour of his judgment hasteth greatly. Let us strengthen our hands and press the battle a little longer while yet we may. Each church should take the quarterly collections early and all come to help "after a Godly sort." Pray for this meeting. W. E. BROWN, Sec'y.
M. R. MILES, Pres't.

MASSACHUSETTS.

There will be a conference at the Second Advent Chapel in Worcester, Mass., commencing Monday, Dec. 16, at 2:30 p. m., and continue over the following Sunday. The special object of this meeting will be to mutually consider the evidence in regard to the time of the Lord's coming, and the duties which devolve upon God's people in view of the nearness of "that day." It is especially hoped and very earnestly desired that the dear preaching brethren near and far, whether identified with 1873, 85, or with no definite time, may come, and co-operate in this interesting and important work.

A general invitation is hereby extended to all lovers of Jesus and his appearing. Come filled with the Spirit to labor for God and the good of the perishing.

The church in Worcester extend a cordial greeting and welcome.
W. W. Buxton, S. Ayers, W. M. Hall, E. G. Higgins, A. Streeter, Committee.

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Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 9, Range 3, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $500, or more.

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

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Advent Christian Times.

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Additional Paragraphs on Technical Sanctification.

To the Editor of the Times:

I have perhaps already sufficiently deprecated any such presumption on my part as would set my judgment "up" against any of the elder and approved brethren who have opposite views to my own on the subject I treat. We certainly do not fail to hear and read much from the specifically, dogmatically sanctified; those who claim, profess, and magnetizingly announce the Second Blessing. I confess it has a fascinating appearance, and I am myself in no way prejudiced against it as a man, from the first view. So for charity (and modesty) on the one hand, and a proclamation of unusual disposition of candor on the other, I am balanced fairly for this article.

And because I have concluded after much reflection to speak with considerable directness and emphasis on the theme, I wish, especially, to gain the audience I think I am entitled to, in frank and earnest minds. It does not at least seem probable, that I have any other than a sincere interest in this writing; to be published so far away from home, and to a majority of readers whom I shall not see on this earth.

What has he to say, after such a preface? Sure enough:—

I speak of a marvelous thing! How, amid many and strange, and curious vicissitudes the truths the Advent Times sets forth have gained and gathered, and still make proselytes and hold fast believing souls. Fanaticism, stupidity, folly of every incarnate sort, has been displayed under the banner of the sect called Second Adventists. "Visions" by coarse women and silly declamations by crazy men have been put to the general account; and with other like things have made a sum total that were enough to swamp anything which had not the grace because the faith of the gospel for a foundation stone. * Of these things there was much that is unique, entirely original for Second Adventism. The devil has apparently helped more weak minds into the Second Advent circles of counsel, for his own purposes, than into the folds of the orthodox denominations. Many weak minds that he did not so help have been made strong through the power of the Holy Spirit, working in them to will and to do; so that wise heads have not done so much for the cause, nor wrought with greater prudence and sagacity. But it has not always been so. Strong minds in conscious and wicked error have led captive feeble brains that followed because they could not reason against plausibilities, and had not acquired or vouchsafed extraordinary assistance. In this I rejoice: because the Advent cause has withstood the shrewdest labor of the evil one on the classes commonly considered most readily deceived and misled.

We looked for some new dodge of the enemy. But no; there was to be a change in the tactics. An old, and I should think an exploded humbug was to be revived; and this is to please some within and to keep afar off thousands, and overturn the faith of hundreds. The Second Blessing! That is it. I arraign it! I call it a fraud! I denounce it as an imposition. Not one syllable of personality shall intentionally escape me; but the error I must have my say about, or this letter falls altogether into the waste basket.

There is no such thing as a "Second Blessing," as the preachers hurrah it forth. All that is claimed legitimately for the context of the sermon of the advocate belongs to the everywhere-acknowledged creed of honest Christianity. But the moment you get up to the struck-by-lightning consecration, you pass into the land of folly. I present it in a few challenges, and by contradicting I say:

1. *No man in this life is absolutely free from temptation.* The Methodist Second Blessingites professed perfection. Where this ceased to be ridiculous it became impious.

2. *There is to be a constant* growth *in grace.* This negatives all the great pretensions of the thrice-refined sanctified. A growth implies a steady progress; more indeed, in one season than another; yet, after all, what we may term gradual. Otherwise, experience, trial, sorrow, joy, passes for naught. In other words, the Sanctificationists deny discipline after the alleged turning point of the Second Blessing. They may dispute this charge in letters, but the *logic of the condition is irresistible.*

3. Men are not normally to be either in a constant state of enthusiasm or nerveless placidity. It is against the order of nature that they should be. There must be ups and downs in life in feeling as well as in fact. A perfectly uniform temperature makes a bad climate for all except consumptives, and they are only flattered a little by the even atmosphere.

4. A man ought, in one sense, to reconsecrate himself each day, and Christians try to do this formally or in some conscious steps of advance. Then where is the religious monopoly of this sanctification fixed? At what audacious hour? "Giving up all we have to Christ." Is that the date of sanctification? How about gaining more than we ever dreamed of possessing when we fancied we gave up all we could summons or estimate? And what about a man assuming to take an inventory of his worldly and spiritual possessions and faculties and delivering them up? Will not conceit and arrogance be the almost invariable concomitants or result? How is your observation on that point?

I only profess to touch here and there; to excite contemplation in the same vein and direction I have taken. If I am wrong I wish to stand corrected.

Now, I could cite Scripture for my denial of the asserted truth of the Second Blessing in long series; but it would be picking out special verses to prove what appears to come from the entire tone and tenor of the Bible—if it is not a wise condition of mind to be in — complacent "sanctification." I will reason back to the Scriptures as they send us out; and find the Bible as re-read, confirmed if you please by the human judgment it has enlightened.

A bad doctrine should be met squarely at the threshhold; and because those who introduce that vicious doctrine claim to be over-good people and confess that they suspect that those who disagree with them may or must be very bad people, or "carnal," is no reason why there should not be a good-natured persistence in the Christian contest.

I will speak of my own observation of practical effects. I have lived among sanctified sanctificationists a great portion of my earlier years, after I came to such discretion as puberty brought me. Some were very good people, most excellent. But these I now see did not understand the doctrine they instinctively and by force of surroundings, professed. The genuine aggressive sanctified sanctificationists whom I have known in my youth, made the prayer meeting intolerable to me by oh, those long, tedious, platitude prayers. This on Sunday. The week days they consumed in close business, shaving notes, and selling hard cider. This was in the North. Subsequently I went with the same class among the negroes of the South, among whom I labored somewhat for their attempted spiritual benefit. The specially sanctified negroes would pray all night and steal chickens in the morning.

One result has been invariable under my sight. The sanctified sanctificationist became at once—if such was not his character before—a spiritual egotist and a happy criticiser of the errors and foibles of other professed Christians, magnifying faults, blowing life into the canvass of dead slanders; thoroughly sure of his own calling and election, and convinced and convincing as to the unclean condition of almost every other human breast.

If my observation has been limited or unfortunate I am anxious to be corrected by opposite authorities' testimony. But I cannot be wrong in this: that when one sets up his inner life and culture as superior to all others, except the others recite the same creed of sanctification, the standard man has passed into this state of mania—that being the only charitable deduction.

Conversion is a turning to God. More and more as we see the scope and conclusion of things earthly will we yearn for a service approaching perfection. But we poor, weak ones, in our very infirmities, may at once mourn and rejoice; unworthy ourselves, yet having conscientiously striven, the Advocate helps, and restores, and raises, and keeps for better deeds, day by day.

Can we make the world realize that the end is near; the awful day of judgment and perdition of all ungodly men? Then will hearing men who can be saved turn, repent, and serve the living and only true God. And their best but necessarily imperfect service will be accepted; and these lead to higher and brighter (because stronger) experiences.

The Advent Church has, heretofore, as a whole, in my belief, been most free from the peculiar error now here opposed, and that is the reason why I think there has been more "clean hearts" in it in proportion than in any other denominational fold, with all its attached or detaching or demoralizing isms and *outre* isms. It has hitherto almost wholly escaped this cant doctrine of Methodism and Mormonism. I trust there is no alarming sign of an extended spread of the cant of the sanctified sanctificationists in this last of years, in the company of watchers who are announced as waiting for the coming One. A.

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* This reminds us of a remark by Prof. N. N. Whiting some years since, to the effect that nothing impressed him more strongly with the idea that the Advent movement was of God, than the fact that it survived the blunders of its friends, real and professed. Ed. Times.

Materialism.

The old heathen idea that there is some malignant evil principle inherent in matter, seems fully to have permeated modern theology. So much so at least that every thing material is regarded as necessarily gross and debasing; that in order to the future perfection of the redeemed they must exist in an immaterial state—themselves and all their surroundings absolutely immaterial. But when we talk of an immaterial world and immaterial beings in it, what do we know, or can know of any such state? Is not the whole purely imaginary; something that does not and cannot have any real existence—a nonentity?

And which is the more rational and attractive, such an ideal state of being, or a real and tangible one? I shall ever remember the offence taken by a clergyman many years ago at the idea advanced in a discourse that the resurrection body would be material. Just as though any connection with matter must stamp the coming life as necessarily low, sordid, and imperfect. But purity and perfection are terms quite as applicable to matter as to mind. Indeed with the former may be associated the highest perfection and purity, while to the latter is chargable all the evil and rebellion of God's universe.

This theological disgust of materialism is nothing but a sentimental Vandalism that would leave nothing of all that is grand and beautiful in God's works by which his intelligent creatures can form some just ideas of his greatness and glory. How little could we estimate the powers of the great masters of art, had they not given those material forms to their conceptions, which have come down to us to be gazed upon and admired. And only when we enter the great temple of God's material universe do we have any adequate disclosures of the wisdom, majesty and power of the Deity. Here all his works praise him. The earth and the heavens declare his glory, and the firmament showeth his handy work. And yet from all these, this immaterialistic theology would turn away in disgust as being too gross to have any part or place in the coming life. But are men so to lose their senses in the coming world as to take no pleasure in the material works of God which have here in all ages afforded to the pure and the good the greatest delight; and were God to indulge such a whim, and destroy all material things, could immaterialists themselves do otherwise than feel that such an event must inflict an infinite loss to his universe? Why then this sickly sentimentalism about matter?

What more beautiful and graceful than the human form! with what perfection is wrought the hand! how divine the face! And would not such a real being glorified, such a material existence perfected, made immortal in all his powers, indicate a life infinitely preferable, because it is real, to that which is immaterial and hence ideal?

How exquisitly pure and beautiful is God's world of flowers. And yet these wonderful creations, so much admired, with all their endless variety of forms and colors, are nothing more than material things. But for all this are they any the less pure and lovely? Or would they display more the power and wisdom of the divine being had they no real material existence?

What attractive loveliness and beauty exists in the landscape. The green fields, the shady groves, the pearly streams, the blending of all that is lovely in earth and skies and water; how enchanting the view. And how infinitely do such material displays of God's handy work outweigh all fantastic forms, or ideal creations. And what a universe in extent and grandeur has God created. What a wealth of beauty has he lavished upon the heavens above and the earth beneath. And what can be the great end and object of all this, other than to display his own glory, and add to the happiness of his intelligent creatures; not the wicked and rebellious, but the purest and highest intelligences that he hath made? And do Christian men know what they are doing or what they are talking about when they affect to spurn all material things as connected with the life and the world to come? It is manifestly a human wisdom that "is foolishness with God."

If to gain an immaterial state, and float eternally through space, or beyond its bounds exempt from the presence of all material things be the reward of virtue, would there not be a great temptation to reflecting minds to fall so far short of the goal at least as still to dwell and commune with God amid the astounding glories of his material universe? Even earth as it is, would be a heaven, were sin and the curse removed, and all hearts filled with purest love. And when God as he has promised, shall make all things new, swallow up death in victory, and fill the world with his glory, the very fact that while all our surroundings are so perfect and beautiful, they are nevertheless material and abiding, will add infinite joy and satisfaction to the redeemed.

Blessed hope! That the saints of God are to inherit something instead or nothing; and are to be somebody, instead of nobody, in the coming life So it is written "That I may cause them that love me to inherit substance." (Prov. 8: 21.) L. C. Collins.

Prayer for Help in Time of Need.

O Lord! be thou my keeper, when I to sins incline;
Thou knowest, Lord, our troubles, Oh, help me, then, with mine!
And grant, Lord, that my heart may even be as thine.

Oh, Lord! remember me, when thy kingdom thou hast taken,
And give me strength, my God, that my faith may not be shaken;
And may each sinner's heart to a sense of guilt awaken!

Thou knowest all my failing, thou knowest all my sin;
Oh! give me strength, my God, a new life to begin!
And grant that in the kingdom I a glorious crown may win.

And help me, now, Oh Lord! with thy right hand uphold me;
Thou wilt not let me fall, for this thy Book has told me.
I feel my strength is failing, in mercy then behold me.

My God! when Satan tempts me, Oh give me grace to stand!
To overcome all enemies, and gain the glorious land;
Then I will stand and praise thee with all that saintly band.

And there I'll sing thy praise in that day which knows no night,
For thou hast given me strength, and helped me through the fight,
And led me through the darkness into the heavenly light.

—*Witness*

A Novelty Worth Notice.

"THE UNPREACHED GOSPEL.

A tract with this pretentious and paradoxical heading was imported from England some years ago. Some have, I think, been taken in by it. Some have plunged into the mouth of the abyss it opens so far as to endorse and adopt a kind of logical *habeas corpus* to rescue even the betrayer of the Son of God—Judas Iscariot—from his foretold and long-since accomplished doom! Nay, more; to restore and *enthrone* him as one of the twelve apostles of the Lamb! [If so, they would set St. Paul aside.]

It is indeed the "The Unpreached Gospel," for hitherto no patriarch, prophet, or priest of Israel; no apostle, pastor, or teacher sent of God, has hinted it. It is another gospel which yet is not another, but a "perversion of the gospel of Christ." (Gal. 1: 6–9.) I fear, lest as the serpent beguiled Eve through his subtilty, so others by this may be "corrupted from the simplicity there is in Christ." (2 Cor. 11: 3, 4.) "Beloved, believe not every spirit; but try the spirits whether they are of God; because many *false prophets* are gone out into the world." (1 John 4: 1–6.) The Spirit of God is *one*. He speaks on the one line, and within the one range of primal truth—the law and gospel promise. (Gen. 2 and 3.) These "seeds" are being yet unfolded. "SIN hath reigned unto DEATH!" but "grace reigns through *righteousness* unto eternal life [only] by Jesus Christ our Lord." That is, old Adam, Cain, & Co., apostates of all ages, like Judas, "die the DEATH," while the heirs of promise "are embraced in the covenant of life, according to the glorious gospel of the blessed God."

But this "other gospel" has a roundabout "climbing up another way" *through hades*, by an hitherto unseen back-door entrance that would unsettle and upset and set aside all the foundations of God's government over the world. For if death, the penalty of "law," is "made of none effect," then *the promise* of deliverance therefrom is annulled as needless. It is the stability of the law—moral government—that made the propitiation of our sins and for the world essential. (Rom. 3: 20–31.)

With these premises, I notice "The Unpreached Gospel."

1. It begins *one side* of all the *cardinal points* of Bible truth relating to the sanctions of moral government, and all the memorials of "the sinfulness of sin." It ignores "the terrors of the Lord," and all the records of *accomplished sin* in death, (as I see.)

2. It does not, like St. Paul, "establish the law," but subverts it; takes a new departure, and, with the subtilty of sin, glozes over all pertaining to the unjust reserved unto the day of judgment to be *punished*. (2 Pet. 2; Jude 2.)

3. An unmistakable test of its falsity is made in the case of Judas. God had foretold his character and his destiny. (Acts 1: 16–20.) Nay, God has recorded his accomplished doom! "Those thou gavest me I have kept, and none of them is *lost* but *the son of perdition*." (John 17: 12.) "Wo to that man by whom the Son of man is betrayed! It had been good for that man if he had *not been born!*" (Mat. 26: 24.) Now, which will stand; the Word of Almighty God, or that of the feeble worm that squirms against it?

4. The profoundest depth reached by the progressive steps in this "other gospel," now holds the High and Holy One who inhabiteth eternity, to reverse Judas' doom or else lose his own self-respect or peace!!! What presumption did ever transcend this irreverence toward the Majesty of heaven?

The Englishman argues out an *habeas corpus* for Judas Iscariot, and pleads that the "Judge of all the earth" must yield it or lose his character! Then the American echoes call it the grandest thought that ever entered the mind of man! To my mind it is the most insane arrogance ever indulged; for this arrant argument is leveled against the throne of the Eternal and he "that sitteth thereon?" [He could no longer be "the *blessed God*" on that view.]

This is no occasion for "flattering words." *The affront to God* seems like that of "Zimri," before all God's people. This perverting theory reaches as the Pope the head of "the apostacy" for "infallibility." My heart has trembled over this as never before over the [illegible] *presumption*. This riding rough-shod over all the sanctions of God's moral government has built up "Babylon the Great."

Why own God's name or authority at all, if they intend to so usurp his prerogatives, "box the compass" in error arm, bend, and turn to every wind of the tempest.

"My ways, saith the Lord, are not your ways; nor my thoughts your thoughts; for as heaven is high above the earth, so are my ways above our ways." (Is. 55.)

Illustration: Abraham, in acting on Sarah's suggestion, only begat a family broil and a race of Ishmaelites. (Gen. 15.) Moses knocked the Egyptian dead, but it availed nothing but to humble himself. (Ex. 2: 12.) The apostles chose Matthias in Judas' place, but God had before that chosen St. Paul, and ignored their self-assumed authority to act for him. (Acts 1: 15, 26; Gal. 1: 15.) The bishop of Rome was taken to be the high priest of Christendom, but this tended to make up "the mother of harlots." This "mother church" and her daughters claim to constitute "the kingdom of God—the kingdom of Christ!" How monstrous! Yet, this "unpreached gospel" arrogates the right to speak as "an angel of light"—to loose the screws of God's government and so would unhinge heaven and earth.

It undoes 'death' as 'the wages of sin.' It echoes the serpent; 'Ye shall *not* surely die.' The end of those things, its says, is *not* death. Then, of course, 'The gift of God' (may *not* be) 'eternal life through Jesus Christ our Lord.' (Rom. 6.) 'The wicked,' (Judas, Cain & Co.,) are made 'as the righteous,' (Peter, Paul, & Co.)

If the English author and his American echoes would but quote the Word of the Lord on the point, then they would teach the faith which they now endeavor to destroy. Instead, they assume, inquire and argue till they undermine the whole temple of truth. With them there is no place for Phineas against the idolatrous fornicators of Peor. (Num. 25:7–18.) Nor for Elijah's execution of Baal's priests. (1 Ki. 18: 40.) Their fellowship is human, if I see correctly.

The assumed pious motive and super-extra good-will to men should be estimated in relation to their 'unpreached gospel.' As if they could better the glorious gospel of the blessed God. Would it not be more becoming in them to say that God has spoken of Judas and all the unjust, and then "speak as the oracles of God," and echo him?

This is all we would ask of them. Then, as I see, they would escape the error of the wicked—the snare of the adversary. Let all think on the darkness from which such a title—'The Unpreached Gospel'—could come! This hitherto unpreached gospel, like idol gods to Israel, has no authority—no element from on high that can save from the penalty of law which they fain would supersede or ignore.

J. B. COOK.

Sanctification.

This is a thing we cannot have too much of provided we get it in the right way; but the history of the church is prolific of evidence of sanctifications through error that have sealed its devotees for destruction; these all claimed to be sanctified through a special unction of the Spirit of God, and to be possessed of peculiar powers that rendered them holy and past the power of evil in spite of the flesh, and, some claimed, the devil; 'perfect' (not in love but) in holiness as God himself, etc. In vain you appeal to such with the plain and obvious *doctrine of the word of truth*—that which they themselves have taught for many years and believed themselves in a salvable condition and have witnessed the power of the *truths* they taught in reclaiming sinners and sanctifying them and others, and have often claimed to possess the 'joy and peace that passeth all knowledge,' still they would now draw a line among the brethren in disregard of the truth, or by its perversion, thus tearing the fold and scattering the sheep. It is painful to have to say this to brethren I have loved and do still love so much; but my regard for the truth is paramount to all personal considerations.

This, I am sure, is a matter of no small importance, and it is time brethren should speak out. Some have done so, and nobly, too. This is the day to stand up for Jesus. Stand up for his word which sanctifieth, and let us rightly divide it, too; hold fast to its doctrines and glory in them and praise God for them, and pray always lest we enter into temptation, and we, after having preached to others, become castaways. To your Bibles! To your Bibles! Keep the lamps trimmed; be suspicious of those, if any, who ignore 'doctrines,' (except their hobby) but want emotional meetings through stereotyped experiences, short, sharp, and quick choruses of Watts, or other hymns or songs.

If ever there was a time when Christians should insist upon *the Word* it is now. Trim your lamps: then when attempts are made to pervert the truth to support a theory, you will be able to detect it at once. Recently a brother whom I dearly love, quoted as a clincher to his argument, 'by grace are ye saved,' evidently intimating that Paul has reference to this special blessing which they call sanctification. Well, could there be a more gross perversion? Read the context, Eph. ch. 2; and especially read v. 8, and see that this grace is: salvation through faith—the gift, favor or grace of God, which we are told is *eternal life*. Faith in what? Read to the end of v. 10. (Why not quote the whole text?) Then read ch. 26, which in the Diaglot reads, "So that having purified her in the bath of water he might *sanctify her by the Word!*" Oh! dear brethren, read Ephesians through. Study every word, and cease from error. Sanctify yourselves. Call solemn assemblies; but take your Bibles with you. Cease from man whose breath is in his nostrils. The Judge standeth at the door; gird up the loins of your mind with truth; let this sanctify you, and the Spirit will lead you unto all truth if you will let it. Do not take a part of the truth; that is the danger. Let it run and be glorified. Thank God for his Word!

W. K. EVERSON.

"Watchman, What of the Night?"

Is it a fact that God has appointed watchmen to take the oversight of this dark world? And as there are dangers to which the church is exposed, is it not the duty of watchmen to point them out, and give the alarm? And is it not the watchman's business to know the hour of the night we are in, and more especially when great and important events are to transpire in the morning, on which hangs the eternal future of the watchman, the church, and the world which is unreconciled to God?

Can it be that men to whom God has intrusted the care of the church, and has told them to be faithful, and has given his word, "Lo I am with you always, even to the end of the world," I say, can it be possible that watchmen have fallen asleep just as the eternal future is to be revealed, and the elements are to melt with fervent heat? Are watchmen giving meat in due season, when we see by the eye of faith that the angel has made ready to blow the awful blast which will end probation, and to which the precious dust of saints that have fallen since our God created man will answer, with brother Job, and come forth; when our judge will summon us to the bar of God, to be rewarded as our works shall be; I say again, can it be that watchmen are doing their duty when we know if there is anything in the signs which are being fulfilled before our eyes, that the morning is just to dawn when sin and wicked men are to be rooted out of the earth, when earth shall smile again, when they say so little about these things?

My heart cries out, Oh! hail happy day! My prayer is, *God wake up the Watchmen!* There is no time for sleeping; no time to seek the applause of man. All depends upon your faithfulness to God and man. The church is dying for want of food. They want meat right from God, not corrupted by man. It does seem to me that God demands by the influence of his Holy Spirit, immediate action, and now is the time to begin to be in earnest about the matter, for in a few short months, at most, the warfare will be ended, the victory won, the inheritance given to all of his waiting people. May it be our happy lot.

SETH GOODHUE.

"I have no Time."

For what? To search the Scriptures. But our Lord has enjoined it, and we should do it, that we may understand his attributes and character, and claims upon us, our nature, duties, and destiny. God has given them for this purpose.

But God gives your time and intends you should use it in his service. Duties may press upon us but this does not release us from the obligation to learn the word and will of God.

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BIBLE READER.

Our Rock.

'The Lord is my rock and my salvation,' said the Psalmist; and he let his case rest right there. No matter if the winds do blow; no matter if the storm does howl. If we are on the Rock all is well. Jesus says: 'Whosoever heareth these sayings of mine and *doeth* them, is like a man whose house is founded on a rock.' Like 'a house founded on a rock.' A good foundation is very desirable in all things. We desire to do business on a firm basis. We want all our earthly structures so well founded that there will be no danger of their falling or settling away, or become in any way injured for want of firmness of foundation. So the true Christian desires to know on what basis he stands. Christ is the rock on which the entire church is built. Christ is God's. The immutability of the eternal throne is the security of the church on earth. Here she rests, and lays all her burden on the mighty Helper, and feels secure. Every member of the body of Christ should understand that the everlasting Arms are his only support. 'Cursed is the man that trusteth in man,' said the Lord's prophet. How true his words!

'Trust in the Lord,' is the oft-repeated injunction of the Bible. The hills will be removed, the mountains will melt, the heavens will fall, 'but the word of the Lord endureth forever.' 'Thy promises, O Lord, are very sure.' What consolation does this thought afford to tried and care-worn pilgrims on their way to that glorious country where only purity is found. In the midst of storms, surrounded by waves in commotion, amid rocks and shoals where false lights are set to draw us from our true course, how sweet to know that there is a rock on which we may rest. The Christian, amid all the perils of life, may say:

The Lord is [illegible], my tower, my fort[illegible] [illegible] my way. Jesus is made [illegible]isdom, and righteousness, and sanctification, and redemption. In him I find all I desire. I am founded on the Rock of Ages. Here I rest, and fling to the winds my perplexity, knowing that 'the foundation standeth sure, having this seal, the Lord knoweth them who are his.' Stand on the Rock, pilgrims. The kingdom is at home!

NUMEN LUMEN.

Misunderstood.

It seems that the Bible is particularly liable to be misunderstood. From the earliest years we have been more or less familiar with it, and have attached meanings to various passages, according to our early teachings, and to us the plain words continue to suggest old ideas, till something startles us and awakes us to open our eyes and see what the Word really does say, and to think what the saying really does mean. So, on reading cursorily a new version, that of the Bible Union for instance, we perceive little or no difference, the nearly similar words suggest the same familiar ideas; but, let our attention be aroused, and directed to some particular passage, with a view to see what it does in reality teach and then we perceive differences in versions, both in words and in meanings, which formerly were unnoticed; and a new meaning being found in the old passage it is to us a new Scripture, and we wonder we never saw it before.

Expository preaching and writing are too much neglected. Something to tickle itching ears seems in demand, so instead of reading in the Book, and giving the sense, and causing the people to understand the reading, we find fine words concerning fields and flowers, and sparkling streams, and bubbling brooks, and rolling rivers, and warbling birds, and gorgeous butterflies; which answer well to make palatable the necessary amount of "orthodoxy," which again answers to appease the conscience which wants some religion. So the Bible becomes as a sealed book, and when one tries to appeal from creeds to the law and testimony it is largely a failure, because to the hearer the Bible reads as he was taught in childhood and has always believed. We must remember this, and devote much time to cause the people to understand the reading.

An instance of this misunderstanding of a plain, familiar passage has come before me, and I have reason to think the mistaken view is wide-spread. I refer to Mat. 19: 13, 14; Mk. 10: 12, 13; Lk. 18: 14, 15,—"Suffer little children" etc. The mistaken idea is this: "Suffer little children in general and forbid them not, to come unto Christ; for of a portion of such is the kingdom of heaven composed." This is not at all the meaning of the Word. There were infants (Lk.) brought to Jesus; the disciples rebuked those who brought them (Mk.): but Jesus said: "Suffer *the* little children [that is, those being brought] and forbid them not to come unto me." Here is a command, positive: suffer, permit them; negative: forbid them not. Then he gives a reason why, "for of such is the kingdom of heaven." Here the chief misunderstanding takes place. "Of" is thought to be partitive, but it is not. "Of such" is the rendering of *toiouton*, the genitive (i. e., possessive) plural of *toioutos*—"such," "such-like," "this [illegible]." The meaning is exactly expressed [illegible] the ungrammatical form "such's": "such's is the kingdom of heaven," "such-like's is the kingdom," or we may use the "of," "of such is the kingdom," or, to prevent mistake, we may render "of" by "belonging to," "belonging to such is the kingdom," or we may change the construction of the sentence and render it as the Bible Union have done, "for to such belongs the kingdom of heaven." Notice there are no special characteristics of these children mentioned; they were only "little children;" yet it is affirmed that to them, and those like them, belongs the kingdom of God.

There are several theories respecting infants who die in infancy now current. One is "the cruel dogma of the man of sin," that unbaptized infants are lost. This notion is not confined to the Papal church, but may be found in most others among those who are superstitious.

Another is the Calvinistic doctrine: "Elect infants dying in infancy are regenerated and saved by Christ, through the Spirit; who worketh when, and where, and how he pleaseth." (Westmr. Con. 10: 3.) This is hardly less cruel than the Papal; it still sends the non-elect babes to the place of wo, to "gnash" their *gums* and "weep and wail;" but the *cause* is removed from those who failed to perform the Papal ceremony, to God himself, alone.

Another, and I think prevailing belief, is, that the children of believers are saved, and all others lost. This is held in the face of the Lord's own declaration and oath. (Ezk. 18: 1–3, 20), and is no better than the others; for who caused the children to be born of believers or unbelievers? Unless, indeed an early death is the procuring cause of their salvation.

The legs of the lame are not equal, but God's ways are; and there is no respect of persons with him.

A. Armour.

From F. R. Way, Summit, Penn.

The Times is all the Advent preaching I have, and I believe its doctrine to be the most reasonable and consistent with divine justice. I received the tracts which you sent, and I was surprised, yet pleased, to receive so many. I shall try to get my friends to read some of them, if I can overcome their prejudices. But many of them "care for none of these things." I have not read them all for I have little time to read except Sundays. But I have read "Think for Yourself," and I think it is an excellent tract. I wish all thoughtless persons would read it; but early prejudices are hard to overcome. As for myself, I am resolved to think for myself, and to search the Scriptures. One thing is certain, we have an eternity to gain or lose. I can not claim to be anything but a sinner yet I hope to appear on the right hand of God in the great day, for by grace we are saved. I should like to live where I could hear Advent preaching, but there is none within twenty miles of here. I went into Ohio last spring about two hundred miles because I heard there was an Advent church there, with the intention of working awhile and hear for myself. But I was disappointed in the place, and came back without making any inquiries. But I can read, and that is the next thing to hearing. I have read the Bible through by course, and some parts of it, a great many times over, and I think the Advent faith has more Scripture on its side than any other doctrine. I wish that the truth may abound more and more until all may come to a right knowledge of it, and feel that God is a God of *love.*

The Soul-Sleepers.

Several public journals, of late, have alluded to this new sect, which has recently made its appearance in Kentucky. We have lately seen several tracts, setting forth some of the tenets of their faith. It seems that they already have a weekly paper, published at Chicago, Ill., *The Advent Christian Times*, "Sustaining their views." They have, as yet, but one church in Kentucky, made up mainly of converts from other religious denominations. The pastor of this church, Rev. Mr. Turhune, was recently killed. He was hauling shingles to cover his church, when his horses took fright and ran away, the wagon running over his body.

From the tracts referred to, we can gather but a few articles of their creed. But these points are set forth with considerable force and a great deal of plausibility. It is destined, we think, to be far more popular than Universalism. So far as we can gather, the main article of their creed—whence their name—is this: The souls, both of the righteous and the wicked, sleep from the time of the death of the body until the second coming of Christ, or until the resurrection. Then the righteous shall awake to life everlasting, and the wicked shall be annihilated. They believe that the soul is material, "Dust thou art and unto dust shalt thou return"—that immortality is never predicated of man—that God "*only hath immortality.*" (1 Tim. 6. 15, 16.) Mankind lost his natural life by sin, and this is restored only to the believer in regeneration; but the wicked, or unregenerated, utterly perish. But this life is not in the believer, but "in his (God's) Son;" and hence the believer even has no life "until Christ, who is *our life*, appears, and we appear with him in glory." "So that the believer does not come into possession of it until the Son of God appears, when, according to Christ the righteous enter into life eternal.' Mat. 15. 31-46.) "There are but two deaths spoken of in the word of God—the first and second death"—both of these are physical, or have respect to the body; the one takes place on earth; the other after the resurrection. "The first death is the penalty attached to the first transgression and the Adamic law. The "second death is the penalty that awaits all unpardoned sinners"—annihilation.

They utterly deny that the "penalty of sin is moral and spiritual death." "If," they say, "the penalty of sin is moral death—this is the same as to say, 'the wages of sin is *sin*; whereas 'the wages of sin is death.' The death threatened is not a death that never dies. Such would be as great an absurdity 'a life that never lives.' "

If the reader asks, what do they do with all those passages of Scripture which refer to future punishment of the ungodly, we answer, they are all made to refer to their punishment in this life, or to their second death, *i.e.*, their utter destruction, or annihilation, after the resurrection. In one of these tracts, entitled "Everlasting Punishment; or Destruction *vs.* Torment," there are twelve arguments stated by Dr. Graves, Editor of the *Baptist*, of Memphis, Tenn., with his accustomed point and power, that are weighed in the balances and answered with a logic equally clear and forcible by the author.

It is well enough for all the lovers of truth and sound doctrine to be warned of an approaching and insidious enemy. The teachings of these tracts are very plausible, and very grateful to the unrenewed heart. If not as grateful to the human heart as Universalism, in its universal gift of salvation and heaven, at least to all alike, it at least takes away all fear of hell or any wrath to come, in the utter, final and universal annihilation of all the ungodly.—*Kentucky Cor. of Herald and Presbyter.*

Trash.

A New York writer makes a statement with reference to the "Dime Novel" nuisance, which should arouse all Christian hearts, and nerve all Christian hands to some counter work to overcome the impending danger. These silly stories are manufactured by the page, by second and third-rate scribblers, whose vocabulary of ponderous adjectives is unlimited as their girth of ideas is limited,—we say *girth* because that instrument more exactly measures the region of the brains in all this litter of authors,—and printed and published by houses of low repute. There is neither intellect nor affection in any of the productions of this stupid order of writers. The whole catalogue of certain unscrupulous publishers is stuff—mere stuff, and the meanest of stuff at that! No object is had in view in its preparation but to excite the lowest nature, and to pander to mammon and sin. But we quote:

I have been told by a prominent job printer that half his presses are running on this kind of work. While literature, generally, is dull, this style maintains its full rate of sale. It is evident that such reading must weaken and degrade the mind prodigiously, and indeed it is found that lovers of dime novels can read little else. By the same rule that strong drink evidently weakens the body, tales so exciting weaken the intellect. A gentleman of fine literary taste remarked that the youthful mind of the country is threatened with idiocy. "Had I," said he, "been fed on such trash while young I should have been imbecile." The effect of early reading for good or evil is beyond estimate. I know a man who, while a boy, was in a place where almost the only reading book he could get—next to the Bible—was Addison's *Spectator.* He read this many times and became imbued with its style and sentiments, which gave him an abiding culture and elevation. Suppose that instead of this he had read "Lantern Faced Bob," "Small-Pox Dave," "Fighting Nat," "Clumsy Foot," or "Long-Legged Joe." These names I have taken from the publisher's list, and they challenge admiration. The latter is making money, but it is at the expence of the mental vigor of the public. The sale of these tales never was greater than at present, and recently a flaming hand-bill has been sent to every post-master to attract attention.—*Meth. Recorder.*

The Independent Christian.

What we need in religion to-day is more independence of action, more individuality in thought. We do not need more organization, but more of the personality of manhood in Christian character. As in Athens it was "easier to find a god than a man," so in America it is easier to find a church than Christian.

The Chinese flag is a black dragon on a yellow field. This dragon is connected with Panism. It is said that a great dragon once helped the emperor to build a bridge; hence he has been photographed and is worshiped as the water god, Neptune, of the Chinese. Once a year it is said that the crabs, turtles, snails, and fish come to his temple to compete for grades of dragonship. The test is to jump a high wall, and as the turtles can not perform this religious ceremony alone, they make an alliance, and get over by clinging to the tails of the flying fish.

Many Christians are trying to get along in just this way, by clinging to some one else, and speaking and living according to what somebody thinks, or according to what everybody says. Instead of taking Christ as our example, and growing up toward his manhood, we "compare ourselves among ourselves," and hide behind each other. In society this yielding to the current of opinion is seen by a few straws on the surface of popular talk. How often we hear the expression, "It don't show," oftener than we hear, "Is it right?"—*Union Advocate.*

We suppose that all Editors have essentially the same experience. The Methodist Recorder says: one of the curious things about editing a religious newspaper is, that about four-fifths of the writers whose contributions have been declined, or even delayed, take personal offense at the editor. They write private reminders that less important and more lengthy articles than theirs have appeared, and so forth and so forth. Sometimes they stop the paper—(that is, *their* copy of it, not the whole enterprise!)—sometimes they depreciate publishing concerns generally. It is a pretty sure indication of a rejected communication to hear certain literarily ambitious persons criticise their church paper. But editors must continue to exercise their impartial judgment on all submitted articles; and this with a view to the interest, profit and pleasure of their regular readers, rather than to the feelings of voluntary writers. Editors should not feel under any special obligations to youth, to age, or to position; but always to the church's general good. Any other course would be to waste time and come short of duty. Brief, suggestive articles, if free from mere local or personal small-talk, are welcome, especially when writen by experienced Christians. And such persons are always reasonable.

Humor And Sarcasm—It is not everybody who knows where to joke, or when, or how; and whoever is ignorant of these conditions had better not joke at all. A gentleman never attempts to be humorous at the expense of people with whom he is but slightly acquainted. In fact, it is neither good manners nor wise policy to joke at anybody's expense; that is to say, to make anybody uncomfortable merly to raise a laugh. Old Æsop, who was doubtless the subject of many a gibe on account of his humped back, tells the story of his fable of "The Boys and the Frogs." What was jolly for the youngsters was death to the croakers. A jest may cut deeper than a curse. Some men are so constituted that they can not take a friendly joke in good part, and instead of repaying it in the same light coin will requite it with contumely and insult. Never banter one of this class, for he will brood over your badinage for a long time after you have forgotten it, and it is not prudent to incur any one's enmity for the sake of uttering a smart *double entendre* or a repartee. Ridicule, at best, is a perilous weapon. Satire, however, when leveled at social follies and political evils, is not only legitimate, but commendable. It has shamed down more abuses than were ever abolised by force of logic.

The Famishing Indian.—An aged Indian, half-naked and famished, wandered into one of our Western settlements, begging for food to keep him from starving. While eagerly devouring the bread bestowed by the hand of charity, a bright-colored ribbon, from which was suspended a small, dirty pouch, was seen around his neck. On being questioned, he said it was a charm, given him in his younger days; and opening it, displayed a faded, greasy paper, which he handed to the interrogator for inspection. It proved to be a regular discharge from the federal army, entitling him to a pension for life, and signed by General Washington himself.

Now, here was a name which would be honored almost anywhere, and which, if presented in the right place, would have insured him support and plenty for the remainder of his days: and yet he wandered about hungry, helpless, and forlorn, begging for charitable bread to keep him from famishing. What a picture of men with all the pomises of Jesus in their hands—and of Christains, too, with the charter of their inheritance in full possession—yet starving in the wilderness!—*Sel.*

Waiting.—Said a visitor at a country almshouse to a feeble, palsy-shaken old man—

"What are you doing, Wisby?"

"Waiting, sir."

"And for what?"

"For the appearance of the Lord."

"And what makes you wait for his appearing?"

"Because, sir, I expect great things then. He has promised a crown of righteousness to all that love his appearing."

Better have Wisby's hope than Victoria's sceptre, Lazarus' rags than Dives' purple. Better is poverty with piety, than riches with perdition.—*Heber.*

Under the head of "Ice in the Pulpit," a pastor who admits that there is sometimes coldness in the prayer, dullness in the sermon, and a general chilliness in the whole service asks who put it there, and thus answers his own qustion: "You, Deacon Jones, you put it there! At least you have done more to put it there than any one else in the parish. Your whole course for the last three years has constantly tended to put out the fire in your pastor's heart, and turn him into an iceberg. You have neglected or been slow to pay a portion of his salary, and fill his mind with the cares of this world; you have neglected the prayer meeting, and have come late to church, and left your pastor to bear the whole burben of souls, and by your example have encouraged others to do the same, while you have given yourself up to successful money getting. If your pastor is frost-bound, you can thaw him out; support and sympathy will melt away the ice. Try it."

The rats once assembled in a large cellar to devise some mechod of safety in getting the bait from a steel trap which lay near, having seen numbers of their friends and relatives snatched from them by its merciless jaws. After many long speeches, and proposals of many elaborate but fruitless plans, a happy wit, standing erect, said; "It is my opinion that if with one paw we keep down the spring we can safely take the food from the trap with the other." All the rats loudly squealed assent. Then they were startled by a faint voice, and a poor rat with only three legs, limping into the ring, stood up to speak; "My friend, I have tried the method you propose and you see the result. Now let me suggest a plan to escape the trap: *Let it alone!*"

The *Biblical Recorder*, is responsible for the following report on the money market: The scarcity of money is astonishing, when funds for missions, or even for a pastor's salary, are wanted: but the poorest man or woman in any congregation can make out to——— see the circus.

One of the Wesleys thus described those theologians who maintain that the election of some does not imply the reprobation of others:

He did not do the ruthless deed
Some have more mildly raved;
God did not damn them, but decreed
They never should be saved.

By friendship you mean greatest love, the greatest usefulness, the most open comunication, the noblest sufferings, the severest truth, the heartiest counsel, and the greatest union of minds of which brave men and women are capable.

You cannot teach a child to take care of himself unless you will let him try to take care of himself. He will make mistakes; and out of these mistakes comes his wisdom.

No author ever drew a character, consistent to human nature, but he was forced to ascribe to it many inconsistencies.

"Distress is an excellent schoolmistress," said an ancient philosopher, "but no man likes to put himself under her tuition."

The spirit of a person's life is ever shedding some power, just as a flower is steadily bestowing some fragrance upon the air.

Advent Christian Times.

CHICAGO, TUESDAY, December 3, 1872.

IN the article "Our Rock" read, 'The Kingdom is at *hand*,' instead of '*at home*,' and you will get the writer's idea.

"SHE needs simply the earnest religious *breath* of her early reformers," says a traveler of Switzerland. Evidently he knows the root-meaning of *spirit*.

"THE Celestial Transition" is the newest gloze put upon death by orthodoxy. And if death is "the celestial transition," we would like to know what the resurrection will be? Ah! But little account is made of that.

DR. Holmes spoke more wisely than he knew when he said: "Our brains are seventy year clocks. The angel of life winds them up once for all, then closes the case, and gives the key into the hands of the angel of resurrection."

A correspondent of *The Christian Intelligencer* says: "I would be glad to see a religious journal that a non-professor could distinguish from a secular one." This writer is only one of many who find it hard to detect any very essential difference between a secular and a religious newspaper. The pride and purpose of some of our contemporaries, while professing devotion to Christian truth and Christian morality, is evidently to be 'critical in polemics, profound in philosophy, and posted in literature and art.' There is scarcely a flavor of religion about some papers that claim to be published in its interests; and those who read them confess that they are anything but inspiring and helpful to their religious nurture.

Two of the most prominent "religious" papers in the country are used to advertise the new fashions of the day; and the persistency of these advertisements at a heavy expense shows that the advertising pays. The readers of those papers are the fashion-mongers' customers. No doubt the millennium is close by, and this is one way those religious teachers take to enforce the apostolic precepts about 'modest apparel.'

"AND if fallen angels can never be saved, how is evil to be destroyed from the universe?" asks the *Christian Advocate*. Suppose they and all other sinners were "annihilated," what then? Would there not then be a clean universe? The purpose of God in the manifestation of his Son will not be subverted. The devil and all his varied work will be destroyed and eventually every sentient being will be in perfect harmony with the great Creator.

REV. John Hemphill, of San Francisco, recently discoursed from Heb. 1:14—"ministering spirits," concluding with the following most sensible sentence:

> It involves an absurdity to suppose that departed spirits come to reveal to us what God in his wisdom has seen fit to conceal. We don't want departed spirits to foretell our calamities, for that would make life intolerable. We don't want them to foretell our success, for that would be to rob us of half our joys. We don't want them to talk nonsense; there is plenty of that in the world without the aid of spirits.

Mr. Hemphill also remarked:

> Then we are sure they (spirits of the dead) do not make revelations regarding the future world; and we base our statement on this important fact—that of all those raised from the dead by the power of Christ or through the instrumentality of his apostles not one of them speaks one word regarding the world of spirits. Oh, what secrets could the brother of Martha and Mary have told, who had been dead four days! Yet he is silent. Now, if these resurrected men are silent regarding the future, what proof have we that disembodied spirits return to earth and speak?

But the fact cited is more pregnant with suggestion than Mr. Hemphill seems to perceive. It evidently does not occur to him that those resurrected men had been *dead*, and hence had no more experience to relate than a man awaking from sound sleep. They told nothing because they had nothing to tell.

VULTURES gorging with carrion, and reeking with the corruption of their vile food, are but a faint illustration of the vileness of the business of the divorce lawyer, who seeks to cultivate and encourage immorality, mining the very foundations of home, family ties, and social virtue to fill his purse. One of this class wishes us to advertise that he will obtain divorces, "legal everywhere, desertion, general misconduct &c., sufficient cause, no publicity; advice free.' The letter and proposed advertisement are lithographed in fine style, showing that this agent of the devil has a flourishing business, and can afford to pay well for his advertising. What a comment upon the condition of society!

THE *Christian Herald* announces that it will be suspended after a few weeks. We think it is high time it was suspended. When the successor of the old *Herald of Gospel Liberty* falls so low as to advertise and commend to its readers lottery gambling it should die. If Nebraska needs an orphan asylum, it had better suffer the need of it, than found one upon corruption of public morals. "The appeal is made on grounds of humanity" for men to gamble for "a chance to win a fortune in a public legal drawing," (polite name for lottery,) and at least one religious journal advises its readers to yield temptation and do evil that good may come.

THE Chicago *Journal* remarks:

> The visionaries say that capital punishment does not restrain people from murdering one another. We contend that it does. Statistics show that fewer murders occur in Germany, in proportion to population, than in any other civilized country. The reason of this is that when a man kills a fellow-being over there he gets his head cut off with a large double-edged sword. And the courts there do not exhaust their vitality in trying to keep him from his deserved fate, either.

And yet orthodox theologians—"the merciless doctors," as one has styled them, jealous of their favorite dogma of eternal sin and wo, declare that "death is no punishment." But "facts are stubborn things."

ZION'S HERALD improves upon the lesson of the Boston fire in an editorial upon "the imperishable." It says nothing of imperishable souls in imperishable flames and misery. Indeed the occasion was inapt for *that* topic. Twenty-eight souls, it is said, *perished* in the flames. The "unquenchable fire" devoured or killed all who fell a prey to its fury. God in nature and God in revelation agree; there is no contradiction between them. In both books we learn that fire devours its victims when it is uncontrollable or "unquenchable." The only way they can be saved is by putting the fire out. Hence one of the strongest possible figures of literal destruction is that of "a fire that shall not be quenched"—cannot be put out until its prey is utterly consumed.

> Now this [eternal misery] is not a question of sentimentalism at all, but of a stern fact in the just government of God. He has anticipated every contingency, and met it in the gospel. The road to heaven for sinners is open and clearly marked out. The result of walking in any other road is distinctly declared—a result so fearful that one would expect every man to put forth his utmost endeavors to save his soul. To die without Christ is to voluntarily accept the threatened and well known penalty of sin. Nor is there any injustice in its infliction.—*Christian Advocate.*

The last sentence in the above paragraph is clearly a *non sequiter*. Justice does not lie in the knowledge of the penalty affixed to any law, but in the proportion between penalty and offence. Formerly death was the penalty of sheep stealing (in England). We are now horrified at the thought that such a penalty was ever inflicted for such an offence This question *is* one, to some extent at least of sentimentalism. If the highest, best, and purest sentiments of human nature are outraged by the thought of eternal conscious suffering as the penalty of sin, we are fully justified in doubting the dogma. The best and purest of its advocates are afflicted by it, some of them in untold measure. If the truth were only known, both fact and sentiment are against the fearful doctrine.

HORACE GREELEY died last Friday evening at Tarrytown, N. Y. In brief, he was killed by overwork in the late political campaign added to the cares and anxieties of watching by the sick-bed of his wife. Mr. Greeley was one of the greatest men of his time. As an editor he was unequaled in general ability, tact, vigor and fluency in expression. If he had been elected to the office he so recently sought, undoubtedly he would not have lived to assume it. His disease was inflammation of the brain occasioned by over-taxation and privation of sleep. Like many others, he is more like to be fairly appreciated after his death than during his life. In religious sentiment he was a Universalist.

BR. HASTINGS' LOSSES.

Since our last issue we hear that Br. Hastings has met with still another loss, in the destruction of Rand & Avery's printing establishment. He had made arrangements with this firm to issue the *Christian*, but is once more subjected to loss and cruel disappointment. From the pen of another we learn that the Repository lies in ashes—beds, bedding, furniture, clothing, type, presses, bookplates, books, tracts and pamphlets, a large number; valuable manuscript, choice facts and selections, affording proof on important subjects connected with the Bible, the best results of his studious life, aided by no ordinary talent, are now no more. His all is burnt up, excepting a portion of his private library. These are a few items connected with the sad calamity. Some of the things he prized most, money cannot restore; but he informed us that it would take not less than twenty-five thousand dollars to replace what was burnt up. We heartily endorse the following remarks from a letter by Br Tilley of Washington:

> Those who know Br. H. and his noble companion best, are aware how entirely they have, like Muller, of England, lived a "life of trust," and how wonderfully God has provided the means for the work they have undertaken in his name; but perhaps all are not aware how Sr. H., after being raised up from what was thought must be her death-bed—in direct answer to prayer and laying on of hands, and as she firmly believed, for the special work in the destitute South to which, leaving family and home, she immediately devoted herself—when she saw the absolute famine, both physical and spiritual, that prevailed in that desolate region, at once returned North, sold her remaining property—the little house which, as her husband said, she had earned many times over—and devoted the proceeds to the work in which she was engaged, thus literally "giving all for Christ." As we are not called upon, then, to relieve physical suffering, as in the case of the Chicago fire, let us, who believe the time for doing up our work for our Master is so short, give of our substance to supply a still greater want, "a famine of the word of God."
>
> I would suggest to any one who approves of this suggestion, that he or she be not satisfied with forwarding an individual contribution, but start a subscription, and give all an opportunity to aid in the good work. We did so last Sunday here in Washington, and though we are, as yet, but a "feeble folk," we raised a respectable sum on the spot, which will probably be considerably increased. To any one who may not have the money to give, I would suggest that he or she can aid just as effectually by taking a copy of the *Christian* and starting out to obtain a list of subscribers, which, with the beautiful map of Palestine offered as a premium, ought not to be a difficult matter, among members of all denominations, seeing it is, as its name imports, entirely unsectarian, and aims merely to win and prepare subjects for the kingdom.

SOUND AND SENSE.

The *Standard* thinks the Scriptures may "sound" one way, and have a very different "sense" from what the "sound" would naturally indicate. It more than hints that we care more for sound than sense. Well, we confess to a weakness for the natural sound of Scripture; and, if, as the *Standard* says, we have "a way of stringing texts together so as to make them sound harmoniously," we cannot say we are sorry for it. We remember the time when we could not do this. "String" which way we would, the harmony was not there, but instead were contradiction and discord.

The occasion for the *Standard's* remarks upon sound and sense was a few citations and remarks showing that the ultimate fate of "the wicked" is sufficient proof that they are not raised immortal. The *Standard* requotes with remarks, as follows:

> For instance, David said of certain wicked ones, "Into smoke shall they consume away." How easy to believe, then, that the bodies of the wicked shall consume into smoke in the day of judgment. Very easy, no doubt; but then, was David speaking of that day? and is his language to be taken literally? A few verses before this (Ps. 37:17) we read: "For the arms of the wicked shall be broken." Does this mean that all the wicked shall have their arms broken before they are burned up? And even if the wicked are to be literally consumed into smoke, do we not read that "the smoke of their torment ascendeth for ever and ever?" May they not, then, after all, be immortal?

It would seem from this that some have a faculty of splitting texts apart, and placing them where God has not placed them, thus educing a sense, quite contrary to the sound of the inspired language. Suppose instead of an evident figure (favoring our own views however,) in a *preceding* verse, the *Standard* had simply cited the text in question. We quoted only its culmination, for brevity's sake. The whole verse reads: "But the wicked [not "certain wicked ones," but the wicked as a class, opposed to "the meek" and "the righteous." The wicked, he says] shall perish; and the enemies of the Lord [not certain ones of them] shall be *as* the fat of lambs: they shall consume: into smoke shall they consume away." Now so the argument is concerned we care not a fig whether the language be figurative or literal: the ultimate sense is the same in either case. Both sound and sense are to the effect that the wicked shall perishes "*as*" the "fat of lambs" perishes when placed in fire.

And will the reader please look over the reference to the ascending smoke of torment again? We believe it reads that the wicked may "be *literally* consumed into smoke," and yet "after all be immortal!" How a man can be literally turned into smoke, and still exist as a man, we confess we cannot conceive. He may be an eternal smoke in that condition, but not an immortal man. We await light.

Next comes this neat bit of sophistry:

> Again: "These shall utterly perish in their own corruption." That sounds very much as if the theory of THE TIMES might be correct. But then we read in Deut. 4:26: Ye shall soon utterly perish from off the land whereunto ye go over Jordon to possess it." Yet more than three thousand years have passed, and the Jews have not "utterly perished" not even from that land. There is some doubt whether "utterly perish" means just what the TIMES would have it mean. At all events, if the Jews have utterly perished, how are they to perish utterly again in the last day? Can they utterly perish twice?

It certainly cannot be denied that the words—"These shall utterly perish in their own corruption" "sound very much as if THE TIMES might be correct." And now suppose instead of reading Deut. 4:16, we read the rest of the same verse. "And these, *as* natural brute beasts, made to be taken and destroyed, speak evil of things they understand not, and shall utterly perish in their own corruption." So we see it was the *Standard* and not Peter that said they should perish as the Jews out of Palestine: while Peter himself said they should perish "as ....beasts....taken and destroyed." Any one can see the force of this figure.

If the reader will take Deut. 4:26 *and* 27, or rather the whole chapter together, he will speedily see that the expression "utterly destroy" refers to the independent national existence of the Jews; for v. 27 says expressly a remnant should be scattered among the heathen nations. If the independent nationality of the Jews is not utterly destroyed or annihilated, what terms, pray, would express the facts in the case. But the *Standard* adds:

> "He that sows to his flesh shall of the flesh reap corruption." Does corruption mean annihilation? When Peter says, "Having escaped from the corruption that is in the world through lust," does he mean, having escaped the annihilation that is in the world through lust? And when he says, "they themselves are the servants of corruption," does he mean that they are servants of annihilation?

Now the *Standard* did not mean to misrepresent us, it is too fair for that kind of work. It was only a little hasty in assuming the sense we might hold of the word "corruption." We never dreamed that corruption means annihilation. But we are sure that whatever is corruptible is in its nature on the road to destruction, and may be eventually annihilated to all intents and purposes. Hence when we read of the final rewards, that sinners will "reap corruption," we find nothing in the way of believing that they "shall utterly perish in their own corruption." Mixing the ideas of moral and physical corruption, and then giving the sound a sense we never asserted of it was a queer mistake of the *Standard*.

> "He will burn up the chaff with unquenchable fire." Undoubtedly. But that this refers to the final judgment, is not so easily proved. We seriously doubt this application of it. And if it does, we are told that the wicked shall depart into "everlasting fire, prepared for the devil and his angels."

We respect all honest doubt: but as unquenchable fire and everlasting fire are synonymous terms, we fail to see just how the *Standard* can (with its view) get either of them this side of the judgment. Is there more than *one* eternal fire? If so, how many hells are there to be? And if an unquenchable fire could go out in Jerusalem, and an eternal fire expire in Sodom, why should any one conclude that these expressions have either the sound or sense of immortality for sinners condemned to everlasting fire? In every other connection unquenchable or everlasting fire destroys. But where sinners are cast into it, we have clear proof of their immortality! Is this "carefulness in the matter of interpretation?"

But says the *Standard:*

> So our good friend of THE TIMES must excuse us if we fail to jump at conclusions from the mere sound of certain favorite texts of his. We have learned to be careful in the matter of interpretation. We cannot be captivated by this style of literalism. After men have utterly perished once, we do not see exactly the how or the why of raising them up merely that they may utterly perish again.

The objection that it cannot "see the how or the why of raising [the wicked] up merely that they may utterly perish again" is second-hand at best. Does it by any means follow that because the wicked die the second death they are raised *merely* that they may die? Did it never occur to the *Standard* that possibly God might raise them for some other purpose or purposes in the economy of his universe, and still utterly destroy them in the end?

Hoping the *Standard* will hereafter "string" its texts to their contexts, and keep in mind its own published rule that "the best way to do with a Bible class is to "*explain the figurative by the literal*," we pass to its strictures upon our remarks concerning Paul's experience related in 2 Cor. 12, which we will take up in another article.

EDITORIAL GLEANINGS.

THE last Maine Conference was held at *Hollis*, with a result truly glorious. Some ten souls turned to the Lord, confessing and forsaking their sins——Brs. Kent and Patten have just closed a meeting at Hamburg, Iowa. Three were baptized and four added to the church, which was greatly encouraged and edified by the labors of these brethren.

MY JOURNAL.

WEDNESDAY, Nov. 27. I have been looking over some of our books today, and among them I find an important essay on woman's position in the church. I feel a great pleasure in calling attention to this new work, by James Herman Whitmore, entitled, "Women in the church," or, "Do the Scriptures recognize women as eligible to *all* the positions in the church that they accord to men?" The essay was called forth by the fact, that at the session of the New York Advent Christian Conference, in Lockport, March, 1872, the question was mooted—"Ought women to be ordained as ministers of the gospel?" It was discussed, but not decided. And by request, Mrs E. S. Jennings, and J. H. Whitmore, each prepared essays on the subject, in which both sides of the question were fully discussed, in June, 1872, at the conference in Springwater. The essay of Br. W. is published at the earnest request of nearly all who heard it. Br. W. does not take a position against woman's rights in the common view, or against her speaking in public, but denies that she is eligible to *all* the rights or offices that are given to men, by the authority of the Bible. He has made his points, and made them clearly, and backed them up by the word of God. I do not wonder that the whole audience arose at the close in enthusiastic approval. This pamphlet is now ready, and it should have wide circulation among all thinkers and Bible readers. Let each one examine this question fully, and take their position on the side of sympathy with women in all her Scriptural rights, and help her in the discharge of her public duties. I repeat, that all interested in the subject, will be greatly edified in reading the essay. Get one and read it, and I am sure you will get more and give to r friends. Let the essay have a e circulation.

the evening I went to Stanley l, on Lake Street, and heard Br. ston, who preached on the "old ıs," and "the rest," that we have walking in them." The household fed with good food. Br. Preston ıe of the growing men, and God ıth him. He is laboring in the thern part of Michigan, and prosng in his work. We have need of e such men.

anley Hall is located on Lake St., e two miles from the bridge, on West side. Already the audiences respectably large. The Hall is a pleasant one to speak in, and e is a homelike freedom of feeling e. Those who go once want to gain.

ɪuesday, Nov. 28. National nksgiving. The sin of ancient el was ingratitude. "My people," God, "have forgotten me." "I raised up children, but they rebelled against me." The erican people have their "fast," Thanksgiving days. This is good, ar, but there are only a few that ve them. The masses are given pleasure and wickedness.

ave gathered some facts that may interest in regard to the history ur associated action in the West. first general Conference was held Buchanan, Mich., in December, with delegates from Ohio, Mich- Illinois and Wisconsin. It orzed our Western Association, and urned to the next summer, but r convened again. In 1868 the wing call appeared in the *Voice of West:*

NERAL MINISTERIAL CONFERENCE IN THE GREAT WEST.

e desire the attention of the Ad- Christian Ministers, of the vari- Western States, on a matter of no importance.

we are not teaching cunningly ed fables in announcing the imate coming of the Messiah to on the earth, we need to engage vigorously and harmoniously in reat proclamation.

at we may consult together, and e means conducive to this end, ke the responsibility to appoint all a general conference of mi- to meet in DeKalb, Ill., in conon with the campmeeting to be there, the first week in Septem- As there is not time for the va- conferences to select delegates h should have been done, if this had been made at an earlier date) vite *all* Advent Christian minisn good standing in the various rences to come.

e invite you to come from Minne- Iowa, Missouri, Wisconsin, Illi- Indiana, Kansas, Kentucky, sylvania, New York and Ontario. every church help their minister me! Provide him with the neces- means. It will do him good and oo. Let us act for God, and for oming King, and act while we

J. V. Himes.
Wm. Sheldon.

FIRST SESSION

e conference met at DeKalb, Ill., ember, 5, 1868, and was called to by Eld. J. V. Himes, when Wm. on was appointed Secretary. ethren were present from Illinois, gan, Wisconsin, Iowa, Minneso- diana and New York. Wm. on, D. S. Clark and J. V. Himes appointed a committee to prepare nstitution. They reported the wing which was adopted:

CONSTITUTION

Western General Ministerial Advent Chris- onference.

ᴇʀᴇᴀs, the various Advent Christian Con- s in the West can work more effectually upbuilding of the Redeemer's cause, by g harmoniously; and,

ᴇʀᴇᴀs, the establishment of a general Min- Conference, to be composed of ministers ous conferences of the West, ᴄᴏɴsᴛɪᴛᴜᴛ- ᴀᴅᴠɪsᴏʀʏ ʙᴏᴅʏ is an important step to this desired result; therefore we have d it expedient to organize such a Confer- th the following constitution.

. I. This conference shall be styled the n General Ministerial Advent Christian rence.

. II. It shall be composed of ministers, ted by the different Advent Christian Con- s in the West.

. III. Each conference shall be entitled to delegates.

. IV. Its officers shall be a President, vice ent, and Secretary, whose duty it shall be the work ordinarily belonging to those

. V. It shall meet annually while time may ue; provided that a special meeting shall ed by its officers, at the solicitation of any Conferences; and provided, further, that such special meeting shall be preceded by a three months notice through our publishing organ, setting forth the object of said meeting.

Art. VI. The officers shall be elected at each Annual Meeting.

Art. VII. It shall be the duty of this conference to consult together concerning the best methods of advancing the cause of Christ in the different conferences, and to send out an address to the churches within their bounds, making such recommendations as may be judged advisable, after thorough deliberation.

Art. VIII. The officers of the Conference shall take pains to learn the number of ministers in each State Conference, at each regular meeting, and re[illegible] through our weekly paper: Also the number of churches added each year to each conference, that all may thus learn of the prosperity of the cause in our general report.

Art. IX. This constitution shall be subject to amendment by a vote of three-fourths of the members present at any regular meeting.

J. V. Himes was then elected President; Wm. McCullock vice President; and William Sheldon, Secretary. A special session was held in Buchaman, Mich. Nov. 28, 1868, but little or no business was transacted.

The second Annual meeting was held in Brodhead, Wis., Jan. 28, 1869. The officers elected were, J. V. Himes, President; F. Burr, vice President; W. Sheldon, Secretary; Wm. L. Himes, Corresponding Secretary.

The third meeting was held in Chicago, December 10, 1870. No officers were elected, as no delegates were present to attend to this business. The meeting for 1872, is not yet appointed. But as the constitution requires an Annual Meeting it may be appointed in due time.

The interest taken in this conference has not been general or hearty. Last year the Secretary advised its dissolution, for this and other reasons. And with the increase of our State Conference it has been thought too much of a burden to keep it up yearly, beside, all the State and quarterly Conferences. Should this conference be continued, it will no doubt change the Constitution so as to meet once in two years, or less frequently, instead of annually. It is important to have such a body, and to keep up its regular sessions. And unless there is punctuality, and general attendance, the organization virtually dies and ceases to be of use. One of the difficulties in the way of a general conference in the West is, the largeness of the territory, and the consequent expense of travel. Hold it where we will, the majority of the members will be subject to an expense of from fifty to seventy-five or one hundred dollars, and yet, it may be worth more than this sacrifice to get together and transact business that may build up the cause of truth, and bind the body in closer ties in its great work.

There are now some fifteen Conferences, that may be regarded as interested and united in the Western field. But a small portion of these have as yet, been represented in any session of any general conference in the West. But it is to be hoped, with the increasing interest and growth of the cause, there will in future be a larger and more satisfactory attendance.

Joshua V. Himes.

The Times.

AT HOME.

– – – Califonia is on the high road to successful silk manufacture.

– – – The usual November display of meteors has not occurred this year.

– – – The loss by the Boston fire was $60,000,000. Sixty acres were burned over.

– – – Mr. Jay Gould has been sued by the Erie Railway for the sum of ten millions (nearly), which he is accused of stealing from that corporation.

– – – The United States navy seems to be a good deal of a humbug. One vessel which originally cost $325,000, has cost $750,000 *for repairs!* Out of fifty ironclads, *forty* are condemned.

– – – Henry Ward Beecher says: "If Darwin is right in thinking that men ascended from monads by gradual evolution, then it is very certain that some men came up by the way of the musquito, the flea and the biting fly, and that their ancestral traits still linger in the blood."

– – – The *Mercury*, of San Jose, Cal., of a recent date, says that the advent of Goldsmith Maid and Lucy in the Golden State "is a moral calamity, the evils of which it will take years to counteract. It has turned the heads of the people, and they are fast becoming a community of horse-jockeys."

– – – Four boys near Yonkers, N. Y., exploded about 500 pounds of nitro-glycerine stored in a pit for safe keeping, 'for fun.' Two of the boys were torn in pieces, the third mortally injured, while the fourth escaped with life. The explosion was heard and felt for ten miles, and every pane of glass in a circle of several miles was shattered.

– – – Statistics of fires, recently compiled, show that $76,000,000 were lost through isolated conflagrations in the United States within the space of two years, the great Chicago and Boston conflagrations not being considered. Twelve per cent. of these fires owed their origin to accidents with kerosene. Eighteen per cent. of the fires occurring in New York in a single year were due to the [illegible]

– – – While England has escaped the horse disease, a new malady has broken out there which is much more revolting. It is reported from various sections that it is impossible to preserve game any longer. the hares, deer, pheasants and other game dying by hundreds of a strange sickness their livers and other internal organs being filled with worms. In a country where so much account is made of game as in England, the affliction is a very serious one.

– – – According to the officer in charge of the Signal Service at Boston, the wind during the fire became cyclonic. Beyond the influence of the heat, its velocity was about five or nine miles an hour, but on every side of the fire, there were in-draughts of air moving from sixteen to thirty-five miles an hour, which met and formed huge spirals of wind, flames, and firebrands. He declares the meteors or balls of fire said to have been seen during the conflagration to have been only the reflection of the flames on the plumage of ducks flying overhead.

– – – There may be some truth in the talk of the aristocracy in the churches, judging from the result of a recent sale of sittings at St. Bartholomew's Protestant Episcopal church at the corner of Madison Avenue and Forty-second street, New York. There are 200 pews in the church, and the valuation is $312,900—the lowest being valued at $300. At the sales the premiums for choice ranged from $10 to $1,500, the latter price being paid by Vanderbilt for the first choice, who paid also for the second choice $1,100. Nineteen pews sold for $32,960.

– – – By a recent 'corner' in the New York stock market, the price of the Northwestern Railway stock, worth, say eighty cents on the dollar, was forced up to 200. The successful gamblers made from six to seven millions of dollars. That such operations in stocks and grain are sapping the foundations of American honor, is undeniable; but we would like proof of the truth of the *Inter-Ocean's* assertion that the conviction is fast gaining ground that the gamblers in grain, stocks and securities must be subjected to the same ostracism that marks the treatment of their brethren of the green cloth, of the cards, and the dice-box.

– – – According to a lengthy review which appeared recently in the New York *World*, Shakerism is a thing of the past—or very soon will be, except in a modified form. Founded upon the supposition that they were guided and instructed directly from heaven, modern spiritism, and its loud assertions of spiritual communication and direction, has rather overshadowed the more modest claims of the Shakers, and has set them to thinking that if "out the world" the same privilege is enjoyed, their societies may not be so necessary after all. Then, too, the question of marriage is receiving a degree of attention quite incompatible with celibacy. From Mount Morris Community alone a dozen couples are about to withdraw from the establishment, and it is thought their example will inspire the youthful members of other communities to do the same.

– – – The idea that the fire in Boston was owing to any peculiar, standing delinquency here, as compared with what can be found in other cities, is utterly absurd. All cities are pretty much alike in this respect, although some of our citizens felicitated themselves quite to the contrary when they heard of the Chicago fire. Humble as they are now, they know that before another week or another day, the same disastrous visitation may come down upon any other city. In fact, it is well not to expect too much. There never will be a total suppression of fires. But they *can*, undoubtedly, be greatly limited in number and in destructiveness, as compared with the case in our American cities hitherto. To that end we must bend our best thoughts and most persevering efforts; but anything like exageration or panic in the matter will do more harm than good.—*Boston Journal.*

—It would seem as though the world might learn the lesson of the providence of the age —the vanity or uncertainty of all things earthly. We think a healthy "panic" in this direction—a distrust of temporal things—would be a public blessing.

– – – Here is something for all surgeons to read and admire. It comes to us, like gold and great pears, from California. In 1869, Luther Corey, in Santa Cruz county, had his arm broken in two places above the elbow. One of the fractures knitted and healed; the other, owing to a splint of the bone being between the ends of the fracture, did not. After suffering great pain, Mr. Corey went to San Francisco, and the surgeons there opened the flesh on his arm, and cut the callous part from off the ends of the bones, pressing the ends together and binding the arm in splints. So they remained for eighteen months, but still the bones did not knit, and the muscles of the arm became shriveled up and useless. Then Mr. Corey applied to Dr. Lane of San Francisco, who forthwith performed the prettiest little job of surgical workmanship conceiveable. He opened the arm, sprung out the end of the bones and, cutting off the callous parts, he beveled the ends of the bones, so that each would lap a little over the other. He then riveted them together with a silver wire, and set the arm in a case. The bone then knit and healed, leaving the arm two inches shorter. Mr. Corey now uses his arm at his work, and, with the limb useful again, is once more a tip-top sawyer.

– – – There appears to be really something 'out of joint,' not only with our own planet, but with the whole system of which we are a fraction, and which may be more or less connected with the startling disturbances recently observed by the spectroscope both in the sun and its photosphere. The past two years has been one unbroken series of catastrophes in the shape of earthquakes, tidal waves, fires, inundations, storms, epidemics, and othe inflictions. Each day, almost, the electric messenger comes fraught with the news of some disaster caused by the elements. The latest addition to this long list is the fearful storm which has swept the Baltic, the North Sea, and their contiguous coasts. Stralsand, the historical seaport town, which has braved the gale and the wave since it was a member of the Hanseatic League; the adjacent island of Rugen, a favorite summer resort, and the whole Pomeranian and Danish sea board, have had a narrow escape from being swallowed up by the hungry sea. One small island in the North Sea is reported to have been entirely submerged and all its inhabitants drowned. In the Baltic, Prasto, a Zeeland town, has been half swept away by the fury of the gale and the flood. Scarcely less disastrous and widespread is the destruction of life and property caused by the inundation of the river Po, in Italy, of which the London *Times* cable dispatch gives a truly heartrending description. —*Inter-Ocean.*

– – – The baptism of fire, says the New York correspondent of the *Chicago Tribune*, seems to be needful of a new birth of our American cities. Chicago and Boston have suffered what no doubt New York, Philadelphia, Cincinnati, St. Louis, and other leading cities have yet to suffer. I trust I am in error; but I cannot help believing that Gotham is doomed to semi-destruction; that, ere long, our heaviest business portion will be laid in ashes. Our fathers and our mothers used to talk of the Great Fire of Dec. 16, 1835, until it seemed something appalling. But when we learned that only the First Ward, east of Broadway and below Wall street, including less than 700 buildings, was destroyed, causing a loss of not much more than $18,000,000, we refused to be startled by such an insignificant array of facts. We forgot that the city yet contained hardly 250,000 inhabitants, and that $1,000,000 then represented as much as $10,000,000 does to-day. Thus we see that the disaster of thirty-seven years ago was as severe to the Metropolis as was your grand illumination thirteen months since. When our next great fire comes, it will be liable to sweep away $400,000,000 or $500,000,000 worth of property; and then we shall rebuild as Chicago has done, and as Boston will do; so that the probability of still another repetition of the fiery catastrophe will be materially diminished. The district bounded by Canal street, the bay, and the two rivers, represents such manifold attractions to the Demon of Flame that I am surprised he has not, long since, cast into it his infernal torches. He is biding his time, unquestionably. Some intensely cold night, when the greater part of the city is fast asleep, he will awake us with a crimson flash, the roar of flame, the sound of tumbling walls, and the terrific din of a mighty city fated to fiery sacrifice. The conflagration of 1835 will, I fear, be repeated before the end of the century, and our solidest structures be swept away like a smoke wreath in a blast of wind.

ABROAD.

– – – The English feel sore over the San Juan award. Well, there would have been a worse sore if there had been a war about it and the Alabama claims.

– – – Germany is all ready to concentrate troops in France in event of a new revolution there. She don't mean to interfere in political affairs, but is determined to hold full security for 'that little account.'

– – – The merchant navy of the world in 1872, according to figures published by the Statistical Bureau of Brussels, consists of 61,062 vessels, measuring 18,214,535 tons. This is a considerable falling off from the figures for 1870.

– – – The great floods in China are attributed to the gradual upheaval of the northeastern part of the country. Geologists have long suspected that some such upheaval was taking place, and now consider it demonstrated.

– – – The cholera epidemic in the Bengal Presidency, India, is at an end. It has destroyed during the year one hundred thousand of the native population, and about eight hundred of the European troops.

– – – More of the English than of the Irish are now emigrating to America. In October nearly ten thousand Englishmen crossed the Atlantic to its western shore, while less than two thousand Irish made the voyage.

– – – Germany says, frankly, that she opposes the emigration of her sons to this country not from any unfriendliness toward the United States, but because the European sky looks threatening, and she wants to keep them at home, in readiness for use as 'food for powder' in the expected 'general European war.'

– – – The German government having ordered German vessel owners to raise their rates of passage to America, for emigrants, the English companies straightway reduced their own. One can go from Liverpool to Boston for $19, or to New York for $14—food, such as it is, included. Cheap enough for 3,000 miles travel.

– – – The Norwegian ship Sesostris was wrecked in the North Sea and 140 of her crew perished. A dispatch from Stralsand reports that eighty vessels were totally wrecked in the late gale. The town was considerably damaged by the inundation. The fishermen on the islands of Seingst, Dars, and Hiddensoe lost all their fishing smacks ane apparatus. Their houses and contents were greatly damaged by the water. Nearly all the cattle on the islands were drowned. Wells were flooded from the sea, and the inhabitantd are suffering for want of fresh water, food, and shelter. The government has dispatched a steamer laden with supplies for their relief. The island of Rugenalso felt the disaster heavily. Many of its fishing boats have been destroyed, and the fields near the coast-line are flooded. The loss of life, both on the islands and mainland, is very great. The small island of Boston was entirely submerged, and all its inhabitants were drowned. The storm was very disastrous throughout Denmark and on the coast. The wind blew a hurricane, and rain and snow fell incessantly. Streams overflowed their banks and inundated the country for miles. Half of the town of Prasto, in the island of Zeeland, on the Baltic, was laid waste by the force of the wind.

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Obituary.

VANDYKE—Died on Wednesday morning, Oct. 27, 1872, Johnnie F. Vandyke, son of Dr. J. C. and Wilhelmina Vandyke, aged 9 years, 10 months, and 7 days.

Who can imagine the sorrow that has befallen the parental heart at the loss of the loved son, their only son? Can not our condolence, sorrow-stricken parents, quiet your anguish? Our heartfelt sympathy is yours. Look you up to the one that said "Suffer little children to come unto me, for of such is the kingdom of heaven."

You will miss your dearest Johnnie
  When you bend your knees to pray;
You will miss his cheerful, smiling face,
  His kind and gentle way.
He is not dead, but sleepeth;
  You have laid him down to rest
With his little white hands clasped
  Upon his peaceful breast.

A Friend.

Book Notices, Etc.

Woman and her Work comes to us with the improved title—"The Helper's Friend." The reasons for the change, given in the leading editorial, are pertinent and well put. The paper gives good promise for its future. The terms are the same as heretofore—$1.00 a year. Address all communications to Mrs. E. S. Jennings, 74 William St., Rochester, N. Y

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John M. Snook, Jackson, Mich.,
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The church of Arena being in a great measure destitute of preaching in consequence of my protracted sickness, would be glad of a call from any of the preaching brethren that could make it convenient so to do. Arena is on the Milwaukee and Prairie du Chien railroad, about 26 or 30 miles west of Madison. Any preachers on their way to or from Iowa, could give us a call.

Geo. Thomson, Pastor.

Illinois.

Dear brethren of the Northern Illinois Conference. How many of you mean to attend the Annual Conference at New Rutland, commencing Dec. 11? The place of holding the next camp meeting, and other matters of vital importance to the cause will there be considered and decided. We hope to see a full representation.

Let every church send her full proportion of delegates. Let every minister be present. Come! Let us rally for God and his precious cause. The times are ominous. What we do must be done quickly.

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HURSDAY, Nov. 28. National nksgiving. The sin of ancient el was ingratitude. "My people," God, "have forgotten me." "I raised up children, but they rebelled against me." The erican people have their "fast," Thanksgiving days. This is good, ir, but there are only a few that ve them. The masses are given pleasure and wickedness.

ave gathered some facts that may interest in regard to the history ur associated action in the West. first general Conference was held Buchanan, Mich., in December, with delegates from Ohio, Mich- Illinois and Wisconsin. It ored our Western Association, and urned to the next summer, but r convened again. In 1868 the wing call appeared in the *Voice of West:*

NERAL MINISTERIAL CONFERENCE IN THE GREAT WEST.

e desire the attention of the Ad- Christian Ministers, of the vari- Western States, on a matter of no importance.

we are not teaching cunningly ed fables in announcing the imate coming of the Messiah to on the earth, we need to engage vigorously and harmoniously in reat proclamation.

at we may consult together, and e means conducive to this end, ke the responsibility to appoint all a general conference of min- to meet in DeKalb, Ill., in conon with the campmeeting to be there, the first week in Septem- As there is not time for the va- conferences to select delegates h should have been done, if this ad been made at an earlier date) vite *all* Advent Christian minisn good standing in the various rences to come.

invite you to come from Minne- Iowa, Missouri, Wisconsin, Illi- Indiana, Kansas, Kentucky, sylvania, New York and Ontario. every church help their minister ne! Provide him with the neces- means. It will do him good and oo. Let us act for God, and for oming King, and act while we

J. V. HIMES.
WM. SHELDON.

FIRST SESSION

e conference met at DeKalb, Ill., mber, 5, 1868, and was called to by Eld. J. V. Himes, when Wm. on was appointed Secretary.

ethren were present from Illinois, igan, Wisconsin, Iowa, Minneso- idiana and New York. Wm. on, D. S. Clark and J. V. Himes appointed a committee to prepare nstitution. They reported the wing which was adopted:

CONSTITUTION

Western General Ministerial Advent Chris- nference.

EREAS, the various Advent Christian Con- s in the West can work more effectually upbuilding of the Redeemer's cause, by g harmoniously; and,

EREAS, the establishment of a general Min- Conference, to be composed of ministers ous conferences of the West, CONSTITUT- ADVISORY BODY is an important step to- this desired result; therefore we have d it expedient to organize such a Confer- ith the following constitution.

. I. This conference shall be styled the rn General Ministerial Advent Christian rence.

. II. It shall be composed of ministers, ited by the different Advent Christian Con- s in the West.

. III. Each conference shall be entitled to delegates.

. IV. Its officers shall be a President, vice ent, and Secretary, whose duty it shall be the work ordinarily belonging to those

. V. It shall meet annually while time may ue; provided that a special meeting shall ed by its officers, at the solicitation of any Conferences; and provided, further, that such special meeting shall be preceeded by a three months notice through our publishing organ, setting forth the object of said meeting.

ART. VI. The officers shall be elected at each Annual Meeting.

ART. VII. It shall be the duty of this conference to consult together concerning the best methods of advancing the cause of Christ in the different conferences, and to send out an address to the churches within their bounds, making such recommendations as may be judged advisable, after thorough deliberation.

ART. VIII. The officers of the Conference shall take pains to learn the number of ministers in each State Conference, at each regular meeting, and re[illegible] through our weekly paper: Also the number of churches added each year to each conference, that all may thus learn of the prosperity of the cause in our general report.

ART. IX. This constitution shall be subject to amendment by a vote of three-fourths of the members present at any regular meeting.

J. V. Himes was then elected President; Wm. McCullock vice President; and William Sheldon, Secretary. A special session was held in Buchaman, Mich. Nov. 28, 1868, but little or no business was transacted.

The second Annual meeting was held in Brodhead, Wis., Jan. 28, 1869. The officers elected were, J. V. Himes, President; F. Burr, vice President; W. Sheldon, Secretary; Wm. L. Himes, Corresponding Secretary.

The third meeting was held in Chicago, December 10, 1870. No officers were elected, as no delegates were present to attend to this business. The meeting for 1872, is not yet appointed. But as the constitution requires an Annual Meeting it may be appointed in due time.

The interest taken in this conference has not been general or hearty. Last year the Secretary advised its disolution, for this and other reasons. And with the increase of our State Conference it has been thought too much of a burden to keep it up yearly, beside, all the State and quarterly Conferences. Should this conference be continued, it will no doubt change the Constitution so as to meet once in two years, or less frequently, instead of annually. It is important to have such a body, and to keep up its regular sessions. And unless there is punctuality, and general attendance, the organization virtually dies and ceases to be of use. One of the difficulties in the way of a general conference in the West is, the largeness of the territory, and the consequent expense of travel. Hold it where we will, the majority of the members will be subject to an expense of from fifty to seventy-five or one hundred dollars, and yet, it may be worth more than this sacrifice to get together and transact business that may build up the cause of truth, and bind the body in closer ties in its great work.

There are now some fifteen Conferences, that may be regarded as interested and united in the Western field. But a small portion of these have as yet, been represented in any session of any general conference in the West. But it is to be hoped, with the increasing interest and growth of the cause, there will in future be a larger and more satisfactory attendance.

JOSHUA V. HIMES.

The Times.

AT HOME.

* * * Califonia is on the high road to successful silk manufacture.

* * * The usual November display of meteors has not occurred this year.

* * * The loss by the Boston fire was $80,000,000. Sixty acres were burned over.

* * * Mr. Jay Gould has been sued by the Erie Railway for the sum of ten millions (nearly), which he is accused of stealing from that corporation.

* * * The United States navy seems to be a good deal of a humbug. One vessel which originally cost $325,000, has cost $750,000 *for repairs!* Out of fifty ironclads, *forty* are condemned.

* * * Henry Ward Beecher says: "If Darwin is right in thinking that men ascended from monads by gradual evolution, then it is very certain that some men came up by the way of the musquito, the flea and the biting fly, and that their ancestral traits still linger in the blood."

* * * The *Mercury*, of San Jose, Cal., of a recent date, says that the advent of Goldsmith Maid and Lucy in the Golden State "is a moral calamity, the evils of which it will take years to counteract. It has turned the heads of the people, and they are fast becoming a community of horse-jockeys."

* * * Four boys near Yonkers, N. Y., exploded about 300 pounds of nitro-glycerine stored in a pit for safe keeping, 'for fun.' Two of the boys were torn in pieces, the third mortally injured, while the fourth escaped with life. The explosion was heard and felt for ten miles, and every pane of glass in a circle of several miles was shattered.

* * * Statistics of fires, recently compiled, show that $76,000,000 were lost through isolated conflagrations in the United States within the space of two years, the great Chicago and Boston conflagrations not being considered. Twelve per cent. of these fires owed their origin to accidents with kerosene. Eighteen per cent. of the fires occurring in New York in a single year were due to the same cause.

* * * While England has escaped the horse disease, a new malady has broken out there which is much more revolting. It is reported from various sections that it is impossible to preserve game any longer, the hares, deer, pheasants and other game dying by hundreds of a strange sickness their livers and other internal organs being filled with worms. In a country where so much account is made of game as in England, the affliction is a very serious one.

* * * According to the officer in charge of the Signal Service at Boston, the wind during the fire became cyclonic. Beyond the influence of the heat, its velocity was about five or nine miles an hour, but on every side of the fire, there were in-draughts of air moving from sixteen to thirty-five miles an hour, which met and formed huge spirals of wind, flames, and firebrands. He declares the meteors or balls of fire said to have been seen during the conflagration to have been only the reflection of the flames on the plumage of ducks flying overhead.

* * * There may be some truth in the talk of the aristocracy in the churches, judging from the result of a recent sale of sittings at St. Bartholemew's Protestant Episcopal church at the corner of Madison Avenue and Forty-second street, New York. There are 200 pews in the church, and the valuation is $312,900—the lowest being valued at $300. At the sales the premiums for choice ranged from $10 to $1,500, the latter price being paid by Vanderbilt for the first choice, who paid also for the second choice $1,100. Nineteen pews sold for $32,960.

* * * By a recent 'corner' in the New York stock market, the price of the Northwestern Railway stock, worth, say eighty cents on the dollar, was forced up to 200. The successful gamblers made from six to seven millions of dollars. That such operations in stocks and grain are sapping the foundations of American honor, is undeniable; but we would like proof of the truth of the *Inter-Ocean's* assertion that the conviction is fast gaining ground that the gamblers in grain, stocks and securities must be subjected to the same ostracism that marks the treatment of their brethren of the green cloth, of the cards, and the dice-box.

* * * According to a lengthy review which appeared recently in the New York *World*, Shakerism is a thing of the past—or very soon will be, except in a modified form. Founded upon the supposition that they were guided and instructed directly from heaven, modern spiritism, and its loud assertions of spiritual communication and direction, has rather overshadowed the more modest claims of the Shakers, and has set them to thinking that if "out the world" the same privilege is enjoyed, their societies may not be so necessary after all. Then, too, the question of marriage is receiving a degree of attention quite incompatible with celibacy. From Mount Morris Community alone a dozen couples are about to withdraw from the establishment, and it is thought their example will inspire the youthful members of other communities to do the same.

* * * The idea that the fire in Boston was owing to any peculiar, standing delinquency here, as compared with what can be found in other cities, is utterly absurd. All cities are pretty much alike in this respect, although some of our citizens felicitated themselves quite to the contrary when they heard of the Chicago fire. Humble as they are now, they know that before another week or another day, the same disastrous visitation may come down upon any other city. In fact, it is well not to expect too much. There never will be a total suppression of fires. But they *can*, undoubtedly, be greatly limited in number and in destructiveness, as compared with the case in our American cities hitherto. To that end we must bend our best thoughts and most persevering efforts; but anything like exageration or panic in the matter will do more harm than good.—*Boston Journal.*

—It would seem as though the world might learn the lesson of the providence of the age—the vanity or uncertainty of all things earthly. We think a healthy "panic" in this direction—a distrust of temporal things—would be a public blessing.

* * * Here is something for all surgeons to read and admire. It comes to us, like gold and great pears, from California. In 1869, Luther Corey, in Santa Cruz county, had his arm broken in two places above the elbow. One of the fractures knitted and healed; the other, owing to a splint of the bone being between the ends of the fracture, did not. After suffering great pain, Mr. Corey went to San Francisco, and the surgeons there opened the flesh on his arm, and cut the callous part from off the ends of the bones, pressing the ends together and binding the arm in splints. So they remained for eighteen months, but still the bones did not knit, and the muscles of the arm became shriveled up and useless. Then Mr. Corey applied to Dr. Lane of San Francisco, who forthwith performed the prettiest little job of surgical workmanship conceiveable. He opened the arm, sprung out the end of the bones and, cutting off the callous parts, he beveled the ends of the bones, so that each would lap a little over the other. He then riveted them together with a silver wire, and set the arm in a case. The bone then knit and healed, leaving the arm two inches shorter. Mr. Corey now uses his arm at his work, and, with the limb useful again, is once more a tip-top sawyer.

* * * There appears to be really something 'out of joint,' not only with our own planet, but with the whole system of which we are a fraction, and which may be more or less connected with the startling disturbances recently observed by the spectroscope both in the sun and its photosphere. The past two years has been one unbroken series of catastrophes in the shape of earthquakes, tidal waves, fires, inundations, storms, epidemics, and other inflictions. Each day, almost, the electric messenger comes fraught with the news of some disaster caused by the elements. The latest addition to this long list is the fearful storm which has swept the Baltic, the North Sea, and their contiguous coasts. Stralsand, the historical seaport town, which has braved the gale and the wave since it was a member of the Hanseatic League; the adjacent island of Rugen, a favorite summer resort, and the whole Pomeranian and Danish sea board, have had a narrow escape from being swallowed up by the hungry sea. One small island in the North Sea is reported to have been entirely submerged and all its inhabitants drowned. In the Baltic, Prasto, a Zealand town, has been half swept away by the fury of the gale and the flood. Scarcely less disastrous and wide-spread is the destruction of life and property caused by the inundation of the river Po, in Italy, of which the London *Times* cable dispatch gives a truly heartrending description. —*Inter-Ocean.*

* * * The baptism of fire, says the New York correspondent of the *Chicago Tribune*, seems to be needful of a new birth of our American cities. Chicago and Boston have suffered what no doubt New York, Philadelphia, Cincinnati, St. Louis, and other leading cities have yet to suffer. I trust I am in error; but I cannot help believing that Gotham is doomed to semi-destruction; that, ere long, our heaviest business portion will be laid in ashes. Our fathers and our mothers used to talk of the Great Fire of Dec. 16, 1835, until it seemed something appalling. But when we learned that only the First Ward, east of Broadway and below Wall street, including less than 700 buildings, was destroyed, causing a loss of not much more than $18,000,000, we refused to be startled by such an insignificant array of facts. We forgot that the city yet contained hardly 250,000 inhabitants, and that $1,000,000 then represented as much as $10,000,000 does to-day. Thus we see that the disaster of thirty-seven years ago was as severe to the Metropolis as was your grand illumination thirteen months since. When our next great fire comes, it will be liable to sweep away $400,000,000 or $500,000,000 worth of property; and then we shall rebuild as Chicago has done, and as Boston will do; so that the probability of still another repetition of the fiery catastrophe will be materially diminished. The district bounded by Canal street, the bay, and the two rivers, represents such manifold attractions to the Demon of Flame that I am surprised he has not, long since, cast into it his infernal torches. He is biding his time, unquestionably. Some intensely cold night, when the greater part of the city is fast asleep, he will awake us with a crimson flash, the roar of flame, the sound of tumbling walls, and the terrific din of a mighty city fated to fiery sacrifice. The conflagration of 1835 will, I fear, be repeated before the end of the century, and our solidest structures be swept away like a smoke wreath in a blast of wind.

ABROAD.

* * * The English feel sore over the San Juan award. Well, there would have been a worse sore if there had been a war about it and the Alabama claims.

* * * Germany is all ready to concentrate troops in France in event of a new revolution there. She don't mean to interfere in political affairs, but is determined to hold full security for 'that little account.'

* * * The merchant navy of the world in 1872, according to figures published by the Statistical Bureau of Brussels, consists of 61,062 vessels, measuring 18,214,535 tons. This is a considerable falling off from the figures for 1870.

* * * The great floods in China are attributed to the gradual upheaval of the northeastern part of the country. Geologists have long suspected that some such upheaval was taking place, and now consider it demonstrated.

* * * The cholera epidemic in the Bengal Presidency, India, is at an end. It has destroyed during the year one hundred thousand of the native population, and about eight hundred of the European troops.

* * * More of the English than of the Irish are now emigrating to America. In October nearly ten thousand Englishmen crossed the Atlantic to its western shore, while less than two thousand Irish made the voyage.

* * * Germany says, frankly, that she opposes the emigration of her sons to this country not from any unfriendliness toward the United States, but because the European sky looks threatening, and she wants to keep them at home, in readiness for use as 'food for powder' in the expected 'general European war.'

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You will miss your dearest Johnnie
When you bend your knees to pray;
You will miss his cheerful, smiling face,
His kind and gentle way.
He is not dead, but sleepeth;
You have laid him down to rest
With his little white hands clasped
Upon his peaceful breast.

A FRIEND.

Book Notices, Etc.

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A good opening in Eastern Michigan for a young minister can be had, to supply three churches, and preach in other places as the Lord opens the door. Who will respond soon? For particulars address

John M. Snook, Jackson, Mich.
Or W. C. Hicks, Caro, Michigan.

Notice.

The church of Arena being in a great measure destitute of preaching in consequence of my protracted sickness, would be glad of a call from any of the preaching brethren that could make it convenient so to do. Arena is on the Milwaukee and Prairie du Chien railroad, about 25 or 30 miles west of Madison. Any preachers on their way to or from Iowa, could give us a call.

GEO. THOMSON, Pastor.

Illinois.

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Every church is expected to send a written report, and every minister to report either in person or by letter. Address the Secretary at New Rutland.

N. W. SPENCER, Pres't.

your friends. Let the essay have a wide circulation.

In the evening I went to Stanley Hall, on Lake Street, and heard Br. Preston, who preached on the "old paths," and "the rest," that we have in "walking in them." The household was fed with good food. Br. Preston is one of the growing men, and God is with him. He is laboring in the Southern part of Michigan, and prospering in his work. We have need of more such men.

Stanley Hall is located on Lake St., some two miles from the bridge, on the West side. Already the audiences are respectably large. The Hall is a very pleasant one to speak in, and there is a homelike freedom of feeling there. Those who go once want to go again.

THURSDAY, Nov. 28. National Thanksgiving. The sin of ancient Israel was ingratitude. "My people," said God, "have forgotten me." "I have raised up children, but they are rebelled against me." The American people have their "fast," and Thanksgiving days. This is good, so far, but there are only a few that *observe* them. The masses are given up to pleasure and wickedness.

I have gathered some facts that may be of interest in regard to the history of our associated action in the West. The first general Conference was held at Buchanan, Mich., in December, 1864, with delegates from Ohio, Michigan, Illinois and Wisconsin. It organized our Western Association, and adjourned to the next summer, but never convened again. In 1868 the following call appeared in the *Voice of the West:*

A GENERAL MINISTERIAL CONFERENCE IN THE GREAT WEST.

We desire the attention of the Advent Christian Ministers, of the various Western States, on a matter of no little importance.

If we are not teaching cunningly devised fables in announcing the immediate coming of the Messiah to reign on the earth, we need to engage more vigorously and harmoniously in the great proclamation.

That we may consult together, and devise means conducive to this end, we take the responsibility to appoint and call a general conference of ministers to meet in DeKalb, Ill., in connection with the campmeeting to be held there, the first week in September. As there is not time for the various conferences to select delegates (which should have been done, if this call had been made at an earlier date) we invite *all* Advent Christian ministers in good standing in the various conferences to come.

We invite you to come from Minnesota, Iowa, Missouri, Wisconsin, Illinois, Indiana, Kansas, Kentucky, Pennsylvania, New York and Ontario.

Let every church help their minister to come! Provide him with the necessary means. It will do him good and you too. Let us act for God, and for our coming King, and act while we may

J. V. HIMES.
WM. SHELDON.

FIRST SESSION

The conference met at DeKalb, Ill., September, 5, 1868, and was called to order by Eld. J. V. Himes, when Wm. Sheldon was appointed Secretary.

Brethren were present from Illinois, Michigan, Wisconsin, Iowa, Minnesota, Indiana and New York. Wm. Sheldon, D. S. Clark and J. V. Himes were appointed a committee to prepare a constitution. They reported the following which was adopted:

CONSTITUTION

of the Western General Ministerial Advent Christian Conference.

WHEREAS, the various Advent Christian Conferences in the West can work more effectually in the upbuilding of the Redeemer's cause, by laboring harmoniously; and,

WHEREAS, the establishment of a general Ministerial Conference, to be composed of ministers of various conferences of the West, CONSTITUTING AN ADVISORY BODY is an important step towards this desired result; therefore we have deemed it expedient to organize such a Conference with the following constitution.

ART. I. This conference shall be styled the Western General Ministerial Advent Christian Conference.

ART. II. It shall be composed of ministers, appointed by the different Advent Christian Conferences in the West.

ART. III. Each conference shall be entitled to three delegates.

ART. IV. Its officers shall be a President, vice President, and Secretary, whose duty it shall be to do the work ordinarily belonging to those offices.

ART. V. It shall meet annually while time may continue; provided that a special meeting shall be called by its officers, at the solicitation of any two Conferences; and provided, further, that such special meeting shall be preceded by a three months notice through our publishing organ, setting forth the object of said meeting.

ART. VI. The officers shall be elected at each Annual Meeting.

ART. VII. It shall be the duty of this conference to consult together concerning the best methods of advancing the cause of Christ in the different conferences, and to send out an address to the churches within their bounds, making such recommendations as may be judged advisable, after thorough deliberation.

ART. VIII. The officers of the Conference shall take pains to learn the number of ministers in each State Conference, at each regular meeting, and report through our weekly paper: Also the number of churches added each year to each conference, that all may thus learn of the prosperity of the cause in our general report.

ART. IX. The constitution shall be subject to amendment by a vote of three-fourths of the members present at any regular meeting.

J. V. Himes was then elected President; Wm. McCulloch vice President; and William Sheldon, Secretary. A special session was held in Buchaman, Mich. Nov. 23, 1868, but little or no business was transacted.

The second Annual meeting was held in Brodhead, Wis., Jan. 28, 1869. The officers elected were, J. V. Himes, President; F. Burr, vice President; W. Sheldon, Secretary; Wm. L. Himes, Corresponding Secretary.

The third meeting was held in Chicago, December 10, 1870. No officers were elected, as no delegates were present to attend to this business. The meeting for 1872, is not yet appointed. But as the constitution requires an Annual Meeting it may be appointed in due time.

The interest taken in this conference has not been general or hearty. Last year the Secretary advised its dissolution, for this and other reasons. And with the increase of our State Conference it has been thought too much of a burden to keep it up yearly, beside, all the State and quarterly Conferences. Should this conference be continued, it will no doubt change the Constitution so as to meet once in two years, or less frequently, instead of annually. It is important to have such a body, and to keep up its regular sessions. And unless there is punctuality, and general attendance, the organization virtually dies and ceases to be of use. One of the difficulties in the way of a general conference in the West is, the largeness of the territory, and the consequent expense of travel. Hold it where we will, the majority of the members will be subject to an expense of from fifty to seventy-five or one hundred dollars, and yet, it may be worth more than this sacrifice to get together and transact business that may build up the cause of truth, and bind the body in closer ties in its great work.

There are now some fifteen Conferences, that may be regarded as interested and united in the Western field. But a small portion of these have as yet, been represented in any session of any general conference in the West. But it is to be hoped, with the increasing interest and growth of the cause, there will in future be a larger and more satisfactory attendance.

JOSHUA V. HIMES.

The Times.

AT HOME.

" " " Califonia is on the high road to successful silk manufacture.

" " " The usual November display of meteors has not occurred this year.

" " " The loss by the Boston fire was $60,000,000. Sixty acres were burned over.

" " " Mr. Jay Gould has been sued by the Erie Railway for the sum of ten millions (nearly), which he is accused of stealing from that corporation.

" " " The United States navy seems to be a good deal of a humbug. One vessel which originally cost $325,000, has cost $750,000 *for repairs!* Out of fifty ironclads, *forty* are condemned.

" " " Henry Ward Beecher says: "If Darwin is right in thinking that men ascended from monads by gradual evolution, then it is very certain that some men came up by the way of the musquito, the flea and the biting fly, and that their ancestral traits still linger in the blood."

" " " The *Mercury*, of San Jose, Cal., of a recent date, says that the advent of Goldsmith Maid and Lucy in the Golden State "is a moral calamity, the evils of which it will take years to counteract. It has turned the heads of the people, and they are fast becoming a community of horse-jockeys."

" " " Four boys near Yonkers, N. Y., exploded about 500 pounds of nitro-glycerine stored in a pit for safe keeping, 'for fun.' Two of the boys were torn in pieces, the third mortally injured, while the fourth escaped with life. The explosion was heard and felt for ten miles, and every pane of glass in a circle of several miles was shattered.

" " " Statistics of fires, recently compiled, show that $76,000,000 were lost through isolated conflagrations in the United States within the space of two years, the great Chicago and Boston conflagrations not being considered. Twelve per cent. of these fires owed their origin to accidents with kerosene. Eighteen per cent. of the fires occurring in New York in a single year were due to the [illegible]

" " " While England has escaped the horse disease, a new malady has broken out there which is much more revolting. It is reported from various sections that it is impossible to preserve game any longer, the hares, deer, pheasants and other game dying by hundreds of a strange sickness their livers and other internal organs being filled with worms. In a country where so much account is made of game as in England, the affliction is a very serious one.

" " " According to the officer in charge of the Signal Service at Boston, the wind during the fire became cyclonic. Beyond the influence of the heat, its velocity was about five or nine miles an hour, but on every side of the fire, there were in-draughts of air moving from sixteen to thirty-five miles an hour, which met and formed huge spirals of wind, flames, and firebrands. He declares the meteors or balls of fire said to have been seen during the conflagration to have been only the reflection of the flames on the plumage of ducks flying overhead.

" " " There may be some truth in the talk of the aristocracy in the churches, judging from the result of a recent sale of sittings at St. Bartholemew's Protestant Episcopal church at the corner of Madison Avenue and Forty-second street, New York. There are 200 pews in the church, and the valuation is $812,900—the lowest being valued at $300. At the sales the premiums for choice ranged from $10 to $1,500, the latter price being paid by Vanderbilt for the first choice, who paid also for the second choice $1,100. Nineteen pews sold for $32,960.

" " " By a recent 'corner' in the New York stock market, the price of the Northwestern Railway stock, worth, say eighty cents on the dollar, was forced up to 200. The successful gamblers made from six to seven millions of dollars. That such operations in stocks and grain are sapping the foundations of American honor, is undeniable; but we would like proof of the truth of the *Inter-Ocean's* assertion that the conviction is fast gaining ground that the gamblers in grain, stocks and securities must be subjected to the same ostracism that marks the treatment of their brethren of the green cloth, of the cards, and the dice-box.

" " " According to a lengthy review which appeared recently in the New York *World*, Shakerism is a thing of the past—or very soon will be, except in a modified form. Founded upon the supposition that they were guided and instructed directly from heaven, modern spiritism, and its loud assertions of spiritual communication and direction, has rather overshadowed the more modest claims of the Shakers, and has set them to thinking that if "out the world" the same privilege is enjoyed, their societies may not be so necessary after all. Then, too, the question of marriage is receiving a degree of attention quite incompatible with celibacy. From Mount Morris Community alone a dozen couples are about to withdraw from the establishment, and it is thought their example will inspire the youthful members of other communities to do the same.

" " " The idea that the fire in Boston was owing to any peculiar, standing delinquency here, as compared with what can be found in other cities, is utterly absurd. All cities are pretty much alike in this respect, although some of our citizens felicitated themselves quite to the contrary when they heard of the Chicago fire. Humble as they are now, they know that before another week or another day, the same disastrous visitation may come down upon any other city. In fact, it is well not to expect too much. There never will be a total suppression of fires. But they *can*, undoubtedly, be greatly limited in number and in destructiveness, as compared with the case in our American cities hitherto. To that end we must bend our best thoughts and most persevering efforts; but anything like exageration or panic in the matter will do more harm than good.—*Boston Journal.*

—It would seem as though the world might learn the lesson of the providence of the age—the vanity or uncertainty of all things earthly. We think a healthy "panic" in this direction—a distrust of temporal things—would be a public blessing.

" " " Here is something for all surgeons to read and admire. It comes to us, like gold and great pears, from California. In 1869, Luther Corey, in Santa Cruz county, had his arm broken in two places above the elbow. One of the fractures knitted and healed; the other, owing to a splint of the bone being between the ends of the fracture, did not. After suffering great pain, Mr. Corey went to San Francisco, and the surgeons there opened the flesh on his arm, and cut the callous part from off the ends of the bones, pressing the ends together and binding the arm in splints. So they remained for eighteen months, but still the bones did not knit, and the muscles of the arm became shriveled up and useless. Then Mr. Corey applied to Dr. Lane of San Francisco, who forthwith performed the prettiest little job of surgical workmanship conceiveable. He opened the arm, sprung out the end of the bones and, cutting off the callous parts, he beveled the ends of the bones, so that each would lap a little over the other. He then riveted them together with a silver wire, and set the arm in a case. The bone then knit and healed, leaving the arm two inches shorter. Mr. Corey now uses his arm at his work, and, with the limb useful again, is once more a tip-top sawyer.

" " " There appears to be really something 'out of joint,' not only with our own planet, but with the whole system of which we are a fraction, and which may be more or less connected with the startling disturbances recently observed by the spectroscope both in the sun and its photosphere. The past two years has been one unbroken series of catastrophes in the shape of earthquakes, tidal waves, fires, inundations, storms, epidemics, and other inflictions. Each day, [illegible], the electric messenger comes fra[illegible] the news of some disaster caused by [illegible]. The latest addition to this lo[illegible] the fearful storm which has swept [illegible]ltic, the North Sea, and their contigu[illegible] Stralsand, the historical seaport town, which has braved the gale and the wave since it was a member of the Hanseatic League; the adjacent island of Rugen, a favorite summer resort, and the whole Pomeranian and Danish sea board, have had a narrow escape from being swallowed up by the hungry sea. One small island in the North Sea is reported to have been entirely submerged and all its inhabitants drowned. In the Baltic, Prasto, a Zeeland town, has been half swept away by the fury of the gale and the flood. Scarcely less disastrous and widespread is the destruction of life and property caused by the inundation of the river Po, in Italy, of which the London *Times* cable dispatch gives a truly heartrending description. —*Inter-Ocean.*

" " " The baptism of fire, says the New York correspondent of the *Chicago Tribune*, seems to be needful of a new birth of our American cities. Chicago and Boston have suffered what no doubt New York, Philadelphia, Cincinnati, St. Louis, and other leading cities have yet to suffer. I trust I am in error; but I cannot help believing that Gotham is doomed to semi-destruction; that, ere long, our heaviest business portion will be laid in ashes. Our fathers and our mothers used to talk of the Great Fire of Dec. 16, 1835, until it seemed something appalling. But when we learned that only the First Ward, east of Broadway and below Wall street, including less than 700 buildings, was destroyed, causing a loss of not much more than $18,000,000, we refused to be startled by such an insignificant array of facts. We forgot that the city yet contained hardly 250,000 inhabitants, and that $1,000,000 then represented as much as $10,000,000 does to-day. Thus we see that the disaster of thirty-seven years ago was as severe to the Metropolis as was your grand illumination thirteen months since. When our next great fire comes, it will be liable to sweep away $400,000,000 or $500,000,000 worth of property; and then we shall rebuild as Chicago has done, and as Boston will do; so that the probability of still another repetition of the fiery catastrophe will be materially diminished. The district bounded by Canal street, the bay, and the two rivers, represents such manifold attractions to the Demon of Flame that I am surprised he has not, long since, cast into it his infernal torches. He is biding his time, unquestionably. Some intensely cold night, when the greater part of the city is fast asleep, he will awake us with a crimson flash, the roar of flame, the sound of tumbling walls, and the terrific din of a mighty city fated to fiery sacrifice. The conflagration of 1835 will, I fear, be repeated before the end of the century, and our solidest structures be swept away like a smoke wreath in a blast of wind.

ABROAD.

" " " The English feel sore over the San Juan award. Well, there would have been a worse sore if there had been a war about it and the Alabama claims.

" " " Germany is all ready to concentrate troops in France in event of a new revolution there. She don't mean to interfere in political affairs, but is determined to hold full security for 'that little account.'

" " " The merchant navy of the world in 1872, according to figures published by the Statistical Bureau of Brussels, consists of 61,062 vessels, measuring 18,214,535 tons. This is a considerable falling off from the figures for 1870.

" " " The great floods in China are attributed to the gradual upheaval of the northeastern part of the country. Geologists have long suspected that some such upheaval was taking place, and now consider it demonstrated.

" " " The cholera epidemic in the Bengal Presidency, India, is at an end. It has destroyed during the year one hundred thousand of the native population, and about eight hundred of the European troops.

" " " More of the English than of the Irish are now emigrating to America. In October nearly ten thousand Englishmen crossed the Atlantic to its western shore, while less than two thousand Irish made the voyage.

" " " Germany says, frankly, that she opposes the emigration of her sons to this country not from any unfriendliness toward the United States, but because the European sky looks threatening, and she wants to keep them at home, in readiness for use as 'food for powder' in the expected 'general European war.'

" " " The German government having ordered German vessel owners to raise their rates of passage to America, for emigrants, the English companies straightway reduced their own. One can go from Liverpool to Boston for $19, or to New York for $14—food, such as it is, included. Cheap enough for 3,000 miles travel.

" " " The Norwegian ship Sesostris was wrecked in the North Sea and 140 of her crew perished. A dispatch from Stralsand reports that eighty vessels were totally wrecked in the late gale. The town was considerably damaged by the inundation. The fishermen on the islands of Seingst, Dars, and Hiddensoe lost all their fishing smacks and apparatus. Their houses and contents were greatly damaged by the water. Nearly all the cattle on the islands were drowned. Wells were flooded from the sea, and the inhabitants are suffering for want of fresh water, food, and shelter. The government has dispatched a steamer laden with supplies for their relief. The island of Rugenaloe felt the disaster heavily. Many of its fishing boats have been destroyed, and the fields near the coast line are flooded. The loss of life, both on the islands and mainland, is very great. The small island of Bostoa was entirely submerged, and all its inhabitants were drowned. The storm was very disastrous throughout Denmark and on the coast. The wind blew a hurricane, and rain and snow fell incessantly. Streams overflowed their banks and inundated the country for miles. Half of the town of Prasto, in the island of Zeeland, on the Baltic, was laid waste by the force of the wind.

" " " That the new war ship, Devastation, is a success, so far as she has been tried, is now admitted. The ponderous monster, which squats upon the astonished waters with a dead weight of 10,000 tons, takes any ordinary waves with stolid indifference, whether she receives them end on, or upon bow, beam, or quarter. The prodigious hill of foam which her stem piles up when under weigh, washes, as was expected, clean over her forward deck, and she is often submerged aft; but her massive mid section rides quietly enough, and those on board her when anchored in the rolling tide-way at Spithead, say that she was "steadier than the houses ashore." She turns with great readiness, and in a small circle, and her speed, as proved in six trials along the measured mile, is not only equal to the promise of her designers, but it exceeds expectation. The mighty engines driving this island of iron with an indicated power of 6,600 horses, with seventy-seven revolutions to the minute, got fifteen knots and a half out of the ship, and her mean rate at full steam is thirteen knots and three-quarters. Here, therefore, is a craft which is vulnerable only to a very few guns, has the swiftness of a mail-packet, and the handiness—thanks to her twin screws—of a tug, while she could utilize these qualities to hurl upon the sides of an opponent the awful force of all her 10,000 tons moving with the velocity of a spear. On board this remarkable man of war, there are no less than thirty-four distinct and separate engines, and, indeed, the value which she represents is as serious as her fighting capacity. What remains to be learned is the behavior of the ugly giant in a real Biscay gale; and whether or no the *cul-de-sac* which she carries aft will or will not prove a mistake in a heavy following sea. With stability assured to 55 deg., with no top-gear to set her over, and with decks which can be hermetically sealed, she would be safe enough; but whenever she does roll, or pitch, or scud, the rivets and fittings in her huge body will be shrewdly tried. Except in the Russian monitor Peter the Great, nothing floating could resist or even challenge such a vessel, at once so strong and swift. The torpedo, no doubt, may yet be so developed as to make the Devastation, and all her terrible sisters, impotent against a defended coast. On the high seas at present she has no superior, though we suppose the day will come when even this amazing construction will be as obsolete as the three-deckers of Nelson.—*London Daily Telegraph.*

Obituary.

VANDYKE—Died on Wednesday morning, Oct. 27, 1872, Johnnie F. Vandyke, son of Dr. J. C. and Wilhelmina Vandyke, aged 9 years, 10 months, and 7 days.

Who can imagine the sorrow that has befallen the parental heart at the loss of the loved son, their only son? Can not our condolence, sorrow-stricken parents, quiet your anguish? Our heartfelt sympathy is yours. Look you up to the one that said "Suffer little children to come unto me, for of such is the kingdom of heaven."

You will miss your dearest Johnnie
  When you bend your knees to pray;
You will miss his cheerful, smiling face,
  His kind and gentle way.
He is not dead, but sleepeth;
  You have laid him down to rest
With his lit le white hands clasped
  Upon his peaceful breast.

A FRIEND.

Book Notices, Etc.

Woman and her Work comes to us with the improved title—"The Helper's Friend." The reasons for the change, given in the leading editorial, are pertinent and well put. The paper gives good promise for its future. The terms are the same as heretofore—$1.00 a year. Address all communications to Mrs. E. S. Jennings, 74 William St., Rochester, N. Y.

The Scottish American Journal is one of the most readable of our exchanges. It is designed especially for Scotch Americans, and gives a full and model digest of news from 'Auld Scotia,' and much other interesting matter. A. W. Stewart, 37 Park Row, New York city, is the publisher. $3 a year.

Notices, Etc.

Notice.

Eld. Wm. Ingmire has removed from Lincklaen to East Penfield, Monroe Co., N. Y. Churches in Central or Western New York, desiring his services may correspond—addressing him at the latter place.

Notice.

A good opening in Eastern Michigan for a young minister can be had, to supply three churches, and preach in other places as the Lord opens the door. Who will respond soon? For particulars address

John M. Snook, Jackson, Mich.,
Or W. C. Hicks, Caro, Michigan.

Notice.

The church of Arena being in a great measure destitute of preaching in consequence of my protracted sickness, would be glad of a call from any of the preaching brethren that could make it convenient so to do. Arena is on the Milwaukee and Prairie du Chien railroad, about 25 or 30 miles west of Madison. Any preachers on their way to or from Iowa, could give us a call.

GEO. THOMSON, Pastor.

Illinois.

Dear brethren of the Northern Illinois Conference. How many of you mean to attend the Annual Conference at New Rutland, commencing Dec. 11? The place of holding the next camp meeting, and other matters of vital importance to the cause will there be considered and decided. We hope to see a full representation.

Let every church send her full proportion of delegates. Let every minister be present. Come! Let us rally for God and his precious cause. The times are ominous. What we do must be done quickly.

Every church is expected to send a written report, and every minister to report either in person or by letter. Address the Secretary at New Rutland.

N. W. SPENCER, Pres't.

The Christian Life.

Parlor Games.

It may be well to concede that a game which is dangerous elsewhere is not wholly innocent in the parlor. many fathers and mothers flatter themselves that cards and billiards, not to mention other games, are innocent within the home circle. Never dreaming that a taste for those bewitching games in haunts of dissipation may be created and nurtured at the hearthstone, they encourage them at home by both precept and example.

A friend was in the city of B., and a near relative, who was a merchant, invited him to dine with him at a restaurant. While waiting for their order to be filled, our friend's relative manifested so much agitation and distress as to lead to an inquiry into the reason of it, whereupon his relative burst into tears.

"I fear," said he, after becoming self-possessed, "that Arthur is utterly ruined. He has a perfect passion for gambling."

"I am not surprised," answered our friend; "you will remember what I told you."

"Yes; and you were right, and I was wrong. But it is too late now."

This wealthy merchant had been wont to play cards with his children in the parlor. Beginning with them when quite young, he and his wife spent many of the long winter evenings playing cards. Our friend had been there and seen it, and had condemned the practice. Again and again he had warned the indulgent parents against nurturing a love for card-playing in their sons, that might prove a snare by and by in the place of vicious resort. The parents replied: "Just the way to keep them out of such places. Provide them amusements at home, and they will not go abroad for them. Your puritanic notions would drive many a boy into mischief, just to gratify a desire for innocent games which is not gratified at home."

But a few years had elapsed, and Arthur was twenty-one years of age, and a gambler. The father had satisfied himself that it was even as a brother merchant had told him. While the father did not dream that his son was a guest at public gaming boards, this merchant assured him that it was even so. Scarcely believing that it was possible, he resolved to ascertain; he had observed that his son left the desk, where he kept the books for the store, about such a time each day, and was absent an hour or more. He recalled, also, that he had scarcely been at home an evening of late, and frequently was out until nearly midnight. An apple-girl came into his office just before the hour he had observed his son to leave the store, and he called her attention to the young man at the desk.

"If you will go out upon the opposite side of the street," said he, "and watch that young man when he leaves the store, and tell me where he goes, I will give you half a crown."

In less than an hour the girl returned to assure the merchant that she could "show him where the gentleman was." The father, trembling with emotion, followed her to a street near by, noted for its gambling hells, and, going directly to a suspicious tenement, and pointing up the stairs, she said, "He went up there."

The father rushed up the stairs, and, opening the door, at the head of it what a spectacle appalled his sight! There sat his son, with a group of professional gamblers, fascinated with the game for money, as a few years before he had been fascinated by it in the parlor for pleasure. The father saw the connection between the places and the sports, as if the hand of the recording angel had drawn it. He was well nigh overcome. The great mistake of his life flashed upon his view to oppress and torment him. An "innocent pleasure" had grown into a hideous crime. What he did for the enjoyment of his son had ruined him forever.

He related all the foregoing circumstances to our friend, seeking neither to justify himself nor "innocent pleasure" but confessing his error, and owning that games which are vicious in places of public resort cannot be wholly innocent in the parlor.—*Band of Hope Review, Sel. by M. A. T.*

By taking revenge a man is but even with his enemy; in passing over it, he is his superior.

The theologian needs that great ability, the ability to differ genially.—*Dr. Shedd.*

Correspondence.

From Our English Correspondent.

We have just concluded a week's service at Pulham, a country place about twelve miles from Dorchester and ten miles from the nearest town. During this time we have completed an experience of the hard lot of the Dorsetshire laborer, whose poverty is not only proverbial but sternly real. The average wages of a farm laborer here is about $2.50 a week, without board or lodging, and out of this he has to provide food, clothing, house, fuel and education for himself, wife and children, for prices ranging nearly as high as in America. The marvel is how they get from January to December. Sometimes a household will number eight persons, and even more, so that the way in which they subsist is a problem hard to solve. No one can blame them for striking for more money, because their present pay does not ever provide even fullness of bread—a keen appetite and a pinched stomach being the possession of more than a sprinkling of these industrious men. And then the manhood of these persons is literally crushed out. If the 'squire has a little daughter of five or six years of age, patriarchal old men have to cringe and abase themselves in the presence of this "infant," simply because she is of the "gentry."

But these oppressed and needy ones are hungering for the Bread of Life. We have preached to them of Christ, and they invite us to "come again." They are ready to step out for Christ, confessing him in baptism. To God be the glory!

They have a very urgent need here of a chapel. They can get people—all they require is a place. All who wish to help their "auxen poor" brethren may send to you.

Three weeks ago I sent you an article on the society of Jesus, which explained its principles as found in its own *vade mecums.* I have the pleasure this week of forwarding the final paper on "*Jesuit History and Principles.*" It is the opening of a most wretched and godless excrescence of which, if God should rid the world, every Christian would have to approve his justice and wisdom in the act.

JESUIT HISTORY AND PRINCIPLES.

Fearfully lax, loathsome, and lamentable are the doctrines taught by Jesuit leaders, as published in their own books. A glance at some of them will explain many of their dark deeds of the past, and account for much of which we read and hear at the present. Conspicuous is the doctrine of *Probability* which teaches that so long as there is one Jesuit author in favor of any course of action, that course of action may be safely pursued though all other writers may differ, and though the laws of the country and the voice of conscience may condemn. For example, if a man desires to commit a fraud, though the Scriptures may forbid, and society denounce, and conscience scruple, yet if one Jesuit writer express an opinion that, under such circumstances, fraud is excusable, the man is at liberty to say probably it is not sin; that is, he is at liberty to commit the fraudulent act. So Tamburin, advising a son, says, "If you desire conditionally the death of your father, we find no difficulty in replying that it is lawful for you to do so; for supposing a man to say to himself if my father were dead, his possessions would become mine, then the subject of his gladness is not his father's death, but succession to his estates." The doctrine of Philosophical sin is equally startling. By this doctrine it is inculcated that if a person be ignorant of the laws of God, or doubtful as to their true application he may indulge his evil passions to any extent, and his iniquities will be light offences, not meriting God's wrath. Hence they believe that offences of the deepest hue are excusable before God if committed in a paroxysm of passion or under the influence of drunkenness. Thus Stephen Fagundez writes—"Christian and Catholic sons may accuse their fathers of the crime of heresy if they try to turn them from the faith, although they know that their parents may be burnt with fire, or put to death for it; and not only may they refuse them food, if they attempt to turn them from the Catholic faith, but they may also justly kill them; and it is lawful for a son to rejoice at the murder of a parent committed by himself in a state of drunkenness, on account of the great riches thence acquired by inheritance." The author of "The Apology of the Casuists" says—"If men who [illegible] become perfectly accomplished in sin have neither light nor remorse when they plunge themselves into debauchery, and if they have no knowledge of the wickedness of such conduct, I maintain, with all the theologians, that with these actions which savor more of the brute than the man, they do not sin at all." Laney also says—"A monk or an ecclesiastic is permitted to take away the life of a calumniator who threatens to accuse him, or his order, before the public of some great crime, supposing he has no other means of preventing the publication except the calumniator be dispatched." The doctrine of Occasional Indulgence may be mentioned next. By this it is provided that a member of the "Society of Jesus," if he wholly divest himself of his religious dress for a short time, may, during that time, associate with the worst characters for the most impure practices without being guilty of heinous sin or incurring the penalty of excommunication. Then the doctrine of Mental Reservation calls for notice. That is to say that where it does not suit the purpose and work of the Jesuit, he is at liberty to equivocate, and swear falsely. He may repeat words to himself of a different order to those he pronounces audibly so as to shield his conscience. Sanchez, a Jesuit writer, thinks the best course when called to swear on any subject is to say, "*Uro*, I burn, instead of *juro*, I swear." Clearly, therefore, we cannot attach much, if any importance, to the declarations of a Jesuit, even on his oath. For the terrible doctrine of *Tyrannicide and Regicide* there are very many Jesuit advocates. The chief apostle of this doctrine was Mariana, who treats at considerable length on the subject, saying among much beside;—"It is, however, a salutary thought for princes to dwell upon, that if they oppress their people and make themselves intolerable by their vices, to slay them is not only without guilt but is an act of the highest merit." "I shall never consider that man has done wrong who, favoring the public wishes, would attempt to kill him" (that is, a king who is a heretic) "it is not only a lawful but a laudable action," Leckey, in his "Rise and Influence of Rationalism in Europe" says that some years before the publication of the works of Mariana three Jesuits had advocated the same views. And since Mariana's time there have been defenders of the same principle. One says, "Destroy, proscribe, depose heretical kings who will not be corrected, and are injurious to their subjects in things which concern the Catholic faith." And another says, "These may certainly be put to death by any one who has the courage or inclination to kill them." Tyrannicide and Regicide are advocated by the following among other Jesuit authors, Emanuel Sa, Fagundez, Francis Lacroix, John Mariana, Francis Suarez, Anthony Sanctarelle, James Keller, Fernandius, and Gretser.

Such is the morality, such the simplicity, such the piety of the so-called "Society of Jesus!" Alas! that the dear name "Jesus," which is a synonym of all that is pure, truthful, sincere, merciful, and lovely, should be associated with a society of men so notoriously the servants of Satan. With propriety we may apply to the disciples of Loyola the words of Holy Writ: "Ye are of your father the devil, and his works ye do." Such teaching as that which may be found in the "Secret Instructions," and the separate publications of Jesuits, would put to the blush the occupants of the Old Bailey. The authors of such works surpass, in the philosophy of crime—if not in the practice—nine tenths of the convicts at Portland or Dartmoor. Is it any marvel that they have been treated with severity in the past by the varied countries into which they made an entrance? Is it a matter of surprise that they were expelled from England in 1604, from Venice in 1606, from Savoy in 1729, from Portugal in 1759, from France in 1764, from Spain and Sicily in 1767, from Malta and Parma in 1768, and were suppressed by the Pope in 1773. Did not our own government see and acknowledge the dangerous character of the Jesuits in 1829, when the clauses of their expulsion were introduced into the Catholic Relief Acts? And does not prince Bismarck, one of the cleverest of rulers, and one of the most far seeing men modern times have produced, discern in the members of the "Society of Jesus," those dangerous principles which must be the ruin of any people who adopt them? Then why should we English look on with such complacency at the efforts Jesuitism is making in our midst? The Jesuits have always acted so systematically as a body, that the doctrines of one may be imputed to the rest more fairly than in any other class of men. They profess to be the same in their purposes, doctrines and principles now as ever. And the members of the society of Loyola in this nineteenth century are not likely to be less arduous than those of the sixteenth century. Have they not greater facilities? Have they not extended appliances? Have they not a social standing they had not in this country before? Have they not a far less suspicious people to deal with than they ever operated upon? Are they not patronized, aided, and abetted by men who ought to be guardians of our Protestantism and political rights? Surely our liberty is growing into laxity. We need in these solemn and surprising times three things—viz., 1. The earnest and importunate prayers of all true Christians, that he who frustrated and destroyed the priests of Baal, may overturn the base-born designs of these seductive teachers. 2. Earnest efforts on the part of all Protestants to disseminate the truth of Scripture as an antidote to Jesuit errors. And 3. United endeavors to separate from the English church those who, supported by Protestant revenues, are doing the work of Rome—avowedly aiming to unite the Roman with the Anglo-Catholic church. In addition to these three things, is it too much to ask our rulers to imitate the action of Germany?

The Escurial, in Spain, which came so near destruction a few days ago, is nothing but a store of "abominations." We cannot say which is most to be blamed or pitied, the priest, for practicing deception upon his credulous dupe; or the witless Catholic, in becoming his "muff." Certainly they are both heartily deserving of rebuke, the first for his snakishness, and the last for his simplicity. This revelation concerning the palace is yet another testimonial of the apostolicity of the holy Roman church! Unfortunately though it lacks apostolic precedent, and is an innovation on traditional sayings. As we read the following we cannot hinder a sigh for poor, dark, wretched Spain! May God chase the destroyer from her land, and send her light and liberty.

The Spanish Escurial, which so narrowly escaped total destruction by fire, is a regular storehouse of Roman Catholic relics. Besides having no end of relics of the cross, pieces of the sponge and thorns used at the crucifixion, and similar curiosities, there is a "thigh bone of St. Lawrence, with flesh and skin attached, toasted, and having recognizable in it the marks of the prongs of the iron toasting fork, his executioner used at his martyrdom." There are said, in the official catalogue, to be "more than 3,500 bones of martyrs, confessors, doctors, and holy virgins, one of the water pots from the marriage of Cana, when Christ turned the water into wine, and an impression of the last footprint made by our Lord on the Mount of Olives when he ascended up to heaven."

Here are a couple of paragraphs, synoptical of two papers read respectively at the Autumnal meetings of the Congregational Union of England and Wales, just held at Nottingham, and the English United Presbyterian Synod, convened at Birkinhead. They treat on the state of our times,' and confirmatory of our faith. They assure us as we read that we have not mistaken the times, and they are one argument with those who believe in a coming good time without Christ, to prove that we have not overstated the condition of the world.

At the "Congregational Union," the Rev. A. Thomson, M. A., of Manchester, read a paper on "The Influence which Christians should Exert on the Social Morality of the age." He said, "the love of low and sensual pleasure, and the eager pursuit of riches, were two of the *peculiar* evils of the present time which the Christian church had to combat."

At the Presbyterian Synod the Rev. A. L. Samson, F. S. A. S., of Derby, read a paper on "Our Popular Literature in its Aspect to Morality and Religion." He referred to the cheap literature that was scattered broad cast over the country, and to the pernicious character of much of it, and urged that something should be done in the way of a government censor to protect the masses from the foul garbage to be found on every hand. Passing over the literature of the turf, he asked was it necessary that they should have the details of certain criminal trials, which day by day met the eye of husbands and wives, of young men and maidens, throughout the land? In the department of fiction he deplored the introduction of French novels of a most objectionable character; and while adverting to English writers who were following in the steps of French authors, said he did not altogether exclude George Eliot, whose works, with all their marvelous power, betrayed a coarseness and disposition to sport with subjects pertaining to marital relations which are decidedly French. Referring to the serial stories which appeared in quasi-religious journals he found in them not indeed a hostility to religion, as such, but to everything like definite dogmatic beliefs, which, it was asserted, had only a contracting and hardening effect, and were utterly incompatible with that free play of the human spirit in the fresh atmosphere of human sympathy, and the consciousness of the divine love which was the true and only religion of every man. The wave of infidelity which was rising on the beach, was, he said, worse than the deism of the last century, and to cope with this state of things they must encourage and circulate what was unmistakably a pure and good literature.

An old question is pertinent here: "Can ye not discern the signs of the times?" Oh! that the ministry were as the men of Issacher, who "had understanding of the times, to know what Israel ought to do." (1 Chron. 12: 32)

We are told by many geoligists, who, by the way are frequently neologists, that our world is millions of years old, and that pre-Adamic races existed, and became extinct, long before the Edenic age. The Bible account of the origin of species is scouted by them. But we thank God that he raises up men now and again, not a whit inferior to any one of them, who are able from personal experience to tilt against these wise in the wisdom of the world. Such is Professor Agassiz. We venture the opinion that the said authority is peerless among geologists. His great experience renders him more trustworthy than any living scientist. The following will be read with pleasure by those who by faith understand that the world was made by the word of God, and who have received the Divine account by Moses—"the *truth*—in the love of it." He writes:

"Our visit to the Galapagos has been full of geological and zoological interest. It is most impressive to see an extensive archipelago, of most recent origin, inhabited by creatures so different from any known in other parts of the world. Here we have a positive limit to the length of time that may be granted for the transformation of these animals, if they are in any way derived from others dwelling in other parts of the world. The Galapagos are so recent that some of these islands are barely covered with the most scanty vegetation—itself peculiar to these islands. Some parts of their surface are entirely bare, and a great many of the crater and lava streams are so fresh that the atmospheric agents have not yet made any impression upon them. Their age does not, therefore, go back to earlier geological periods; they belong to our time, geologically speaking. Whence, then, do their inhabitants come from, animals as well as plants? If descended from some other type belonging to some neighboring land, then it does not require such unspeakable long periods for the transformation of species as the modern advocates of transmutation claim, and the mystery of change, with such marked and characteristic differences between existing species is only increased and brought to a level with that of creation. If they are not autochthones, from what germs did they start into existence? I think that careful observers, in view of these facts, will have to acknowledge that our science is not yet ripe for a fair discussion of the origin of organized beings."

A Bit of Correspondence.

THE LETTER.

Br.: You wanted to know if I could use tracts to a good advantage. If they are neutral I should be happy to circulate some, but shall not advocate any distinct doctrine. I am henceforth dead to all names but one—that is the name of Jesus, my blessed Lord and Savior. I am satisfied that parties and societies only gender strife and create divisions. I find evil and good in all churches. I intend to love all that love Jesus. Yours, etc.

THE REPLY.

Dear Br. ———:

I am now at work for the Association, assisting Br. Himes in the great work of spreading important and long-neglected truths of God. I was very much surprised and very sorry to hear from you such a report as your letter brought me. These great truths, Br. ———, cost you and I too much to so easily sacrifice them, or, from any consideration, keep back a part of what Paul declared to be 'the whole counsel of God' whether men hear or forbear.

It is not for us to decide what will cause divisions or promote harmony, but, what has God revealed in his word? Our Savior says: 'Suppose ye that I am come to give peace on earth? I tell ye nay, but rather division. For from henceforth there shall be five in one house, divided three against two and two against three.' 'From henceforth,' that is, until the judgment, these things shall continue. And does not history declare that the words of our Lord have to the very letter been fulfilled? If, in the dark days of Papal Rome, there had been none to 'contend earnestly for the faith once delivered to the saints,' but for fear of causing divisions, they had all yielded to the errors of the age, where should we be at the present time—without a Luther, Wesley, Whitfield, yes, and we could well and truthfully add, without a Christian in the world!

You know it is often said, It don't matter what we believe if we only love Christ; that is the essential thing. But what is it that has corrupted the Roman church, if it is not their faith or belief? We all have to admit that as a general rule the more men have of the truth the nearer they live to God. I am aware that many are apt to present the truth in a manner not calculated to touch the hearts of men but this is not a fault of the truth, but one of our own. What we must do is, approach people kindly and let them know we love them, and because we love them we want them to investigate what we have learned to be the truth, and what they will find will be a great help to them in working out their own salvation.

Since I received your letter I have been looking over our Advent faith to see what I would be willing to give up or hide from the world. The first and most important is the second coming of our Lord as an event near at hand. Next, the resurrection of the dead, with it the time of reward and the complete destruction of all evil. I must confess, Br. ———, that to me these are blessed truths; and what shall I substitute in their place? Shall I cast all this aside and accept as my creed the doctrines of men? Shall I rather please men than God? If God has given us light shall we hide it, or let it shine? Which? These are important questions, and may the Lord help us to so decide that when he shall come as judge to act upon our decisions, we may be found of him in peace. A. W. T.

Where Some of the Papers go.

Some time ago I noticed in The Times a request that any person taking the paper and failing to receive it regularly would let you know, and perhaps you could remedy the fault. Well, my case is this. I have obtained several subscribers to The Times, and those receiving their papers at Rochester, Ind., complained bitterly at not getting them. They inquired weekly; but no papers. So they got discouraged and quit. I could not understand the matter until last night I was looking over a lot of papers purchased at the post office by a dry goods concern, for wrapping paper, and what should come to light but ten copies of The Times and one *Crisis.* This answ[illegible] the question as to "Why don't I [illegible] my Times?" But it does not solve the question 'Can it be remedied?" The post-mistress boasts that she will do as she pleases, and no body can hinder her; and I believe her; for several petitions have been sent up for her removal, but without success. I send you a couple of numbers as a sample of their treatment; and hundreds of others were treated the same way.

A Friend.

Note. The corners on which the subscribers' names were pasted were *torn off.*

From C. C. Marston.

It was my privilege recently to visit Lanark, Ill., and preach to a good sized and intelligent audience some of the living truths of the "everlasting gospel." It was here I learned the simplicity of the word of God. How dear and yet how blessed was the experience! Friends that were dear had to be sacrificed. A future big with promise and popularity with all its charms had to be given up. But with all this I am glad I made the change. It was the happiest step of my life. Thank God that I took it. God recognized the change and blessed it, and this is the best of it all. The "Winebrennarians" here, who forbade me preaching the truth in their house, and because I would not preach fables locked their chapel against me, and that, too, while I was their regular pastor, have never prospered since, as I am told by persons living in the place. No wonder! How can a church expect to prosper when they oppose the truth of God? They immediately sent to Pensylvania, and got an "Indian preacher," *a big gun* as they called him to redeem the society; but the effort was a failure. And they are beginning to find out that it will require something besides "smart preaching" to wipe out the stain of that persecution. Some of their best members have not been inside of the church since they locked the doors on me. Quite a number of the original membership are fully in sympathy with the gospel and looking and waiting for the revelation of Jesus Christ.

At Foreston preached two nights; and had excellent meetings although there were but few out. The meetings at Elida over the Sabbath were attended by a good interest. The Lord by his Spirit was with us and the church was much revived and encouraged. And here allow me to make mention of the liberality of the friends in this vicinity in raising recently the greater part of a handsome donation for me and family. Many thanks for the unmerited favors. A portion was also raised at Rochelle and Amboy.

At Byron, six miles from Elida, I preached once. This is a new place. There was a large turnout; nearly all non-professors. The best of attention was given to the word.

To-day a Mormon minister from Council Bluffs, Iowa, called upon me at my home to get an understanding of what he had heard of as Adventism. We had a long and somewhat interesting conversation on various topics relating to the nature of man, destiny of the wicked, Book of Mormon, &c. Finally we arranged for a public discussion to be held in Feb. 1873, probably in this place, on two propositions involving the immortality question and the authenticity of Mormon revelations. He has the appearance of being intelligent and sincere—two essential qualities of a successful debater. May the truth triumph!

From S. B. Mabey.

Oct. 25, I left Amboy for Mineral, where I found a few who were holding on to the faith. Came to Neponset on the Sabbath, and preached at the chapel. The Lord blessed and we had a profitable season waiting upon him.

On Monday came to Biggsville to see Br. Royce and family, whom I found all well. He is now carrying on drug business, but his heart is with us in the cause of Christ, and he is ready to make a change wherever duty demands. At eve. started for the West; riding all night, being often reminded of the prophecy—"He shall recount his worthies; they shall stumble in their walk." Reached Hopkins, Mo., Oct. 29, where I met Br. Fuller. Held meetings two evenings. An open door in all this field for labor in the cause of Christ. Passing on to Olathe, Kan., I put up with Dr. Bills, of the Presbyterian church, and attended a lecture that evening by Eld. Milligan, on moral and political reform. He spoke of the present condition of the affairs of the country, and the changes needed to fortify it against future revolution. He thought there was imminent danger in the moral world, yet expected a time of universal peace prior to the Lord's coming. But the reign of righteousness will be after the advent, and in the new earth.

At Hillsdale I found Br. Patten and family, formerly of Sandwich, Ill. Held a pleasant interview meeting at the school house. Good attendance, and I was asked to remain over Sabbath, but could not at this time. I found a number who love Jesus and want the right kind of help in all this region. Saturday I reached Columbus, about 500 miles from home. I think passengers coming west will do well to come by the B. & M. and K. C. R. R. The officers are gentlemen; a dining car is attached through from Chicago to Kansas City without change.

I found Br. Sanford and family, Dr. Childs and Br. Bennet and others of like precious faith, working for the Lord. At a recent meeting six united with the church. They talk of building a chapel, and have $537 subscribed, expecting to raise, $1,000 by spring, and then erect the building.

Made the Bero church a visit Sabbath, Nov. 10, finding them in a prospering condition. They had many testimonies for Jesus, before and after preaching. A number will unite with both of these churches soon. An open door in this country for work. Many are poor financially, but rich in faith, heirs of the kingdom, and willing to do what they can to sustain the well begun work of salvation.

From D. R. and M. S. Mansfield.

That our friends may know where we are and what we are doing, we would say: Eight months ago we left Buchanan, so long our home and immediate field of labor, to assist in settling the TIMES office in its new location at Norwood Park. It was a new village, and the circumstances were such as for a long time to require nearly all our time. Now others have taken our places, and we are free to devote our time to preaching the word.

We have now rented Stanly Hall, No. 619, West Lake St., a little beyond Union Park, in Chicago, and have entered upon a kind of independent missionary effort. Providence seemed to open the way for us, and we rented the hall upon our own responsibility, trusting in the God who forgets not even the sparrows, to sustain us, his servants, while we preach the gospel to sinners, and open a door where all are wellcome to hear of the blessed hope. For this cause we are still willing to sacrifice all. We desire your prayers, that our labors may be crowned with success and result in bringing many to acknowledge of the truth.

From Robert Mann.

THE TIMES is the only pure preaching I get. There is no Advent family here that I know of. I attend the Baptist church. It is the best that is here. I long sometimes to hear an Advent preacher and have the fellowship of those of like precious faith with myself. I love to read the testimonies of the brothers and sisters who are trying to spread the truth. I am trying to do what I can, by lending my paper to those who will read it. My prayer is, that God may help me daily to do more for Christ, and to love him with all my heart.

Population and Religions of the Globe,

IN COMPARATIVE SPACE.

60,000,000 PROTESTANTS.

180,000,000 ROMANISTS.

82,000,000 GREEK CHURCH, AND BRANCHES.

96,000,000 MAHOMETANS.

120,000,000 BRAHMINISTS.

290,000,000 BUDDHISTS.

460,000,000 OF ALL OTHERS;
Confucins, Sintism, Mythological Naturalism, Manekism, Fetichism.

6,000,000 JEWS.

TOTAL, 1,270,000,000.

The Protestants are about 1 in 21½ of the population; Romanists 1 in 9; Protestants, Romanists, and Greeks together, 1 in 5.

Figures, from the *Journal of Man*, 1872.

A. ARMOUR.

Our Young Folks.

The Right Influence.

Willie starts for a walk, meets Johnny.

W. Good evening! Which way are you going?

J. I am going to the temperance meeting.

W. To a *Temperance* meeting! where?

J. Down in the town hall.

W. What are you a going there for; to sign the pledge?

J. No sir. I signed it long ago.

W. I'll not do that thing. You don't catch me signing away my liberty. I say as father does: there is no harm in taking a glass once in a while.

J. I don't agree with you I think there is great danger even in drinking one glass. My mother says that is the way all drunkards begin, with "a glass once in a while;" and soon they will want it *twice* in a while, and so on, until they cant do without it.

W. I'll risk that; for my father takes a glass just when he pleases and he will never be a drunkard, I can assure you.

J. I have no father; he has been dead two years. Before he died he told me never to drink the first glass, nor go where it was drank or sold; then I would not be tempted to drink, nor would I ever be a drunkard. And you know the Bible says we should shun every appearance of evil.

W. Well, my mother often talks to me about what's in the Bible, and she wants me to read it, and go to the Sabbath School and so on; but I don't like to read the Bible at all. It is too dull for me.

J. I often read the Bible and Sabbath School books to my mother and sisters while they work.

W. I like fun too well to do that. Sometimes when father has been to a political meeting or some other doings we have a gay time. He will be full of fun, and sometimes talks rather strange. It makes mother feel bad. She will not laugh with him as we do, and I have seen her cry. Then that makes me feel bad. I never like to see my mother cry.

J. Well, I try to please mother, and make her just as happy as I can. You know she has to work very hard to get along with so many, with no income but from her own labors; for I can't earn much. But as soon as I am old enough to work and earn money I assure you she shall have an easy time.

W. *I* don't have anything to do but go to school and have a nice time. You know my father is doing a good business, and I calculate to take the world easy, for he is able—although I did hear him tell mother the other day, when she asked for some money to pay the wash-woman that she would have to cut down the expenses, for he had to borrow the money to pay the interest on the mortgage. Mother sighed and I noticed she shed tears, too.

J. Don't you think it would please her to have you go to the temperance meeting to-night?

W. Why yes. I know it would; for she has often urged me and father to join the Temperance Society.

J. Come, go with me to-night.

W. Well, I will go *this* time, to please you, and to see what they do.

They both go to the meeting.

Union Mills, Ind. L. E. M.

Conference Minutes

THE NEXT KANSAS CONFERENCE.

Where shall it be held? All the "scattered ones" throughout the State as well as those organized into churches are interested in the answer to this question. The President and Secretary will soon issue the call as directed by the conference. It should be held where the most good can [illegible]complished. Much labor is necessary to p[illegible]fect our organization and put us in order—*working* order. Now is the time to work. The committee appointed for that purpose, are nearly ready to report a constitution. Shall we prepare a charter and become an incorporated body under the laws of Kansas? is a question to be considered and determined. Let every believer in the *coming* of the Lord Jesus, who resides within the bounds of this State, when he shall have read this article sit down and write words of advice upon this matter, to the Secretary, that the call may be made for such time and place as will suit the convenience of the greatest number of the brethren and sisters The time has come for those of us who are connected with other organizations, to "come out from among them" and take a bold stand for the truth, as it is in Christ. We have too long held our peace and listened to the sl[illegible]laried priests, about "immortal [illegible]ng spirits," "infants in hell [illegible]going to hell when you die, [illegible] surely die," "there is no such [illegible] death," "where is the promise of his coming?" etc.

It will be necessary for us to make some sacrifice, perhaps, to attend the conference, but let us not shrink from duty. "Behold! the Bridegroom cometh." Let us rally round the blood stained banner of our King.

"Let your loins be girded about, and your light burning, and ye yourselves (every one of us) like unto men that wait for their Lord." (Lk. 12: 35, 36.) Every elder must be there. Deacons should come. Each church should send at least one delegate. All Adventists in the State should either come or write words of cheer, comfort and advice. But *where* and *when* shall the conference be convened? That is the question brethren and sisters, throughout the State, let us hear from you. Write to Columbus, Cherokee County, Kan.

AMOS SANFORD, Sec'y.

HOOSICK VALLEY, N. Y., A. C. CONFERENCE.

The second Annual Meeting convened with the church in Hoosick, N. Y., commencing Oct. 17, and continuing over Sunday the 21st., A. W. Sibley presiding.

Committee on credentials, reported the following brethren present: Ministers, Richard Mosher and A. M. Sibley, Sandy Hill; Richard L. Harrison, Hoosick; C. Pike, Massena; A. P. Bump, Hartford; C. N. Crawford, So. Bombay; Jacob Wilbur, No. Easton; R. H. Bateman, Gloversville and William A. Durand and Mrs. M. Durand, Saratoga Springs, N. Y.; C. W. Baker, Plainville; H. K. Flagg, Savoy; Dennis Sears, Savoy, Mass.; William J Blanchard and Gilbert Mayhew, Pownall; Walter O. Higley, Bennington, Vt.; J. L. Wood, New Milford; Z. L. Baird, West Haven, Conn.

Delegates: William P. Lincoln, and Ervin Woodard, Hebron; Christopher Lawton, John B. White and Nelson Robertson, Hoosick; R. R. Holister, No. Easton; Leroy Curtis, White Creek, N. Y.; Ambrose Maynard, East Savoy; Daniel Blanchard, Savoy, Mass.; Albert Dunn and C. B. Sprague, Woodford; S. W. Worthington, No. Bennington; Joseph Myers, Pownall, Vt. Visiting brethren were invited to participate in the deliberations. The following reports, in the order of business, were accepted and adopted, viz.:

The Secretary's report for the past year; The Treasurer reports thirty eight dollars in hands.

The Ministerial Committee reports that it has had watchcare over, and has given advice to brethren; has adjusted several matmatters with happy results, also ordained one brother.

The Quarterly Conference Committee reports that it has attended to its duties as far as practicable.

The Protracted-meeting Committee reports ten protracted meetings held in the past year, also, twenty baptisms.

The Tract Committee reports a comparatively large distribution of tracts.

The Tent Committee reports as follows: Received money for the Tent $267.00 Paid for Tent, $265,00. Paid for Horse hire, $3.00. Paid for telegraphing. $1.00, Total, $269.00. Balance due committee $2.00.

The Board of Officers unanimously chosen for the ensuing year are, *President*, A. W. Sibley. *Vice-president*, H. K. Flagg. *Secretary*, A. P. Bump. *Treasurer*, John B. White. Ministerial Committee: Richard Moshler, H. K. Flagg, Jacob Wilbur.

Voted, That that part of the constitution and by-laws referring to a quarterly-conference committee be stricken out.

Voted, to amend the constitution so as to read six instead of three, upon the protracted meeting committee.

Protracted-meeting Committee:—Jacob Wilbur, E. W. Baker, C. Pike, R. H. Batemar, A. W. Sibley, H. K. Flagg.

Tract Committe: Richard L. Harison R. H. Bateman, Dennis Sears.

William Blanchard makes the following confession to the brethren and sisters of the Hoosick Valley A. C. Conference: In view of the unpleasant and embarrassing condition under which I am placed, in knowing that some feel alienated from me because of some errors committed in the past; and desiring to enjoy the individual fellowship of all God's dear children, I freely and sincerely confess that I have erred in many things for which I am exceedingly sorry; and hope and pray that the sorrow I have suffered in the past, because of grief that my brethren have suffered, in consequence of any conduct on my part, will, by the grace of God, enable me me to guard against errors in the future; and I desire to meet any that may feel grieved with anything I have done, and by the grace of God I will be reconciled to my brethren.

(Signed) WILLIAM J. BLANCHARD.

The following *resolution* was unanimously passed:

Resolved, That we, in view of the foregoing confession, heartily receive Br. William J. Blanchard, as a member of our Conference, in good fellowship; and we recommend him to the church of God.

Voted, that the following rules of action for members be embodied in, and become a part of the constitution;

1. No member shall speak without addressing the chair and being recognized by him.

2. No member shall speak more than once on the same question, and then not to exceed over five minutes, without the consent of the body.

Voted, that the committee of three chosen to procure and run the tent, the past year, be dismissed.

Voted, That we have a committee of three to see to and run the tent for the coming year, as follows: A. B. Sibley, John B. White, William A. Durand.

Voted, That the tent flag be paid for; and the tent repaired and put into the field as early, in the Spring of 1873, as duty may demand.

The reports of the preaching and delegated brethren, were of a cheering character.

The following resolution was unanimously passed:

Resolved, That we tender our sincere thanks to the citizens of Hoosick, for the kind reception and hospitality shown us during our stay with them.

Voted, That a report of this conference be sent to *The World's Crisis*, and ADVENT CHRISTIAN TIMES for publication.

Adjourned *sine die*.

A. P. BUMP. Sec'y.

WEST VA. AND SOUTHERN OHIO.

The third session of the A. C. Conference of W. Va. and S. O., convened with the Hayes' Creek A. C. Church, Oct. 19, '72. After reading credentials of delegates and calling roll of names, Brs. D. G. Looney, M. G. Lowe and J. S. Chambers were appointed to receive and arrange business for the action of the Conference. The President delivered his usual address. The report of the Secretary showed a gain of two new churches and about seventy-five members during the year.

Report of Treasurer: received $4.00 toward purchasing the tent.

After a free and mutual examination of the Christian character of ministers, all were found to be in good standing except L. R. Kirk, the Cabin Creek church having withdrawn from him as unworthy of their confidence as a preacher or a Christian. Therefore the church put away the offending member and the Conference withheld his license.

Reports of Ministers: Meredeth Hammack traveled 1102 miles; preached 136 sermons; baptized 11 souls; organized one church of 14 members.

J. R. S. Mowrey traveled 2285 miles; preached 197 sermons; baptized 9 souls; preached at 40 different places during the year; traveled 34 miles in two days on crutches, and preached four sermons; organized one church of 8 members.

Reports of Churches: Mt. Pleasant, 45 members, 5 additions during the year; in a good condition, prospects good. One has fallen asleep.

Round Knob: In good condition, 25 members, 10 additions. One expelled.

Hayes' Fork: Prospects glorious; 17 members and 6 [illegible]

Cabin C[illegible]ere trials: but are about to overcom[illegible]a patience; 16 members, 9 additio[illegible]pelled.

Field's [illegible] 15 members, 5 additions; a regular pra[illegible] meeting; in prosperous condition.

Coon Creek: About 50 members, 3 additions, prospects bright.

Poca Fork: Number not known; 11 members last year, several additions and two fallen asleep. None of the members present. (If the brethren will awake to their duty, the next conference report will perhaps be more interesting and profitable.)

Chambersburg, (Ohio) holds her own, about 30 members. Some have the cause at heart They have a pastor.

Rose Valley: Not represented; they are scattered; 7 members still holding on to the faith.

Dull's Creek: (New) 14 members, prospects good.

West Fork: (New) 8 members, prospects good for building up.

Churches Received: Dull's Creek, organized by M. Hommackwith 14 members, Jan. 10.

West Fork organized by J. R. S. Mowrey, with 8 members, Sept. 8.

S. P. Whitney, J. R. S. Mowrey, M. Hammack, and D. Hammack, who also received license, were elected standing committee. Officers elected: S. P. Whitney, President, and State Evangelist; J. R. S. Mowrey, Secretary, M. Hively, Treasurer.

RESOLUTIONS ADOPTED: 1st. *Resolved*, that we recommend to the several churches of this Conference the propriety of encouraging tho who seem to have gifts to preach or exhort; and that they be first licensed by the church with which they are connected before they are received as preachers by this Conference.

Resolved, That no licensed preacher be ordained by this Conference except he come recommended by the church with which he is connected.

Resolved, That we, as a Conference, recommend to the several churches the propriety of taking some measures, such as they may deem best, for the support of the preachers who labor among them.

Resolved, That we render a vote of thanks to the people for their hospitality.

Resolved, That we adjourn to meet Oct. 19, 1873, the Lord willing.

Our meeting, which lasted three days, was attended with good results. Doctrinal subjects and practical duties were freely preached. We were all strengthened and cheered by the testimony of those of like precious faith. Brethren of other denominations came in and took part with us. It was a good time. Thirty-three sat down at the Lord's table, and Br. S. P. Whitney baptized five souls in the likeness of Christ. Twelve united with the church.

Our attention was called to a misrepresentation in a religious and political newspaper, entitled *The Baptist Record*, headed "The Adventist." It commenced as follow:

"The sensation created in our rural districts by the Adventists is gradually dying out. The people who were drawn to hear them by their strange doctrine have become satisfied that the old paths are the safest, and are content to walk therein."

We are glad indeed that the *Record* has this opinion of us; perhaps it will let us alone hereafter. We hope, however, that it will not misrepresent us. If he can persuade himself that the sensation is dying out, there is no doubt but he will feel secure in the "safe old paths," viz.: immortal-soulism, going to heaven and hell at death, and his peculiar way of proving close-communion by saying Judas was not in when Jesus broke the bread and blessed it, and blessed the wine, and said (to the twelve) "drink ye all of it." But large armies have been surprised when they felt secure. The greater the security the greater will be the surprise.

He further states that the Adventists cannot write half a dozen sentences of good English, yet they are as full of fight over the Greek and Hebrew as a copperhead is in August. I did not know before that copperheads would fight over Greek and Hebrew. He next speaks of a church trial, saying that the church met and expelled a member without singing or praying or reading. This is untrue. Gal. ch. 6 was read, and prayer duly offered with the usual service of singing. The brethren were exhorted to examine the accused in the spirit of meekness, considering themselves lest they also be tempted.

If judgment begins at the house of God *The Record* has not done its duty, for I am certain that the Missionary Baptists have expelled at least a dozen members in the last two years without even notifying them that they were going to try them for advocating what the Bible teaches. Two cases occurred at Rush Creek and Flat Fork. Br. Chas. Lowe, of the former place, asked one of the officers why they took his name off the church book, he answered, "Why, we heard that you had joined the Adventists." But, enough. "They that live in glass houses should not throw stones." J. R. S. MOWREY, *Sec'y.*

Advent Christian Times.

CHICAGO, TUESDAY, December 3, 1872.

THE ADVENT CHRISTIAN TIMES
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Vice President—DANIEL R. MANSFIELD.
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A. E. BABCOCK.

BUSINESS AGENT,
WILLIAM L. HIMES.

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☞ Make all Postal Orders and Drafts payable to him, and always state the amount of money enclosed plainly at the head of the letter.

☞ Give your Post Office address in full in every letter.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions.

Business Department.

To Correspondents.

S. A. MOSHER.—There was only one dollar in your letter.

Michigan.

The notice of the postponement of the Michigan Conference was accidently omitted last week. Due notice of time and place will be given.

Accounts Due.

There is a large sum due on Book Accounts, in sums varrying from one to fifty dollars and upwards. Prompt payment will greatly relieve our finances. It is only a little for each one, but the aggregate is a large amount.

Some to whom we sent 'Statements of Account' last summer have never made any reply at all. We want to hear from you, and soon. These many little items make up a heavy burden for us to carry. 'Let every one bear their own burden,' and our own will be very much lighter.

Renew Your Subscriptions.

We are sending notices to all our subscribers whose time expires this year. In some cases we receive remittances after these notices are prepared and forwarded to the postoffice. If any receive notices after they have sent in their renewals, they can keep the 'return envelope' for another occasion.

We have waited patiently upon hundreds of our subscribers for months, and, in some cases two years or more. We trust now *every one* will promptly remit for past dues, and for six months or a year in advance.

The Destiny of Man.

We have examined this work by Br. Wm. Erwin, of the Methodist church, and ordered a supply to accommodate our customers. The author takes up the Scriptures, or most of them which bear directly upon the subject indicated, and searches to know the mind of the Spirit. A large number of copies of the work have been sold among Christians of other churches and it cannot fail to do good. It is finely printed, and bound in full gilt. Price by mail, prepaid, $1.50.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

J N Berry
M Chandler
G Butterfield
J A McCulloch
B Gallop
C Crawshaw
J Park
C W Pitcher
H A Little
G W Crosby
M J Moulton
P Nokes
T Rines
D Winter
J B Weston
T Champion
W J Cumine
A Scollay
H Jeffrey
C R Ayers
J H Mayers
C Kine
J Young
S Stork
W J Russell
R Wedding
M C Tice
J Wheeler
E A Howe
E A Dodge
J W Johnston
H M Sherman
C H Russell
H Remley
N C Miller
L Bush
J Grinnell
S H Hough
W Haskins
D P Kesler
J P Huber
A Cairns
G H Stanton
L R Kerney
E B Mills
A F DeWolf
B R Parks
I Boddy
H Wilkinson
[illegible] G Stephens
[illegible] F Wright
S McCulloch
I N Talmage
E Shilwell
R Beardsley
V Penfield
A Williams
J Palmer
D M Fisk
J M Matts
J Cooper
W McClintock
A Wood
J R Osgood
A Votaw
E Stark
B F Cordray
G Ackerson
H Beemer
S K Pershing
T Vandervort
J Clark
M F Wistrom
H Brayford
S Gro-jean
O Hand
L D F Armstrong
H Hunter
A Brown
J B Teats
N Campbell
A DuPaul
D Stiles
J Dresser
M E Orr
S C Wellcome
E Dunham
P Snell
J S Neal
A Cragan
J F Hiatt
S Newton
J H Weber
T P Lowell
A B Huntington
Robt Allen
J D Armond
W W Church
A E J Knight
H Whiting
H A Holmes
C McClure
A H Brown
D D Chaffee
J Harmon
S Hamilton
J Hastings
R A Miller
M S Hane
J Campbell
L Bacon
J Berry
R Phippen
D Kinnison
H R King
A Smith
H B Morrison
J Whitehead
J Harmon
R Allen
J Prior
C J Robinson
J G Smith
D Q Kent
A Williams
J Locke
W Calvert
Saml Ayers
L N Snell

Publishing Fund.

D. W. Young, $1.25; T. S. Applegate, 1.00; A. C. Dunham, 2.00; J. Perrott, 00.25; H. H. Tooker, 1.55; T. J. Spinney, 3.00; J. Danforth, 1.00; H. Welty, E. R. Smith, 5.00; C. White, 3.00; E. Metzger, 3.00; L. Sawyer, 2.50; A. S. Graves, 1.00; C. Brunett, 25c; J. G. Rogers, 2.00; G. A. Ackerson, 1.00; M. A. Clearer, 60c; H. E. Wright, 1.00; J. Walker, 2.00; R. Allen, 2.00; Z. Campbell, 50c; M. E. Orr, 5.00; W. Calvert, 1.00.

Minnesota Tent.

W. Ketzeback, $10.00; Amelia Ketzeback, 1.00. This leaves $34.00 due on this tent.

Books and Tracts sent by Mail.

G Wright 2 L Town R C Railsback W J Cumine I Boddy P H Drake W J Riley D C Williams H H Tooker J Blackmar C Eckhart G W Swineford M W Corliss A W Lamson C W Rawlinger W Riley J P Bishop J M McCleary J M Blanchard C A Russell D W Fike S A Martin R W Hall J G Rogers E Wadsworth C E Darrow J D Holman J W Mallory W J Bronaugh A L Poindexter E C Bronaugh J Hindrick S M Lum M M Norton J H Weber A Cygan J S Neal H Beemer L G Bennett W M Wagner G Caldwell H Glenn E R Smith G J French M A Tibbits E E Sturgeon H Puterbaugh F McLain H R Fields C L Jones T R Rankin T S Dollis A B Cushing S A Rice J J Warren O N Whitford

To Pay Debt.

I. Boddy, $2.00. M. A. Clearer.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Wyanet, as Br. Bosley may arrange, Sat. eve., Nov. 30 and over Sunday, Dec. 1, and as much longer as the cause demands. Will the brethren and friends in the vicinity come in and assist in the name of the Lord? L. F. COLE.

Oneida, Dec. 4.
Neponset, eve., Dec. 6 and 7, and Sabbath, at 10:30 a. m. and 7 p. m.
Wyanet, eve. Dec. 9 and 10.
New Rutland, conference, Dec. 11-16. Let there be a general rally of all the friends interested in the Advent movement. Time is short.
S. B. MABEY, Sec'y.

Preaching in Hall in Stanley's Block, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Amboy, preaching the first and third Sabbaths of each month, at 2½ and 7 p. m., in the Lutheran chapel. C. C. MARSTON, Pastor

Rochelle, Ogle Co., Dec. 2-10.
Ionia, Warren Co., Dec. 16-27, and longer if the interest demands. C. C. MARSTON.

Squaw Grove, 11 a. m., Sabbath, Dec. 1.
Eagle S. H., 3 p. m. same day.
C. W. SMITH.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.
Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.
Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.
Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

A protracted meeting will be held at Buckhorn, Brown Co., commencing Tuesday eve., Dec. 10, and continue as long as the interest may demand. Sr. Alice E. Rathbun and the writer will be present to preach the Word.
GEO. W. HURD.

The Northern Illinois A. C. Conference will hold their next annual session at New Rutland, LaSalle Co., commencing Wednesday, December 11, 1772, and holding over the following Sabbath.

Ministers, members, and delegates are earnestly requested to attend. Churches will send their yearly reports by delegates or by letter. Let there be a general rally. N. W. SPENCER, Pres.
SILAS B. MABEY, Sec'y.

PENNSYLVANIA.

Canton, Bradford Co., Dec. 4-6.
Chase's Mills, Tioga Co., eve. Dec. 7 and over Sunday.
East Troy, Bradford Co., Dec. 8, 10.
South Creek, Dec. 11. JOHN T. ONGLEY.

The next Q. M. of the Advent Christian Conference of Northern Pa. and Southern N. Y. will be held at North Bingham, United States S. H., Potter Co., Pa., commencing eve., Dec. 13. Let each church send their delegates, and we hope to see all the ministers that belong to the Conference. A general invitation is extended.
A. H. BRIGGS, Sec'y.

MICHIGAN.

The Lord willing, the second Q. M. of the Eastern District of the A. C. Conference of Michigan, will be held with the church at Brockway Center, St. Clair Co, commencing Thursday, Dec. 19, and holding over Sunday. We expect a good gathering. JOHN H. PATON, Sec'y.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m, and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 3:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

The Q. M. of the First District of S. W. Iowa and N. W. Missouri, will be held at Waveland, Pottawattamie Co., Iowa, Dec. 6, and over Sabbath. Elds. D. O. Hink and D. Q. Kent expect to be with us. WM. MORPHY, Sec'y.

I will attend the Conference at Elkport.
I. ADRIAN.

Brooks, Adams Co., Dec. 8. A. F. DUGGER.

The second Q. M. of the Iowa Christian Conference will be held at New Hartford, commencing Friday eve., Dec. 13, and continuing over Sunday. All are invited to attend.
N. F. EGGLESTON, Sec'y.

The next Q. M. of the Deep Creek District of the Advent Christian Conference of Iowa will be held with the church, at Deep Creek, Clinton Co., commencing Thursday eve., Dec. 19, and continues over Sunday. Come brethren and sisters, and let as many of us be there as can, and we will have a good time. Now let us make our arrangements to be on hand, to work for God and perishing souls. God will bless us if we do our duty. Come one, come all. A general invitation is given to other districts. Come, brethren, and help us. Those coming by railroad will please call on Br. C. W. Pitcher, Delmar Junction, about six miles south of Maquoketa.
R. B. DUTTON, Pres.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m.
J. RIDLEY, Pastor.

County Corners, 3 p. m. August 4, and once in two weeks.
Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.
Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

MINNESOTA.

Eagle Lake, Bym's S. H., Thursday eve., Dec. 5.
Winnebago Agency S. H., Friday eve., Dec. 6.
Medo, Weston S. H., Sat. eve., Dec. 7.
Medo, Lake View S. H., 10:30 a. m., Sunday, Dec. 8.
Goodwin S. H, at 2:30 and 6:30 p. m.
Kasota, Brown S. H., Sat. eve., Dec. 14, and Sunday, 10:30 a. m., and 6.30 p. m., Dec. 15.
Turritan S. H., 2:30 p. m., Sunday, Dec. 15.
S. C. WELLCOME.

MISSOURI.

Clear Creek, Dec. 13. A. F. DUGGER.

The first Q. M. in district No. 2 of the S. W. Iowa and N. W. Mo. Conference will be held with the Clear Creek church, Nodaway Co., Mo., commencing Friday eve., Dec. 13, and holding over Sunday. It is hoped that Elder Wm. McCulloch will be with us. Let there be a general rally of all our brethren and sisters, and let us begin our Conference year in good earnest.
I. F. ROSEBERRY, Sec'y.

I will, if possible, meet the brethren in the above conference. WM. McCULLOCH.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTTRELL, Sec'y. 35, St. Joseph St.

WISCONSIN.

Fenimore, Grant Co., commencing 10:30 a. m. Sunday, Dec. 22, to continue as the interest may demand. I hope to see many from Wingville and other places, to work for the Lord.
N. A. HITCHCOCK.

The second Q. M. for the Southern District of Wisconsin will be held at Monticello, Green Co., commencing Friday eve., Dec. 13, and holding over Lord's Day. The several churches in the district are requested to send delegates, and all the preaching brethren are earnestly solicited to attend as there may be important business to come before the meeting.

Brethren, turn out. Come one, come all. Come praying, expecting a good time in the Lord and we shall have it. GEORGE HOWARD.

La Crosse, corner of Main and Sixth Streets, Dec. 1, and once in two weeks. JOB BROWN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

The house of worship called the house of prayer, in Mendora, will be dedicated to the worship of God, Dec. 6. Services to commence at 11 a. m. Eld. Wm. Sheldon will be present to preach the Word. The meeting will be continued four days. All are invited to attend. Let earnest prayer be offered by the church that God may pour out his spirit on the occasion, and sinners be converted and wanderers reclaimed.
P. W. HOUGH.

In connection with the dedication at Mendora, the second Q. M. of the Western District will be held on the Saturday and Sunday following the dedication. P. W. HOUGH.

NEW YORK.

The Western District of the N. Y. A. C. Conference, will hold its first Q. M. with the church at East Shelby, commencing Thursday eve., Dec. 12, and hold over the following Lord's Day. Let each church be represented by delegate or by letter. Let earnest prayer go up to God for his special blessing upon this meeting, that the saints may be the better prepared for the "marriage of the Lamb," and that sinners may be brought to Jesus.

All persons coming by railroad will stop at Medina, and please write to Frank Carpenter, East Shelby, N. Y., what time you will be there and accommodations will be provided for all to get to the meeting. Come one and all.
A. P. MOORE, Sec'y.

Those coming to the Eastern District Q. M. of the N. Y. Conference at Conquest, Dec. 12, will stop at Port Byron, on the direct road from Rochester to Syracuse. Teams will meet the morning and afternoon trains from the east and west to convey all that come. Brethren and sisters, pray for this meeting. Make a sacrifice to come if need be, and God will bless you.
M. R. MILES.

The Southern District New York Conference will hold its first Q. M. at Honeoye, Ontario Co., commencing Friday, Dec. 6, and continuing over the following Sunday. Come, brethren and sisters, we cordially invite you. Come with hearts filled with the spirit. Come with a determination to work for Jesus. Come praying that God's blessing may rest upon this meeting.
H. H. BROWN, Sec'y.

The Lord willing, the first Q. M. of the Eastern District of the N. Y. A. C. Conference will be held with the church in Conquest, commencing Friday eve., Dec 14 and holding over Sunday. It is earnestly hoped there will be a general rally of all the forces in the district to this first district meeting. Come in the name of the Lord for the hour of his judgment hasteth greatly. Let us strengthen our hands and press the battle a little longer while yet we may. Each church should take the quarterly collections early and all come to help "after a Godly sort." Pray for this meeting. W. E. BROWN, Sec'y.
M. R. MILES, Pres't.

MASSACHUSETTS.

There will be a conference at the Second Advent Chapel in Worcester, Mass., commencing Monday, Dec. 16, at 2:30 p. m., and continue over the following Sunday. The special object of this meeting will be to mutually consider the evidence in regard to the time of the Lord's coming, and the duties which devolve upon God's people in view of the nearness of "that day." It is especially hoped and very earnestly desired that the dear preaching brethren near and far, whether identified with 1873, 85, or with no definite time, may come, and co-operate in this interesting and important work.

A general invitation is hereby extended to all lovers of Jesus and his appearing. Come filled with the Spirit to labor for God and the good of the perishing.

The church in Worcester extend a cordial greeting and welcome.
W. W. Buxton, S. Ayers, W. M. Hall, E. G. Higgins, A. Streeter, Committee.

Advertisements.

CRUDEN'S CONCORDANCE.—Unabridged, $5, by express. Condensed, sufficiently full for ordinary purposes, by mail, $1.75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occuring in the Holy Scriptures. With maps and useful tables. 65c.

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ENGLISHMAN'S GREEK CONCORDance. With Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. $7.50. by express.

EMPHATIC DIAGLOTT: containing the original Greek text of the New Testament with an interlineary word for word English translation and a new emphatic version, 464 pp. Cloth $4; leather back, $5. Postage, 16c.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.—NO. 19. CHICAGO, DECEMBER 10, 1872. WHOLE NO. 450.

Advent Christian Times.

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An Exposition of Matthew Ch. 24.

The twenty fourth of Matthew has been truthfully called the Savior's Great Prophecy.

I purpose in giving an exposition to, 1.—Define its character. 2.—To show its natural divisions. 3.—To define the events embodied in this discourse of our Lord, as to their time and order. And—

1. This prophecy, in character, is consecutive to a great extent, although one section of the chapter may be looked upon as complex or mixed.

A consecutive prophecy is one, the events of which follow in unbroken successive order.

The natural divisions of this chapter are (1) from the first to the fourteenth verse, covering a period of time from Christ's public ministry to the end of the dispensation. (2) From the fifteenth to the twenty-eighth verse, the subject is somewhat complex. (3) From v. 29 to the end of the chapter, we have presented the signs of the near approach of the advent, characteristic of the time of the end, and what the duty of the people of God will be when those signs are developed.

With these preliminary thoughts suggested I will enter upon the third proposition, which will be to define the events of the prophecy in time and order of fulfillment.

Commencing with the chapter we read:—

> "And Jesus went out and departed from the temple, and his disciples came to him for to show unto him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down." (vv. 1, 2.)

In the above we have the destruction of the Jewish temple predicted, which led the disciples to ask three questions recorded in v. 3:

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming and the end of the world."

It is to be presumed that those who said, "Tell us when shall these things be," had it in their minds that the temple would endure so long as time should last. Hence, when the prediction was made, "There shall not be left one stone upon another that shall not be thrown down," the disciples who inquired concerning the time of the accomplishment of these things, associated the destruction of the temple with the coming of the Lord in judgment, and the end of the world. But the manner in which the Savior answers the above questions, makes them separate and distinct as to the time of their fulfillment.

"And Jesus answered and said unto them, Take heed that no man deceive you." This is properly the opening of our Lord's discourse; and begins with a timely caution against human deception. Satan's most successful agencies are men whom he controls, in politics and religion, so that through the perversion of national institutions, and the establishment of idolatry, he has led the multitude captive at his will, and been able to keep up a warfare against God and truth, for nearly six thousand years.

"For many shall come in my name, saying, I am Christ; and shall deceive many." (v. 5.) In this verse we are informed of the nature of the deception against which the church is warned, coming through a human agency, by which so many will be misguided. It is many coming in the name of Jesus of Nazareth, "saying, I am Christ."

It is generally claimed that this prediction of many false Christs had its fulfillment between the middle of the second century and the beginning of the sixteenth. Buck, in his *Theological Dictionary*, enumerates twenty-four as having appeared between these two points, at different times, who led away many of the Jewish people after them. But the false messiahs appearing to the Jews could not fulfill the Savior's prediction, for the following reasons:

1. Christ is specially cautioning his church against deception.

2. The followers of Jesus have never been affected by the false pretensions of those who have appeared to the Jewish people.

3. Twenty-four cannot by any consistent reasoning be called "many."

4. The false Messiahs came in their own name, to communities of unbelieving Jews, entirely ignoring the Prophet of Nazareth; wheras Jesus said to his people, that many should come to them saying, "I am Christ!" Or according to the version of an English author—which I apprehend, expresses in clearer light the sentiment of the text—"Many shall come in my name saying I am *for* or instead of Christ, and shall deceive many."

With this view, the text has had a most remarkable fulfillment, right in the professed Christian church. Many have indeed come to those bearing the Christian name, saying, "I am for, instead of Christ," arrogating names, titles, and a work which alone belongs to the Son of God. The extended catalogue of supreme pontiffs who have filled the Roman See, have all claimed to be Christ's vicegerent, or a vice-Christ; *i. e.*, one for, or instead of Christ.

Again, the Romish church recognizes a human mediatorship, and a power vested in man to expiate transgression. Her confessors claim the power to grant absolution to the penitent, for, instead of Christ, as his divinely appointed agent. But the gospel reveals the fact that Christ is the only head of the church, and the only Mediator of the New Testament, and the sole intercessor between God and man, "The man Christ Jesus."

Oh! what a deception has been the great Western Apostacy! How many blind votaries of a christened idolatry, or papal superstition, have in the last thirteen hundred years come bending at the shrine of the image of the Virgin, and committed the keeping of their souls to human hands. Every functionary in the Romish church from the pope down to the humblest friar, claims to stand instead of Christ as mediator to the church on earth; and thus the abomination of desolation stands in the holy place. And have there not been many who have claimed to occupy the before named relationship of mediator to the Christian church? If so, the prophecy has met with a fulfillment in those false mediators, which we cannot possibly find in the false Messiahs, of which Buck speaks, as having appeared in every instance to the apostate Jews, between the middle of the second and beginning of the sixteenth centuries.

The next events predicted by the Savior are recorded in vv. 6, 7: "And ye shall hear of wars and rumors of wars. See that ye be not troubled: for all these things must come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places."

I understand the events foreshadowed in the sixth verse to have had their fulfillment in the barbarian incursion from the North, Alaric, with the hordes of warriors, swept in upon the Western division of the Roman empire, like a storm of fire and hail, about the last of the fourth century, desolating Gaul, causing the seat of empire to be removed from Rome to Ravenna, and then sacking the city of the Cæsars; and this was followed by the naval wars of the Vandals, under Genseric, who is described in prophecy under the symbolic representation of a burning mountain cast into the sea, who took Carthage, ravaged the Mediterranean shores, and destroyed the Roman fleet at Majorin; and all this was followed by the aggressive wars of Attila, the king of the Huns, and of Odoacer, king of the Ostrogoths, who succeeded in extinguishing the imperial government of the West.

"Nation against nation," etc., seems to have had its fulfillment subsequent to the breaking up of the Roman empire, when the barbarians established themselves as distinct kingdoms upon its ruins.

In this particular, prediction of nation against nation there is something peculiarly striking. For Jesus says, when such things occur "the end is not yet." And still, in various other portions of prophecy, we are plainly taught that the last part of the gospel age is to be characterized by wars and agitations among the nations of earth. But it is plain that the difference between the wars realized subsequently to the breaking up of the Roman empire, and those which are to designate the time of the end, is to be seen in this respect. Nation against nation implies wars of an aggressive nature; while those which will cause men's hearts to fail them for fear, and for looking after those things coming on the earth, to be realized in the last end of time, will be of a domestic or "civil" character.

"And there shall be famines, and pestilences, and earthquakes, in divers places." v. 8. I understand this to have had its fulfillment in the reign of the Emperor Justiman of Constantinople, as may be seen by the following quotation from Gibbon. In the closing part of the forty-third chapter of his *Decline and Fall of the Roman Empire*, he says:

"The near approach of a comet may injure or destroy the globe which we inhabit; but the changes on its surface have been hitherto produced by the action of volcanoes and earthquakes. The nature of the soil may indicate the countries most exposed to these formidable concussions, since they are caused by subterranean fires, and such fires are kindled by the union and fermentation of iron and sulphur. But their time and effects appear to lie beyond the reach of human curiosity; and the philosopher will discreetly abstain from the prediction of earthquakes, till he has counted the drops of water that silently filtrate on the inflammable mineral, and measured the caverns which increase by the explosions of the imprisoned air.

"Without assigning the cause, history will distinguish the periods in which these calamitous events have been rare or frequent, and will observe that this fever of the earth raged with uncommon violence during the reign of Justinian. Each year is marked by the repetition of earthquakes of such duration that Constantinople has been shaken about forty days; and of such extent that the shock has been communicated to the whole surface of the globe; or at least of the Roman empire. An impulsive or vibratory motion was felt, enormous chasms were opened, huge and heavy bodies were discharged into the air, the sea alternately advanced and receded beyond its ordinary bounds, and a mountain was torn from Libanus and cast into the waves, where it protected, as a mole, the new harbor of Botrys, in Phenicia.... Two hundred and fifty thousand persons are said to have perished in the earthquake of Antioch, whose domestic multitude was swelled by the conflux of strangers to the Festival of the Ascension.'

Again, the same author, in speaking of the pestilences which characterized the reign of Justinian, says:

"Ethiopia and Egypt have been stigmatized in every age as the original source and seminary of the plague. In a damp, hot, stagnating air, this African fever is generated from the putrefactions of animal substances, and especially from the swarms of locusts, not less destructive to mankind in their deaths than in their lives. The fatal disease which depopulated the earth in the time of Justinian and his successors, first appeared in the neighborhood of the Pelusium, between the Serbonian Bog and the eastern channel of the Nile. From thence, traversing as it were, a double path, it spread to the east, over Syria, Persia, and the Indies; and penetrated to the West along the coast of Africa, and over the continent of Europe.

"In the spring of the second year, Constantinople, during three or four months, was visited by the pestilence; and Procopius, who observed its progress and symptoms with the eye of a physician, has emulated the skill and diligence of Thucydides, in the description of the plague of Athens. The infection was sometimes announced by the visions of a distempered fancy, and the victim despaired as soon as he had the menace, and felt the stroke of an invisible specter. But the greater number, in their beds, in the streets, in their usual occupations, were surprised by a slight fever; so slight, indeed, that neither the pulse, nor the color of the patient gave any signs of approaching danger. The same, the next, or the succeeding day, it was declared by the swelling of the glands, particularly those of the groin, of the armpits, and under the ears; and when these buboes or tumors were opened, they were found to contain a coal, or black substance, of the size of a lentil. If the tumor came to a just swelling and suppuration, the patient was saved by kind and natural discharge of the morbid humor. But if they continued hard and dry, a mortification quickly ensued, and the fifth day was commonly the term of his life.

"The fever was often accompanied by a lethargy or delirium; the bodies of the sick were covered with black pustules, or carbuncles, the symptoms of immediate death, and in the constitutions too feeble to produce an irruption, the vomiting of blood was followed by a mortification of the bowels.... Youth was the most perilous season; the female sex was less susceptible than the male; but every rank and profession was attacked with indiscriminate rage, and many of those who escaped were deprived of their speech, without being secure from a return of the disorder.

"The physicians of Constantinople were zealous and skillful; but their art was baffled by the various symptoms and pertinacious vehemence of the disease: the same remedies were productive of contrary effects, and the events capriciously disappoined their prognostics of death or recovery. The order of funerals, and the right of sepulchers were confounded; those who were left without friends or servants, lay unburied in the streets, or in their desolate houses, and a magistrate was authorized to collect the promiscuous dead bodies, to transport them by land or water, and to inter them in deep pits beyond the precincts of the city.

"Their own danger, and the prospect of public distress awakened some rumors in the minds of the most vicious of mankind; the confidence of health regained revived their passions and habits; but philosophy must disdain the observation of Procopius, that the lives of such men were guarded by the peculiar favor of fortune or providence. He forgot, or perhaps he secretly recollected, that the plague had touched the person of Justinian himself, but the abstemious diet of the emperor may suggest, as in the case of Socrates, a more rational and honorable cause of his recovery. During his sickness, the public consternation was expressed in the habits of the citizens; and thus idleness and despondency occasioned a general scarcity in the capital of the East.

"Contagion is the inseparable symptom of plague, which by mutual respiration is transferred from the infected person to the lungs and stomach of those who approach them. While philosophers believe and tremble; it is singular that the existance of a real danger should have been denied by a people most prone of vain and imaginary terrors. Yet the fellow citizens of Procopius were satisfied, by some short and partial experience, that the infection could not be gained by the closest conversation; and this persuasion might support the assiduity of friends and physicians in the care of the sick, whom inhuman prudence would have condemned to solitude and despair.

"But the fatal security, like the predestination of the Turks, must have aided the progress of the contagion; and those salutary precautions, to which Europe is indebted for her safety, were unknown to the government of Justinian. No restraints were imposed on the free and frequent intercourse of the Roman provinces; from Persia to France the nations were mingled and infected by wars and emigrations, and the pestilential odor which lurks for years in a bale of cotton, was imported by the abuse of trade into the most distant regions.

[Continued on Page 149.]

Lines.

TO THE MEMORY OF BROTHER ADAM MACKIE.

He sleeps! We've laid him down to rest,
His hands upon his lifeless breast:
His eyes are closed. He sees no more,
His friends, who now his death deplore.

His voice is hushed, that loved to tell
Of Jesus, whom he loved so well.
It was his earnest work, and prayer,
That sinners would for life prepare.

His pain is o'er; his work is done;
The battle's fought, the reward won.
Henceforth, for him in heaven is laid
A crown of life, that cannot fade.

We fain would have held back the foe
That laid the Christian herald low:
For oh! the harvest is in view,
And earnest workers are so few!

By faith, we know our heavenly Friend,
From the beginning sees the end;
And what to us is now so drear
Hereafter will look bright and clear.

Ours Still.

Oft we think of many dear ones
Laid to rest in vale and hill,
Lost to sight, but in remembrance
And in prospect ours still.

Just as from the evening fireside,
Friends go from us one by one,
And the family circle scatters
Saying good night, 'till night is done;

To the longer sleep, how many
Of our fairest, dearest, best,
With their farewells faintly spoken,
In the graveland calmly rest.

But as taken from nightly slumber,
Comes the household, one by one,
Meeting with a glad good morning,
At the rising of the sun;

So the morn of life in splendor,
Shall awake from vale and hill,
Friends to come with joyous greeting,
Found again, as ours still!

J. Albert Libby.

An Advent Chapel and Preacher.

HOW THEY APPEARED TO A REPORTER.

It is said to be a good thing "to see ourselves as others see us." A brother in California has forwarded the following article taken from a San Fransisco daily paper, and thinks our readers may enjoy reading its ignorant but not ill-natured scoffing. We presume Br. Fassett enjoyed the article as well as anybody; and probably set it down for a "good, free advertisement." The reporter's story is as follows:

Elder O. R. Fassett, of the Advent Chapel, on Mission street, near Fifth, has been delivering a course of historical lectures in the Chapel during the past week. His lecture was on the lives and times of Cyrus and Alexander. Eld. Fassett and his wife have been preaching this gospel in the chapel for some time, and have gathered about them a few wide-awake and credulous saints who are straining their eyes to catch the first glimpse of the coming event, and standing with their night gowns about them awaiting the near approach of kingdom come. Their numbers are few, and their means scanty, but their hopes are high, and their lamps are trimmed and burning.

THE ADVENT CHAPEL.

It would be difficult to find a more unpretending place of worship than the little chapel in the city. The floors are bare with the exception of narrow strips of carpeting down the aisles. The seats are bare wooden benches, and the pulpit is a modest structure of painted redwood. The walls are bare and devoid of ornamentation with the exception of a few paintings on canvass, artistically done in oil and lampblack.

THE MYSTIC SCROLL.

In the rear end of this modest little temple, hanging on the wall above the pulpit, is a mysterious scroll, upon which are painted a number of problems in mathematics and designs from animal life. It is called a propheticchart, and is the result of the workings of the mighty intellect of Eld. Miles Grant, who spent many months in evolving order out of the chaos of the Old Testament and reducing it to the comprehension of the average American mind. It purports to illustrate the lapse of years from "Paradise Lost" to "Paradise Restored" in Jubilee Cycles of 8,400 years, showing the general drift of current events from the time Nebuchadnezzer went to grass until Christ went to Bethlehem. [We are not sure that Br. Sheldon will be quite pleased that the credit of his chart should thus be given to another. Ed.]

THE PROPHECIES IN OIL.

On the left side of the canvass is a large painting of Nebuchadnezzer, the first king of Babylon, in tights and a leather apron, with a crown on his head. According to this painting Nebby was a tall, handsome, muscular, and powerfully-built man. The portrait is supposed to have been taken immediately on his return from browsing in the pastures of Judea, and may be regarded as strong evidence of the fact that during his exile he lived in clover. At his feet is a large nugget from the original ophir, marked C. O. D. in large letters, from which it may be inferred that it came through with Lent's diamonds by express. This inference is confirmed, by a drawing of a large octagonal diamond on the opposite side of the scroll. In the next column are several drawings of frightful animals, beginning with a winged lion. Below this is a fine drawing of a large grizzly bear, rooting for soap-root, and next below this is a painting of a hydra-headed leopard, with flaming wings. Below this is the picture of a fierce-looking

DOUBLE-HEADED BUFFALO BULL.

And at the bottom are two cornucopias. In the next column are drawings of a ram, a merino lamb, with long, straight horns, and a fine drawing of a Cashmere goat's head. At the bottom was a large drawing of red-bellied alligator standing on its tail, with open mouth and grasping tentacles. In another line is a lion's head surrounded with a nimbus, and below it is a daring acrobat astride of a double-headed lion. On other portions of the chart are drawings of the new and full moon, a glacier, and a diamond in the rough. The intermediate space is filled in with an amazing combination of figures which set at defiance all known rules of mathematics, and arrives at the alarming result of 1875, and as the author was figuring on the time for the final send-off of things terraqueous, it furnishes indubitable proof that before the next presidential election we shall have a universal dynasty on earth, and coallitions, subsidies, and reform candidates will have passed away. There is no disputing these figures, because nobody understands the process of the calculation, and figures can't lie. By this process, if they only understood, Tweed and Connolly could easily have squared their accounts with the New York treasury, and vindicated themselves from the suspicion of having stolen the city's money.

ELDER FASSETT'S LECTURE.

This chart was of great assistance to the elder in illustrating his lecture. With a long stick he pointed out on the ram's horns, the relative positions of the countries about which he was speaking. He sketched the career of Cyrus briefly, and then turned his attention to that of Alexander, which he followed in detail from the time little "Lecky went to school to Lysimachus and learned Homer's Illiad to the day of his death." He followed the illustrious conqueror through all his battles and conquests from his first expedition against the Thracians to his invasion of Asia and the final overthrow of his great opponent, Darius, and the conquest of the world. Then turning to the scroll on the wall he pointed to each object separately and said of this event: "This was the mighty struggle between the leopard and the bear, the goat and the lamb."

AND ALECK WEPT.

He continued in this manner, to show how the events in the career of the conqueror were foretold in the prophecies and symbolized on the scroll. Alexander, pursuing Darius and his defeated army, finally came upon his adversary, betrayed, bound, and dead, with his body pierced with darts. His great heart was moved with pity at the sight and he wept, and ordered that his dead enemy's body should be interred with military honors. Then the lecturer followed the conqueror from the Indus and Ganges to the tomb of Cyrus, and all that he found there was two old broken shields, a cimeter, and dust and mould. The conqueror turned away from the tomb impressed with his own fate and the vanity of mortal greatness. A few years more he pursued his victorious career, and then he, the conqueror of the world, was conquered—by the cup. The armies of Persia, Egypt, and the whole world went down before him but he himself succumbed to the fiery draught of Hercules' cup in the thirty-third year of his age and the twelfth year of his triumphs. Within fifteen years after his death every one of his relatives were cut off by violent deaths. "This object," said the lecturer, pointing to the hydra-headed hyena, "symbolizes the family of Alexander." He closed by contrasting the lives and characters of these two great conquerors with the Prince of Peace, referring to the vanity and instability of earthly glory and renown, and exhorting his hearers to forsake the groveling things of earth and turning themselves to righteousness, prepare for the present coming of Christ.

A School.

Editor Times: While recently listening to a most interesting course of lectures by one of our faith, on prophecy and ancient history, the thought has occurred to me again and again, how very excellent would be the training of theological students under competent professors who entertain and advocate the correct views as to the nature and destiny of man and of this planet, which are put forth by our despised sect! Having set at the feet of orthodox Gamaliels in one of our leading seminaries, I can perhaps appreciate this better than the majority of your readers. But all can come to considerable realization of the relative, superior benefits of such culture under such masters.

Looking over my old classics, I have for them a new and keener relish; as what they tell now stands for its true worth: the history or poetry of heathendom. We have the men to fill the place in a seminary as indicated: O. R. Fassett, J. W. Whitmore, A. A. Phelps, and others who might be named, would, I am confident, most creditably fill the chairs respectively assigned to them—if they would accept. We have men of German birth who are eminently well qualified to instruct as tutors in the two Bible languages usually taught in the theological seminaries of the immaterialists.

It is in the nature of such institutions to produce a beneficial reflex action on the body of professing Christians. I know some of our good men are afraid of everything of this kind; usually exclaiming their objections thus: Time is too short; and, it would make a party. Both of these sayings are insufficient to keep the project from the hopeful contemplation of many men of common sense. To consider and refute the last mentioned objection might lead to talk upon other and entirely different topics; and so I now let the twin cry go at present with a single expression of disbelief in its validity. It is the tendency of genuine Christian enlightenment to cure or kill party spirit.

How much would it cost to rear and endow a theological seminary? The "locality" would be given, perhaps with a bonus from some town or village. Would not an offer of that kind be legitimate? And without farther formal "endowments," with such students as might come from the locality chosen, the professors could be maintained; the principal portion of their salary coming from yearly subscriptions and collections. Say that I give $25 a year—and very many could afford to give that—and John Doe, $100 and Richard Roe, $5; an open statement being made of the receipts from quarter to quarter.

And we *might* do (as the privilege seems open) as the Episcopalians have done at Cambridge, Massachusetts: procure license to attach *our* School of the Prophets to some college or university; so far as the use of library and the first study of languages is concerned. I think this privilege could be obtained in one of the Western seats of collegiate learning. May be this would be the preferable place. At any rate, pray think of it. "Despised" as is our sect, our money is as good as any body else's; and there may be some collegiate institutions where our "heresy" would not be so distasteful as to preclude the idea of granting the opportunities sought on fair compensation from our people. And regarding the shortness of time, this plan has special commendatory features. We might convert the old faculty of the college!

If we could raise the money, I would prefer a liberally endowed seminary—including a preparatory school—all our own. But I doubt, myself, not the ability of the aggregate membership of our despised sect, but the willingness to contribute in sufficient sums—this, that, and the other reason, worthy of respectful admission, is being alleged. This is only a speculation of mine, however. Who *knows* that $100,000, or more, would not come up on a call for a Second Advent theological school?

The institution would need to be lifted above the assaults of mere faultfinders. Men who have shown their ability and steadfastness by their works could (and must) be selected for the untrammeled management.

But what am I saying? Building castles in the air? Nay, verily. There are, to-day, hundreds of young (and youngish) men in this country who would flock to such an institution, properly organized and officered. Run no medical or dieting hobbies into it, and it would prosper from the start. Keep it to its purpose, with singleness of mind, under the authority of a wise constitution and by-laws, with men like Fassett and Whitmore to instruct and administer, and its benefits would be incalculable. Here would be an organized challenge, on a strong foundation, for the Word of God! Would not our heavenly Father be pleased with such a school; and might we not expect a very great, special blessing upon it?

In this connection I might suggest and advocate the plan of establishing a few boarding schools for boys and girls (together) in our country; conducted by those who know and love the truths we cherish. But I would not turn attention or reflection from the theme I have touched above. What say your readers, generally—those who are accustomed to correspond with you? Would it not be well to open your columns, by particular invitation, to speech and proffers on this subject?

We have the TRUTH. We have bright boys growing up in our households, who have an inclination to go forth and preach the Word. Some of them already have a dislike to orthodox recitations and rehearsals, and would, from their own minds, seek a school of theology of their own pure faith. And having the opportunity to be fully furnished forth as scholars in the field, they would hesitate not at all in their dedication to the special preaching or teaching service of the Advent church. In this view is there not an obligation upon us in the direction mentioned?

May there be a candid and generous review of this matter. C.

Faith and Fruit.

Of late much has been said and written on the subject of sanctification. Some of this I could understand and endorse, but much has been otherwise.

I have a number of times in my life seen persons brought into what they call a state of perfect sanctification, and I have often thought, if that *was* sanctification, and all men must be sanctified or lost, I, for one, must certainly be damned. I think when God made man he gave him reasoning faculties. Now he comes and reasons with him (Is. 1: 18), and tells him what will be the result of listening. Hence, I believe God to be a God of reason; that he comes to men with reasonable things; and what is more reasonable than the law or rule he has given men for his government. He says, this do and ye shall live! Now when Christ prayed God to sanctify them through this truth (John 17: 17) he meant that it should be as David says, "a lamp to thy feet," warning them of constant danger, and leading them always to do right, and speak right, in and under all circumstances, controlling all their actions and words. The true grace is not a state of feeling that carries men away, and makes them act very strange, sometimes at least;

Neither is it to go to church to-day,
To look down and seem to pray;
And e'er to-morrow's sun go down,
Be dealing slander to the town.

I believe Christ had it about right when he said, "he that heareth these sayings of mine and *doeth them.*" It could not then be said—

"Does every sanctimonious face,
Denote the certain reign of grace?
Does not the phiz that scowls at sin,
Oft veil hypocricy within?"

We should all be showing by both precept and example that

"It is not for sect and creed to fight,
And call one's zeal the rule of right,
When all they wish is, at the best,
To see their church excel the rest.

This we do see among those that profess the most of that kind of sanctification that "can be felt to the finger ends." Now I believe our fingers must be sanctified, *i. e.*, set apart to work in God's vineyard, not to take what does not belong to us, neither in money or reputation, but to minister to the wants of the afflicted, clothing the naked, doing the Master's business generally. Then the rest of those beautiful verses come in so well,

Oh! no! Religion means not this!
Its fruit more sweet and fairer is,
Its precept this, To others do,
As you would have them do to you.

It grieves to hear an ill report,
And seems with human woes to sport;
Of other's deeds it speaks no ill,
It tells some good or else keeps still."

This is the kind of sanctification that would make men as happy here as they could well be in a mortal state.

Why should we have so much of feeling without the true action. Let the tree be good and the fruit will be truly good. There will be no penuriousness among God's flock; no withdrawing the hand from doing God's work. Our ministers need now of *this* sanctification. Many of them preach well, pray well, and exhort well; but when out of the desk are full of all manner of jesting and evil speaking, which is not profitable for the flock. And, what is more, if a brother does not come up to their standard, put him down, when perhaps they are doing things worse themselves. And to divert attention from their own evil doings they will encompass sea and land to put him down. Brethren, these things ought not so to be. The Lord is now at hand, and there is much to be done and but little time to do it. All the laborers are wanted. Some are falling in death or disease; others seem to be tied up, some from one cause and some from another. Many lack the means to go forth. Yet the cry comes, come and help us. They can't go. What is the matter? Alas! many of those who profess to love God—their fingers are too long; they hold on to God's money. Rich in this world, praying for sanctification. God pity such sanctification. They have seen the sword coming, but warned not the people.

All can do something. One may do this part of the work and another that. All are not hewers, all are not drawers of water, but they must all work. I remember a case that occurred in my ministry within the last year. There are many such, and this is one reason of discouragement with our ministers. I was invited to visit and preach in a certain place. I did so. They seemed to enjoy it, but not a word about my expenses, only, "We are *so* glad you come! God bless you; come again!" And had it not been for a brother in the ministry, I should have been out both in time and in money.

Brethren we want the truth to have such an effect upon us that selfishness shall be driven out; worldliness with its lusts shall be forgotten; the pride of life be forever banished, ourselves dedicated to God's service. *Then* we may see men inquiring, "What shall we do to be saved?" God's word will prosper, and men will not wait for God to come to them, but they will come to him.

I love God's plan, and love his kind of pay: "Peace like a river." Right actions, like the waves of the sea, one following another, until Jesus comes. Then I expect all that have loved God more than they have loved "the fish" (John 21: 15), will shine in glory on the new earth forever. Amen.

A. E. Babcock.

Query.

Why is it that our orthodox brethren are so opposed to the idea of the earth being the future inheritance of the saints; especially when we see them clinging to it with so much tenacity, even in its present sin-cursed state? And why do they speak with such irreverence of a part of God's created works, as did a minister of the gospel a few Sabbaths since, while contemplating with scorn and derision, the idea of this "little, gross, dirty earth," (as he was pleased to call it,) being the future home of God's people. The speaker dwelt with much enthusiasm on the joys of heaven, and Christians soaring away to those blissful mansions at death. Yet I will venture to affirm that not one out of a hundred that entertain the belief of going to heaven at death, are really willing to submit to death's ordeal in order to gain that "heavenly land, the saints' secure abode," of which they talk and sing so much.

Again, where is the consistency of that poetical effusion, "Death is the gate to endless joy, and yet we dread to enter there," if the sentiment be really true. But I am digressing. Let us come back to earth again, and inquire, is not the earth as much the handiwork of God as the heavens? And did not the great Architect of the universe, in the beginning, pronounce all of his works, (the earth not excepted,) not only good, but very good?

And do our opponents fully realize how much they are indebted to this tle, dirty earth," for even their y bread, to say nothing of the ifold comforts and luxuries it af- s for poor, finite man? 'Tis true old mother earth has been groan- under the curse for nearly 6,000 rs; yet when the "times of the res- tion of all things" shall come, l, thank God, we believe it is com- soon,) then it will be restored to riginal Edenic state, beautiful and ious as it came from the hands of Creator. When, as the inspired rd delares, "the meek shall inherit earth, and delight themselves in abundance of peace." Then "shall righteous inherit the land and ll therein forever." Amen.

M. E. ORR.

Shoddy.

e often hear the word shoddy, aps rather a modern word, to con- the idea of modern impositions, or ptions, particularly in manufactur- goods. I propose to use the term ldy in application to religious or logical fabrics that are not sound. d first what is shoddy? I venture y that the people generally under- l the meaning of the term when ied to fabrics of wearing apparel, have learned the meaning, too, unpleasant experience; and to a definition of this experience I k would amount to about this: fair aring goods at first sight, and seem- y well manufactured, but upon close ection by the experienced, found e wanting in texture and durabil- in consequence of imperfect ma- l in its composition. The warp woof both defective; or perchance hain tolerable good, but the fill- nsound. And where there should read there is nothing but a ravel rumb, or the miserable sweepings dyings of a factory; and in many the fabric is nothing but a con- eration of dirt and refuse matter various sources, yet so pressed, d, gummed or glued, colored and , polished and finished, as to ap- quite fair and real, and calculated ceive the unwary, who too soon out the deception by the glaring that the garment will not hold to- er; and the exclamation "shoddy!" e condemnatory verdict on the ption.

pprehend that the word shoddy its received and experimental ing may be justly applied to other uctions than the strictly mechan- To illustrate: When we see ented from a theological stand, duction even having threads of e truth running all through it, f the filling up consists of ancient, riptural philosophies, heathen my- gies, and traditions of men, are ot right in calling it shoddy, in ight of inspiration? If it be true the Bible teaches that the right- dead are all in one condition or , that having died in the Lord sleep in Jesus until the resurrec- and if this be the thread or tex- of the argument, how can it be up with assertions like these: are in the immediate presence of . They are now ministering spirits ring over and around us! They ow in heaven praising around the ne of God! They are now beyond ounds of time and space! They now escorting souls across the of death! They are in a word, at the same time, now in Abra- 's bosom, in the Paradise of God, ne New Jerusalem walking the en streets, etc., etc. I say, how the warp receive such a filling and pe the just verdict of "shoddy?" gain: wicked men are to be "pun- d with everlasting destruction the presence of the Lord, and the glory of his power, when he come to be glorified in his saints to be admired in all them that be- e in that day." (2 Thes. 1: 9, 10.) can theological manufacturers fill in the assertions or insertions that the wicked class will *not* be destroyed, but do now, and will continue to weep, wail and gnash their teeth to all eternity, and that too in the sight of God, how can they do this without the guilt of taking from and adding to the word of God, and being justly denominated in a modern sense, Shoddyists!

The hour and article of death is vended, too, as the second coming of Christ to the good man; if so who is personated by death when it overtakes the bad man? We learn from the Scriptures of truth that death is an enemy, but that the victory over death will be given to the saints at the last day. (See 1 Cor. ch. 16.) Hence, to call death Christ, or Christ death, is rank shoddy!

Again: The words of the Savior in Mat. 10: 27—"And fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (*gehenna*) are often the heading or sample held up for inspection, and properly, too; but in order to weave in a certain kind of material of human desire, and make it whole cloth, one very important thread in heading, the word destroy must be clipped and the ravel of *torture* inserted instead thereof; and, also, the word hell twisted considerably to give a different appearance, and then the shuttle of human agency (the tongue) filled full of imagination, does the rest, and a theological fabric is thus presented and offered for sale to the highest bidder, with the assurance that it is a genuine article, "dyed in the wool."

Alas! for the simple truth of God's word in the hands of man! In conclusion, as advisory to all anxious inquirers after a genuine article of Scripture fabric to be clothed withal, that being thus clothed one may not be found naked, I would say, examine carefully both chain and filling, and see if there be a consistency and evenness in the work, a harmony of all the parts; if it will bear inspection by daylight as well as by gaslight, and especially, it when brought under the light of inspiration, if it will appear the same, without displaying ugly spots, discolored, or thin, or may be rotten, useless, in consequence of too much dye-stuff. And notice carefully the filling, whether it be made of the flyings and sweepings of ancient factories, such as heathen superstition, or thrumbs and ravels of ancient or modern tradationary mills; for if any of these things enter the composition, you have a perfect right to denounce the fabric as *shoddy*. H. WILLETT.

Dead Dogs, or Chained—Which?

I have been, for some time, a careful reader of the various articles in The Times upon the subject of "entire sanctification," "dead dogs," etc., and I find some difficulties and queries arising in my mind relative to the matter. If you will permit, I would like to ask two or three questions. And first, I wish to know if by any possible means dead dogs can have a resurrection? If not, then is not the man who has got all his dogs killed and buried absolutely perfect? Or, in other words, has he not attained a condition of absolute perfection in which he cannot sin—from which he cannot fall—it being utterly impossible for him to sin?

Again, if it is possible for the dead dogs to have a resurrection, what better is the man's condition with them killed than it is with them securely chained?

With these thoughts in my mind I am led to ask the question: dead dogs or chained—which? And now I may make a suggestion to our brethren who advocate the dead dog theory, namely: Would it not be well, when the dogs are all killed, to bury them with the *chain on*, so that if by any means they *should* come to life again, their owners will not be wholly under their influence? INQUIRER.

Unstability.

Never was there a time that called for more self-denial than the present. Everything that is contrary to the spirit of the gospel should be abandoned. At the present time, nothing can be more appropriate than these words, as uttered by the apostle: "Be ye also patient, establish your hearts; for the coming of the Lord draweth night." (Jam. 5: 8.) The hosts of sin are pressing hard. It is time that every wandering heart is fixed on God. For nothing hinders the progress of the church so much as the unstability of its members.

Only those who are steadfast to the end, will receive the crown. God has, from the first, been unchangeable in all his ways. Were it not for this, the human race would be hopelessly lost. If we would be saved and save others, we must be more like Jesus. More stable; for with him there is no variableness, neither shadow of turning.

E. T.

The Outlook.

We thought we had said a good word for Br. Hastings, and perhaps done our duty. But when we received "the fire number" of the *Christian*, we felt that we must let him tell his own story to our readers. And in another article which we cannot find room for this week, he remarks that the most grateful help he can receive is new subscribers. We propose that every subscriber to The Times take the *Christian* also. But this is Br. Hastings' story.

It is not far from twenty years since the publisher of the *Christian* began the issue of religious tracts and books. Commencing with a capital of perhaps forty or fifty dollars, saved from the labors of some years pioneering in the gospel field, the work was carried forward through varied toils and privations until a beginning was made, and a wide interest was awakened in the circulation of tracts.

After six or eight years thus devoted to writing, publishing, and distribution of publications, failing health, limited means, and desire for freedom from petty business details, for more exclusive devotion to the work of writing and preaching the gospel of Christ, led us to desire some associated effort for the issue of cheap, earnest, evangelical, and unsectarian literature.

We entered upon this work in good faith, hoping for the establishment of a large and flourishing interest; but after some five or six years of experience we became convinced that we had undertaken too much, and that if we would be free from sectarian titles, entanglements, and dictation, we must return to our original plan of action, and commence our work anew.

To do this was attended with some difficulty. With limited means, without influence or patronage, with no channel of free communication with the scattered friends, among whom for years the writer had gone preaching the kingdom of God, we undertook to resurrect a buried business, publish tracts for free distribution, and books such as no other publisher would venture to print for fear of loss, and to accomplish single-handed, and in the face of misapprehension, work that even societies and associations were unwilling to undertake.

A little more than seven years have elapsed since we were, in the providence of God, permitted to establish ourselves at No. 19 Lindall street. Part of this time the country has been rent by wars and strifes; years of labor have been largely devoted to aiding the needy at the South; some three or four hundred barrels of clothing and supplies have passed through the Repository, and have been distributed at the south by members of our family and other faithful workers; tracts and papers have been given to every one who has asked them; and a considerable amount of miscellaneous labor has been accomplished.

Notwithstanding these unfavorable circumstances and extra cares, our publishing work has steadily gone forward, until it has probably amounted to, at *current rates*, between twenty and thirty thousand dollars a year; though the annual cash receipts of the *Repository* have never amounted to twenty thousand dollars; $19,799.17 in 1871 being the highest figures shown by our books, against which stood *cash* disbursements for the same year to the amount of $18,862.31, besides several thousand dollars for bills for machinery and material, which were carried over for payment to 1872. As our bills, balance sheets, and statements were consumed, we cannot give the exact amount of the expenses and liabilities for 1871. And if we had preserved all our papers, we could never have known or shown the full amount of labor and business done in the *Repository*. The most important work, and that without which all the rest would have been in vain, has been done without fee or reward. To have collected pay for it, would have sunk the enterprise below sounding long ago. Those who have worked for money have had their wages, and their accounts show for themselves. Others who have declined in part, or in whole, pecuniary recompense, have, as their reward, a heap of ashes and a pile of debts, and a share in results so grand and vast that eternity alone can unfold and exhibit them. Those who have envied us our possessions of plates which no one else would print from, the tracts which have never paid their cost, are welcome to help themselves to all they want of ashes, cinders, and old iron; but what has been done for God and humanity, small as the amount may be, is beyond the reach of human power. The little tracts that have flown like winged seeds to every quarter of the globe, can never be hunted up, gathered up, nor burned up, till the heavens being on fire shall be dissolved. We leave them with the Lord, whose blessing alone can make them fruitful to his glory.

The Christian, called into existence by the fact that we had no medium through which we could freely make known our work, or disseminate our publications, has been thankfully received and measurably successful; our regular issue for some time past having been thirty thousand copies per month; and the *Little Christian*, of which some twenty-two numbers have been published, has circulated to the extent of about twelve thousand.

An unknown number of tons of tracts and books have been scattered over the land. The tract plates are now all destroyed, also some of the books and pamphlets; but they have, we trust, done some good, and we are content.

From the beginning our type has been set in the Repository, and within the last two years we have undertaken to do our own printing, and have purchased presses and other requisite machinery to the amount of five or six thousand dollars, which has to some extent involved us in debt. We trust our kind friends who have busied themselves with our affairs, wondering why we did not beg for aid, and reporting fabulous stories about our vast wealth, will be relieved of further anxiety on this point when we inform them that if every article we have on earth, even to a toothpick or the shirt on our back, with everything possessed by every member of our family, were sold today, and the money applied to pay our bills, we should still be owing some thousands of dollars, all of which we hope may be paid without their assistance; for if we were hungry and homeless, we would never think of telling them our story, or asking them for aid.

The work we do is not for man, and it is not dependent upon man. No person on earth can say, "I have supported the Scriptural Tract Repository." We have never asked any one to contribute a dollar to its funds; but we have asked the Lord the things of which we have had need. And while jealous surmisers have been whispering their stories about our wealth, one great reason why we have refrained from explicit statements of our financial affairs was that the publication of the simple facts in the case would have been a stronger appeal for pecuniary aid than our faith in God allowed us to make.

We have doubtless erred in our management many times. We have been unable to please ourselves and others very often. No doubt it would have been better for us if we had adhered as strictly to our original programme "*No debt*," as to the kindred principle "*No begging*." We accept without a murmur whatever of chastening and toil our faults and failures have brought upon us, and pray that we may have grace to follow the Lord fully and to the end.

The future is bright. We do not see a cloud. The outlook takes in the mighty roll of everlasting years, and though trifling hindrances may be around us, they are not worthy to be compared with the far more exceeding and eternal weight of glory which bounds the bright horizon.

And as we sit at our borrowed table and write by our flickering candle in one corner of a large and lonely building, "a great while before day," we are full of peace and rest, and joy and in hope and faith.

What we shall do brethren we know not. Where we shall pitch our moving tent is known to our Father; and it is enough for him to know it. Our way is forward, and the dead past must bury their dead. Whether we work or rest, prosper or fail, live or die, we are the Lord's; and

ALL IS WELL.

The Spirits in Prison.

A correspondent, referring to our article on the ordination of Mr. Jackson at Leavenworth, quotes Mr. J's. words, "I simply affirm my belief that the door of mercy will be opened in the future for the return of lost souls," and asks: "Will you please indicate wherein this statement affirms anything contrary to the idea expresed in 1 Pet. 3: 19, 'By which also he went and preached unto the spirits in prison,' and also 4: 6, 'For this cause was the gospel also preached unto them that are dead.'" We might avail ourselves, in reply, of the fact that Prof. Bartlett, in the October *New Englander*, (who ought to be right on a critical point in his own department) and other able exegetes interpret these passages as having no reference to anything done in the spirit world; but as we have not been able to see our way clear to accept that interpretation, we cannot honestly propound it. But we object to any inference from a brief allusion to a somewhat mysterious fact in the experience of Jesus, just after his death, no inspired writer has authorized, and which contradicts numerous explicit statements of Christ and his apostles. Whatever Christ did on the occasion mentioned by Peter, is expressly limited to the case of the antediluvians. But as to the effect of death in closing probation, we have the clear teaching of Jesus in the narrative of the rich man and Lazarus, in his warning his opponents of the danger of dying in their sins, and in his reference to the night of death, "in which no man can work," as an argument for right action now while the day lasteth, as well as in his declaration of the "eternal" character of the results of the judgment day. Moreover, we find in the New Testament the affirmation, "it is appointed unto all men once to die and after that the judgment," and that "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And this belief it was which Paul considered essential to the work of the ministry, for he immediately adds to the words last quoted, "Knowing therefore the terror of the Lord we persuade men." We suspect that the Leavenworth council did not remember this significant passage.—*Advance.*

Modern Infidelity.

No candid observer will deny, that whatever of good there may be in our American civilization is the product of Christianity. Still less can he deny that the grand motives which are working for the elevation and purification of our society, are strictly Christian. The immense energies of the Christain church, stimulated by a love that shrinks from no obstacle, are all bent toward this great aim of universal purification. These millions of sermons and exhortations, which are a constant power for good, these countless prayers and songs of praise on which the heavy-laden lift their hearts above the temptations, and the sorrows of the world, are all the product of faith in Jesus Christ. That which gives us protection by day and by night—the dwellings we live in, the clothes we wear, the institutions of social order, —all these are the direct offspring of Christianity. All that distinguishes us from the pagan world—all that makes us what we are, and all that stimulates us in the task of making ourselves better than we are—is Christian. A belief in Jesus Christ is the very fountain-head of everything that is desirable and that is praiseworthy in our civilization, and this civilization is the flower of time. Humanity has reached its noblest thrift, its grandest attitudes of excellence, its high-water mark, through the influence of this faith.—*Springfield (Mass.) Republican.*

SUSPICION—Always to think the worst I have ever found to be the mark of a mean spirit and a base soul.

Advent Christian Times.

CHICAGO, TUESDAY, December 10, 1872.

THE *Independent* accuses the *Congregationalist* of believing that God *might* justly damn an infant for the sins of Adam. We fear the charge is true.

A little girl in Ithaca, just before she died, exclaimed: "Papa, take hold of my hand and help me across." Her father had died two months before.

When such seed as this is sown by strictly orthodox journals, without even a hint that it is 'carnel' or 'tares,' need we be surprised if a plentiful crop of Spiritism crowns the harvest?

WE cordially endorse Br. Cogswell's article which we copy from the *Crisis*. It is better sense and better religion, [illegible] than most of the namby-pamby isms about effecting a union of oil and water—attempts to make two who are *not* agreed 'walk together.' God did not call out Adventists to unite the good in all churches, but to tell them of neglected truths. That is our work, especially; and the results the Lord will take care of. Circumstances may alter cases, but there can be few exceptions to the principle so forcibly enunciated by Br. Cogswell

THE *Congregationalist* alludes to that feeble Universalism which is afraid to take the bull of the Scriptures, man fashion, by the horns and either deny its inspiration or heroically undertake to expound it into the teaching of the exact opposite of what it says.

Now, if it be 'heroism' to expound the Scriptures so that they may teach the exact opposite of what they say, of what a body of heroes may orthodoxy boast! From Genesis to Revelation they have turned the Word of the Lord upside down—made mortal immortal, death life, earth heaven, a 'kingdom under the whole heaven,' a realm beyond the skies, 'this same Jesus,' a spiritual influence—but enough. Heroes do not always engage in a good cause.

PROF. BARTLETT—we mean S. C., the dogmatic and the belligerent, as his brethren style him—writes in the last *New Englander* of the passage in Peter's Second Epistle concerning the preaching to the spirits in prison. His theory is that the spirits in prison heard the gospel not while they were in prison, but that Christ preached to them by the mouth of his holy prothets while they were on the earth, and not after they went to hades. This is the only meaning, he insists, which can be grammatically maintained.

For once we have no doubt but that the Professor is right. But inasmuch as so much is made of the *grammar* of this passage, we propound a question: Did the inspired writers *always* use good grammar? And is grammar to be insisted upon in exposition, even if it carries one to the length of making the Scriptures contradict themselves?

As the years come around and Mr. Muller sends out his annual acknowledgments of bounties received, there is a stir in certain quarters, and a manifestation of righteous indignation that he should set up the claim that what he receives is in 'answer to prayer.' Now, it is true that his reports are, practically, appeals to the benevolent. But so are *all* well made reports of charitable institutions. But there is a *power* in Mr. Muller's reports not common to such documents. Who will say it is not the power of 'the closet?'

Meanwhile, it is well to remember that *all* do not have the same gifts. Because Mr. Muller is right and successful, it does not follow that his is the only legitimate system of benevolence. Let each occupy in the gift God may have bestowed, without jealousy of others for their greater gifts.

BR. WM. H. WYCKOFF, of the American Bible Union, says: 'Only lately we learned of an old man in the central part of South America (where no Christian had penetrated) who received from his son a testament, which the latter took from this city, and he read it night and day. It proved the power of God to his salvation. He rejected all the superstitions of popery, and all the artifices of the priests, and lived and died an humble believer in Jesus. We greatly need assistance to furnish Spanish Testaments to those who will read them, and profit by them. Send us aid, and remember the work in your prayers. God has said that "those who honor him he will honor."'

Any who feel able to help forward this good work can send their contributions to the 'American Bible Union,' 32 Great Jones St., New York.

AN exchange tells us that—

"Rev. N. L. Brakeman, pastor of the Methodist Episcopal Church at Michigan City, Indiana, preached Sunday night, Nov. 10, by request of the brotherhood of locomotive engineers, a special sermon to railroad men. The text was taken from Nahum 2:3, 4, as follows: 'The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broadways; they shall seem like torches, they shall run like the lightning.' Many of his hearers wondered if that really was Scripture language; and if so, whether the prophet had a modern locomotive or a lightning express train in his mind's eye when he uttered it?....The present was shown to be 'the day of his [God's] preparation' for the coming of his kingdom, and railroads were a mighty agency in hastening its final advent."

We thank our opposers for every admission as to the *time* we live in. All who seriously investigate the subject seem to arrive at one conclusion — that we are certainly in the *last* days. We will not here stop to argue which view of the nature of impending events is correct. We might appeal to the readers of the daily press, however, as to whether the world's conversion appears to be an imminent event. To us there appear to be no signs of the anticipated temporal millennium. The indications are rather of ripeness for the judgment—all cups of iniquity about full.

A WANT.

"A cheap edition of the *Jubilee Harp*," writes a correspondent from California, is much needed, to supply chapels so that all strangers can have a copy, or so that at least each seat can be afforded a volume. The volume of hymns, without music, is cheap as book rates are; but we suppose our correspondent would have an edition which could be furnished at the same price as the smaller editions of the Episcopal Hymnal, which were sold at twenty-five cents each. A large edition subscribed for in advance, by our churches, would alone justify the necessary outlay and work at this time, at our office.

EDITORIAL GLEANINGS.

Br. G. Wright is holding a protracted meeting at Port Sanilac. The prospect is good——Br. L. Reimer has commenced holding meetings, preaching in the German language, in Philadelphia. Sustain him with your prayers. He has, also, added a tract on the Rich Man and Lazarus to his list of German tracts, and has in preparation another upon 'The Fifth Universal Kingdom.'——Br. H. Davis, of Mass., thinks of visiting Arkansas. Should he do so, our brethren there will find him a laborer fully deserving their confidence and esteem.——The church at Rochester, N. Y., have taken a most important step in the work of building a chapel—having purchased a fine lot, 40 100 feet, on Howell St., near St. Paul. The Lord grant unity, whole-heartedness and success to the church in this grand enterprise.

A Question of Principle.

"He that hath ears to hear, let him hear."

I have a serious question to propound to you, my brother or sister, whoever you are, who believes the truth of God's Bible in regard to the near second personal coming of Christ, to raise the dead, judge the world, destroy the wicked, restore paradise, and establish his glorious "kingdom under the whole heavens," when the will of the Lord will "be done in earth" as perfectly as it is now done in heaven; and that question is this: is it RIGHT for you to keep your light under a bushel? Is it *right* for you to cling to churches that *utterly ignore* the most of those God-given truths? Is it *right* for you to pay your money for preaching what you know to be directly contrary to what God's word clearly teaches? Will God be pleased with such a course? Is it LOYAL? Can the Lord say "Well done" to you for it? When Jesus plainly says, "Where I go ye CAN NOT come," is it right for you to sustain a system that says all good people do go where Christ has gone as soon as they die? Is it right to make Christ lie, and the devil tell the truth? Is it RIGHT? But you say, *you* do not believe it, and you let it go into one ear and out of the other. But see here; if you belong to a church that declares such sentiments in their creed, you have to *sanction* the creed, and become part and parcel of the church, and what the church declares you declare. Two men may enter into a co-partnership, and both alike are responsible. So, by remaining in connection with a church that is believing and advocating that saints go to heaven, or to their reward, at death, when the Bible declares that they "cannot" go there, and invariably defers rewards till the judgment, at the end of the world, you give your money and influence *against* the TRUTH.

The churches teach that the world is increasing in holiness, and is soon to be converted. You *know* "evil men and seducers" are waxing "worse and worse." They teach that the wicked are to be tormented forever and forever, and you *know* that the Bible plainly teaches that they are to "be *destroyed*," "be consumed," "be burned up," "be as though they had not been." You believe that doctrine greatly dishonors God and drives men into infidelity. Why then sustain such a sentiment?

They teach that the saints are to inherit heaven. You *know* the Bible clearly teaches that "the meek shall inherit the EARTH," "the land," and "shall dwell therein forever." Are they not preaching "another gospel"? Read what Paul says about such in Gal. 1:6-8.

But you say there is no church where you live that is of "like precious faith." Then stand alone for God and his word. Let the whole world know you believe God's truth, and will obey it, even if it is "at the loss of all things," even friends you love. Better have God's approbation, which is better than life. Let your light shine, and raise up a church in the name of the Lord that will "wait for his Son from heaven." There are many places where there is a little company that are laboring, struggling, and striving, to keep the truth before the people, and show men that it is better to believe God, than the traditions of men; and in all such places there are some that are not willing to come out and identify themselves with the truth, but cling to their church relations. Is it honorable to do so? We have a dispensational truth. It is an important truth, and the "cross" of this age is in confessing this truth. If you are not willing to "bear the cross," can you expect to "wear the crown"? It looks to me like being ashamed of Jesus and his "word." It looks like disloyality. Is it not?

Look at these questions candidly. Examine the motive that induces you to remain where you are. Is it for fear of the speech of people? Is it that you want a good name? Is it that you do not like to go with the despised few? Jesus says he that seeks to save his life shall lose it. Man "looketh on the outward appearance, but God looketh at the heart." The day is at hand that will try men. We shall all want the aprobation of the Judge then. If we are ashamed of him or his words now, he declares he will be ashamed of us then. If we confess him now, he will confess us then. "*Walk in the light.*"

D. COGSWELL.

Election Thanksgiving.

"Thank God, the election is over," has been the utterance of some lips and is, really, the language of many hearts. It is not our purpose to advert to the reasons which justify this eucharistic exclamation: for we wish to show that some Christian men have much occasion for gratitude that there has been an election, which absorbed so much of their time and attention. We believe, the last few weeks may afford not only profitable lessons to many Christians, but, may prove to them they have material for thanksgiving of which probably they are obvious. Lest any should fail to apprehend our meaning, we venture to bring a few things to their remembrance, that they may not forget all the benefits they have enjoyed.

Many have learned, during the election canvass, for instance that business need not necessarily engross their attention to the extent they have supposed. It has been possible to leave it for many hours at a time. Some have devoted nearly every evening of the week, to political duties. This is not blamable. It may have been a more Christian use of time than they have ordinarily made. The chief benefit however, is that their old notion, that they cannot attend prayer meetings because of the imperative demands of business is exploded. No Christian man, who has found time for political meetings, will delude himself with such an excuse any longer, and certainly he will not have the assurance to plead it with his pastor and brethren. He will be thankful to know that trade does not suffer by his absence, and, as he has so often said, he "would love to be at the prayer meeting, if it were not for business," he will now show the church the proof of his love. The cares of this life will no longer hold him. He will, now, go to the week-evening assembly chanting with David, —"Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken and we are escaped."

Other brethren have learned they are more robust in health than they supposed. Hitherto the danger of exposure to night air has been the "lion in the way" to keep them from evening meetings. During the fall they [illegible] attended several meetings at night, which have been continued [illegible]. They have been crowded [illegible]ance, and often the air has been [illegible] impure from defective ventilation. Some times even these brethren have gone to outdoor gatherings, and stood two or three hours on damp ground. They have survived it all, and are none the worse. These will be glad that satan can no longer get an advantage over them, by pleas about night air and regard for health. They have more than to bless the Lord who "healeth" their diseases; they can praise Him for curing their delusions. Henceforth they will be found, "not forsaking themselves together, as the manner of some is."

Others have found in these weeks that they have gifts of utterance of which they were heretofore ignorant. During this electoral canvass they have been surprised at their stores of knowledge and ease of expression. If they have not made speeches to large audiences they have freely expressed themselves to a dozen or twenty people at a time—about as many as are found at many prayer and conference meetings. They have pictured, according to their political pred-elections, the blessings or the evils of the present administration till they have astonished their friends and neighbors, by their new found faculty. Of course they were very much interested or they could not have spoken so earnestly and well. They do not think as much of Gen. Grant as of the Captain of salvation, nor value Horace Greeley's writings as they do Holy Scripture. They have only discovered they had latent capabilities, of which they have been in ignorance or they would never have plead they "could not speak in meeting." They are of course now divided in their emotions of shame at their silence in the past, and gratitude for their newly discovered powers. "Out of the abundance of the heart" will they now speak. We shall hear them "exhort" and "testify for Christ." Having learned their tongues are "as the pen of a ready writer," they will say "My lips shall praise Thee. Thus will I bless Thee while I live. I will lift up my hands in thy name."

We might mention other benefits for which some Christian men will be thankful for the election canvass of 1872, but we forbear. Surely the discovery, that, they need not always give business such close, personal supervision, that their health will permit more exposure than they thought and, that, they are able to express themselves with so much facility will awaken in them much of gratitude. "Who so is wise, and will observe these things, they shall understand the loving kindness of the Lord."—*The Baptist Weekly.*

The Boston Fire.

Did it all happen by chance this burning up of so many millions of property, or did the prophet mean some thing when he said: "Shall there be evil in a city, and the Lord hath not done it?" Yes, all the evil that fell upon the city of Boston, in the late terrible conflagration, was of the Lord, in the sense that he permitted it. It would have been an easy matter for him to have so influenced the minds of those having charge of the engine-room in the building where the fire originated, that it never would have originated. But it was permitted, and for some purpose. What was that purpose is a proper inquiry.

In reference to God's providences, the Psalmist says: "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

There is a difficulty in being able to discover the special reason of all such providences, and yet to the humble inquirer, and specially to the sufferer, God's Spirit may give the revelation. He may impress the truth on their hearts, and show them the way in which God would have them walk. But there is no difficulty in deriving general lessons of duty from all such visitations. It teaches plainly that there is no safe place for riches, only in the treasurehouse above. Who ever thought of the possibility of granite blocks melting like lead in the flames. Who would have dreamed the day before that those solid blocks, with the facilities that the fire department possessed for putting out fires, could possibly have been swallowed up by the devouring flames in a few hours? Yet it was done; and another illustration furnished of the fact, that "riches take to themselves wings, and fly away." It teaches clearly, also, our dependence upon each other, and therefore the duty of seeking each other's welfare. There is scarcely a corner of our land but what will, more or less, feel the blow that has fallen on Boston just as they did the one which fell on Chicago a year ago. There is not a national benevolent institution in the land which will not have its income lessened by the loss sustained by these Boston merchants. Distant as we are from that city, we feel it now; and more than ever have had the lesson impressed upon our hearts, that God, in providence, as well as in word, enforces the precept: "Look not every man on his own things, but every man also on the things of others."—*Christian Press.*

Four Suggestions to Those Who Read the Bible.

1. Read it as God's message to you. Pause often at a passage—one perhaps that you do not understand fully; and think, well this is something my Father, the "Father of mercies," or my Elder Brother had in his heart to say to me, some word of love, or sympathy, or direction. I must get its meaning. Pause especially at those precious passages that have become life to the dead; such as, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" or those that have been an unspeakable solace to the dying; as, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Pause, tarry, linger about them like that impotent man by the pool of Bethesda; an angel may come and stir the waters.

2. "Search the Scriptures." Like the traveler lost in the forest, searching for his way out; like the mariner, in dark and tempestuous and dangerous seas, searches his chart for sunken rocks or dangerous headlands, that he may direct the ship in the safe channel; like the diver, who, with hazard and peril, searches for pearls and diamonds among rocks and shells, many fathoms down in the dark seas; like one who searches for hidden treasure; search in deep and tremendous earnestness, and your labor shall not be in vain.

3. Cherish a love for it, and cultivate a delight in reading it.

I have read with astonishment, of a French nobleman, who read, every day, three chapters, with head uncovered and upon his knees; and also of a poor blind girl of the same country, who, having obtained the gospel of Mark, in raised letters, and learned to read it on the ends of her fingers, till the sense of touch thickening and hardening, she cut it away, in order to make it more sensitive, only to destroy it. At this sad discovery she presse the word of God to her lips, and, i tears, said: "Farewell, farewell sweet word of my heavenly Father food for my soul, I must part wit thee." But finding, to her surprise that the lips were more sensitive tha the fingers, discovered the forms of th letters; she read all night long with heart overflowing with love. Dr. El liott, poring over his Bible for hour together, at fourscore and five, says "*I am reading news.*" Augustine after his conversion, loses all relish even for his favorite author, Cicero and with love-enthusiasm and grea joy, devotes himself to this new an wondrous book, reading it like a me sage of love; can we get this relish Can we catch this spirit?

Live it! An Indian nobleman, god less and Christless, having listened t some boys reading a chapter in th gospel in a mission school, said "Well, if you only live that chapter a well as you have read it, I will neve say another word against Christianity.

The life is the best of all testim nies for Christ. The "living epistl known and read of all men," are thos that most effectually persuade the u believing.

Admiration for the innocent an godly lives of the saints has led mor than Justin Martyr to the foot of th cross. Let not your walk be a lifele book, but a living, speaking, activ Christ.—*Christian Press.*

An Exposition of Matthew Ch. 24.

(Continued from First Page.)

"The mode of its propagation is ex- lained by the remark of Procopius mself, that it always spread from the a-coast to the inland country; the ost sequestered island and places hich had escaped the fury of its first assage were all exposed to the conta- ion of the ensuing year.

"The wind might diffuse the subtle nom; but unless the atmosphere be eviously disposed for its reception, e plague would soon expire in the or temperate climates of the earth. ich was the universal corruption of e air, that the pestilence which burst rth in the fifteenth year of Justinian as not checked or alleviated by any fference of the seasons. In time, its st malignity was abated and dispers- l; the disease alternately languished; it it was not till the end of a calami- ns period of fifty two years that man- nd recovered their health, or the air pure and salubrious quality. No ets have been preserved to sustain account or even a conjecture of the mbers that perished in this extraor- nary mortality. I only find that for nths, five, and at length ten thousand rsons died in Constantinople; that ny cities of the East were left vacant, d that in several districts of Italy e harvest and the vintage withered the ground. The tripple scourge war, pestilence and famine afflicted e subjects of Justinian and his reign disgraced by a visible decrease of e human species, which has never en repaired in some of the fairest untries of the globe."

It appears to me that there cannot found a more striking fulfillment of rist's prophecy of pestilence and rthquakes than what is furnished in e foregoing extract from Gibbon.

"All these are the beginning of sor- ws;" i. e. the before mentioned events to cluster around the commence- nt of that long period of Papal trib ation which is to come on the church Christ. It is generally conceded at the twelve hundred and sixty ars of persecution had their begin- g somewhere in the reign of Jus- ian, from A. D. 526 to A. D. 533; l from the foregoing quotation from story, it will be seen that the age of stinian, more than any other sover- gn that ever occupied an earthly rone was distinguished by famine, stilence, and earthquakes in divers aces; so that it is said that during reign there was "a gradual decrease the human species."

"Then shall they deliver you up to afflicted; and shall kill you, and shall be hated of all nations for my me's sake." (v. 9.) It was in the ys of Justinian that the saints were livered into the hands of the *little rn* power which was to wear them t for a time, times and the dividing time; during which time they were ted of all nations for Jesus' sake. is was not and could not have been filled in the persecution the Jews re subjected to; for in the room of ir being hated for Jesus' sake, they re the most inveterate haters of rist and his people that could be und, and remain so to this day.

But without any chance to doubt, refers to Christ's elect. They are e ones who have been hated for name and sake of Jesus. (1.) By e Jews. (2) By the Romans. (3) y the Mohammedans. (4) By the gan nations in general, wherever e standard of the cross has been ised. (5) By the apostate Christ- ns, all of whom have their turn in reaking their hatred upon the inno- nt flock of God. (*To be continued.*)

ALBION ROSS.

A Mechanical Marvel.

A German, of Cincinnati, has on xhibition, in the window of a jeweller f that city, a complicated piece of me- hanism, which he calls "die Leben- uhr"(clock of life). It will be seen, om the following description, that it s truly a mechanical marvel:

We see, in a glass case, a three-story teeple-shaped clock, four feet wide at he first story, and nine feet high. The movement is placed in the centre f the first story, on four delicate col- mns, within which swings the untir- ng pendulum, which is in the significant form of a beehive. Behind the pendulum there is a picture representing mature manhood—a countryman behind his plough. The four corners are carved, and represent the four periods of life—infancy, youth, manhood, and age. The spaces to the right and left of the clock are ornamented with two oil paintings, representing the spring-time of life (children [illegible] g in the garden), and the autum [illegible] life (gravediggers in a cem [illegible]

The second story con [illegible] tower-like pieces, on the [illegible] of which there are two pictures th [illegible] represent boy hood and early manh [illegible]. In the one a boy is just pus [illegible] his little bark away from the shore. [illegible] stands upright in the boat, and points to the distance; he is about to begin life—"to paddle his own canoe." In the other a young man, who has already made some progress in the journey of life, enters a room in which there is an hourglass, that reminds him of the fleetness of time. On this story there are three guardian angels.

A majestic tower crowns, as third story, the ingenious structure. A cock as a symbol of watchfulness, stands on the top, directly over the portal, which opens the tower on front. On this portal there is a painting which represents the perishableness of earthy things. The entire structure is, in appearance, very like an old gothic castle.

Now, let us see if we can describe the mechanical action of the clock. When it marks the first quarter, the door on the left piece of the second story opens, and we see a child issue from the background, come forward to a little bell, give it one blow, and then disappear. At the second quarter a youth appears, strikes the bell twice, and then disappears; at the third there comes a man in his prime; at the fourth we have a tottering old man, leaning on a staff who strikes the bell four times. Each time the door closes of itself. When the hours are full, the door of the right of the second story opens, and death as a skeleton, scythe in hand, appears, and marks the hour by striking a bell. But it is at the twelfth hour that we have the grand spectacle in the representation of the Day of Judgment. Then, when Death has struck three blows on the little bell the cock on the top of the tower suddenly flaps his wings, and crows in a shrill tone; and, after Death has marked the twelfth hour with his hammer, he crows again twice. Immediately three angels, who stand as guardians in a central position, raise their trumpets with their right hands (in the left they hold swords), and blow a blast toward each of the four quarters of the earth. At the last blast the door of the tower opens, and the resurrected children of the earth appear, while the destroying angel sinks out of sight.

The multitude stand for a moment full of awe and wonder when suddenly, Christ, in all his majesty, descends, surrounded by angels. On his left there is an angel, who holds the scales of justice; on his right another carries the book of life, which opens, to show the Alpha and Omega—the beginning and the end. Christ waves his hand and instantly all the good among the resurrected are separated from the wicked—the former going to the right the latter to the left. The archangel Michael salutes the good, while, on the other side, stands the devil, radiant with fiendish delight—he can hardly wait for the final sentence of those who fall to him, but, in obedience to the command of the central figure, he withdraws. The figure of Christ raises his hand again, with a threatening mien, and the accursed sink down to the realms of his satanic majesty. Then Christ blesses his chosen few, who draw near to him. Finally, we hear a cheerful chime of bells, during which Christ rises, surrounded by his angels, until he disappears, and the portal closes.

We look with amazement on this exhibition of the mechanic's ingenuity; a complete drama is here represented, without the aid of a human hand. And what excites our admiration still more, is the perfection of all the movements; they are steady, calm, and noiseless, with the exception of the threatening gestures of the figure of Christ and the movements of Lucifer, who darts across the scene with lightning rapidity. Of course, the peculiar action of these two figures is intentional on the part of the artist, and adds greatly to the effect.—*Appleton's Journal.*

No Future Probation.

As to man, there are two periods in which to consider his future: first, that between death and the resurrection; and second, that commencing with the judgment. Is there a possible deliverance for lost men after death and prior to the resurrection? May the sinner who has gone into eternity unwashed and knowing his doom, in some way prepare himself before the judgment day to escape the sentence "Depart," and receive instead the welcome of "Come, ye blessed?" The question is almost its own answer. Certainly the reasons for such an award, as summed [illegible]p by our Savior, cannot hold in his [illegible]se, for his life was false to them all. On the contrary, we find the Scriptures everywhere connecting the present life with the coming of Christ to judge the world, making the hour of our death practically equivalent to the the hour of his coming. We are cautioned to be ready and to watch against things that belong only to this life and not a future state, in order that we may be ready, and to take heed that the day come not on us unawares. We are told that the things which will enter into the account of the judgment, and upon which its issue will be based, are the deeds of this life—the deeds done in the body—and this excludes everything subsequent to death. The impression left upon the mind as we read is that what preparation we would make at all for the future world must be made here.

Very pointed are the words of our Lord to the unbelieving Jews: "Ye shall seek me and shall die in your sins; whither I go ye cannot come;" teaching plainly that they who die in their sins shall never reach the heaven where he has gone. More conclusive still is his statement that a certain sin "hath never forgiveness;" and "eternal damnation," or, adopting the reading accepted by Tregelles, Tischendorf, and Alford, "eternal sin," belongs to him who commits it. Language cannot more explicitly affirm the changelessness of wicked character in the future world.—*Christian Advocate.*

The Judgment not a Renewal of Probation.

How is it after the judgment day? It is not a day to provide probation, but to administer reward. The Scriptures repeatedly describe that day as one of a public judicial proceeding, with the King as Judge, sitting enthroned upon the judgment seat. The awards are not mere notifications to men of their fate, but rather judicial [illegible]ards, after due and public investig[illegible]n. Its decisions and decrees ar[illegible] judicial, and are publicly pronounced [illegible] he award to one class of men is "e[illegible]al life," to the others "everlasting [illegible]nishment." To the one is said, "Come, ye blessed," to the other, "Depart, ye cursed." These are decrees of the Judge, and they having been pronounced, the court is dissolved; and, for the first time since sin entered the world, God stands fully and fairly vindicated before the universe. Now everybody know that a decree of competent court must stand until it is reversed; and in this case no reversal can be effected without a second assemblage of the great tribunal, which would be a confession that affairs of this world were not entirely disposed of, as was supposed, and the final judgment was no finality. For we cannot conceive that God as Sovereign will in private reserve what he has once publicly pronounced as Judge. The reasons for one public judgment would forever hold good in requiring any subsequent hearing of the cases then disposed of to be attended with equal publicity. Let us be assured there is no possibility of such a turning of the great assize into a farce. The Judgment day's awards will be a terrible finality. Revocable damnation is but a delusive dream.—*Christian Advocate.*

THE English correspondent of the *Interior* after insertion of some matters relating to the temporal prospects of the Papacy, adds:

I know not whether it is worth mentioning, and only as the foregoing suggests it, I put it down. Quite a panic, they say, prevails at Rome concerning the dome or cupola of St. Peter's church, sometimes called the eighth hill. It is shaky and inclining from the perpendicular. We are not superstitious, but if it should fall, it will not be the first scene of idolatry, however grand, that has come to destruction. How will the worshipers of art and statues comport themselves then? Besiege the treasuries of the nations to restore its magnificence? Quite as fairly they may do so as begging the world over for Peter's pence to relieve the wants of the old man who lives amidst the untold gold and jewels of the Vatican, a prisoner and homeless amidst hundreds of rooms and halls, and acres upon acres of pleasure gardens.

The Times.

AT HOME.

It is proposed to erect a printers' monument to Mr. Greeley.

Five Baptist churches in Brooklyn, N. Y., are without pastors.

About three fourths of the Congregationalist and Baptist churches in the land give nothing for missions.

The Indianapolis *Journal* thinks that if Cain, the first murderer, were living at the present day, he would be the greatest lion and the most popular lecturer of the season.

New York has just sent a man to prison for four years for murdering his wife. Better dispense with punishments altogether than have such farces performed in public.

The total number of dwellings and lodging houses destroyed by the Boston fire is put down at sixty, while 930 business firms had their stores and more or less of their stocks of merchandise destroyed.

By a collision on the Pennsylvania Central railroad on the night of the 5th inst., five persons were killed—Matthew Knowles and G. F. Bacon, of Chicago; W. W. Danz, wife and child, of Green Lake, Wis.

A Japanese gentleman of great enterprise and an immense fortune is looking about in Western Missouri for the right spot to establish an industrial town of his countrymen. He calculates to bring over at first about five hundred men.

Three large living specimens of eyeless fishes, *Amblyopsis Spelæus*, were received, November 27th, at the Geological Rooms, as a present from Mr. Geo. R. Banning, who collected them from the Gulf of Lost River, near Orleans, in Orange county, Indiana.

In a case of doubtful suspension of life, all that one has to do is *to tie a string firmly around the finger of the supposed corpse.* If there is the least spark of life left, that is, if the blood circulates at all, the whole finger, from the string to the tip, will gradually turn a bluish red from the engorgement of the veins.

The heat of the Boston fire must have been greater than that at Chicago, for the very brick melted without stint. Instances where granite walls and masses of leather actually fused are numerous. A brick wall on Federal street, between Franklin and High, became liquid and ran down over a considerable space.

A late New York paper suggestively says: The disappearance of two more men is noted in our columns to-day. What is their fate cannot now be told; possibly it never will be. Within a few days several cases of the discovery of the remains of unknown victims of violence have also been reported, and these swell the chapter of a city's mysteries and misseries.

In New York, a careful examination of the criminal records shows that three years imprisonment in the State Prison is the average punishment for killing a man. One hundred and thirty-five cases of homicide have occurred in that city since Jan. 1, 1870; 61 of the participants have been brought to trial, 44 were convicted, and 2 have been executed.

Dowling, the conductor of a freight train which ran into a passenger train near Pittsford, N. Y., recently, was subsequently indicted for manslaughter, and the jury have brought him in "not guilty." They declare, however, that he had no ability to run the train, and no judgment of any account in performing his duties.

Stanley, the Livingstone discoverer, was engaged by Mr. Ruhlman to deliver a course of lectures in Steinway hall, New York, but after he had given two dreary recitals of his adventures in the Central African jungles, he very ignominiously fled the lecture field, leaving his manager to answer the indignant inquiries of ticket holders as best he could.

The boisterous Atlantic, for a week past, has been storm-swept almost beyond precedent. Arrivals at this port and Boston bring reports of severe disasters, two steamers having on board shipwrecked seamen who were rescued in mid ocean. Cable dispatches give information of terrible gales and loss of life on the British coast; and when the full returns are gathered, it will be found that the Autumnal storms have been unusually destructive.—*N. Y. Tribune.*

The largest engine in the world was put in operation at the Chicago Water-works, a short time ago. It has two thousand four hundred horse-power, and can pump 33,000,000 gallons of water per day. This, with the three engines now in use, gives a supply of 61,000,000 gallons daily, when needed. These engines are covered with an iron roof, experience having demonstrated that wood is too frail to afford efficient protection.

And now a terrible disease has broken out in parts of the South among the hogs. It has but little resemblance to hog cholera, and is much more fatal, never failing to kill in a few hours, and the hogs actually become very offensive even before death. Its first symptom is soreness in the nose, followed frequently by bleeding. Then the tongue commences to swell, protrudes from the mouth and turns black, and the hog dies frequently in an hour or less time after being attacked. No remedy has been discovered that affects it in the least.

The Postmaster General, in answer to a letter of inquiry from the Director of the Post in Prussia, says there are some seven hundred women in our postal service. He adds that these women discharge the duties of their respective positions to the general acceptance of the department, and states that there is a growing public sentiment in the United States favoring the employment of women in clerical and other minor positions in the civil service, the duties of which can be as appropriately and satisfactorily discharged by women as by men.

It is claimed that the immigrants who landed on our shores last year added upward of $285,000,000 to the national wealth, computing their value merely as unskilled laborers. Statistics show, however, that 46 per cent. of the male immigrants have been trained to various pursuits, half of whom are skilled workmen and laborers. The value of these men to the country can hardly be computed.

ABROAD.

The debt of France is $1,000,000,000 more than the debt of Great Britain, and fully double that of the United States.

The Mediterranean steamer Dalmatian, has failed to arrive at Liverpool, and is reported lost.

The turbulent waters of the river Po are again overflowing the entire surrounding country, and at last advices were still rising.

There were terrific gales all along the British Channel on November 23d. Many vessels were wrecked and a large number of lives were lost

The stokers of the gas companies of London are on a strike, consequently the Londoners are patronizing tallow candles, burning fluids, etc. The public places are illuminated with burning lime.

A storm occurred off St. John, New Brunswick, and other points north, November 29th and 30th, causing the wreck of several vessels, and the loss of many lives. In the town of St. John several houses were blown down, among the number the new edifice of the Young Men's Christian Association.

The North of Europe has again suffered from a devastating storm, which, this time, spent its fury in Great Britain The gale was so violent as to dash pedestrians to the ground, while the rain poured in floods, accompanied by lightning. It seems to have been a terrific exhibition of the powers of nature, by land and by sea, both in actions and results.

The mystic planchette which has run its day here and has been almost forgotten, is just now in all its glory in India, only they call the wooden oracle a *teapoy*. Buddhists, and Brahmists, and Parsees are crazy over it, and merchants are even making their purchases in answer to its prophecies of the market rate a month or two hence. Indeed, one man, whose teapoy told him that he would live but six months longer, is pining away so rapidly in consequence as to be fulfilling its prophecy.

Another sect has appeared in London, called by the irreverent the "Howling Repentants." They are said to "howl at all convenient periods during the day and at two periods during the night." These Howlers are supposed to base their singular ritual upon certain passages in the Old Testament prophets. "The burden of Tyre" and several of the other burdens make mention of this exercise, and these people have undertaken liberally to fulfill the prophetic injunctions.

The great floods in China are attributed to the gradual upheaval of the northeast part of the country, which, it is said, has long been suspected, and it is now established to the satisfation of all the geologists who have visited it. The effect, apparently, has been to cause the Yellow river to change its course, and to deprive the regions through which it passed of the natural means of drainage. As it is the custom in China to hold high officials responsible for whatever calamities occur within their jurisdiction, and as a victim is clearly needed in this case because the disaster has been of frequent ocurrence, it seems not unlikely that Liunchang will be temporarily degraded for neglecting or being unable to prevent the overflow of the pent-up waters.

The extensive conflagration in Upper Thames street, London, which occurred about the same time as the Boston fire seems to have been a narrow escape from as general a destruction of property as that in Boston or Chicago. The buildings destroyed were what is called fire proof; there was no lack of water; the fire department was in excellent condition, and its exertions on the occasion are spoken of in the highest terms of praise. Yet the *Pall Mall Gazette* holds that the extent of the fire proves that London is as much at the mercy of an agent far beyond the control of any means or appliances for its arrest as the two American cities have proved to be. It makes the broad statement that "fire, to be dealt with properly, must be strangled in its infancy," and refuses to accept the excuse that the fire was not discovered until it was too late to check its progress. It holds that precaution and watchfulness are the only safeguards against the burning of cities, and that one room in a structure like the City Mills, where the London fire originated, was to the rest of the building just as the building itself was to the rest of London.

In conversation with an American correspondent in Paris, ex Dictator Gambetta expressed, very fully his political doctrines. He said he is "not opposed to Thiers speaking in the Assembly. The Assembly itself is not popular in France. It has no right to frame a constitution, and if it should make one the next Assembly would abrogate it." Gambetta favors secular education where broad morality, but not religion, should be taught. He thinks Bismarck has chosen his time for his onslaught on Jesuits with wonderfully skilful statesmanship, for Italy and Austria are with him, while France is helpless. His opinion is that no monarch can rule France hereafter, and that it is best now to administer the republic without a constitution, and without a chamber of peers, or second chamber of any sort. The republicans of France are confident of victory whenever an appeal is made to the polls. Suffrage is sure to remain universal. Great excitement prevails at Chiselhurst. Marshal McMahon controls the army, but will act only in obedience to the Assembly, and not to President Thiers. German reoccupation is certain if fighting occurs. Correspondence has recently passed between Bismarck and Napoleon. German reoccupation will result in the re-establishment of the empire.

Correspondence.

From Our English Correspondent.

The Great Fire in Boston—Catholic Loss at Chicago—The Riches of the Denominations—The Pope and the Italian Government—No Altar! No Cross—Romish Relics—Jesuits—Letters.

News of the great fire at Boston has reached this country, and is published in all the daily papers. It causes deep and visible tokens of sorrow, and the feeling that grows all over the land is a strong argument that a brotherly and feeling sympathy yet exists in the English heart for the people of the North on the shore. The other night, as I went out of my house, two men were passing the door, when one said to the other, with unmistakable pathos, "Poor Boston!" And this sadness is shared in by all. We learn also, we are losers (in our insurance offices,) of about $5,000,000 by the conflagration. After the Chicago fire, many business men, noticing the strength of the English insurance companies and their promptitude in settling claims, transferred their assurances to them, they readily accepting the risks. This great loss to the companies however has depreciated the value of policies, and policy-holders are counseled by the "leader" of an extensively circulated paper, to inquire into the tariff for the insurance of foreign property, as the risks are considered to be greater than home interests, and the rates, it is ruled, should be proportionately higher,

Just at this time, also, an estimate of the cash value of the loss sustained by the Catholics in the great Chicago fire, is sent out to the world. We learn from the statistics, that their loss in "churches, institutes, residences, schools, etc," is almost definitely fixed at $1,000,000, on which only $37,500 were received as insurance.

Christ was poor. He was born in a stable, cradled in a manger, worked as a carpenter, went out one morning without a breakfast and looked for a few figs in a tree to satisfy his hunger; had to work a miracle to get a piece of money to pay a tax with; only had one suit of clothes; "had not where to lay his head" But his so called followers are *rich*. According to the census for 1870, the Methodists of the United States are the richest of the religious denominations, and hold property worth nearly $70,000,000. The Roman Catholics are worth $60,000,000. The Presbyterians own churches worth about 48,500,000. The Baptists, $41,500,000. The Episcopalians, $36,500,000. The Congregationalists and Lutherans are not reported. Probably $300,000,000 would not cover the value of church property in the United States.

The *Times*, the aristocratic organ of England, has printed a very pointed and suggestive article on "The Pope and the Italian Government." It is so unconsciously remarkable as a comment on prophecy, that I have tacked it on to my events of this week. Here it is:

> Pius IX began his reign twenty-six years ago, in the full strength of manhood, as the Liberal Pope, and one of the most powerful sovereigns in the world. He is now an old man, without an inch of territory, and conscious that he has lost the good opinion of the free governments and nations of the world, as he has lost his temporal authority. So long as he lives, the one idea and the one object of the court he rules will be retaliation on the Italian government and all who abetted it. Around the Pope are men who share his animosities, and though, no doubt, there are many in the highest rank who see that the past must be accepted, and that the true policy is a frank reconciliation with Italy and a new departure on the basis of free spiritual action, yet these either think it best to be silent or are overborne by the old Pope and his more vehement supporters. The consequence is that the change effected in the balance of power by the Franco German war has been viewed by Rome, not as regards its great and general European effects, but as regards the chance of the Pope to re establish his temporal authority. It is difficult to conceive that shrewd men experienced in politics should cherish such hopes; but there can be no doubt that the Pope and his friends still believe it possible to expel Victor Emmanuel from his new possessions. To these dreams the French have given a sort of vague encouragment, which has been enough to procure them friends among the partisans of the Temporal Power, who catch, like drowning men at straws. France, under the Empire, did, it is true, strike the first blow at the Papacy; but the Emperor, it is assumed, saw his error; the Empress and her following were truly devout, and the Sovereign of France showed himself the eldest son of the Church by maintaining the garrison which so long preserved the Holy City from desecration. The last aggression of the Italian Government followed close on the disasters of France; the revolution at Rome was the after-shock of the catastrophe at Sedan. The French garrison at Rome had been recalled to fight against Prussia; the king of Prussia was on terms of friendship with the Italian Government—he had been its ally in 1866, and, in spite of his recent letter to the Pope, he was vehemently suspected of encouraging the last and crowning aggression. These considerations are at the basis of the ultramontane hostility to the German empire. The chiefs of the Church cherish the illusion that France will some day, and in some manner, interfere to undo what has been done in Italy. The Monarchical parties in France, with their confident talk, and the politicians generally, with their phrase of "Catholic policy," have given strength to these anticipations. No clear-sighted man will doubt that they are destined to complete disappointment. Whatever France may become, she will be always too republican in spirit for the task which the ultramontanes expect of her.

Pity and pray for a poor ritualist who writes to the *Church Times* concerning the Carlish Oratory, and who says: "Sir, we have no altar, cross, or candle stick for the above." Why not be men and call a table a table and not an altar? And as for sticking up a cross in church, all who serve Christ and follow him faithfully, will find cross enough to bear in their lives, as they glory in the cross, without being able to afford time for superstitious adoration of a piece of carved wood! My heart is sick of such "religion," it is so poor, hollow, and puerile! "No altar!" Thank God, we have ever an altar, and our Jesus serves at it: we know and own no other. "No cross!" But the cross we trust in was reared on Calvary, and the Victim died there on our behalf. And now we sing:

"My faith looks up to thee,
Thou Lamb of Calvary—
Savior divine!"

He was offered once, and we believe in no further offering. But, if we are sharers of his sorrows and sufferings, we shall find our life one of cross and crucifixion. Away with all other altars, crosses, and sacrifices besides these.

Purgatory is a venerable dogma of Catholicity. And here is a scrap cut from the *Universe* on this purgatory. It is captioned "Particular Devotion to the Holy Souls in Purgatory." It reads thus:

> Sir,—By your kindness on former occasions by inserting a few lines on the above subject for the Purgatorian Society of this church, you have been the means of spreading the great charity. I presume your kindness in giving space to this letter in your truly Catholic journal, will be the means of further extending this charity this month of the holy souls in purgatory—a month dear to many of them; for *how many of your readers have dear friends in purgatory and would be happy to know how easily a great deal can be done for their relief* by becoming members of the Purgatory Society of St. Nicholas, Francis Street, Dublin? *Ten masses are offered up every month—that is 120 Masses in the year—for their departed friends and relatives.* To become members they have only to send their name and the small subscription of one penny per week to the secretary, or to yours, &c.,
>
> NICHOLAS OSBORNE, President.
>
> Church of St. Nicholas, Francis St,
> Dublin, Oct. 28th, 1872.

This is the work of the Purgatory Society, to mutter prayers for money. We recollect, while writing, a sensible piece of advice given by an elder to a young minister: Let *dead* sinners alone, and try to save *live* ones." This purgatory, with prayers for the dead, is a *shameful imposture*. But then, people love to be imposed on, and only admire the men who attribute extravagant healing properties to their pills, nostrums, etc., as in the case of the Purgatorian Society, profess to "do a great deal" for the relief of their tormented friends in the intermediate state between heaven and hell, by their prayers. Such doctrines are abominably disgusting; but no more so, and no more unreasonable, than those of protestanism, which fights for what is an error even on the face of it—that *dead* men are *alive* while they are dead. It puts me in a very odd position to have to argue with sensible men such a proposition as the following: When a man is dead he *is* dead.

That Mr. James Grant, who has taken up cudgels to beat annihilations, (as he pleases to call them,) into non existence or submission has opened the columns of the *Christian Standard* to correspondence, and one letter for that department is titled, "Rightly Dividing the Word of Truth." The writer of it makes marks in the following direction:

> Sir,—One lamentable and most saddening fact seems admitted on all hands. The church, the real church of Christ, is just now suffering from her Lord's absence and from the Holy Spirit's withdrawal. The present time may be a time of efflorescence, of much stir in "revivals" here, and "ritualism" there, but *it is amidst all this noise, a time of declension, of dearth, of falling away.* This is confessed on all hands. Not long since a writer in the *English Independent*, the organ of the Congregationalists, said:
>
> > Go where you will, the same cry meets you. No spiritual life! Handsome buildings, perhaps splendid preaching, superior singing, but no soul power. No one disputes the fact, however varied may be the speculations as to the cause.... Wesleyanism rejoices over new chapels, but mourns over dead souls. Evangelical Episcopalians lose ground everywhere. Superstition, Romish and Anglican, advances upon the citadel, and the garrison is benumbed with spiritual coldness.
>
> In like manner, at the late meeting of the Baptist Association, one of the speakers adverted in tones of deep regret, to the evident declension going on, both in that, and in most, or in all, the other denominations.

The editor backs up this letter with an editorial in which he writes:

> A conference of Baptist ministers, at which a large number of the leading men belonging to that denomination were present, was held a fortnight ago at Manchester. We are told in the published reports of the proceedings of that conference, that *all* the speakers *mourned the decrease of conversions which had marked the past year.*

Doubtless these facts are as "true as the gospel," at least we know they answer to the prophecies. If we should be making marginal references of Scriptural parallel passages we should put an asterisk to "falling away," in the first paragraph and refer to those texts which declare there shall be a falling away ere the return of Christ.

Jesuits from Germany are pouring into England, Ireland, and Scotland, and it is feared they will bring their moral mud and filth with them. These incursions are naturally awakening the long-sighted politician and dubious protestant to a sense of our peril, as a people, this having these foreigners, fomentors of discord and political intrigues, in our midst. We learn that a rich lady in Liecestershire has purchased a house in that county for the accommodation of seventy of the above order; arrangements are in course of completion for the reception of eighty of their number in Inverness-shire, one of the northern counties of Scotland; thirty have arrived in Dublin, and a second batch of one hundred and thirty more. This makes in total three hundred and ten, and it is possible many more may have found, or may find, their way to this country. Scarcely a greater curse could fall on any country.

Tennessee.

Perhaps a few words from Tennessee would be of interest to those who love to hear from the scattered ones. God is blessing his truth in East Tennessee. One year ago, under the labors of Hastings and myself, a church was formed of some thirty members. In September last I came again, and we number forty to-day, with others coming in. But here, as in other places, truth meets with opposition, and in order to crush it I was called upon to meet a "champion debater," and defend the doctrine that had been preached as best I could. I went forward, praying and trusting in God. After four days the debate closed on Friday night, and on the next Sabbath two were buried in baptism. As to the result of the debate, doors are being opened in all directions and truth is getting a strong hold on the people.

What can be done by us as a people? It seems as though each ought to pray "Lord, what wilt thou have me to do?" Work enough for all and but little time to do it. Pray for the dear ones in the South. They have much to contend against. Where are God's servants who feel the war is on them? Enter the field; and let us work as best we can. The eleventh hour—night will soon be upon us.

H. DAVIS.

From Wm. S. Payton.

I am still contending for the truth, and I praise the name of the Lord for his goodness in leading me to the light, that I might see the difference between the faith once delivered to the saints, and the traditions of men, received from other sources. I am receiving a goodly share of reproach for choosing the way of truth. How truly the apostle said, many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. "Oh! then, let us lift up our heads and rejoice, that we are accounted worthy to receive persecutions falsely for the name of Jesus, knowing that great is the reward in heaven. Brethren, let us keep ourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life.

In July last I preached at Stark's S. H. in Scott Co., Ind. I spoke three times to a goodly number, not one of them ever having heard an Adventist. At the close of the meeting one noble soul, an old man in his sixty-ninth year, came out and took a firm stand on the side of truth. In September I visited them again, which resulted in two confessing the Lord; and on Friday evening before the third Lord's day in October I commenced preaching to them again. Br. G. W. Green came to help me on Saturday night and staid over Sunday, giving three stirring discourses such as are calculated to gladden the hearts of true believers. Our meeting closed this time with three additions, and a good prospect for the next meeting.

The people in that section appear anxious to learn the truth. They are kind, sociable, and with all manifest a spirit of Christian love and fellowship that indicates a strong desire to learn the way that leadeth unto life. May the Lord help them to walk worthy of the Christian vocation, that they may receive an inheritance in the kingnom when Jesus comes.

From N. C. Miller, Sullivan Co., Mo.

Yesterday (Nov. 24) a few firm Advent believers assembled at Br. James H. Sloan's residence. I tried to expound Mat. 26: 31, 32. A glorious time. Then the following resolution was adopted by seven of us:

WHEREAS, We believe that all mankind are as the grass that withereth and returneth to the earth from whence it came, and outside of Christ we have no *immortality;* and,

WHEREAS, We believe the chain of prophecy concerning events preceding the glorious coming of our Life-giver is quite fulfilled; therefore,

Resolved, That we organize the Advent Christian church at J. H. Sloan's, in Sullivan Co., Mo.

Seven names were enrolled, and our officers elected. We are few but strong. I am not afraid to meet the Devil with such soldiers by my side. Why, bless God! old mother Sloan declared that she believed "she would live to see King Jesus' chariot wheels roll;" and she can hardly walk. Brethren, hasten Jesus on with your prayers; cry day and night, O, Jesus come! Let thy thunder-trumpet sound to wake the dead.

We have four churches now in this part of our infant Conference. Take courage, brethren in Iowa. When you meet again you'll have an increase. Pray for me and mine. My sword is unsheathed, and if Jesus gives me strength I'll press the conflict to the gates of the enemy. No surrender! Victory or death, is my motto. Come over and help us, brethren. Our hearts and houses are open to you all. The people are earnest to hear one of our former preachers. Will Sr. Mansfield please write me if she can come this way? If she cannot come, will not another visit us?

From Amos Sanford, Columbus, Kansas.

I notice the request of the new editor of THE TIMES for the prayers of its readers for its prosperity, to which I heartily respond amen. *So mote it be.* We are holding our ground at this place and struggling for the truth. At our last prayer meeting six were added to the church, which makes our whole number eighteen, where there was not one Adventist when Eld. Himes came here first in January, 1871. The church at Bero is composed of seventeen members, who are *alive* and strong in "the faith once delivered to the saints." Immaterialists and Spiritists continue to make war upon us, but with "the sword of the Spirit," we hope to fight our way into the kingdom.

From Andrew Organ, (an aged Disciple,) Fillmore Co., Minn.

I want to say a few words about our glorious faith, the faith once delivered to the saints, and now more fully brought to light in these last days. I bless and praise God that he has led me to see the harmony and consistency of his word at this late day. I feel to praise God that he has raised up faithful witnesses to the truth. May God bless the dear brethren and sisters who are engaged in preaching "the present truth." I am living in the midst of the enemies and haters of this precious doctrine, and they are all professors of religion. I am often grieved in my heart to see the indifference manifested on the subject. But then, the Scriptures must be fulfilled. May God bless you all, is the prayer of your unworthy brother in Christ.

From L. F. Cole, Oneida, Ill.

We have just closed a protracted effort here, with a result of six baptized, and eight added to the church. Br. G. W. Hurd, and Sr. Alice E. Rathbun were here laboring about three weeks. We feel much encouraged. The Lord has indeed blessed us. A good number are still under conviction, and there are others that ought to unite with us but do not see the way clear at present. It seems like "gleaning grapes from the topmost boughs," in these perilous times, in our labor for perishing ones, to gather them to Christ. May God still bless is my prayer.

The Children of the Church.

"Give a dog a name and kill him." It is a rough phrase, but it lives because it embodies a vital truth. Nor is the truth confined to dogs, nor even primarily spoken of dogs; but, as Paul might say, it was written altogether for our sakes.

A little child is born, innocent of theology, theoretically unacquainted with God, absolutely ignorant, and practically helpless in mind, body, and estate. If his parents are thieves, murderers, adulterers, profane swearers, drunkards, liars, there is a sad probability that he will become like them. If they fear God and walk in his ways, is there not a probability that the child will accompany them? Is it not their duty to assume that he will?

It seems to me a real and serious defect in our orthodox polity or doctrine—whichever it is—that we give the children of the church no advantage over the children of this world. On the contrary, they are almost under a disadvantage. The little victims of the slums and alleys will be lost, indeed; but their ignorance will be a mitigation of their punishment, whereas the children of the church will suffer the added poignancy of the sermons, the songs, the prayers, the teachings which they have heard and withstood. We assume not the non-transmissibility of moral qualities, but the transmissibility of immoral qualities. In Adam we involuntarily died; but in Christ none are made alive except by their own act. The sins of the parents are visited upon the children; but their virtues stop with themselves. The children of parents who are friends of God must go through the same processes of conviction of sin and conversion to holiness, as the children of those who are haters of God, or unacquainted with his name. Mental culture changes the plane of life; but moral culture permits each generation to begin where its predecessor began. Every child, alike of Christian as of heathen parents, is born under the divine displeasure.

Did my ears deceive me? I was at a council convened for the purpose of inquiring into the disputed faith of a brother suspected of heretical tendencies. A paper was read in which he presented his creed; and in this paper he announced his belief that we were all "born under the divine displeasure." He was ejected from the council; though I cannot affirm that this clause of his creed was, as it should have been, the immediate disposing cause.

What is meant by being born under the divine displeasure? Which does sin, the child or his parents? When people who are thriftless, shiftless, incapable of taking care of themselves, quarrelsome, unprincipled, and wretched, introduce into the world a living soul, for whom they are unable to make any adequate provision, one can understand that they should incur the divine displeasure. But when a husband and wife who love each other become the delighted parents of a child, for whose comfort, happiness, and welfare they are able and eager to provide, why should the divine displeasure alight on them? What law have they violated, what crime committed?

Or is it the poor little baby with whom God is angry? Is there any council, or any collection of grown men who will venture to affirm that any sentient being in the heavens above, or the earth beneath, can view with a harsher feeling than profound compassion this helpless, unconscious little creature, born to its certain troubles and to its only possible joys? The great God displeased with a baby! And Jesus called a little child unto him, and set him in the midst of them; and when he had taken him in his arms, he said unto them: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." How many heretics must agree, how many councils must announce that we are born under the divine displeasure to neutralize the impression produced by Jesus Christ calling, fondling, caressing, blessing the little children?

If he is not displeased with the father and mother for being the parents of a child, nor with the child for being born, with whom is he displeased? Not with the general system under which such things happen, for it is his own institution. The mother might show good cause for displeasure; but that an Omnipotent Being should have ordered the issues of life just as they are, and then be in a state of constant displeasure with them seems absurd.

I suppose the words are susceptible of some interpretation or explanation which shall render them intelligible and acceptable to the rational mind; but, in their simple, natural meaning, can the rational mind do anything but reject them? As such words are used in the common language of the earth, they seem utterly false, cruelly derogatory to the divine character, and cruelly adapted to widen the breach between man and his Maker. So far is it from being true that we are born under the divine displeasure, I should rather say the one thing God cannot be angry with us for is our being born. Little children are under his peculiar patronage. Even when he is justly displeased with parents for their inconsiderate, selfish, wicked introduction of a fresh life to fresh sorrow he can have only the deepest pity and love for the wretched little victim. And for the rest, for the honest, virtuous, thrifty Christian parents, to whom every child is a new incentive to love, a new development of grace, a new hold on life and hope, are not their children born under the very smile of God? Sees he not in every opening life the perfect working of his plans, a fresh unfolding of power, another center of happiness?

Teach children from their infancy that they are carnally minded, at enmity with God, and that they need reconciliation with him, and, doubtless, after a while, your teachings will be literally true. But why should not children be brought up from the beginning on good terms with their Maker? They are not naturally hostile to him. So far as I have seen children, they are naturally reverent, dutifully and even affectionately disposed toward God. They do not need reconciliation to him, for they have never quarreled with him. They need constant enlightenment, constant repression, it may be, and encouragement; for they are weak and wild. But surely their dutiful and affectionate disposition toward God, ought to be recognized and cultivated. It should be assumed at the outset that they are his children, consecrated to him by the word, the deed, the very nature of their parents. He *is* their most loving parent, whom they love as fast as they learn. They will often sin against him, as they often sin against their father and mother. But from the little outbursts of childish rebellion, impatience, or fatigue, we do not infer a state of continuous hatred to the mother. Why should we infer a state of hatred to God? The anger, and the petulance, even the disobedience, are not the rule, but the deviations from the rule. They are not because the child hates his parents, but because swift and sudden temptation overbears his sense of duty. All the way along, right through the thick of his worst actions, his love maintains its strong and steady current, strengthening with his strength, growing clear, and calm, and pure as he increases in wisdom and stature, and never losing itself when it mingles with the waters of the river of life.

So let the little child be taught to love God—not against, but in unison with his nature. Let him be taught to consider himself a Christian from the beginning—a little Christian, to be sure, but a little Christian; not a little pagan, not a little worldling. His lapses into sin—that is, into crossness and lies and disobedience and untidiness and carelessness—are beneath his standard, against his principles, contrary to his designs. He shall be helped by prayer and praise, and punishment, if need be, to overcome his faults; but he shall not be drummed out of the ranks on account of them. We, his elders, are cross and careless. We tell lies, and we are selfish and impatient and inconsiderate; but we account ourselves Christians for all that. Shall we be harder on the little men and women who stand in their little places and do deeds of heroism in the way of self-culture and repression of bad habits, who make little martyrs of themselves and become little saints over their dolls and hoops and tarts? Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven.—*Gail Hamilton, in Independent.*

Accounts of Christ's Resurrection Harmonized.

There may be those who see apparent contradictions in the several accounts of the resurrection as given by the evangelists, and are unable to harmonize them. These contradictions are seeming rather than real. It is to be expected that independent writers will mention different events or particulars when giving an account of the transaction; and it is only by taking into consideration all the different statements that we get a full account or description of the events narrated. Some diversity of statement is evidence that the writers did not make up a story which they agreed to narrate; while an agreement in all matters which can be deemed essential, though some mention particulars which others do not, is evidence that they are describing events which actually took place. Bearing these things in mind, we will try to harmonize the statements of the evangelists respecting the resurrection of Christ.

1. Early on Sunday morning certain women repaired to the grave of Jesus to embalm his body. Spices were, indeed put hastily about his body when he was buried on Friday evening by Joseph of Arimathea, but these women did not know it. Or they might have thought the embalming incomplete. A few may have come in the morning to see if the tomb was accessible, with the intention of bringing spices as soon as they could make use of them. They began preparations for embalming the body on Friday evening, but rested on the Sabbath, and early on Sabbath morning proceeded to accomplish their purpose. All the gospels agree in this matter.

2. The stone upon the grave was rolled away by an earthquake; "for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Mark says the women queried while on the way, who should roll away the stone for them, but on their arrival they found that it had been rolled away. They did not witness the earthquake; it occurred before they arrived at the grave. That was probably the moment at which Christ arose. The guards saw the angel roll the stone away and sit upon it; whereupon they fainted or fell into a swoon. The women did not see the angel sitting upon the stone, but afterward in the tomb; though it might be inferred from Matthew that they saw him sitting on the stone.

3. As soon as Mary Magdalene saw that the stone had been rolled away, she hastened to inform Peter and John; but the other women remained and went into the sepulcher. There they saw an angel who told them of Christ's resurrection, and that his disciples might see him in Galilee. Mark says they saw a *young* man on the right side. It is highly probable that the angel had the appearance of a young man, and that he did not retain the remarkable radiant appearance as when the guard beheld him rolling away the stone, and sitting upon it. One might call him an angel, and the other a young man and yet both speak truly. Luke says two men stood by in shining raiment, while Mark says one young man was sitting on the right side. It is not uncommon for the Scripture writers to speak of an important fact without noting the number of men connected with it. Every careful reader of the Scriptures must have noticed this. Matthew could truly say that an angel was present in the sepulcher and spoke of the resurrection of Christ, without contradicting the fact that two men was present. Mark says the angel was sitting, while Luke says the angel was standing. They might have been in a sitting posture at first; but after the women came in they might have risen; so one might have represented them as sitting, and another as standing, and not contradict each other, for each would naturally speak of them in that condition in which they were recalled to mind. And there is no law of the mind which would compel all the witnesses to recall the angels as occupying the same position.

4. The women left the sepulcher to inform the apostles of Christ's resurrection. The distance was considerable, and they did not go the same way by which Peter and John were hastening to the grave, else they would have met them. The two apostles examined the grave, finding it empty, the linen cloths and napkins laying by, and then returned home, filled with wonder and amazement. Soon after Mary Magdalene returned to the grave and remained there for some time alone. Looking into the tomb she saw two angels sitting, one at the head and the other at the foot where Jesus had lain. They asked her why she wept. Her reply was, because they have taken away my Lord, and I know not where they have laid him. On turning round she saw Jesus himself, and supposing him to be the gardener, she asked where he had laid the body. Jesus called her by name, when she recognized him. She then made known the fact of Jesus resurrection to the disciples. Thus all the facts mentioned by the several evangelists are made to harmonize with each other, without even the shadow of contradiction.—*Star in the West.*

A Choice of Evils.

The *Independent* looks upon hype-Calvanism and Universalism as two evils, the latter being the least. We give its remarks to our readers, for each can make his own comments:

We do not endorse either of the errors referred to. We regard them both as evil in their tendencies; but there is sometimes a choice between evils, and our choice is directly opposite to that of the *Congregationalist.* We do not believe in Universalism, because it does not seem to accord with the Scripture, and because the best philosophy we can muster agrees in this matter with the teachings of Scripture. And, if it is not true that all men are to be saved, whether or no, then we think men ought to be told that it is not true. But the duty of telling them so is painful. The doctrine of the eternal punishment of the wicked is not to us a "precious" one, it is one of the saddest of mysteries. We wish that we could find the arguments of the Universalists true. We should like to believe them; but we cannot.

The doctrine that God's "righteousness" requires him to consider all the children of men guilty of the sin of Adam, and punishable for that sin, affects us very differently. We do not want to believe any such doctrine as that. To believe in a God who has a right to punish a man eternally for an act which he never had any part in, and which was done several thousands of years before he was born, is to us not only impossible but monstrous. To ask any man to love or worship such a God as that is to insult his understanding. The doctrine squarely contradicts every testimony of consciousness and strikes at the root of all morality. If a man knows anything at all, he knows that he cannot be to blame for what happened before he was born. If there is one thing absolutely certain in this world, it is that guilt is not transferable. A doctrine which cuts right across our surest ethical conditions is not a doctrine whose "leanings" are safe. Nevertheless, owing to what Cousin calls that "good dose of inconsistency which man almost always prescribes for philosophy," those who hold this doctrine are often among the sweetest of saints and the most winning of preachers. The tendencies of their theology, so far as this doctrine is concerned, are simply horrible; but other truths which they hold, along with this, help to neutralize its influence, and the divine life abiding in them, which is better than all doctrines, is mightier to build than their heresy to overthrow.

This is a principle for which we demand an application in another direction. We do not ask that any error be endorsed; we do not think that it is a matter of small consequence what a minister believes; we only think that the sound principle upon which Congregational councils have proceeded in their dealing with one sort of heresy may be safely applied to another heresy, of a much less dangerous character.

What's in a Name.

We are not of those who hanker after these words and phrases that have become narrowed and degraded from ecclesiastical usage. The word "orthodox" was once the opposite of "heterodox," and meant "sound in the faith;" but being monopolized and applied by certain sects, with characteristic modesty to themselves, it came to mean sound in the partialist faith. In New England, where the Congregationalists formerly had their own way, they applied the term to themselves in particular, so that to-day if we speak of an orthodox church we are properly supposed to refer to a Congregational church. It does not greatly matter; that church is no stronger because of its monopoly of a once good word, nor are the other churches weaker. The word Pharisee had once a good meaning; it was a term of honor. But no one cares now to be called a Pharisee, because the original meaning of the word was lost, and another meaning given it by the ostentation and hypocrisy of the sect which monopolized it. Neither do we care to be called "orthodox" in current religious phrase, for the words suggest doctrines and beliefs which we utterly abhor.

A similar degradation is overtaking the word "evangelical." Its strict meaning is "relating to good news," but it is being appropriated by a class of churches that believe in almost the worst news possible. We are sorry to see so good a word debased, but since they are so persistent in claiming it, and it is quite generally conceded, let it go. Calling their bad news good news will not make it so. Nobody will be greatly deceived. "Evangelical" will lose its original meaning—has already lost it in a great measure—and take its place, humiliated, and shorn of all its previous excellence, by the side of its degraded companion "orthodox."—*Star in the West.*

"THE BODY OF
BENJAMIN FRANKLIN,
PRINTER,
(like the cover of an old book,
its contents torn out,
and stript of its lettering and gilding),
lies here, food for worms;
but the work shall not be lost,
for it will (as he believes) appear once more,
in a new and more elegant edition,
revised and corrected
by
THE AUTHOR."

THE clay of the pit may yet be built into a palace for a king.

MANY a one has kissed the trouble at parting that he met with trembling.

A MAN who cannot mind his own business is not to be trusted with the King's.—*Saville.*

Our Young Folks.

Mr. Nobody.

I know a funny little man,
As quiet as a mouse,
Who does the mischief that is done
In everybody's house.
There's no one ever sees his face,
And yet we all agree
That every plate was cracked
By Mr. Nobody.

'Tis he who always tears our books,
Who leaves our doors ajar;
He pulls the buttons from our shirts,
And scatters pins afar.
The squeaking door will always squeak,
For, prithee, don't you see,
We leave the oiling to be done
By Mr. Nobody?

The finger marks upon the doors
By none of us are made;
We never leave the blinds unclosed,
To let the curtains fade.
The ink we never spill; the boots
That lying round you see,
Are not our boots, they all belong
To Mr. Nobody!

How Frankie Killed the Lion.

"What about the famous lantern, my boy?" asked grandpa Warren, as he put his arm about Frankie's plump little waist, and drew him nearer to his side.

"Oh! grandpa," cried Frankie, his handsome face flushing, "I had quite forgotten the lantern. It's up stairs, in the old work-room."

"Quite forgotten it." said grandpa, in his turn astonished, as he brought his gold-rimed glasses to bear upon the bright upturned face. "Why, I think I never saw a little fellow more earnest about that same lantern. I remember he intended to have it all ready by Christmas to show in the parlor. Well, I am really surprised."

Frankie looked down somewhat abashed.

"I did try," he said, softly, fumbling in his pockets. But the slides were *so* hard, and I broke one glass, and papa brought me some new toys; and so you see I got interested in *them,*" he added, brightly. "But really grandpa, it was very hard."

"Ah! I see," said Mr. Warren, looking thoughtfully in the fire. "It was the lion," and shook his head and sighed.

"The lion, grandpa?"

"Yes, dear, that dreadful lion that I have known to conquer so many; to eat them up, my boy—eat them up."

"What *can* you mean, grandpa,?" asked Frankie, now quite sartled.

"Have you never heard papa read in the Bible, 'The slothful man sayeth there is a lion in the way,'" asked Mr. Warren.

"I don't remember. What does it mean grandpa?"

Grandpa did not answer the question, but went on to say:

"Some time ago I was talking with a certain lady in this house, being at the time in a famous room, which a young gentleman of my acquaintance calls his work-room; and there I saw a great many good intentions, that I suppose, when they were begun, were expected to be finished performances by and by. There was a cart completed all but one wheel; there was a little chair begun for somebody's little sister, that laid helplessly upon two legs; there was a set of ninepins commenced and abandoned."

"Oh grandpa!" cried Frankie, with red cheeks; "you were up in my room."

"And the lady told me that a certain little son of her's was always ready to *begin* new work on new things; but very seldom finished any one of them properly. Then I felt badly, for I was sure the lion had got hold of my dear little grandson, and that by and by he would get the upper hands of him completely and crunch out all his usefulness and make a miserable man of him."

Grandpa's tones were very serious; and Frankie looked down, growing redder and redder, as he fingered the bright brass buttons of his new suit.

"I *did* mean to have the lantern all done by Christmas; but you see—well—there were so *many* other things; and—and I—" Frankie could get no further, but stared at the blazing red coal-fire, and thought to himself that it was really too bad for grandpa to talk that way, when he had been trying to do so much. It was enough to hear mamma's sage talk; but when grandpa came he expected to have so much fun!—nothing else only fun!

Presently grandpa began to talk about Nep, the great farm dog. Frankie remembered him; he was a little, brown, curly mat of a thing, only a few weeks old, when he had last seen him. Now grandfather told how large and handsome he had grown; how paitent and docile he was, so that Nettie, Frankie's younger cousin, could sit on his back and drive him all round the yard.

"Is he as big as a lion?" asked Frankie, gravely. He could not get the thought of that dreadful animal out of his head.

"Almost," grandpa said, with a smile, stroking his long gray beard; "and Cousin Dan is making a capital little wagon and a harness for Nep, so that Nettie can go riding."

"I suppose Cousin Dan finishes things," said Frankie, thoughtfully.

"Always!" replied grandpa Warren, biting his lips. "Dan always finishes things."

"But he is a man," continued Frank.

"He always *did* finish things," replied grandpa. "I have known him to work paitiently at a little toy for Nettie for weeks, when he had but little else but a pen-knife to work with. It's a good habit, that," mused grandpa.

Frankie still looked thoughtful; but presently went off to play

The next day, as grandpa Warren was sitting by the fire, in the great arm-chair, Frankie ran up to him, with shining eyes.

"Grandpa," he almost shouted, "grandpa, I'm going to kill the lion! My lion, I mean."

"Really, I am glad to hear that," said grandpa Warren, putting his paper aside. "That's better news than I find here."

"Yes, I've begun at him this morning; went right straight up-stairs. 'Now, says I, 'Mr. Lion, I'm going to take you in hand.' So I went at the little cart; and here it is, all finished, every bit. Look!"

Grandpa's eyes sparkled as he examined the toy. The work was quite perfect.

"Don't you believe I've cut off one of his fore-paws?" cried the young hero, with great satisfaction.

"I think you have lamed him to some purpose," said grandpa.

"And now," exclaimed Frankie, with renewed gusto, "I'm going to put out his eyes.'

"Both of them?" queried grandpa.

"Every one of them. Don't you think by the time I've done my lantern he will be pretty shaky?"

"I should say so; quite incapable of doing much mischief, if he has no feet and no eyes. You might keep him then as a sort of reminder. It's a great thing to conquer such a foe, my boy."

"I never knew I had a lion before," said Frankie chuckling. "But I'll look out for him in future; see if I don't."

Grandpa gazed after the boy, as he went off, with tears in his old eyes and joy in his heart. It had always been a sorrow to him that Frankie had seemed so fickle—losing too soon the enthusiasm with which he was forever beginning new ventures. Now it seemed probable that he needed to sorrow no more, for things were looking up in Frankie's work-shop, decidedly. The chair intended for little sister was not abandoned till it could stand as straight and steady as she did; the magic lantern slides were all brought out, and with a few suggestions from grandpa, finished quite elegantly; indeed, there was nothing there that did nor suffer a change, from the broken pap-dish he had once resolved to mend to a handsome hickory cane for grandpa, which was presented with a flourish.

"Oh, ho! I suppose you intend that for me to kill my lions with," laughed grandpa.—*Independent.*

Advent Christian Times.

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A. W. T.

To Correspondents.

W. LINDSAY. It is now received. Thank you.... H. T. H. and MARY E. STEPHENS, and Mrs. C. WATKINS, all fail to give their postoffice address, H. T. H. is also informed that we cannot use anonymous letters ....J. A. BLACKMAR. We have referred your case to a brother in Jackson, who will send help if possible ....J. S. PERRY. We will send books, and be glad to see you any time when you can come to our place ....O. R. FASSETT. See your selection in TIMES of Nov. 19

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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Notices, Etc.

Notice.

A good opening in Eastern Michigan for a young minister can be had, to supply three churches, and preach in other places as the Lord opens the door. Who will respond soon? For particulars address
John M. Snook, Jackson, Mich.
Or W. C Hicks, Caro, Michigan.

Illinois.

Dear brethren of the Northern Illinois Conference, How many of you mean to attend the Annual Conference at New Rutland, commencing Dec. 11? The place of holding the next camp meeting, and other matters of vital importance to the cause will there be considered and decided. We hope to see a full representation.

Let every church send her full proportion of delegates. Let every minister be present. Come! Let us rally for God and his precious cause. The times are ominous. What we do must be done quickly.

Every church is expected to send a written report, and every minister to report either in person or by letter. Address the Secretary at New Rutland.
N W SPENCER, Pres't.

Marriages.

EMMONS—LEE. In Port Hope, Mich., Nov. 24, by Eld. E. H Durand, Mr. George Emmons, of Forest Bay, and Mrs. Jane Lee, of Port Hope.

DAVIS—NEAL At Forest Bay, Mich., Nov. 24, by Eld E H. Durand, Mr. C. W. Davis, of Forest Bay, and Miss Philippi Ann Neal, of Port Pope.

Obituary.

ORR—Fell asleep in Jesus, at Des Moines, Jackson Co., Minn., on Friday, Nov. 22, after a lingering and painful illness, Ida Maria, only daughter of E. J and Ruth R. Orr; aged 1 year, 10 months, and 16 days. "Of such is the kingdom of heaven."
E. J. and R. R. O

BULLARD—In Coral, McHenry Co., Ill., Nov. 18, 1872 Isabella Bullard, aged 14 years.

Our young sister was converted about one year ago, and greatly rejoiced in the blessed hope. She was ever ready to speak for Jesus, while she testified a cheerful heart in her songs of praise and faithful prayers. Death had no terrors for her. During her sickness she would say: "I am trusting in Jesus. I shall reign with him when he comes." Thus she endured, faithful to the end.
E. A. MARSH.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service.
L. F. COLE, Pastor.

New Rutland, conference, Dec. 11-16. Let there be a general rally of all the friends interested in the Advent movement. Time is short.
S. B. MAREY, Sec'y.

Preaching in Hall in Stanley's Block, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m.
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice.
E. H. BURINGTON.

Amboy, preaching the first and third Sabbaths of each month, at 2½ and 7 p. m., in the Lutheran chapel.
C. C. MARSTON, Pastor

Ionia, Warren Co., Dec. 16-27, and longer if the interest demands.
C. C. MARSTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Afton, Sabbath, Dec. 22.
Squaw Grove, 11 a. m., Dec. 29.
Eagle S. H., Sugar Grove, 2 p. m. same day.
C. W. SMITH.

Udina, 10:30 a. m. and 7 p. m., Dec. 15.
North Plato, eve., Dec. 16, 17, as Br. McArthur may arrange.
Hampshire, eve., Dec. 18, as Br. Carlisle may arrange.
Genoa. forenoon and evening Dec. 22.
E. H. BURINGTON.

Elida, Tuesday eve., Jan. 14.
Durand, Jan 15 17.
Elida, Jan 18, 19
Byron, Jan. 20-22.
Forreston, Jan 23, 24.
C. C. MARSTON.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice
Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.
Round Grove, 10½ a. m. August 4, and every four weeks.
ALICE E. RATHBUN.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice.
GEO. W. HURD.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks.
L. H. DAVIS.

A protracted meeting will be held at Buckhorn, Brown Co., commencing Tuesday eve., Dec. 10, and continue as long as the interest may demand. Sr. Alice E. Rathbun and the writer will be present to preach the Word.
GEO. W. HURD.

The Northern Illinois A. C. Conference will hold their next annual session at New Rutland, LaSalle Co., commencing Wednesday, December 11, 1772, and holding over the following Sabbath. Ministers, members, and delegates are earnestly requested to attend. Churches will send their yearly reports by delegates or by letter. Let there be a general rally.
N. W. SPENCER, Pres.
SILAS B. MAREY, Sec'y.

PENNSYLVANIA.

The next Q. M. of the Advent Christian Conference of Northern Pa. and Southern N. Y. will be held at North Bingham, United States S. H., Potter Co., Pa., commencing eve., Dec. 13. Let each church send their delegates, and we hope to see all the ministers that belong to the Conference. A general invitation is extended.
A. H. BRIGGS, Sec'y.

MICHIGAN.

The Lord willing, the second Q. M. of the Eastern District of the A. C. Conference of Michigan, will be held with the church at Brockway Center St. Clair Co., commencing Thursday, Dec. 19, and holding over Sunday. We expect a good gathering.
JOHN H. PATON, Sec'y.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilean, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock.
GEO. WRIGHT, Pastor.

IOWA.

The second Q. M. of the Iowa Christian Conference will be held at New Hartford, commencing Friday eve., Dec. 13, and continuing over Sunday. All are invited to attend.
N. F. EGGLESTON, Sec'y.

The next Q. M. of the Deep Creek District of the Advent Christian Conference of Iowa will be held with the church, at Deep Creek, Clinton Co., commencing Thursday eve., Dec. 19, and continues over Sunday. Come brethren and sisters, and let as many of us be there as can, and we will have a good time. Now let us make our arrangements to be on hand, to work for God and perishing souls. God will bless us if we do our duty. Come one, come all. A general invitation is given to other districts. Come, brethren, and help us. Those coming by railroad will please call on Br. C. W. Pitcher, Delmar Junction, about six miles south of Maquoketa.
R. B. DUTTON, Pres.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m.
J. RIDLEY, Pastor.

County Corners, 3 p. m. August 4, and once in two weeks.
Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.
Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice.
H. H. & M. J. JANES.

MINNESOTA.

Kasota, town S. H., Sat. eve., Dec. 14, and Sunday, 10:30 a. m., and 6.30 p. m., Dec. 15.
Turritan S. H., 2:30 p. m., Sunday, Dec. 15.
S. C. WELLCOME.

MISSOURI.

Clear Creek, Dec. 18.
A. F. DUGGER.

The first Q. M. in district No. 2 of the S. W. Iowa and N. W. Mo. Conference will be held with the Clear Creek church, Nodaway Co., Mo., commencing Friday eve., Dec. 13, and holding over Sunday. It is hoped that Elder Wm. McCulloch will be with us. Let there be a general rally of all our brethren and sisters, and let us begin our Conference year in good earnest.
I. F. ROSEBERRY, Sec'y.

I will, if possible, meet the brethren in the above conference.
WM. McCULLOCH.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Blenny St.
JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

WISCONSIN.

Fenimore, Grant Co., commencing 10:30 a. m. Sunday, Dec. 22, to continue as the interest may demand. I hope to see many from Wingville and other places, to work for the Lord.
N. A. HITCHCOCK.

The second Q. M. for the Southern District of Wisconsin will be held at Monticello, Green Co., commencing Friday eve., Dec. 13, and holding over Lord's Day. The several churches in the district are requested to send delegates, and all the preaching brethren are earnestly solicited to attend as there may be important business to come before the meeting.

Brethren, turn out. Come one, come all. Come praying, expecting a good time in the Lord and we shall have it.
GEORGE HOWARD.

La Crosse, corner of Main and Sixth Streets, Dec. 1, and once in two weeks.
JOB BROWN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

NEW YORK.

The Western District of the N. Y. A. C. Conference, will hold its first Q. M. with the church at East Shelby, commencing Thursday eve., Dec. 12, and hold over the following Lord's Day. Let each church be represented by delegate or by letter. Let earnest prayer go up to God for his special blessing upon this meeting, that the saints may be the better prepared for the "marriage of the Lamb," and that sinners may be brought to Jesus.

All persons coming by railroad will stop at Medina, and please write to Frank Carpenter, East Shelby, N. Y., what time you will be there and accommodations will be provided for all to get to the meeting. Come one and all.
A. P. MOORE, Sec'y.

Those coming to the Eastern District Q. M. of the N. Y. Conference at Conquest, Dec. 12, will stop at Port Byron, on the direct road from Rochester to Syracuse. Teams will meet the morning and afternoon trains from the east and west to convey all that come. Brethren and sisters, pray for this meeting. Make a sacrifice to come if need be, and God will bless you.
M. R. MILES.

MASSACHUSETTS.

There will be a conference at the Second Advent Chapel in Worcester, Mass., commencing Monday, Dec. 16, at 2:30 p. m., and continue over the following Sunday. The special object of this meeting will be to mutually consider the evidence in regard to the time of the Lord's coming, and the duties which devolve upon God's people in view of the nearness of "that day." It is especially hoped and very earnestly desired that the dear preaching brethren near and far, whether identified with 1873, 85, or with no definite time, may come, and co-operate in this interesting and important work.

A general invitation is hereby extended to all lovers of Jesus and his appearing. Come filled with the Spirit to labor for God and the good of the perishing.

The church in Worcester extend a cordial greeting and welcome.

W. W. Buxton, S. Ayers, W. M. Hall, E. G. Higgins, A. Streeter, Committee.

Advertisements.

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Advent Christian Times.

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VOL. X.---NO. 20. CHICAGO, DECEMBER 17, 1872. WHOLE NO. 451.

Advent Christian Times.

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Wait.

Wait, Christian, wait;
That crown which hath no fading
Is thine when only all thy work is done:
Rest thou in him who giveth, not upbraiding,
And go thou bravely till thy race is run.
Not smooth the way perchance thy feet are taking.
Haply few sunbeams glint athwart thy sky;
Look upward, Christian, for the morn is breaking.
The shadows flee apace, thy rest is nigh.
Wait, Christian, wait.

Wait, Christian, wait;
Live only for thy Master;
Let the world guage thee blindly as it please,
Misjudge thy hidden work, count gain disaster,
A greater than the world shall reckon these.
Hidden in Christ, thy simple daily doing
Hath glory far exceeding earthly store;
Humble and mean and poor to earthly viewing,
But for this work God setteth wide the door.
Wait, Christian, wait.

Wait, Christian, wait;
Thy life is one of giving,
Not here the crown, not here the victor's palm
Christ lives for thee, be thou for others living.
Rest followeth labor, after conflict, calm.
Give unto others with no after-thinking
From others aid some good desired to gain;
Give them for Christ's sake, all thy self hood sinking [illegible]
For him and to him through thy joy or pain
Wait, Christian, wait.

Wait, Christian, wait;
For whom he loves he chastens,
Purest the gold which passeth fiercest test;
The will that works his love [illegible] hastens,
[illegible] leads and holds thee, his own time is best
The eternal years are guarding all thy treasure,
The [illegible] one by one,
That [illegible] which hath no bound or [illegible]
Lies just beyond where now thy way doth [illegible]
Wait, [illegible], wait

[illegible]

An Exposition of Matthew Ch. 24.

[illegible]

"And then shall many be offended, and shall betray one another, and shall hate one another." (v. 10.) I understand this to have reference to the age of the church subsequent to the Papal power, distinguished by the Papal Inquisition; because there is such a fitness in the language employed in the prophecy to the facts in history relating to that institution which has so profusely shed the blood of the saints of the Most High.

It is very evident that the Papal tribulation is to be divided into two parts, one of which comes under the special superintendence of the Holy Office of the Inquisition, as it is called. And this may be seen by reference to the opening of the fourth and fifth seals; one bringing to view a tribulation from the establishment of the Inquisition until the commencement of the signs which are to precede the second advent of Christ.

When the sixth seal was opened the same events are brought to view of which Matthew speaks as taking place immediately "after the tribulation of those days," indicative of the near approach of the end. But as illustrative of the prophecy "Many shall be offended and hate, and betray one another," having its fulfillment in the Romish Inquisition, we will subjoin the testimony of Dr. Achilli, who was once a functionary in the church of Rome, who in an account of his renunciation of Romanism, has made himself an object of inquistorial hate. In his life and experience he has furnished us facts of a most striking character. He says:—

"The Inquisition declares that in the matters of offence against religion, it is the positive and bounden duty of every one to become an accuser. Children may and ought to accuse parents, wives their husbands, and servants their masters. The law is in accordance with the decrees of several popes, that whosoever becomes acquainted with any offence against religion, whether from his own knowledge or hearsay, is bound, within fifteen days, to bring forward his accusation before an inquisitor, or the vicar of the Holy Office, or where these are not present, before a bishop. The crime, whatever it may be, not only attaches to the principal and the accomplice, but also to every one who knows of it and does not reveal it; so that if any of you, for example, dear reader, should unfortunately belong to the church of the Inquisition you would be obliged to accuse, not only myself, but all those together who with yourself listen to me; and whoever knows that you have listened to my discourses, although he himself may never have seen me, is under obligation to denounce me to the Inquisition.' Says the Doctor still farther as an illustration of the hidden workings of that abominable power: "I will here relate a fact which always pains me to recall to mind, and which, until the present occasion, I have never before spoken about.

"During my residence at Viterbo, my native town, where I was public professor and teacher in the school *di Gradi*, I was one day applied to by a lady of prepossessing appearance, to see me in the sacristry. And as I entered the apartment where she was waiting for me, she begged the sacristan to leave us alone, and suddenly closing the door, presented a moving spectacle to my eyes. Throwing off her bonnet, and letting loose in a moment her long and beautiful tresses, the lady fell upon her knees before me, and gave vent to her grief in abundance of sighs and tears. On my endeavoring to encourage her, and to persuade her to rise and to unfold her mind to me, she at length, in a voice broken by sobs, thus addressed me:—

"No, father I will never rise from this position unless you promise to pardon my heavy transgression.

'Although not much younger than myself, she addressed me as Father.

"'Signora,' replied I, 'it belongs to God to pardon our transgressions. If you have in any way injured me, so far I can forgive; but I confess I have no cause of complaint against you, with whom indeed I have not the pleasure of being acquainted.'

"'I have been guilty of great sin, for which no absolution unless you beforehand will remit it to me.'

"'You must explain yourself more fully; as yet I have no idea of what you allude to.'

"'It is about a year since I obtained absolution from my confessor, and in the last few days he has entirely forbid me his presence, telling I am damned. I have tried others, and all tell me the same thing. One however, has lately informed me that if I wish to be saved and pardoned, I must apply to you, who, after the pope, is the only one who can grant me absolution.'

"'Signora, there must be some mistake here; explain yourself; of what description is your sin?'

"'It is against the Holy Office.'

"'How can I help you?'

"'How? are not you Father Achilli, the vicar of the Holy Office?'

"'You have been misinformed, Signora. I am Achilli, the deputy master of the Holy *Palace*, not Office. You may see my name with this title prefixed, to all works that are printed here, in lieu of the master himself. I assure you that neither my principal nor myself have any authority in cases which regard the Inquisition.'

"The good lady hereupon rose from her knees, arranged her hair, wiped the tears from her eyes, and asked permission to relate her case to me, and having sat down began as follows:

"'Not long since, as I was going about the time of Easter, according to my usual custom to confess my sins to my parish priest. He being well acquainted with me and my family, began to interrogate me respecting my son, the only one I have, a young man twenty-four years of age, full of patriotic ardor, but with little respect for the priests. It happened that I observed to the curate that notwithstanding my remonstrances, my son was in the habit of saying that the business of the priests was a complete deception, and that the head of all the imposters was the pope himself. Would I had never told him! The curate would hear no further. "It is your duty," said he, "to denounce your son to the Inquisition." Imagine what I felt at this intimation. *To be the accuser of my own son!* "Such is the case," said he, "there is no help for it. I cannot absolve you, neither can any one else until the thing is done."'"

In carrying out the principles of the Inquisite, as elucidated in the foregoing narrative, can we conceive of a more striking fulfillment of the prophecy—"Many shall be offended and shall hate one another, and shall betray one another." A father and a mother to reveal the thoughts of their own children, so trustingly confided to them; a revelation that may lead to their death. Well did the prophet of Nazareth say eighteen hundred years ago, as he stood and looked on the coming future, "parents shall betray their children to death, and children shall rise up and cause their parents to be put to death; and the time draweth nigh."

From the time of Pope Inocence III. and the establishment of the Inquisition, this work of darkness and cruelty has been going on.

"And many false prophets shall atise, and shall deceive many." (v. 11.) These things are peculiar to the time of the end. A false prophet is one who augurs falsely or incorrectly for the future. One who cries peace, when God has not spoken peace, and flatters the multitude with the promise of earthly good, when desolation is about to grasp the enemies of the Lord within its withering arms. Such were the false prophets of old, who misguided the Jewish nation. And such are the false teachers (prophets) of our own time. They are to be found in church and state; in the sanctuary and in the legislative assembly; in the midst of the flaming signals God has hung out in the heavens above, and while the thrones of earthly potentates are reeling, and republics are being dismembered, and the statesman flatters the multitude with the hope of national agrandisement unparalleled in history, and opportunities for the acquirement of individual wealth such as were never known before. And the professed ministers of Christ, in the room of heralding abroad in thunder tones the coming of the Lord to judge the world in righteousness; to break the nations with a rod of iron and dash them to pieces as a potter's vessel, are also echoing the cry of peace and safety, saying, "The vision that he seeth is for many days, and he prophesieth of the times afar off."

By such agencies, Christ said, many would be deceived. And the present generation is witnessing in a most marked manner its fulfillment. The personal advent of our Lord to the earth again a second time, is the great burden of prophecy, both in the old and new dispensations. And all who have the testimony of Jesus (which is the spirit of prophecy) will share this burden, while the nominal church and world led on by a body of teachers, religious and political, dreaming of worldly aggrandisement, and dead to the final issue, are being decreased.

"And because iniquity shall abound the love of many shall wax cold." (v. 12.) How strikingly is this fulfilled at the present time. Turn our eyes which way we will, the apostasy of the heart of the church is evident.

It is the time-serving, pleasure-seeking age.

For iniquity to abound, is for wickedness to go unrestrained, like the breaking loose of the pent up fires of a volcano, or the removal of the embankment of a vast reservoir; the water gushes with an irresistible power, inundating everything around, bearing upon its bosom the spoils of its wreck. So iniquity, loosed from its moorings goes unrestrained, licensed and tolerated in civil and religious associates; conformity to Christian principle is slackened in the church, defiance to law and order in the State, is getting to be as common as it was in Sodom of old.

The natural result is, the love of many waxes cold. Probably the aggregate number of professed Christians never amounted to what it does now at any one time in the past. But does the piety of the church compare well with the past? I think not.

Says H. Bonar, in the *Quarterly Journal of Prophecy* (January, 1850):

"The religion of the day is an easy-minded religion, without conflict or wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the devil day by day, making us long for resurrection deliverance—for the binding of the adversary and for the Lord's arrival. It is a second rate religion; a religion in which there is no largeness, grandeur, no potency, no noble-mindedness, no devotion, no self-devotedness, no all constraining love. It is a hollow religion with a fine exterior, but an aching heart; a heart unsatisfied; a soul not at rest; a conscience not at peace with God; a religion masked it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden within, and hence unable to animate to lofty doings.

"It is a feeble religion, lacking the sinews and bones of hardier times; very different from the indomitable, much enduring, storm-braving religion, not merely for the apostolic days, but even to the reformation.

'It is an uncertain religion; that is to say, it is not rooted in certainty; it is not the outflowing of a soul assured of pardon and rejoicing in the fillial relationship between itself and God. Hence there is no liberty of service, for the question of personal acceptance is still an unsettled thing. There is a working for pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands. There is a moving in the way of his commandments, but it is with a heavy drag upon our limbs Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not fully told upon ourselves. It falls short of its mark, for the arm which drew the blow is paralyzed."

Is not the above, and much more that might be said of this generation, true? Yet how cheering the promise. "He that shall endure unto the end, the same shall be saved." (v. 13.) Blessed assurance this to the scattered flock, who are so fearful of stumbling and denying the word of God. Though few in number they are the chosen of the Lord Almighty. They shall be saved. This is the Lord's firm decree.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." (v. 14.) This gospel of the kingdom is to be a sign and witness to all nations that the end of the age is near.

In giving an exposition of this verse a number of questions may be asked and a number of points considered:

1. What is the gospel of the kingdom?

2. What is "all the world," referred to?

3. Has it been preached in all the world for a witness?

1. Dr. Clarke says the word gospel is of Saxon origin, and signifies *good message. Uangelion* is its corresponding term in Greek, which signifies good news; and thus some give it this rendering: "This good news of the kingdom shall first be preached," etc. With the above criticism, the gospel of the kingdom can mean nothing short of a proclamation of the near approach of the kingdom, based upon the signs of the times as its evidences. There can be nothing plainer than this: that the kingdom of God is a future dispensation, and that the "setting" of it is to be preceeded by signs; and that when these signs are developed, the near approach of the kingdom is to be heralded to the world.

There was something similar to this exhibited at the first advent of Christ. John came from the wilderness preaching the gospel of the kingdom, saying, "Repent for the kingdom of heaven is at hand." Christ the Redeemer, came in immediate succession, saying, "The time is fulfilled," and "the kingdom of heaven is at hand; repent ye therefore and believe the gospel." Next he choose the twelve, and seventy, and and sent them into every place whither he himself would come, saying, "Ye shall not have gone over the cities of Israel until the Son of man be come," telling them lastly that there were some standing there who should not taste death till they saw the kingdom of God. Now all this movement was confined to the Jewish nation, and they being a typical people, the promise that the kingdom should appear to them was fulfilled by the manifestatio of the kingdom to them in its minia-

Continued on fifth page.

"Waiting for the Adoption."

ROMANS 8: 23.

Waiting amid the shadows
For the blushing of the dawn,
Waiting amid the darkness
For the sunlight of the morn;
Waiting because th' appointed age
Has not told out its years—
Waiting because a groaning earth
Has wept not all its tears.

Toil worn and very weary—
For the waiting time is long—
Leaning upon the promise
For the Promiser is strong.
Waiting because some straying sheep
Are on the mountains still,
They must be sought, and found, and saved,
It is the Father's will.

Waiting 'mid cruel taunting
From many a scorning foe
Chilled by an [illegible] wind
The lamp [illegible] burns low,
Waiting [illegible]
Is plain and hard
The [illegible] may not leave
One [illegible]

Waiting amid [illegible]
For the breaking of the light—
[illegible]
[illegible]
Waiting [illegible] the Master stands
To watch [illegible]
And [illegible] the net
Upon [illegible] side

Waiting [illegible]
With [illegible] hanging low,
Eyes [illegible] upward
[illegible]
Waiting [illegible]
[illegible]
The [illegible] must be stayed,
[illegible]

Waiting with hands still busy,
[illegible]
[illegible]
[illegible]
Waiting [illegible] the mighty stream
[illegible]
There [illegible] halls,
The [illegible] stands wide

Beguiling waiting hours,
With [illegible] thoughts of home,
Breathing a yearning whisper,
"When will the Master come?"

* * * *

Hark! [illegible] to the mountains,
[illegible] of distant song;
The Bridegroom King is coming,
For his [illegible] has waited long!

—*British Herald. Sel. by S. [illegible]*

Rest.

"Thou hast made us for thyself and the heart never resteth till it findeth rest in thee. —*Augustine.*

Made for thyself, O God!
Made for thy love, thy service, thy delight;
Made to show forth thy wisdom, grace, and might;
Made for thy praise, whom veiled archangels laud;
Oh, strange and glorious thought, that we may be
A joy to thee!

Yet the heart turns away
From this grand destiny of bliss, and deems
'Twas made for its poor self, for passing dreams,
Chasing illusions melting day by day,
Till for ourselves we read on this world's best,
"This is not rest!"

Nor can the vain toil cease,
Till in the shadowy maze of life we meet
One who can guide our aching, wayward feet
To find himself, our Way, our Life, our Peace.
In him the long unrest is soothed and stilled;
Our hearts are filled.

O rest, so true, so sweet!
(Would it were shared by all the weary world!)
'Neath shadowing banner of his love unfurled,
We bend to kiss the Master's pierced feet;
Then lean our love upon his loving breast,
And know God's rest.

—*Havergal. Sel. by W. Kellaway*

What is Sanctification?

From various articles in late numbers of THE TIMES, I discover that there is quite a diversity of opinions existing in our ranks at the present time, relative to the doctrine of sanctification. While reading the articles on the subject, I have been forced to the conclusion that the writers have not sufficiently explained their premises, to make their arguments tangible to the common people who in reality compose the great body of the church, for whose edification and growth in Bible truth, we should invariably speak and write. But understand, brethren, that I do not mean to cast any reflections or insinuations upon the Christian character of my brethren. I would sooner put my hand into his drawer and steal the hard earnings of his life, than attempt to detract from his Christian character one of its least elements. Therefore I do not take up my pen to *discuss* either the sufficiency or insufficiency of my brethren, but to strike, together with them, in the spirit of love and Christian meekness, for a development of truth, the *whole truth* and nothing but the truth.

Solomon tells us that "Where no counsel is, the people fall, but in the multitude of counselors there is safety." (Prov. 11: 14.) Then let us counsel together upon this doctrine of sanctification, though not "darkening counsel by words without wisdom." With prayerful hearts let us inquire at the fountain of knowledge, the treasury of truth, and learn what the Bible teaches for sanctification, and in what respect we become the subjects of that grace.

Sanctification as a Bible-taught doctrine, and, indeed, as one of the greatest elements of our Christian life, claims a most candid and prayerful investigation. I will now notice the word as it occurs in Bible phraseology, and endeavor to interpret it in a Bible sense. But before this, let us agree in what a Bible sense consists; for our work will be in vain if you work by one rule and I by another.

I will now propose a rule to work by, to which I feel assured you will agree, as it is an infallible rule, not only for the special work upon the question now before us, but for the interpretation of every Bible phrase. It is this: Let us interpret the Scriptures in every instance in harmony with the great *fact* that Christ is our "ALL in ALL," in human redemption.

This is the key stone of the gospel bridge, upon which the whole structure is suspended. It is the central sun of personal Christianity, and shines with steady light upon every page of the revealed word, "to give light to those who sit in darkness," and to make the way-worn pilgrim glad. Let us then reject every construction or interpretation of Bible phraseology that does not comport with this great fact, and regard it as the teachings of men, and not of God.

Let us now examine the subject under the following divisions, to wit. (1) define the term. (2) Who are the subjects of sanctification, and how do they become so. (3) What are the manifestations or effects wrought by it, upon those under its influence.

We will examine a few passages of Scripture in which the term occurs. In Gen. 2: 3, we read that "God blessed the seventh day and sanctified it." Now what can be the meaning of the term as used here. Most assuredly it cannot mean to make holy in the sense of righteousness; neither to pardon or cleanse, in any sense: but simply to consecrate or set apart for a special purpose. But to be sure we are correct, let us try these renderings of the term by reading them in the text, in room of the word sanctified. "God blessed the seventh day, and made it righteous!" or, he "blessed the seventh day and pardoned it!" or, he "blessed the seventh day and cleansed it!" Neither of these renderings read reasonably, hence they cannot be the meaning of the word used here. But let us read it thus: "God blessed the seventh day, and set it apart for a special purpose," and we have the idea complete which the passage is intended to convey.

In Ex. 13: 2 we read, "Sanctify unto me all the first born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast, it is mine." What! were the children of Israel commanded to sanctify a *beast*, either in the sense of making it righteous, or pardoning, or cleansing it in any sense of justification whatever? We answer with emphasis, no! but in the sense of setting it apart for a special purpose, which purpose was as "a token" or memorial of the miraculous deliverance of Israel from Egyptian bondage, as may be seen by reading the chapter.

Again (Ex. 19: 10) we read: "And the Lord said unto Moses, go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes," Here again we only have the idea of sanctification or a setting apart of the people for that special occasion. But we find that they made and worshiped a golden calf, in the very presence of God, after two days of "sanctification:" hence they were not made sinless, or perfect by sanctification at that time.

As we have now seen that man and beast can be sanctified unto God, I will proceed to show that inanimate things can also be sanctified, as indeed I have already given an instance in Gen. 2: 3, to which I will add but one or two other quotations. In Joel 1: 14 the priests are commanded to "sanctify a *feast*." See also Rom. 15: 16.

We will now take another view of the Bible use of the term; for it teaches that God, even "God that is holy" can be sanctified, and that, too, by men, sinful and corrupt as they are, as the following citations show: Num. 20: 12; Lev. 10: 3; Deut. 32: 31; Is. 5: 16, 8: 13; Ezk. 28: 25, 20: 41.

We are also taught that God the Father hath sanctified Christ: "Say ye of him whom the father hath sanctified and sent into this world, Thou blasphemest; because I said I am the Son of God?" (John 10: 36.) Did our blessed Savior mean to say that the Father had made holy, or cleansed, or pardoned *him* in any sense whatever? Certainly not. But he undoubtedly meant that the Father had consecrated or set him apart for the special work of human redemption, which setting apart is also meant when he says, "for their sakes [the apostles] I sanctify myself, that they also might be sanctified through the truth." (Jno. 17; 19.)

Now in no instance where the term occurs in any of the above quotations, does it signify a sense of pardon or justification, but simply, dedication to some special purpose. But since most of the citations given are from the Old Testament, we will give it a further examination from the New Testament, as some may think that it signified more there than in the Old.

In Mat. 23: 17 we read: "Ye fools and blind, for whether is greater, the gold, or the temple that sanctifieth the gold." Again in 1 Tim. 4: 45 we read: "For every creature of God is good and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." In these passages, it is plain the term can have no other meaning, than that of consecration or setting apart; and that it is used too, of inanimate objects.

In Eph. 5: 26 we find it applied to the church. "Christ so loved the church that he gave himself for it, that he might sanctify *and cleanse* it with the washing of water by the word." Here the word cleanse covers the whole idea of pardon or justification. Hence sanctify must here also have the meaning we claim for it. But if this rendering in the above passage is not satisfactory, we will now give a quotation in which the term can have no ambiguous meaning. "For the unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband, else were your children unclean; but now are they holy." Now what is the sense of this passage? Does it teach that the unbelieving party is saved, *justified* by the believing party? And does it teach, further, that their children, by the same sanctification are made partakers of the gospel covenant, and should be received into the fellowship of the church? It undoubtedly teaches all this, if *sanctify* means to pardon, or confer a personal spiritual blessing. But this doctrine is not compatible with our rule. It does not make Christ our "ALL in ALL,"—in "wisdom, and righteousness and *sanctification*." What then does it teach? you ask. It simply teaches that the parties referred to, may by their own consent, be set apart in matrimony, without danger of fornication, which as a matter of course, makes their offspring clean, or legitimate under the matrimonial law.

We think that it is now made plain that to sanctify in a Bible sense only signifies to set apart to a special purpose, and may be applied either to God, persons or things. With this idea before us, let us now examine some of the passages that are commonly cited to prove sanctification a second spiritual blessing, a sort of gospel Gibraltar, whose walls it is impossible for the enemy to scale or pierce; and, it is further argued, that believers in common do not enjoy its protection, but its blessings are confined to comparatively few, who, it seems, are fighting in advance of the general army.

Now if this idea of sanctification is compatible with our rule, we will say, amen and amen! But if it is not, we will take the privilege of rejecting it as anti-gospel, and opposed to the welfare of the church, and the spread of truth. But let us give it an impartial examination, which brings us to a second division of our subject, to wit: Who are the subjects of sanctification, and how do they become so?

We will begin with 1 Thes. 5: 23: "And the very God of peace sanctify you wholly: and I pray God your spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." In this text the apostle evidently expresses a desire for two distinct things in behalf of the Thessalonian brethren, or else he is guilty of a very awkward redundancy of words in the same breath. Let us see. In the first place, he desires their entire sanctification, and in the second place, he prays God that their spirit, soul and body be preserved *blameless* unto the coming of the Savior. Now it appears clear to us that sanctification spoken of here is one thing, and preservation another; and we all understand that to be preserved blameless is just equivalent to being acquitted or justified when Jesus comes. Then sanctification in this place cannot have the sense of holiness, if the apostle desired two distinct things. But sanctify must have the same meaning here that it has in Eph. 5: 26—where it said that "Christ so loved the church that he gave himself for it, that he might sanctify *and* cleanse it," which shows that sanctifying and cleansing are two distinct things, although they are both applied to the same subject; sanctification representing the consecration of the entire creature and all he has to God, as an offering, not indeed to make reconciliation to God for his sins, but because it is a *reasonable service.*

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice.... which is your reasonable service." Cleansing, pardoning, making blameless, then signifying both God's acceptance of the creatures offering, through Christ, and the application of "his precious blood," which "cleanseth us from all sin," giving us a union with our divine Redeemer, in one common brotherhood, and "an inheritance incorruptible and undefiled, and that fadeth not away."

Who then are sanctified? We answer, *all* that are in Christ Jesus, "who of God IS MADE unto us wisdom and righteousness and sanctification and redemption." But after all this does the creature become sinless, while in mortality? Let us hear the great apostle again. He says: "For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not, for the good that I would, I do not, but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that when I would do good evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind, I myself, serve the law of God, but with the *flesh* the law of sin." (Rom. 6: 18–25.) The same apostle says again in Gal. 8: 17—"For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, the one to the other, so that ye cannot do the things that ye would." Are not these plain statements? How can they be misunderstood? How plainly they teach the necessity of the Intercessor, so that if any man sin, he have an advocate with the Father, even Jesus Christ the righteous. Christ then *is* our life. The elements are all in him, not in us; and it is only by imputation that we receive them now. But there is a glorious time coming when we will receive them literally in our own persons, when "these vile bodies shall be fashioned like unto his glorious body."

Then say you, "Shall we sin that grace may abound?" Does it make no difference as to personal holiness, if we only have the sanctification of Christ imputed unto us? The question may be clearly answered in few words. Our own sanctification or consecration brings us to Christ, not in any sense of justification or pardon, but as repenting rebels *pleading* for pardon. Christ then, as our intercessor, presents us to the Father *imputing his* sanctification, and *his* righteousness unto us, in which condition only God can receive us as justified. Now, as a matter of course, if we have in reality sanctified all we are and have, unto God, the love of sin is destroyed. So then if we love the Lord Jesus Christ with all our strength, we hate sin to the same extent, and will not make provisions for the flesh to fulfill the lusts thereof. The effects then of sanctification are an upright walk and a godly conversation, and a patient waiting for the promises of God. Oh! let us then all strive to have an inheritance with all them that are sanctified in Christ Jesus, with them who have washed their robes and made them white, not in works, but in the blood of the Lamb. Then, when these changing years shall have passed away, with all the scenes of sorrow and of death, and Jesus comes in his glory, we will stand with that blessed company on Zion's hill, and with golden harps tuned in heavenly harmony, we will unite with the sanctified of every nation kindred, tongue and people, to "sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways thou King of saints."

G. W. CROSBY.

When do we Become like Christ?

This is an important inquiry, and should be answered according to the Word of God. While men are in sin, and natural in their dispositions they are not like Christ. It therefore follows that they must *become* like Christ if they ever are like him. Whether this work is a progressive one, and obtained by degrees, or whether it is simple and absolute and an immediate result, issuing from compliance with certain well-defined and well-regulated conditions is the real inquiry. And unless the Scriptures give us some clue to the answer, it will be in vain to attempt the solution. Praise the Lord, the Scriptures are not silent on this point. Let us develop a few facts:

OUR RECONCILIATION.

For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. (Rom. 5: 10.)

And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; *even* the mystery which hath been hid from ages and from generations, but is now made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily. (Col. 1: 21–29.)

In these passages and their connections we find beautifully delineated the subject of the sinner's reconciliation by the interposition and substitution of Jesus Christ.

This grand enterprise, so far as it relates to Christ, has long been completed; but as it relates to the sinner, in the individual phase of the work, is only accomplished when the sinner accepts of Jesus as his sure refuge, and believes in him to the salvation of his soul. Jesus has worked out the reconciliation for the sinner, but unless the sinner accepts of it, he will not be benefited by it' but will remain an enemy of God and an alien from Israel. This is so plain that all can see it.

God is offended; man is the offender; Jesus has come to effect a reconciliation between these parties. In other words, *Jesus is our reconciliation.* To be reconciled to God is to become like Christ. God cannot look upon sin with allowance. A sinner, from the very nature of the case, if from no other reason, is in an unreconciled condition. It will not help the case to get rid of a part of the sins. Neither will it do to get rid of the sins and cling to the wicked disposition to sin. Such a one would not be a fit subject for the favor and blessing of God. In view of these facts we find no difficulty in knowing when we become like Christ. *It is at conversion.* Or when we cease "being enemies by wicked works and become reconciled." The results that follow this reconciliation or being like Christ, are glorious—holiness, unblamableness, unreprovableness in the sight of God, "if ye continue in the faith," etc. It will be noticed that this continuing in the faith is the condition upon which the full enjoyment of the fruits of reconciliation is predicated; also that this continuing is from the reconciliation. By reading the verses that follow in the above passage it will be seen that this person thus reconciled and thus continuing, is in possession of the "hope of glory," which is "Christ formed within."

In all this there is no intimation of a *second work.* There is nothing said about a partial reconciliation at conversion and a full reconciliation at some after period in our Christian experience. And I aver that such a theory is not taught in any part of God's Word. All talk therefore about a *higher life* in the sense of a second life in Christianity is simply contrary to the Word of the Lord.

SINS PARDONED.

Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered. Blessed *is* the man unto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile. (Ps. 32:1, 2.) This shows the condition of the one whose sins are pardoned, which is a very desirable one. "Blessed is he." It would be useless for God to pardon our past sins unless he, by that act, affects in some way our disposition to sin. For to take a man's sins away from him, and still leave him in possession of a "wicked heart," is to leave him in as bad condition as ever he was. It is therefore said, "The blood of Jesus Christ cleanseth us from all sin." This cleansing process is performed for the sinner when he complies with the conditions of salvation. This point is beautifully set forth by Paul in Rom. 5: 1: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." "Peace with God." which is another way of speaking of the sinner's reconciliation to God, follows justification, or sins pardoned. This is the blessed condition into which by the pardon of sins we are introduced. What more can we ask; what more are we capable of? Peace with God! Let us be contented with what the Lord has been pleased to do for us and not, becoming restive, seek at his hands what he has never promised to give.

Our sins are pardoned, or we are justified in the sight of God, as the result of our complying with certain conditions by which we become like Christ or accept of Christ as our reconciliation. Our sins are pardoned at conversion; we therefore become like Christ when we get into Christ, or when we are converted from satan to Christ.

Christian reader, let us be sure we have accepted of Christ in all his fullness, and then let it be our constant aim to "continue in the faith."

In another article I will notice What it is to be like Christ.

C. C. MARSTON.

A Frank Acknowledgment.

I find the following significant statement in the editorial items in a late number of the *Central Baptist*, a leading Baptist paper, published at St. Louis:

> The soul sleeping doctrine, one of the most fearful and insidious of ancient heresies, exists to a greater or less extent in religious circles. Of late years it has made considerable progress in some sects.

Let us briefly analyze this statement. As to the progress of "the soul-sleeping doctrine," nothing need be said. Let the thousands who "of late years" have learned to love and cherish the Bible idea of the unit nature of man and the gospel hope of the resurrection of the dead, decide this point! But the editor says it is an "ancient heresy!" Thanks for the admission. I consider this a frank acknowledgment, and will here present some testimony from an ancient book, showing still further that it is an ancient heresy—if indeed a heresy it be!

> And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep. (Acts 7: 60.) And the graves were opened, and many of the bodies of the saints which slept arose. (Mat. 27: 52.) But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. (1 Thes. 4: 13–15.)

The last passage quoted proves not only that the dead sleep, but that the souls of the dead sleep in heaven—providing its common interpretation be correct. Our friends of the immortal soul school claim that Jesus will bring the souls of the righteous with him when he comes the "second time." And this text is referred to as authority. But the text affirms that the persons coming with Jesus are sleepers. "Men that sleep," etc. Who is the soul-sleeper according to this?

But a further statement is that the heresy is "insidious" and "fearful," and that, too, in a superlative sense—"most." Now, if the editor means that it is "fearful" and "insidious," in that it is certain death to modern theology, and destroys effectually at one fell stroke all the vagaries and unfounded visions of Platonic philosophy, I say, Well said! and I endorse the statement most heartily. For certain it is that the Bible doctrine of the sleep of the dead and consequently their literal resurrection is death and destruction to the intangible mystifications of modern spiritism and orthodox immaterialism.

Thankful for past favors, I should be very glad if the much respected editor of the *Central Baptist* would continue his examination of this "ancient doctrine," and, in the meantime, keep his readers posted as to the result.

C. C. MARSTON.

Light.

SCRIPTURE QUOTATIONS.

"God said Let there be light, and there was light; for God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. Thy Word is a lamp unto my feet and a light unto our path; for the path of the just is as the shining light, that shineth more and more until the perfect day. Ye are the light of the world; a city that is set on a hill cannot be hid. Let your light so shine before men that others may see your good works and glorify your Father which is in heaven. The light of the body is the eye; if therefore thine eye be single thy whole body shall be full of light, but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! In Christ was life, and the life was the light of men. That was the true light which lighteth every man that cometh into the world. I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life. Walk while ye have light lest darkness come upon ye, for he that walketh in darkness, knoweth not whither he goeth. I came a light into the world, that whosoever believeth in me should not abide in darkness. While ye have light believe in the light yet ye may be the children of light. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Therefore judge nothing before the time until the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, and then shall every man have praise of God. But if our gospel be hid it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them; for God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. For ye were sometime darkness, but now are ye light in the Lord; walk as children of light; and have no fellowship with the unfruitful works of darkness. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light, wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Ye are all children of the light, and the children of the day; we are not of the night nor of darkness. Therefore let us not sleep as do others, but let us watch and be sober. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praise of him who hath called you out of darkness into his marvelous light.

J. R. C.

Shall All Likewise Perish.

There are some good points in the following article from a Universalist source, which will be appreciated by our readers. It seems that some one sent the *Gospel Banner*, a tract written by one John Angell, commencing as follows:

> "Except ye repent, ye shall all likewise perish!" Such was the awful and tremendous denunciation of our Lord, to those Jews who, were at that time listening to his discourse. And except *you* repent, my reader, *you* will perish; perish body and soul in the bottomless pit, and perish *everlastingly*. There is a world of misery in that word perish, it is deep as hell, broad as infinity, and long as eternity."

To this nonsense, all the more despicable because of its pretended foundation in Scripture, the *Banner* responds:

"And that is all which this man Angell knows of the meaning of language, or of the subject about which he writes. The word 'perish' in no instance in the Bible, or in its primitive and proper sense, ever means to suffer endlessly in the bottomless pit—or to 'perish everlastingly,' or to suffer at all in the future existence.

"'Perish,' says Webster, 'is from the Latin *peric*—to go or run through—to come to nothing; from the prefix *per* through, and *ire* to go.' Hence the primitive meaning of the word, he says, is 'to be destroyed,' 'to pass away,' 'to come to nothing.' And yet this ignoramus whom the orthodox church has employed to write its tracts to frighten sinners into its 'fold' lest if they remain out they will be damned, tells us there is a world of misery in that word 'perish;' that its misery 'is as deep as hell, broad as infinity, and LONG AS ETERNITY.' Instead of this, it has no such meaning, but signifies to pass away' and 'come to nothing.' If one 'comes to nothing,' how can he suffer in hell to all eternity?

"The word is applied in the Scriptures to natural death. 'Behold we die, we perish;' 'The blessing of him that was ready to perish come upon you;' 'Give strong drink to him that is ready to perish.' These are all Scriptural expressions, signifying to die. When the disciples were in a boat with Christ and there came on a great tempest and the Master was asleep, they awoke him, exclaiming, 'Lord save us; we perish;' they could not have meant by this 'Lord save us from misery which is endless,' for they were exposed to no such calamity, and dreamed of nothing of the kind; but they were fearful of being swallowed up by the angry waves, and desired Christ to exert his heaven-derived power to rescue them from such a fate.

"Can a horse, an ox, or any dumb brute be in danger of 'perishing everlastingly?' No one believes this, and yet in numerous instances the Scriptures declare that they perished.

"The first instance in all the Bible where the word 'perish' is used, is Gen. 41: 36, where God instructed Pharaoh to lay up corn 'that the land perish not through famine.' Any one can see that the idea conveyed by this word as here used, is in perfect harmony with the definition given by Webster—viz., 'to be destroyed,' 'to pass away,' to 'come to nothing.'"

"And this is its signification as employed by our Savior in the language quoted by this orthodox divine at the beginning of his tract for the conversion of sinners: 'Except ye repent, ye shall all likewise perish.'

"'Except YE repent.' Who were these men, whom Christ called upon to repent, and whom he declared if they did not repent they should perish? The context informs us (Lk. 13: 1–3) that they were Jews who 'had told Christ of some Galileans' who had opposed the Roman government, for which opposition, Pilate, the Roman governor, had slain them while they were offering sacrifices at the altar so that their blood was mingled with the blood of the animals slain in sacrifice. In this way these men 'perished.' When they told Christ of this circumstance, he answered and said unto them (v. 2) 'suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay; but except YE repent, ye shall all likewise perish.' By which he meant—not that they should suffer misery 'deep as hell, broad as infinity and long as eternity,' as this 'Angell' asserts—but that they should perish in some similar way; as this is the meaning of the original word translated '*likewise.*' It is not used in the sense of *also*, but in the sense of *like manner*, and means that they should be destroyed in some way similar to that in which these Galileans 'perished.'

"Christ then instantly referred to another calamity which had probably recently transpired in a portion of the city called Siloam where a tower had fallen and suddenly killed several persons, and said: 'Of those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay; but except ye repent, ye shall all likewise perish.' Meaning by this just what he did in the other instance; that they should suddenly be destroyed by some such calamity. Christ had just warned the Jews repeatedly of the terrible disaster that was soon to come upon them and their city in consequence of their great wickedness, unless they repented and united themselves with his followers. A brief time only remained to them. But they heeded it not; and the consequence was that a destruction so disastrous came upon them and their nation, through the power of the Roman army sent to destroy them, that twenty centuries have been insufficient for their recovery. It was to some calamity of this nature that Christ referred when he said 'ye shall all likewise perish,' and not to their suffering in hell 'long as eternity.' Surely if our Lord had designed to convey such an idea he would have said so in direct and positive terms and not have used the word 'perish,' which meant simply to die or to come to naught.

"The author of this tract would do well to study what the learned of his own and other orthodox churches have said relative to the meaning of this passage. Some half dozen of the most eminent of them construe it as above.
—*Star in the West.*

The Pope and Popery.

Let the Pope curse as long as he likes he will not be one tittle the more holy or infallible for it.—*The Times.*

The Pope is said to be infallible, but nobody has yet decided where and when his infallibility is to be discussed.
—*Anon.*

Let us ask Dr. Manning if the Council which pronounced the Pope "infallible" was itself infallible.—*Anon.*

Popery is the masterpiece of Satan for blinding men's understandings and ruining their souls.—*Prof. Cunningham.*

Popery requires utter abnegation of reason, entire prostration of soul, perfect servility and submission, through all its gradations; and he who dares to think or act for himself in any way just ceases in so far to be a Papist.—*Anon.*

Puseyism, which tends toward Rome, is the religion of the imagination—showy, captivating, and superstitious. The German school is the religion of the intellect, and to the standard of the intellect its sacred mysteries are pared down. In other quarters, again, religion is not much more than excited feelings and sentimental emotions.—*Christian Observer.*

The history of all ages of the church of Rome is the history of her uniform hatred of all liberty, civil and religious, of her uniform, and too often successful endeavors to crush the liberties of mankind, to subdue the soul, to prostrate the understanding, and to enslave the bodies of men.—*The Times.*

UNCLE Smart Washington, an old negro at Hilton Head, who had laid up with great economy out of his small earnings enough to buy some boards and lumber, and then had gradually built himself a house, came home one evening and found it burnt to the ground. They had saved nothing, for he had taken into his home a poor old paralytic negro woman who belonged to nobody, and it took so much time to get her out of the house that every thing in it had to be left. So the old man looked at the ashes of his house, which was more to him than Buckingham Palace is to Queen Victoria (for if that was burnt she could go to Windsor, but Uncle Smart had no other place to go to), he looked at the ashes and said, in bad grammar, but in a heavenly spirit, "If it be him will, it ought to be my pleasure, and shall be."

IT is advertised in Boston that Rev. Mr. Murray is to preach Sunday evenings at Music Hall on "great themes," and that the sermons will be accompanied by "the grandest display of *devotional* music ever listened to in Boston." This is quite equal to, and on a par with, the report of one of the papers when Mr. Everett was a Unitarian minister in Boston, and he offered prayer on a public occasion. The paper said it was "the most eloquent prayer ever delivered to a Boston audience."

Advent Christian Times.

CHICAGO, TUESDAY, December 17, 1872.

A New York paper says:

The religious services on Thanksgiving day were not very generally observed in New York, and the attendance in the churches was lamentably thin. A few of the pulpit celebrities discoursed to full houses, but, in other instances, even a union of congregations made a sad showing of people. If the day has any significance, why is it not more generally kept in its religious appointments?

Has the passage concerning a people with 'a form' but without 'the power of godliness' an application here?

As the year 1871 drew into its closing days it was pronounced by general consent to have been 'The Black Year!' Better things were desired for the then new, now old and dying year. But the result has been disappointing. The Boston *Globe* truly says: 'The year eighteen hundred and seventy-two, now within four weeks of its close, will be memorable in history as a year of disaster and death. It is especially within its latter half that an unparalleled number of heart-rending disasters appalled mankind.' Will the coming year have a brighter history? Prophecy and past experience combines to assure us that there will be no permanent change for the better.

'Go and see the visions of St. John.' So said a flaming poster we observed in an Indiana city. It was a text for us: we wished we could preach from it to the careless inhabitants of the place. They no doubt turned out freely to see the tableaux of the Apocalypse in panoramic painting upon canvass. But how few of them ever earned, or cared to earn, the blessing—'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein.' There is yet a little time, and we say to all—'Go and see the visions of St. John.' 'There is a blessing in it.'

WE recently remarked that Mr. Muller's extraordinary success does not prove that every orphan asylum should be supported in accordance with his system, or that every Christian should have the same proportion of faith he seems to possess. This appears to be his own view. In a recent interview Dr. Cuyler mentioned to him that some persons had tried to imitate his experiment of getting funds for benevolent objects by prayer, and had failed. Mr. Muller replied that they failed 'because not called to that work.' The 'gift of faith' is something different from the saving, heart felt belief which unites us to Christ. All had it not in the apostles' days; nor do all possess it now. Let us rejoice whenever it is exhibited and demonstrated.

MARK TRAFTON once wrote a tract on baptism. Among other things he said:

> Immersion endangers life; it is not only dangerous, but, in the case of females, *grossly immodest*. No lady of sensibility and refinement can go into the water....without finding her modesty shocked almost beyond endurance....Why do Baptists, appealing to the practice of antiquity for immersion, refuse at the same time to follow that custom by baptizing their candidates *naked!*

Since publishing the above Mr. Trafton has had some converts under his preaching who insisted upon immersion, and rather than lose them to some other church, in spite of the fact that immersion is 'dangerous' and 'immodest,' and can only be consistently administered to 'naked' candidates, he immersed them in the ordinary fashion, and Trinity Methodist Church, Charlestown, Mass., saved two members.

THE advocates of Napoleonistic views of prophecy have a fine opportunity now to test their principles of interpretation. They had no difficulty before Sedan in filling out the sketches of prophecy with Napoleonic lineaments. Why not now show us where the thrilling events and magnificent blunders of the Franco-Prussian war were foretold, where 'the man of destiny,' with talent to rule a world, is at the same time presented to us a deceived, blundering imbecile; tell us where the retreat to Chiselhurst is related; and, instead of leaving us with significant hints that Chiselhurst may yet be exchanged for a throne, show us from the Scriptures of truth the predictions that fit the events.

A journal which yesterday assured us that Napoleon was as good as reinthroned, to day, (as we write,) exalts Thiers' statesmanship, which, by a 'brilliant stroke,' has given new security to the republic.

CHRISTIANITY AND OPIUM.

The Opium trade is admitted by all who are acquainted with the facts to be the curse of China, the great hindrance to missionary effort in that country. As Christian nations have sent rum and missionaries to Africa, so England is sending opium and religion to China. There is however this difference in her trade in these two commodities: China may do as she pleases about the religion, but the opium market must not be closed. The Chinese government is compelled by the power of the bayonet, and such arguments as the cannon of a powerful navy can yield, to allow the importation of the drug which is an unmitigated curse to its citizens, and is rapidly and perceptibly debasing the entire people.

An English missionary says: "The Chinese people cannot see how the same people can dispense to them a destructive poison with one hand, and a saving religion with the other." There is nothing very surprising in this. While the fact remains that Christian England forces the opium of India upon China for the sake of the *thirty-six millions of revenue* clear of all expenses which is thus secured to her Indian Treasury. It is the price of blood; the purchase of the mental, moral, and physical ruin of millions of souls: the heaping of money for a poison that is consuming the very vitals of a vast nation.

Hitherto all protest has been in vain. The Evangelical Alliance is urged to bring what it has of power to bear upon the English government to cause it to sacrifice its opium revenue for the sake of humanity and Christianity.

Meanwhile every Christian should raise his voice in denunciation of so foul a national crime. And the boasting nineteenth century may well cease vaunting itself of its progress in good until this vile stain upon its honor is removed. For the present the god of this world—Mammon, whom men cannot serve and at the same time serve the true God—rules the hour.

EDITORIAL GLEANINGS.

Since the Boston fire there has been a tremendous pressure, with offers of enormous rents for every building in the city that could be appropriated for business purposes. Among the rest Lowell Street Chapel is to be converted into a place of business. We can't say that we are very sorry. We have long thought the church there ought to have a better place and have no doubt the enforced change will be profitable in many respects——Br. G. D. Clowes was ordained to the work of the ministry by Elds. Stetson and E. McCullock last month. Br. Clowes is a man that is highly esteemed and respected, and has been a local preacher in the M. E. church for a number of years——Br. E. N. Bliss left this city for Union Prairie, Ill., where he will spend a little time, as duty may demand.

MY JOURNAL.

SABBATH, Dec. 1. Winter is upon us, with a snow storm sweeping over the prairie. We worshiped at our family altar to-day, at the Park. It is good to trust in God, and "abide under the shadow of the Almighty."

MONDAY, Dec. 2. My mind was turned to-day to the interesting period of Roman history connected with the conversion of the Roman empire, when Michael and his angels fought, and the dragon and his angels fought and prevailed not; neither was there any more place found for them in heaven. And the great dragon was cast out, that old serpent called the devil and satan which deceiveth the whole world." (Rev. 12: 7–9.)

This prophecy has reference to the Roman empire in its pagan form, in conflict with Christ and his apostles; and in this conflict paganism fell, and Christianity triumphed. This was one of the grandest events of history.

Christianity triumphed through the power of miracles and prophecy. The history of the miracles of Christ and his apostles, with the fulfillment of prophecy, established the divinity of Christ and his religion.

The spirit of the disciples of Christ, in the forgiveness of enemies, and the love of mankind, as well as their patient suffering under trials in martyrdom, helped to show the heathen world the excellence and blessedness of Christianity, as well as its superiority over all other religions, which were but the inventions of men.

In the decline of the empire, paganism fell into discredit, and Christianity with its saving power swept over the land. The national religion, with the emperor at its head was an empty bubble, and soon disappeared before the power of the Holy Spirit. "When they heard of Jesus and the resurrection of the dead, some mocked: and others said, we will hear thee again of this matter." This was to them a new idea in the problem of a future existence. "Forasmuch, said the apostle as we are the offspring of God, we ought not to think that the godhead is like unto gold, or silver, or stone, graven by art or man's device. And the times of this ignorance God winked at: but now commandeth all men everywhere to repent; because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17: 29–31.)

The government of God, the final judgment of all men are assured to us by the fact of Christ's resurrection, which is the pledge of our own. The heathen world mocked at the idea of the resurrection. The philosophers held to the immortality of the soul as the hope of a future life, while the ignorant masses had little or no idea of a future life at all. But on those who sat in darkness the light of immortality shone through the gospel on the ground of the resurrection of the dead. Paganism fell, and Christianity took its place in the Roman empire. At this period the heathen of Greece and Rome, at least the intelligent classes among them, had no real belief in a future state. The vulgar mythology, with its *hades* and Olympus, its Tartarean blackness, and Elysian sunshine, was an exploded and despised tradition. There was little or no faith in a future retribution. It was only the most ignorant that believed in *hades*, Tartarus and Elysium.

WEDNESDAY, Dec. 4. Received a sad letter from Br. A. Sanford, of Kansas. For some years he and many of the settlers, on the Cherokee Neutral Lands, have been in conflict with the railroad company. The case has been before the United States supreme court for some time, and the decision has just been declared in favor of the railroad company. This throws the settlers out of their homes and improvements. These will now have to purchase their late homes of the railroad company, to hold their improvements. But the worst view of this case is, most of them have nothing to purchase with. They are poor.

In my late visit I had an interview with some of the officers of the railroad, who assured me that all the favor that could be shown the settlers, would be bestowed by the company, both in the prices of lands, and the terms and periods of payment.

A brother in writing says: "I don't know what our people will do, buy, or remove. They are really in as bad a condition, or worse than the sufferers by the late fires in Chicago and Boston, yet we have no sympathy or aid from the cold and heartless outside world. But when the Lord comes, we shall have a 'Land that is fairer than day,' where land monopoly can never enter. Jesus will give us free homes, if we are faithful; and this is now my only hope. Pray for us, that the Lord may direct and sustain us." The settlers have our sympathies in this hour of trial.

To-day, after a conflict of many months in the Presidential campaign, Horace Greeley, one of the candidates, is buried in New York, with all the honors his countrymen can give. President Grant, Vice-president Colfax, members of the cabinet, and a host of the great men of the country attended his funeral. Messrs. Beecher and Chapin were to deliver the addresses. I was acquainted with Mr. Greeley from the age of twenty years, and I have read his paper from the commencement to the present time. It was my choice of all the secular sheets in the country. He took high ground on questions of reform, and more than any other secular paper, advocated the emancipation of the slaves of our country, and, also, universal liberty and education. In allowing himself to be nominated for the Presidency, he was brought into a fierce conflict with both his friends and opposers: and in his defeat he sunk and died, no doubt, with a broken heart. But no man has made a better record for honest and high minded journalism, or done a better work for the masses than he. He has descended to the grave with the respect and love of the American people. As to religion he was a Universalist. In his last hours, when grappling with death, he exclaimed with great distinctness, in the words of Job, "I know that my Redeemer liveth!" which indicated that in his last hours, when done with the world, he had his mind fixed upon the vital question of the future life, and the resurrection.

In the latter part of his life, Mr. Greeley opposed *Spiritism*, but whether he really embraced the idea of the literal resurrection of the dead, I do not know. But from the quotation of this remarkable passage from Job, it would appear that he favored this view of the Christian's hope.

THURSDAY, Dec. 5. Met with Br. Marston in Rochelle, Ill., at his protracted meeting. They have a pleasant hall for meetings, and the little flock are holding fast the faithful word. They hope for some additions in this meeting, although it is a hard place to work in, prejudice and indifference prevailed to a great extent. Br. M. spoke well on the necessity of faith in order to please God. Br. Burington, of Genoa, came into the meeting at night, and cheered the hearts of many.

FRIDAY, Dec. 6. Br. Marston gave us a good sermon to-night, asking, "Who is on the Lord's side?" In the church-meeting at the close, a number wished to unite with the society, and desired that the covenant should be amended so as to read *Advent* Christian church, instead of Christian church, so that they could unite with an Advent church in name, as well as in fact. Saturday evening the brethren met to consider the importance of setting things in order in the body. They dissolved the present body, which was without officers, and organized, and set in order the Advent Christian church at Rochelle according to the gospel. Three deacons were ordained, and six new members were added, and more will now come. Br. Marston is cheered by this new arrangement, which it is hoped will give new life and success to the cause here. Visited Br. Akersons, at Jefferson Grove, on Sunday. I was warmly greeted by him and his household. I visited them about twenty years ago. We had a pleasant time in talking of the past. Then father Chapman was with us, the man of God; but he sleeps, while I, with others, toil on. Here I met Br. Blackman, and others of the old stock still waiting for the Lord.

TUESDAY, Dec. 10. I received among my letters to-day, the following from one of my household, which I copy as being of some interest to our many friends:

KAME CITY, PA., Dec. 6, 1872.

MY DEAR HUSBAND: We all hoped you would be able to be with us the first of December. It was the fiftieth universary of the wedding of Ichabod and Mary Handy. He is, as you know, my own, and only brother. I must tell you something about it. We concluded that we would get up a surprise. Walter and some of the Captain's friends in this region, set about the preparation for the "golden wedding." Valuable presents were provided, and all things got in readiness for the occasion. And such was the skill of the leaders that Captain Handy and wife knew nothing of it until the golden presents were presented before them by their friends, with joyful greeting. The conversation, music and general rejoicings continued till a late hour. I was very sorry you could not have been with us.

Notwithstanding the evening was stormy there was a large gathering, and the whole affair passed off splendidly. The house was full, and the tables were loaded. The presents were very beautiful. Among them was the beautiful Bible which you know all about. It took the eyes of all. Nothing occurred to mar the happiness of the occasion.

The scene of to-night has brought the past fresh before my mind. You know, my dear husband, that we were married Nov. 5, 1826, and only four years remain before our "golden wedding" will come, should time continue and we be alive; or if the "Marriage of the Lamb come," it will be more welcome. Think of it! forty-six years of our married life have passed. It seems like a dream. Ours has been a checkered scene. We have had a large family, five of whom we have laid away for the resurrection morning, and four live as a blessing to us. And yours has been a stirring life, full of toil and dangers, with many hardships. A great and good cause has been on your hands most of your public life. As a pioneer, you have been subject to many trials, incident to such a position. And in all my cares at home, I have followed you in your missionary work, with my prayers and sympathy. And there has never been an hour of suffering from the hardness of the work, or the calumny of enemies, that I have not stood by you. Our life has been a unit from first to last, and now more than ever, as life's duties and cares, with life itself are soon to close, the ties of love bind us more strongly than ever. I did hope your enemies would give you the privilege of spending your last days in peace. But soon we shall rest. If ever I could pray, "Thy kingdom come!" with my whole heart, it is now.

By a mutual arrangement, you know, I was to spend a year with my relatives and friends in the East, whom I had not seen for long years. This plan I hope to carry out, wholly, or in part, when I hope we may provide a home in the West, in which to spend the remainder of our days."

WEDNESDAY, Dec. 11. Called at Stanley Hall, 619 West Lake Street, to see Br. and Sr. Mansfield. They informed me that they had taken the Hall for a year, and considered their enterprise for missionary work in this part of Chicago a fixed point. They have rooms connected with the Hall, and will move into them at once, and so be on hand for every good word and work. Their prospects thus far, are good. I attended their evening lecture. It was encouraging. A wide and effectual door is open here. There are thousands all about them without God or hope in the world. May the Lord give them great success in bringing souls to Christ, and a larger place than ever, in the hearts of the Advent people. JOSHUA V. HIMES.

Do You Know It?

Do you know that the vows of God are upon you?

Do you know that your life is rapidly passing?

Do you know that the worth of life is in the good we do?

Do you know that you are living in a wonderful time

Do you know that some one is following your example?

Do you know that piety may unconsciously decline?

Do you know that you need the prayer meeting?

Do you know that the prayer meeting needs you?

Do you know that you can slight the Lord's supper?

Do you know that Christ enjoins secret prayer?

Do you know that all your property belongs to God?

Do you know that you forfeit hope by indolence?

Do you know that your Sunday vacant seat looks bad?

Do you know that if backslidden, Jesus will forgive you?—*Baptist Weekly.*

An Exposition of Matthew Ch. 24.

(Continued from First Page.)

ture form. The place of its manifestation was the mount of Transfiguration. The "eye witnesses of his majesty" were, Peter, James, and John, one of whom, (Peter) plainly declared afterwar [illegible] have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty."

Thus we have the gospel of the kingdom preached at the first advent to one nation, as a witness to them, followed by a miniature exhibition of he kingdom, to that generation. So here is to be a proclamation of the vidences of the speedy advent and kingdom of Messiah to all nations as witness; and this is what we are to understand by this gospel of the kinglom.

What is the world referred to? The word, "world," of frequent occurrence n King James' version, is rendered rom three or four different words in he original, viz: *aion, kosmos, oikounence.* The last mentioned word is the ne rendered world in the 14th verse. We find the same word in Luke 2:2 here it undoubtedly refers to the Roman Empire. "It came to pass in those ays that there went out a decree from æsar Augustus, that all the world (*oikoumence*) should be taxed." From is it is quite evident that the Scriptural import of the term may be more mited in its application than classic thors would allow.

The classical definition of *oikoumene* all the habitable world; but the decree Cæsar Augustus did not extend to l the habitable portions of the earth's urface; but only to that portion over hich the Roman government exercisl a sovereign authority. All the orld in this instance, seems to refer civilized world, or that portion unr the influence of political enlightment.

Adopting this principle, and applyg to our own time, we should say the spel of the kingdom is to be preach- l through the civilized world, for a itness to them and then shall the end me. If this is the correct exposition the text, then the work has been most thtully accomplished within the last lf century. There have been men ised up within the last fifty years o have given their attention to the bject of the signs of the times, and t called upon to give the note of rning to the world, that "another ng, one Jesus," is about to "take to nself his great power, and reign." ightened Europe has been startled h the announcement,—"Behold, He neth with clouds!" The inhabitants cold Siberia have long echoed the [illegible]. Many of the missiona- laboring among the oriental nas of Asia, are believers in, and pro- [illegible] speedy personal reign of ist; while Afric's sons have come ding submissively to the Prince of [illegible], and waiting stand to give him come. The United States and Brit- Provinces have become familiar h this movement, and may we not this gospel of the kingdom is at very time being preached in all the ld for a witness? And if so, shall not look for the end? So sure as ist predicted it, this is God's last k of mercy.

Having given in course an exposition he first fourteen verses of Matthew we now come to the second division of this prophecy. We have before l, that the second division of this phecy is complex, or mixed, and to the real harmony of our Lord's course, we shall be under necessity bringing in some points of the same phetic discourse delivered on another occasion, and recorded by Luke, ch Matthew did not record.

t is evident our Lord repeated his phetic discourse in part or in full on rent occasions, which may account for the seeming disparity in some things. Matthew records the discourse as it was spoken on the Mount of Olives, and Luke as it was delivered in the Temple. See the introduction to the two accounts.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet stand in the holy place (who so readeth let him understand)." (v. 15.)

Now I claim that here is where the complexity of this subject exists. It is by saying that the fifteenth verse of the twenty-fourth of Matthew is the same in subject matter as the twentieth verse of the twenty-first chapter of Luke, which reads,—"And when ye see Jerusalem compassed with armies, then let them which are in Judea flee to the mountains." It will be observed that Luke 21:21 reads like Matthew 24:16. This is the reason why some have supposed that v. 15 in Matthew, and v. 20 in Luke are the same.

But it is evident that the army mentioned in Luke 21:20 cannot be "the abomination of desolation" spoken of by Daniel the prophet, who is quoted by the Savior in Matthew 24:15, for the following reasons:

1. If the standards of the Roman army, being objects of worship, constituted the abomination of desolation, then they were in Jerusalem already; for at that very hour Jerusalem was garrisoned with Roman soldiers, who undoubtedly bore with them their eagles, being their military standards; whereas our Lord referred to the prophecy as a future event, and not as something at that moment transpiring.

2. It would seem that if Christ referred to anything connected with Jerusalem as the holy place, he must have spoken in reference to the Temple, and we have no evidence that the Romans ever planted their standards within the walls of the sanctuary, and if they did, it was not until Jerusalem's actual destruction, which would at once preclude the idea of its being a sign that destruction of the city was near; for it had then already came.

3. The Roman army under Titus; around Jerusalem, could be of no utility to the diciples as a sign, for they had all retired from the city five years before, when Cestus Gallus, the governor of Syria, having besieged the city, raised the siege and departed.

4. The standing of the abomination of desolation in the holy place, is to be the occasion of a great tribulation upon the church of Christ; but the overthrow of the Jewish polity in the destruction of the city was wrath upon the unbelieving Jews, who had been the murderers of our Lord, while true believers were not affected by it; they were peacefully reposing in the mountains of Pella.

Having shown that the abomination of desolation cannot refer to the Roman army under Titus, before divining what it is, we shall endeavour to harmonize the seeming discrepancy. And this I think we are authorized to do by associating Mat. 24:15, with v. 21 of the same chapter; and putting it in the place of v. 15 the 20th verse of Luke ch. 21. And further (as before stated) I think we are warranted to make this disposition of the subject from the consideration that the prophecy of Daniel, quoted by our Savior, presenting the abomination of desolation, is the occasion of a great tribulation. Thus: "And arms shall stand on his part; and they shall pollute the sanctuary of strength, and shall place the abomination that maketh desolation. And such as do wickedly against the covenant shall corrupt by flatterers but the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by blame, and by spoil and by captivity, many days," (Dan. 11:31–35.) All must admit that our Lord in Mat. 24:15, cites this passage. And if Mat. 24:15 and Dan. 11:31 refer to the same thing by "the abomination of desolation," why may we not conclude that Dan. 11:33, which presents the falling of many people by blame, spoil and captivity many days; and Mat. 24:21, which brings to view a great tribulation, such as was not since the beginning of the world, also have a synchronous application, or refer to the same event? If so, we say again, it can have no reference whatever to the Roman army which desolated Jerusalen, but must refer to that long period of persecution which came on the church of Christ under the tyrannical reign of the "man of sin."

Now let us read this part of our Lord's discourse and put Lk. 21:20 in the place of Mat. 24:15, and associate v. 15 Mat. 24 with the 21 verse of the same chapter, and see if there is not a manifest harmony which cannot be produced in any other way. Luke 20—"And when ye see Jerusalem compassed with armies, then know that desolation thereof is nigh." Mat. 24:16—"Then let them which be in Judea flee into the mountains. Let him which is on the housetop not come down to take anything out of his house. Neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and them that give suck in those days. But pray ye that your flight be not in winter neither on the Sabbath day."—v. 15. "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand)....For then shall be great tribulation, such as was not since the beginning of the world, no nor ever shall be." To me this looks like a harmony. Jesus in the days of his flesh told his disciples what course to pursue for their own preservation and safety, when they should see Jerusalem compassed about with armies. Cestus Gallus, the governor of Syria, besieged Jerusalem five years before it fell by Titus; but for some unknown cause, says the historian, he raised the siege and departed. The christians (whom Josephus calls "many virtuous people"), recognizing this as the fulfillment of the Savior's prophecy, fled to the mountains of Pella; and five years after when Titus took the city, among the eleven hundred thousand that perished not a Christian was found.—(*To be continued.*)

ALBION ROSS.

CERTAINLY there is too much truth in the caustic take off Mr Talmage recently indulged on the prevalent practice of selling and renting pews. Read it:—"The sea is covered with wrecks, and multitudes are drowning. We come out with the church life boat, and the people begin to clamber in, and we shout, 'Stop, Stop,! You must think it costs nothing to keep a life-boat. Those seats at the prow are one dollar apiece, those in the middle fifty cents, and those seats in the stern twenty-five cents. Please to pay up, or else flounder on a little longer till the mission-boat, whose work it is to save you penniless wretches, will come and pick you up. We only save first class sinners in this boat.'"

SPANISH PROVERBS: Love, a horse, and money carry a man through this world. Three things kill a man; a hot sun, supper and trouble. To shave an ass is a waste of lather. If the gossip is not in her own house, she is in somebody else's. Don't speak ill of the year till it is over. The mother-in-law forgets that she was once a daughter-in-law. Men are as grateful for kind deeds as the sea is when you fling into it a cup of water.

A GOOD finished scandal, full-armed and equipped, such as circulates in the world, is rarely the production of single coterie. It sees the light in one; is rocked and nurtured in another; is petted, developed, and attains its growth in a third; and receives its finishing touches only after passing through a multitude of hands.

COMMON sense is just as much needed in religion and in religious work as it is in business or in the management of a nation.

The Times.

AT HOME.

..... It is reported, probably with truth, that President Grant is about to issue a special message, urging upon congress the necessity of immediate and vigorous action in reference to the continued depredations of bands of Mexican thieves and murderers crossing the Rio Grande into Texas. These outrages are becoming so frequent and the losses so great that it is due to the citizens of Texas that immediate measures be taken for the protection of their lives and property. If the Mexican government is unable to prevent these depredations, our government will be compelled to adopt a "vigorous policy," and to exact at the hands of that government redress and indemnity.

..... The testimony in the case of the recent railroad disaster on the Pennsylvania Central Road, near Mifflin, shows that what was termed an accident was nothing more nor less than murder. The train that was standing at the depot was half an hour behind time, and the train that ran into it was half an hour ahead of time. The result was a collision between two trains which should have been an hour apart. A clearer case of human butchery, without excuse, was never developed, and yet what hope is there that the guilty parties will ever be punished? No precaution was taken by the conductor of either train, although neither of them was on time, and must have known that danger was to be apprehended at any moment. The Pennsylvania courts have now an opportunity to rebuke the recent boast of a railroad official, that the public has no rights that railroads are bound to regard.

..... Unless sense, honesty, and decency should presently succeed in assuming sway in the political affairs of certain of the Southern States, now torn by contending factions and reckless rival demagogues, the proposition to annex them to Mexico might be in order. Political affairs in Arkansas, Louisiana, Alabama and South Carolina are rapidly approaching a chronic condition of Mexican chaos and confusion, and the rest of the States are getting ashamed of their relationship with them in the national sisterhood. In Arkansas nobody seems to know definitely, half the time, who is Governor or what is what in any department of the State government. In Louisiana two legislatures and two governors are contending for the mastery. In Alabama two rival legislatures are in session, nobody having anything like a clear idea which is the simon pure. And now South Carolina is getting into a disgraceful muddle. One John J Patterson was yesterday elected United States Senator by the legislature, and to-day the fellow is in jail on a charge of having bribed himself into possession of the Senatorship, and a bitter fight is in prospect. It does seem, to a looker on at this distance, that in the South "the experiment of self government" is becoming a failure.—*Chicago Journal.*

..... Railroad consolidation in the United States will be very shortly so complete that three great interests centering in Wall street will virtually control the entire railroad carrying of the country. These interests are the New York Central, the Pennsylvania Central, and the Baltimore and Ohio Companies. In the case of one of these companies—the Pennsylvania Central—its consolidation under one central power is already on a gigantic scale. It controls no less than sixty three railroads, including those under construction. These roads are nearly all made tributary to the main line from Philadelphia to Pittsburg, while their termini are distributed in nearly every state in the Union. Among the roads under the control of this great corporation are the Union, Central, and Texas Pacifics. The total extent of these sixty-three lines will be nearly 15,000 miles. The aggregate of capital invested in them will be, at least when all the lines are completed, $670,000,000. This is not all. The Central also controls two hundred and fifty miles of canal, and is building a line of four iron ocean steamers of the largest size to run between Philadelphia and Liverpool. This addition to the capital under the control of one central corporate authority will make it scarcely less than $800,000,000, or about one third of the entire national debt of the country. These figures are significant of the vast strides the railroads of the country are making toward a complete monopoly of its carrying trade. An empire within an empire, they virtually threaten the integrity of the State itself. It is worthy of note as a piece of commercial intelligence that all the transcontinental roads will be controlled in Philadelphia.—*Inter Ocean.*

ABROAD.

..... One of the lessons our civilization has taught the African is shown in the statement that, in a bloody battle just fought in the far interior of Africa many of the savages were armed with Enfield rifles.

..... In some parts of Germany the material condition of the Protestant clergy seems anything but enviable. And it is therefore no wonder that theological studies should be at a discount. According to a memorial of the Metropolitan of Hesse Cassel, Dr. Hochbut, there is in that duchy 482 parsonages, whose incumbents are paid at the following rates: 134 receive 400 thalers (a thaler is 60 cents;) 202 receive 500 thalers; 106 about 600 thalers. Only 40 receive 1000 thalers.

..... Prussian Peers find themselves, like the English Lords, unable to withstand the people and the Ministry, and have at last passed the Counties Reform bill by a vote of 116 to 91. Another move in the struggle between the State and the Church has been made by the government, which has closed all the Catholic churches of Possen and brought the Catholic pastors and teachers of that province to trial, for reading to their charges an inflammatory pastoral letter from their Archbishop.

..... From an article in the Paris *Constitutionnel* we learn that England has spent the following sums for her wars from the year 1688 to 1815, the period of her greatest power: 1. The war began in 1688 and concluded in 1697, by the treaty of Ryswick, cost 900 millions. 2. The Spanish war of succession from 1702-1713 cost 1 milliard 503 millions. 3. The Austrian war of succession, from 1739-1748, 1 milliard 350 millions. 4. The seven years' war, 1756-1763, 2 milliards 800 millions. 5. The American war, 1775-1783, 3 milliards 600 millions. 6. The war of the French Revolution, from 1793-1802, 11 milliards 597 millions. 7. The war with Napoleon, 1803-1815, 25 milliards 975 millions. The poor rates kept almost even pace with the wars: In [illegible] it was 12 millions; in [illegible], 43 millions, in 1803, 88 millions; and in 1815, 137 millions. Within these 153 years England has, therefore, had 65 years of war which have cost her 72 milliards 537 millions of francs. Of this sum, 51,725,000,000 were met by the revenues of the country, and only 20,210,000,000 by loans

..... Believers in the literal accuracy of the Mosaic narrative of the deluge will be happy to learn that that narrative appears to be corroborated in every essential particular by a record on the Assyrian monument recently translated by Mr. George Smith, of the British Museum. In a lately discovered cuneiform inscription the account of the Deluge is put as a narrative into the mouth of Xisuthrus or Noah. He relates the wickedness of the world, the command to build the Ark, its building, the filling of it, the resting of the Ark on a mountain, the sending out of birds, and other matters. The inscription has several details not given in the Biblical narrative. The discovery of this inscription will go to confirm the opinion generally held by learned men that the Biblical narrative is no imaginative Iliad or Ovidian fable, but a relation of events traditional among Gentiles as well as with the chosen people.

..... The Italian papers bring full details of the ravages committed in the valley of the Po by the fall floods, which have been briefly noted by the cable. The Appenine peninsula has always been the land of inundations. Every spring and fall her rivers suddenly overflow their banks in one place or another, carrying terror and destruction into the adjacent regions. Railway embankments, bridges, culverts, all are swept away, and travel is often interrupted for weeks at a time. But never within the memory of man have the floods been so general and so destructive as they were this last season. Since the last eruption of Vesuvius it seems as if the seasons had been reversed. After the rainy period was supposed to be long past, the rain began to pour down in streams and filled the dry river beds in a few hours. The raging waters overflowed the banks, carried away trees, cottages, houses, and churches, submerging the country for miles and miles. New disasters were reported every day. The inundation of Pisa in 1869, that of Rome, in 1870, and even that of Ferrara, last year, resulted in great damages; but they were isolated and local. In October the destruction was universal: first along the western coast, and then in Tuscany, where the river rose with such unprecedented rapidity that eight persons were drowned in their houses near Florence. The railroad on both sides of the city, the one leading to Pistoja and the one to Livorno were both compelled to supend trafic. This news was followed by equally fatal accounts from Parma, Ferrara—in short from the entire bank of the Po. The crowning calamity was the rise of the Tiber, which destroyed the railroad bridge at Orte. Not only has the loss of property been immense, not only have 60,000 people been made homeless, but the seed sown in the fields of the most fertile portions of Italy has been utterly destroyed.

..... A Berlin writer says: From the numerous reports which the papers seem willing to chronicle, the inference can easily be drawn that somebody is very anxious to witness another war, but finds some difficulty in creating a respectable pretext. If it is not Russia and Prussia against Austria, it is Austria, Turkey and Russia against each other; if it is not a combined attack of the first three powers on the continent in an attempt to crush out of existence the French Republic, it is Bismarck preparing to wrench from England a certain sum of money as an indemnity for a vessel of rice belonging to a German subject, which was destroyed by the Alabama. It is said that Bismarck has been waiting for some time for the decision of the Alabama question before presenting his claims for indemnity. Since the decision is adverse to England, he may lay before that government the Prussian interests as represented in this case. Such announcements, however, can not be of immediate importance. The Prussian authorities have all they can attend to, without embroiling themselves in difficulties in England. England herself has long since ceased to inspire fear in the continental governments. Most of them dislike her; none fear her. She will go to war with nobody, if only let alone. She seeks peace and desires to pursue it. Finding that Russia is fast becoming a rival in naval power, she is desirous of increasing her strength in this respect. The feelings and political relationship between Russia and Prussia are more friendly than they have been for some years, and better than those existing between either of them and Austria. During the last few days the greater part of the Sixth Russian Infantry has been in this city, making a complimentary visit in honor of the fiftieth birthday of Prince Charles, who is the head of the regiment. The custom of making foreign princes the honorary commanders of regiments has been in vogue for some time, and is observed by Russia, Prussia, and Austria. It is regarded as one of the highest compliments which a prince can receive. The Russians are quartered at the Royal Hotel and the palace, and are entertained at the expense of the royal household. Besides creating quite a sensation, they have excited the admiration of the emperor by the manner in which they are equipped. The Prussian army itself is being reorganized with as much activity and exactness as if preparations were actually being made for another war. The soldiers which have been enrolled in Alsace and Lorraine are stationed in parts most remote from their own country, while the soldiers whom Prussia assigns to these provinces are brought from quarters equally remote. This policy has been pursued by Prussia for some time in relation to the provinces acquired of late years. The landwehr also is undergoing thorough reorganization. New officers have already been appointed for the next year.

The Christian Life.

To-Day and To-Morrow.

To Day man lives in pleasure, wealth, and pride,
To morrow, poor, of life itself denied.
To day, lays plans for many years to come,
To-morrow, sinks into the silent tomb.
To-day his food is dressed in dainty forms,
To morrow, is himself a feast for worms.
To day he's clad in gaudy, rich array,
To morrow, shrouded for a bed of clay.
To-day he has delusive dreams of heaven,
To morrow, cries, "Too late to be forgiven!"
To-day he lives in hope as light as air,
To-morrow, dies in anguish and despair.
London Mag. Aug. 1701.

Knocking Away Props.

"See, father," said a lad who was walking with his father, "they are knocking away the props from under the bridge; what are they doing that for? Won't the bridge fall?"

"They are knocking them away," said the father, "that the timbers may rest more firmly upon the stone piers, which are now finished."

God often takes away our earthly props that we may rest more firmly upon him. God sometimes takes away a man's health, that he may rest upon him for his daily bread. Before his health failed, though he perhaps repeated daily the words, "Give us this day our daily bread," he looked to his own industry for that which he asked of God. That prop being taken away, he rests wholly upon God's bounty. He receives his bread; he receives it as the gift of God.

Great Men.

A GREAT man is always willing to be little. While he sits on the cushion of advantages he goes to sleep. When he is pushed and disappointed, tormented, defeated, he has a chance to learn something; he has been put on his wits, but he has gained facts; he learns his ignorance; he is cured of the isanity of deceit; has got moderation and real skill. The wise man always shows himself on the side of his assailants. It is more to his interest than it is to theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin, and when they would triumph, lo! he has just passed on invulnerable. As long as all is said against me, I feel a certain assurance of success; but as soon as honeyed words of praise are spoken for me, I feel as one that lies unprotected before his enemies.—*Emerson.*

That Long Eternity.

HAD Adam commenced counting on the very day he was created, and counted rapidly every day, for twelve hours a day, to the present time, he would not have counted a trillion. And yet a trillion can easily be represented by a line of figures one inch in length. If it takes so long to count the years in a line of figures one inch in length, how long would it take to count the years in a line one mile, ten miles, a hundred miles, a million of miles in length? And if it takes so long simply to count those years, how long will it take to live them?

O eternity! Shall we spend it with God, or lose it utterly?

"ONE should think," said a friend to the celebrated Dr. Samuel Johnson, "that sickness and the view of death would make men more religious." "Sir," replied Johnson, "they do not know how to go about it. They have not the first notion. A man who has never had religion before, no more grows religious when he is sick, than a man who has never learned figures can count when he has need of calculation."

PREACHERS and teachers of all degrees may know the way to the kingdom of God, yet never walk in it, just as a man may know every detail of the railway time-table, and yet never take a journey. Men who spend their lives in preparing other people for heaven, but never advance themselves toward it, may be likened to the inspectors, porters, and other railway servants, who are occupied in setting out travelers, but who themselves never see the ocean or landscape.

Is it hypocrisy, or only thoughtlessness, when one sings,

> "Had I a thousand hearts to give,
> Lord, they should all be thine,"

while yet he does not give the one heart that he has?

THE churches are in greater need, to-day, of glowing prayer meetings than of eloquent sermons, and we have a glowing meeting when we take glowing souls to it, instead of trying to start the glow after we get there.

Correspondence.

News From England.

FROM OUR ENGLISH CORRESPONDENT.

Amid the very sad news which comes to us from all parts, witnessing the degeneracy of the church, and the wickedness of the world, it is refreshing to gather up particulars of individual cases of progress toward truth and greater purity of doctrine. Your readers will know of the meeting of the "Old Catholics" at Cologne. Another meeting has just taken place, by the commencement of the Evangelical Alliance, at Geneva, at which a paper was read by pastor Elmi, a Lutheran clergyman, on the "Old Catholics." It has historical and literative merit, and has been translated and summarized for the *Rock*. We are glad to find by this paper that the "Old Catholics" are for progress and return to early faith and practice. Using the language of Elmi, we might say, "There is among them progress, slow but real." Dollinger, at the council held at Cologne "declared for the maintenance of the Old Catholic faith as still contained in the Tridentine Symbol," which, though ambiguous, might have embraced the so-called Creed of Pius IV., and therefore also the entire teaching of the Council of Trent, which was a virtual acknowledgment of the creed of Catholicism till nearly our own day. As the author of the paper in question asserts, "At the congress of Munich, a year ago, they seemed to maintain all the decrees of Trent. Since then, and during this winter Br. Dollinger has gone back in his lectures to the first eight centuries; and now at Cologne Hubor has declared that they must return to the primitive age, to the words of Christ and his apostles." There is hope for any who will venture on an expedition to the source of the faith and practice of Christianity. "Moreover, at this congress they have decided on breaking with the Pope and Roman hierarchy, as having become apostate; they have named a committee for appointing new bishops more worthy of the dignity, chosen partly by laymen; they have brought into their worship some use of the vulgar tongue; they recommend the preaching of the gospel without the polemics, whether political or religious; they have declared against image worship, indulgences, and many other abuses.

Our learned author farther delivers himself of this news: "The most important fact during the last winter was the series of lectures delivered by Dollinger at Munich on the reunion of the churches. He spoke in warm admiration of Luther, and offered the most fervent longings for the happy time when th several Christian churches, feeling their own imperfections or faults, should learn from one another what each had preserved of good and true, proposing as a basis of reunion the Holy Scriptures and the General Councils of the first eight centuries. 'Let us hope,' said he with Schelling, 'that after the churches of St. Peter and St. Paul will come that of St, John, which will unite them both.'"

He doubtless means by that of St. John, that of love, as John's whole theme was *love*

An amusing fact is narrated in connection with the Congress at Cologne: "The Archbishop of Munich went there in person to excommunicate the apostates, but was interrupted when he began to speak, and the citizens forced him to flee in disgrace." This "progress" ensures for the advancing party persecution from the Infallibilists. He says: "I could cite many instances in which Old Catholics have suffered for their faith. Look at the priest Tangermann, who, as poor as sincere, lost his benificence at the age of seventy; look at that directress of a convent at Bonn, who, suspended and cited before the superior of her order, and falling sick on the way, said, when threatened by the sister sent to fetch her with the refusal of nursing and the denial of sacraments unless she submitted, "It is better to fall into the hands of God than into the hands of men; God will have mercy on my soul." And she dies, and Protestant friends bear her to a grave."

The gospel of God, and the religion of Jesus, have one distinguishing feature which no other religion possesses: it is the resurrection of men fallen in death, and the eternal living of the holy of the resurrected. The church of God, possessing this hope, are represented as waiting the day of Christ which brings this resurrection of the dead, and a change in the state of the living saint. But a virtual denial of the faith it is, when the church teaches its children to lay up their pence for their *burial*. This is a growing error in England. Treating on *death* instead of life, teaching the flying away of a spirit to heaven and adding to this a laying up in store against the day of burial, it is evermore losing sight of the animation of the true believer—"the hope of *life*." At Corley, the Bishop of Manchester found 1,352 scholars enrolled, on a Sunday School register, and of these no less than 1,260 subscribed to—not a missionary society, a clothing club, or anything of that kind—nor enrolled as members of a temperance society, but of—a "Burial Fund."

The *Rock* says: "We consider the collection of children's pence in Sunday School for such a purpose is open to grave objection;" and "it is far more important that children should be taught to live a godly life, and to make provisions for the due fulfillment of its duties, than to heap up money for trappings and decorations to adorn their mortal remains when they are conveyed to their mother earth." So we think. But it is all death with some, and they will act after this death principle—these *death principles* being their spring of action. Oh, for LIFE.

Yesterday your correspondent listened to a sermon by a celebrated Doctor. The text was from the song of Solomon (1: 3); "Because of the savor of thy good ointment thy name is as ointment poured forth, therefore do the virgins love thee." It commenced with an adulation of the name of Jesus; the preacher referring afterwards to the multifarious states which the name of Jesus fits into. In our depression through sin, our darkness, our adversity, in fact in every circumstance, Jesus has a name that meets our every case. He passed on to the dying hour. He said "Shoot a man through the heart, and he is as much alive as ever. He is not dead. His soul still lives. He has only removed to another place."

I waited for the name that suits to *this* case, and gave assurance to those left behind that the man was not dead, but he gave us no such name, confirming me in the truth that the intermediate disembodied state is a sheer fancy. Presently we heard of Jesus as the resurrection and life, and here we could rejoin the Doctor. Perhaps some orthodox reader may confer a service by hunting up a name which will make the "unclothed state" fragrant with blessedness, and to be desired. if they find no such name, it may be they will perceive it as presumptive evidence of no such state of existence.

In preparing the holy altar bread, for the *most "holy* communion," we have the following holy directions given us by a holy sacristan, who has received it from a holy Cowley father:—"ALTAR BREAD—Sir.—In answer to a query in your last impression from 'A Country Vicar,' I beg to suggest the following plan, which was given to me by one of the Cowley fathers. Take a slice of new bread, moderately thick, and roll it well with a glass roller, or an ordinary pastry roller. The former is better for the work. The particles of bread will then be so thoroughly compressed that the bread will hardly crumble at all, and it can be conveniently cut with a knife.

A. SACRESTAN.

Indeed, if you should not with a *holy* glass roll, or a *holy* pastry roller, press the particles of the bread together, a crumb might fall on the floor, and a mouse might eat it—a poor church mouse, and then certainly there would be a whole Christ, "body, blood, soul and divinity" in a mouse. And the mouse would have partaken of the "holy communion." This would be a holy horror, and to prevent it, take the advice of the holy Ritualist or Romanist sacristan. This is commended to all the *holy*, as a *holy* abomination.

From California.

When I last wrote, we were at Bridgeport, holding meetings. Continued one week; interest good to the close. From there we went to Rockville, in Suisun Valley. We visited this valley two years ago and held meetings three weeks. The whole valley was stirred, on the great Adventist truths and they have wished us to return.

Br. and Sr. Fassett were with us a part of the time, and assisted in preaching the word. The interest was deep, and the congregation increased until the seats would not hold the people. They never heard the gospel on this wise before. Some of the friends sat up till twelve oclock at night reading the Bible, and were out every evening to meeting. They said it was a new book to them, and they loved to read it, because they could now understand it. Four were baptised, and we organized a church and left them rejoicing in hope of the coming kingdom, with others deeply convicted of their sins and of the truth. We shall return again in a few weeks, and shall keep a watch care over them.

From thence we took cars to Sacramento, on our way to Courtland. Having to stop over night in the city, we called on some of the friends, having never been into the city since the society was formed there last winter. We found Dr. Truesdell, who was appointed minister of the society. But to our surprise and sorrow, we learned their meetings had been discontinued since last summer, and those that had once met together were scattered. The Doctor said, of his own accord, that he was not an "Adventist" and never had been; neither was there a society formed as an *Advent* society, but only a Christian society. He filled the place as preacher till his business increased and demanded so much of his time, that he could not attend to both, and he gave up preaching, as he was in debt and must attend to business. Hence the society was scattered.

We looked around to find some others of the friends, but failed. I hope there are some; but to say the least of it, it is a sad look in that great city. No church or place where the great truths of our Lord's soon coming are proclaimed. I do pray the Lord of the harvest, to send laborers to this coast, that will preach the great truths of the judgment at hand, for nothing else will stand, or hold the people in these days of peril. We passed on with sorrowful hearts to the place of appointment. But the rains set in, and it being a country place, we were obliged to postpone the meeting and return home.

The church here in Santa Clara, is doing well. This is a large field of labor, and doors are opening everywhere and we are all kept busy. O! for more faithful men on this coast. Oh! that the Lord would put his spirit upon some and move them to come. In hope, D. D. & M. S. REED.

A Brother writes from Byron, Wis.

Although personally a stranger to you and not in any way connected with any Advent body or organization, being a member of the Wesleyan Methodist church of this place; yet I felt as though I would like to say a word in favor of THE TIMES and to the dear brethren of the Advent faith, scattered abroad. It is some twenty five years ago since I first gave my heart to the Savior. For a time I became a wayward wanderer from my Father's fold. Having moved to what was then "the far West," and being deprived of church privileges and Christian fellowship, I let go my hold of the gospel hope, whereof I felt I had been made a partaker and an heir to the kingdom. But God, who was rich in mercy towards me, again lifted me up out of the mire and clay and set my feet upon a Rock—for which I would praise his Holy Name.

I first received light, and embraced the cardinal doctrines of Adventism, as believed in and taught by the brethren of the one faith. Although agreeing with them in the main, there were articles of faith and points of doctrine I could not assent to. Having been raised among the Methodists, I remembered their views on the great theme of salvation, having the witness within me that I was born of the Spirit. I could not, dare not, go back of my experience, and deny the agency of the Spirit in the great work of redemption. I therefore thought it prudent and safe to remain where I was although differing from my Methodist brethren on many points of vital interest. A little over a year ago THE TIMES was sent to me by my brother, D. A. Bradley, for three months, on trial. I liked it so well that I became a subscriber myself, and now, at the close of the year, I find myself in accord with most, if not all, of the great and glorious truths it advocates.

Brethren and sisters, it is in my heart to live and die with you. I am endeavoring, by the grace of God, to adorn the doctrines I profess by a holy life and godly conversation. Suffer a word of exhortation: Having greater light, will not more be required at our hands? Let us be faithful to the trust committed to our charge; and, in view of the great and stirring events which are coming upon the earth, may they not be to us golden opportunities for for saving perishing souls, that shall be jewels in our Savior's crown at his coming and kingdom? And, if we are faithful, in the day of his manifestation and power he will give to us a crown of life.

From J. Palmer.

As I am cheered from week to week by reading communications from brethren and sisters scattered through the land, I thought it might be interesting to some to hear how the little church is in Sparta, Wis. The brethren are strong in the faith of the near coming of Christ to establish his kingdom under the whole heavens, to raise the sleeping saints, change the living, give them immortality, and make them heirs of the kingdom forever. Glorious thought. We see the rapid fulfillment of the last signs, that were to cause men's hearts to fail them for fear, looking after the things that are coming upon earth. What can w[illegible] l[illegible]ok for next but the shaking o[illegible]owers of the heavens, and to se[illegible]n of man coming in the cloud[illegible] heaven, with power and great g[illegible] M[illegible]y the Lord keep us in his love [illegible] patient waiting, that when he who is the saint's life shall appear, we may appear with him in glory.

Eld. Thurber closed his labors with us the first of September. We were left for a few weeks without a minister. During that time, Br. Branch was with us one Sabbath, and Br. Collins two Sabbaths, and preached to good acceptance. Since then, we have had Eld. Alanson Foster to preach for us. Br. Foster has been a minister of the Methodist church for over thirty years. During the last year he got (by some means) one of Eld. Collins "Address to the M. E. Conference," and the truth and spirit of the work so affected his mind that he set himself to searching the Bible as never before. He saw his former views of endless torment and the intermediate state could not be sustained from the Bible; therefore as an honest man and a Christian he must preach the truth as it is revealed in God's word. He could not remain in the church where he had preached so many years; he therefore chose to come out and not put them to the trouble of turning him out. He and his wife are now members of the Advent Christian church in Sparta. He is astonished that he has never before seen the light that shines so clearly on God's word.

Lord let thy light and thy truth shine forth!

Your brother, waiting for immortality at Christ's coming.

A Friend writes from the East:

While in Minnesota I was called upon to conduct the funeral of a very kind but utterly irreligious man—a difficult place to fill. In my remarks I tried to do my duty to the living, enforcing the lesson of the sudden blow—a case of apoplexy. In riding to the grave I found in my companion—a regular church attendant—an infidel of the Roman school. His position was that "Christ was not divine, but the model man," etc.

"Then you make him a liar, for he claimed to be such."

"He did not intentionally deceive."

"Then a weak man, lacking in sound sense is your 'model man;' an unfortunate dilemma; and if you are mistaken, something worse; for your whole future is unfulfilled. There is no life but through this Savior."

He could not believe what he could not understand; hence rejected the story of Christ's birth. His reason rejected it.

"But you do in physical science. What was not understood a hundred years ago, was yet true, and is accepted now. And what we accept and do not now understand of physical truth, we may yet understand."

I find much infidelity and Universalism—or Restorationism—more than I expected to. I think, however, there are indications of more willingness to look into our views, among Western than Eastern ministers. I trust the reform may make steady progress.

From James Ferris.

For the benefit of many dear friends after inquiries of my whereabouts, who say they seldom see or hear from me through the paper, I never was much of a hand to advertise myself, or to publish every little thing that is done in the cause of the Lord ten miles around where I labo[illegible] and attribute it to my work. How much the Lord accomplishes through me as a poor instrument, I cannot say; and it is a wise man who can tell that what good is accomplished in his field, is throug[illegible] him. "Paul plants, Apollos waters, but God gives the increase." Bles[illegible] his name. There have been seven baptized in the churches this year, where I labor. Others are ready. One church organized. I am still traveling over two hundred and fifty miles a month, supplying four churches with preachers, two of them on the same day seven miles apart, hoping that the good Lord will bring some good out of it. I still reside at Buchanan. The church here has no pastor, is united and in as good condition as I have seen them in three years. I give them a Sabbath's labors when I can. Good congregations at preaching. I pray the Lord to send them a good pastor.

From N. J. Sade.

Since I came to this country I have been talking, scattering "gems" and Advent papers, which have been the means of many calls for labor and tracts, which I have not been able to give, as my financial condition will no allow it. I have to support myself and wife by day labor, therfore cannot gives them the tracts they desire. But in the Sabbath school I have done my duty as teacher, and find no opposition, only by one man, a class leader. He sustains his points, not by the Bible, but by the testimony of "great men," as he terms them, which does not satisfy the people. I am yet young, but feel the burden of the many people crying for help and the truth as we see it; and I have come to the conclusion that if I can have the prayers and sympathies of the Advent people at large (as I am sure I shall) I will begin public work, at least until the Lord sends a man more capable than I am, to this destitute region. And I hope that may be soon. My ADVENT TIMES and tracts are almost gone, with a few seeking the "light." Could you not send some tracts and books to dispose of.

From John S. Dimmitt, Minnesota.

I am but a babe in the cause, but as others have done, by the grace of God I hope to grow in the light and knowledge of the truth. Would God that the brethren would take hold of the work of the Lord with more eagerness than ever before. May God bless them in the good cause, and they be made to rejoice in hope of eternal glory.

I would say, that since Br. Edwin's death we have but very little preaching in Ottawa. Nevertheless there are a few here of like precious faith who are willing to work for their Lord and Master, believing him able and also willing to save even the vilest sinners who will seek his glory. He is able to save them and give them an inheritance in the coming kingdom, which is to be set up on the earth. Oh! how I long to meet my brethren there. I have some dear ones who have passed away. It is there I hope to meet them. We will have no sickness, no loving ones taken from us there. We shall not stand by the bed of our friends and bid them farewell, nor will our dear little ones be taken away from us. Let us all be faithful; the prize lies at the end of the race.

From J. M. Bowling, Gallatin, Ill.

Br. Wm. McCullock commenced a meeting for the organization of a church at this place, under unfavorable circumstances, in the midst or rather the latter part of a political contest, also the orthodox notions of the people of the country, on the 24th day of October, and continued two weeks. Br. Wm. McCullock is a workman that needeth not to be ashamed. He shunned not to declare the whole truth and counsel of God. And under his bold and spirited preaching the truth as it is in Christ Jesus, an interest was soon manifested which continued and ever increased till the meeting closed, notwithstanding the excitement of politics and the emissaries of satan and the combined efforts of sectarianism. The immediate results are eleven; part by confession and immersion, part by letter and confession; a church was organized, the community aroused to an investigation of the things which pertain to life and salvation. Where shall we find a reaper, for indeed the "harvest is great?"

From H. F. Cordell, Iowa.

I can testify that many mysteries are removed by careful study of the Word of God. When I believed that man was immortal, then it was a mystery to me how the wicked could become ashes or burned up root and branch, and be ashes under the feet of the righteous; and I had the same difficulty with other passages besides this from Malachi. Now I have learned that man is mortal, and I see my way clear, while I hold the same hope Paul enjoyed and cherished—that of the resurrection of the dead.

From David Young, Minnesota.

I am glad to say to all God's children that I am living by the faith of the Son of God, and have life in his name. I feel that the gospel is the power of God to me. I believe that I am a child of God, and for this I wish to praise him in the assembly of his saints, and wait for his Son from heaven, even Jesus who delivered us from the wrath to come.

Practical Points.

1. *Take several first-class papers.* If you can read, you have no right to rob yourself of good, nourishing, literary food. If you cannot read get some one to read for you. There is no excuse for remaining in ignorance, amid the blazing light of the nineteenth century. Do not allow your penuriousness to close up the avenues of knowledge, and thus secure to yourself and to others the sad legacy of mental dwarfishness and spiritual starvation. A few dollars a year spent in useful books and papers may be of untold value, not only for the positive knowledge imparted, but for the influence they will exert in forming the habits of your children. If you do not wish your sons and daughters to contract a relish for vain amusements and reckless society, furnish them with something better.

2. *Pay for the papers you take.* Publishing is costly business. The majority of people have no correct idea of the amount of labor and money expended in producing every paper that is issued. Secular papers, with a large amount of advertising, are enabled to meet their heavy bills without embarrassment. It is very different with a religious paper, which depends for support almost entirely upon the subscription money, which comes in small amounts. The publisher of such a paper *ought always to be paid in advance.* He generally finds it hard enough to get through, even then. But when hundreds or thousands take his paper a whole year before they pay a cent, it increases the burden very materially. Even this, however, is not the worst side of the picture. Some people will take a paper six months or a year, and then, without paying for the past, sometimes without even a decent apology, will snarl out—"*Stop my paper!*" Of course we comply with their request. We can afford to lose what is due, *if they can afford to meet the record in the great coming day.*

3. *Help to make your paper better.* Not only does the publisher need your sympathy and financial aid, but the editor needs your prayers, your patience, and your pens, to help him in his responsible work. He needs your *pens.* The editor must not be left to furnish all the matter of a paper. Even if he had the time and the ability to do this, it would not be best on the whole. Those who write derive a personal benefit from the effort thus put forth, whether their productions ever come to light or not. Many have begun on a very small capital, and have gained strength by exercise, until they have at length become vigorous and instructive writers. Do not get discouraged because you cannot set all creation in a blaze by the first scintillations of your unpracticed pen. Should your article be mutilated by the editor, or even adjudged to be fit only for the waste-basket, it will be a good test of your *patience.* Try again. There *is* a class of readers that ought to get under deep conviction on this subject of using the talents God has given them. They *can* write, but, as a rule, they *will* not. The world needs to be warned, the church needs to be warned, the paper needs the variety and inspiration which they have the power to impart, but still their pens are allowed to rust! O ye *tired* and *retired* watchers by the way, listen to the voice that calls to action, and enter the field that stretches out before you! Dip that long-neglected pen deep in the ink horn of a Savior's love, and trace in lines of light the precious lessons which the Spirit and the Word may suggest. Exposition, argument, exhortation, and experience, are all needed to advance the cause of God.—*A. A. P. in Bible Banner.*

The Atheist and the Flower.

When Napoleon Bonaparte was Emperor of France, he put a man by name of Charney into prison. He thought Charney was an enemy of his goverment, and for that reason deprived him of his liberty. Charney was a learned man, and as he walked to and fro in the small yard into which his prison opened, he looked up to the heavens the work of God's fingers, and to the moon and stars which He ordained, and exclaimed, "All things come by chance!" One day, while pacing his yard, he saw a tiny plant just breaking the ground near the wall. The sight of it caused a pleasant diversion to his thoughts. No other green thing was within his enclosure. He watched its growth every day. "How came it here?" was his natural inquiry. As it grew, other queries were suggested. "How came these delicate little veins in its leaves? What made its proportions so perfect in every part, each new branch taking its exact place on the parent stock, neither too near one another nor too much on one side."

In his loneliness, the plant became the prisoner's teacher, and his valued friend. When the flower began to unfold, he was filled with delight. It was white, purple, and rose-colored, with a fine silvery fringe. Charney made a frame to support it, and did what his circumstances allowed to shelter it from pelting rains and violent winds.

"All things come by chance" had been written by him upon the wall just above where the flower grew. Its gentle reproof as it whispered, "There is One who made me so wonderfully beautiful, and He it is who keeps me alive," shamed the proud man's unbelief. He brushed the lying words from the wall, while his heart felt that "He who made all things is God."

But God had a further blessing for the erring man through the humble flower. There was an Italian prisoner in the same yard, whose little daughter was permitted to visit him. The girl was much pleased with Charney's love for his flower. She related what she saw to the wife of the jailor. The story of the prisoner and his flower passed from one to another, until it reached the ears of the amiable Empress Josephene. The Empress said, "The man who so devotedly loves and tends a flower cannot be a bad man;" so she persuaded the Emperor to set him at liberty.

Charney carried the flower home, and carefully tended it in his own green-house. It had taught him to believe in God, and had delivered him from prison.

"All things bright and beautiful,
All creatures, great and small,
All things wise and wonderful,
The Lord made them all."

Romish Priests and Education in Great Britain.

Some benevolent Christians, among whom Mr. H. Keane was prominent, opened a school some twenty years ago in Kilitrellig, a benighted part of County Clare. Many of the Roman Catholics gladly availed themselves of this boon. This greatly irritated the Rev. Michal Meehan, P. P., of Carrigaholt, who, on a Sunday, in the chapel of Cross, County Clare, Ireland, quenched the candles, rang the bell, and pronounced the following curse:

"I pray God to pour down all vengence on those who sent their children to Kilitrellig school last week, particularly two. May the devil be their guide on the right hand and on the left, lying and rising, in bed and out of bed, sitting and standing, within and without. May all misfortunes attend their families and labours; and any person or persons sending their children to this school henceforth, may they be struck blind and deaf, so as never to see any of their children again, and may the children sent to the school go wild (mad). May they never leave the world until they become such examples as that the marrow may come through their shin-bones. May they be pained both standing and sitting and may they never leave this world until they be in such a state that the dogs could not bear coming near their carcas when dead.

"I pray to God that every child that goes to this school, may have his life curtailed a twelvemonth for every day he spends in it, and that they may never enjoy the year of maturity; and as for those people who send their children to school, may their crops and their goods be taken by the devil; and may all these misfortunes attend any person taking their posterity in marriage thirty years hence.

"As the minister of God I pray the Almighty to hear this prayer. I now strictly command this congregation to kneel down and pray to God grant my prayer."

The school was deserted for a month, and then about twenty Roman Catholic children returned. When this curse was published in the *Clare Journal* and copied by other papers, the priest denied that he had cursed them for *past* conduct, declaring he intended it to apply only to those, who should send their children in future; but several respectable and independant members of Father Meehan's congregation, who were present when he pronounced the curse, verified the report as given in the papers against the *Reverend Father.*

The only crime of the children attending the Kilitrellig School, Kilrush, Clare, Ireland, was that they read God's Word.

Bad Manners in Church.

True, bad manners ought to be reformed, but then this is not the minister's business, except incidentally. Bad manners do not necessarily show indifference to salvation. That man in the gallery with his feet upon the back of the seat before him, may be very much interested. That woman who came in late has, perhaps, never had her sense of time educated. The good elder who went around to snuff the candles just at the climax and closing of the services did not know that he was snuffing out the impression of the preacher's laborious efforts. These awkward ones do not look upon their conduct as we look upon it. There are very few refined people in the world, but there are a great many who need to be saved, and who want to be saved. And shall refinement be made a condition of salvation, and men be left without the gospel until they are civilized? What then will become of the heathen? And yet Satan uses these trifles to tempt ministers to discouragement. A fastidious taste is offended, and because people do not sit aright, or come and go with the regularity of clock-work, we leap to the conclusion, "there is no fear of God in this place." No one thinks of bad manners at a fire, and when they are trying to remove children and infirm persons out of the burning house. The minister's business is to pluck sinners out of the fire, and he must not allow any squeamishness to retard his taking hold of them and getting them by the shortest way to a place of safety.—*W. E. B., in Chris. Observer.*

A MAN was swearing angrily on the corner of the street, when a little girl came along. She stopped a moment, looked up at him, and said: "Please, sir, don't call God names, because he is my Father, and it hurts me to hear you call him hard names." It was now the man's turn to stop and look and pretty soon he said: "Thank you, miss. My mother taught me that he is my Father, too. I will not swear again, never," and he walked quickly away with his head down.

Our Young Folks.

A Word for the Children.

Children make your mother happy,
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very nigh.

Children, make your mother happy;
Many griefs she has to bear;
And she wearies 'neath her burdens—
Can you not these burdens share?

Children, make your mother happy;
Prompt obedience cheers the heart,
While a willful disobedience
Pierces like a poisoned dart.

Children, make your mother happy,
On her brow the lines of care
Deepen daily—don't you see them?—
While your own are smooth and fair.

Children, make your mother happy;
For beneath the coffin lid,
All too soon her face, so saint-like,
Shall forevermore be hid.

Bitter tears and self-upbraidings
Can not bring her back again,
And remorseful memories
Are a legacy of pain.

Oh, begin to-day, dear children;
Listen when dear mother speaks,
Render quick and sweet obedience
For your highest good she seeks—

Loves you better than all others,
For your sake herself denies;
She is patient, prayerful, tender,
Gentle, thoughtful, true, and wise.

Never, while you live, dear children,
Though you search the rounded earth,
Will you find a friend more faithful
Than the one who gave you birth.

—*Sel.*

Little Freddy and his Penny.

"Mother, I've got a penny; may I go and spend it?" asked little Freddy, one day, as he twirled the new, bright coin in his fingers.

"What do you wish to get with it, my son?" asked his mother.

"Oh! I don't know," said he, casting his eyes down. "A stick of candy."

"You know, Freddy," said his mother, "I don't like you to eat candy; and there is nothing else you can get for a penny that you will care for at all five minutes after you get it. I do wish, my son, that your pennies did not trouble you so much."

"Trouble me, mother! How do they trouble me?"

"As soon as you get one, you want to spend it, Freddy, and, as you can't do so without displeasing me or doing yourself harm, I think they are more trouble than pleasure to you."

"Oh, dear!" said Freddy, throwing himself down on the floor, and drawing a long sigh, "I don't know what to do. I'm sure I wish I could spend my money."

"Freddy," said his mother, "did you ever think how much good your pennies might do if you would only save them till you get a good many of them together, and then give them to some poor person, or buy a nice book to give to some poor child who has no books, as you have?"

"Why, mother, I never thought of that," said Freddy, brightening up. "I'll try to save my pennies after this, and see what good I can do with them."

Freddy ran into his own little room, and dropped his penny into a small box which stood on the table. After this, he went on carefully gathering up the fragments. Whenever a penny was given him, he would put it into his box. He told his mother, one day, that the pennies didn't trouble him any more, since he had found what to do with them. He liked to get money and save it, that he might do good with it.

One day, about two or three months after this, Freddy came home from school in a great hurry. He ran into the house, and, without stopping to speak to any one, rushed into his room, seized his money-box, emptied it, and was off again before his mother had time to notice what he was doing. In about half an hour he came back again looking very bright and happy.

"Why, Freddy," said his mother, "what does all this mean? Why did you run into the house and fly out again without stopping to speak to any one?"

"Oh! mother, please excuse me. I was in such a hurry, I forgot all about it. I wanted my pennies to buy a new slate for little Sallie Brown. She fell down and broke hers just as she was coming out of the school room. You know the people she lives with don't love her, and would have whipped her if she had carried home the broken one. So I told her not to cry, but walk slowly on, and I would get her a new one in a few minutes. I was in such a dreadful hurry, because her mistress would scold her if she wasn't home at the usual time. I am *so* glad, mother, that I followed your advice, and saved my pennies! I'm sure it was nicer to help poor Sallie in her trouble than to have had *all the candy in town to eat.*"

Freddy remembered his mother's good advice in after life. He kept on gathering up the fragments, and so often had it in his power to do good to others in a way that made him feel truly happy.—*Rev. Dr. Newton.*

Conference Minutes

IOWA.

MANCHESTER DISTRICT Q. M.

The adjourned session met with the Elk Valley church, Nov. 15. Called to order by the Secretary, and opened by prayer by Br. Ridley.

Winter had come on very suddenly, finding the majority of the people unprepared, hence most of the churches reported by letter. These were in good working condition, being determined to live and to *do* for God.

The church at Manchester received strength and help from our annual campmeeting and conference held this year with them, and have since secured the labors of Br. R. J. Ridley as pastor, and find themselves growing in grace; increasing in the knowledge of the truth, and the Lord is adding to their numbers such as shall be saved. This church was the first to respond to the call of the annual conference for a mission fund. God will bless them, for he loveth the cheerful giver. We hope others, yea, all of the churches in the conference will feel it a duty to co operate with the annual conference in establishing missions according to the resolution passed. Brethren, we should not stand a bankrupt treasury any longer.

Eld. Ridley was received into the conference, also the church at Clarksville, organized by I. Adrian Nov. 1, with 15 members; S. Cronce, Elder; Dr. Sidenor, Deacon; J. B. McKee, Clerk.

Report of the ministers was encouraging, spiritually, but discouraging financially, especially that of our evangelist, who, by the blessing of God, had accomplished good in the name of Jesus at the various places he had visited.

Officers chosen for the ensuing year were H. H. Janes, President; M. J. Janes, Secretary; I. Body, Treasurer.

Adjourned to meet with the church at Boylan's Grove, on Thursday eve., before the first full moon in Jan '73.

Our quarterly meetings are a great blessing in the hand of God wherever held. Let them be sustained by your presence.

MARTHA J. JANES, Sec'y.

MICHIGAN.

SOUTHERN DISTRICT Q. M.

The second Q. M. was held in Woodbridge, Hillsdale Co., J. R. Preston, Chairman *pro tem.* Ministers present were Elds. J. R. Preston, Quimby, and Fox. Delegates, Brs. Taylor and English from abroad, and J. B. Abbott, of Woodbridge. Churches represented, Woodhull, Rives, Montpelier, and Woodbridge. Reports of churches not so cheering as we could wish. Many are without a preacher but are striving to live and do the best they can. At Woodbridge the interest is increasing and extending to the regions beyond. They have engaged a preacher for the present conference year.

Regrets were felt that the neighboring churches were not represented.

Voted that the next Q. M. be held in Rives, Jackson Co., time to be arranged by the Secretary and notice given. We hope to see representatives from all the churches in the district and as many from abroad as can come.

C. FOX, Sec'y.

NOTHERN DISTRICT Q. M.

The second Q. M. for the present year was held with the church in Hesperie, Nov. 29, 30. D. Weaver, Chairman *pro tem* A. W. Lamson, L. D. Weaver, and E. N. Bliss, business committee. A. Amos, R. Burtenshaw, and H. Bush, devotional committee. Br. T. J. Giddings, of Anteim Co., was received by letter as a member of the conference.

Millbrook, Hinton, Ashland, Denver, Hesperie, Leavitt, and White Water churches were represented.

Considering the plague among the horses, the bad roads and stormy weather, we had a fair turn-out and a good meeting. The Lord blessed.

Adjourned to meet in Hinton the Friday before the full moon in February.

E. B. SCOTT, Sec'y.

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Business Department.

Accounts Due.

There is a large sum due on Book Accounts, in sums varrying from one to fifty dollars and upwards. Prompt payment will greatly relieve our finances. It is only a little for each one; but the aggregate is a large amount.

Some to whom we sent 'Statements of Account' last summer have never made any reply at all. We want to hear from you, and soon. These many little items make up a heavy burden for us to carry. 'Let every one bear their own burden,' and our own will be very much lighter.

Renew Your Subscriptions.

We are sending notices to all our subscribers whose time expires this year. In some cases we receive remittances after these notices are prepared and forwarded to the postoffice. If any receive notices after they have sent in their renewals, they can keep the 'return envelope' for another occasion

We have waited patiently upon hundreds of our subscribers for months, and, in some cases two years or more. We trust now *every one* will promptly remit for past dues, and for six months or a year in advance.

The Destiny of Man.

We have examined this work by Br. Wm. Erwin, of the Methodist church, and ordered a supply to accommodate our customers. The author takes up the Scriptures, or most of them which bear directly upon the subject indicated, and searches to know the mind of the Spirit. A large number of copies of the work have been sold among Christians of other churches and it cannot fail to do good. It is finely printed, and bound in full gilt. Price by mail, prepaid, $1.50.

GOOD BLACK INK, is a thing much sought for, and not always found. I called upon Dr. L. M. Thomas, Reading, Mich., a short time since, who gave me a sample of his Black Ink, for trial. I find it to be an excellent article. I can commend it. For schools, or mercantile use, or for editors, it is the best thing I have seen. The Doctor is an old friend, and a reliable business man. Send orders to L. M. Thomas, Reading, Michigan. J. V. HIMES.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notice to Correspondents" for such answers to questions as may be given through the paper.

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To Correspondents.

H. RICHARDSON and J. L. WESTOVER. Please send us your P. O. Addresses.

Notices, Etc.

Notice.

Any of the brethren visiting Canada will please call at Highland Creek, Ontario, and preach.
LUTHER KERR.

Marriages.

CAUFFMAN—FELLOWS. At the residence of the bride's father, Nov. 5, 1872, by Eld. James Ferris, Mr Henry Cauffman and Miss Frances Fellows, all of Buchanan, Mich.

DUNHAM—DUNN. In the chapel, at Union Mills, Ind., Dec. 8, 1872, by Eld. D Mathewson, Mr. Jackson L. Dunham, of Nebraska, and Miss Eliza S. Dunn, of Union Mills.

Obituary.

LEWIS—Died, at Whitehall, Michigan, on the 10th inst., Eliza, wife of W. H. Lewis, aged 31 years.

Sister Lewis had been in feeble health for some time; but her friends were indulging the hope of her full recovery when she was attacked with Typhoid fever, which in a few days ended her useful life. A husband and two children are left to mourn the loss of a good wife and mother. Words of comfort were given by the writer. D. R. MANSFIELD.

Book Notices, Etc.

LITTELL'S LIVING AGE. A recent number of the *Living Age* contains the following noteworthy articles: The Higher Ministry of Nature, from *London Quarterly Review;* On Prayer, by Prof Tyndall and President McCosh, *Contemporary Review;* France and the Emperors, *Saturday Review;* An Hour with some Old People, *Macmillan's Magazine;* A New Theory of Volcanoes, *Spectator;* with the continuation of that excellent serial "The Burgomaster's Family," translated from the Dutch by Sir John Shaw Lefevre, and of "Off the Skilligs," by Jean Ingelow; besides miscellany and poetry. The preceding weekly number contained valuable articles on East Europe, Our Great-Grandmothers, or Sketches from Montagu House, by the author of "Flemish Interiors;" George Eliot's Moral Anatomy; Gardening; The Colonies and the Geneva Award; M. Gambetta and the Conservatives, etc.

The subscription price of this 64 page weekly magazine is $8 a year, or for $10 any one of the American $4 magazines is sent with *The Living Age* for a year Littell & Gay, Boston, Publishers.

Appointments.

ILLINOIS.

Afton, 11 a m., 7 p m, Dec. 29.
E. H. BURINGTON

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

New Rutland, conference, Dec. 11-16. Let there be a general rally of all the friends interested in the Advent movement. Time is short.
S. B. MAREY, Sec'y.

Preaching in Hall in Stanley's Block, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Amboy, preaching the first and third Sabbaths of each month, at 2½ and 7 p. m., in the Lutheran chapel. C. C. MARSTON, Pastor

Ionia, Warren Co., Dec. 16-27, and longer if the interest demands. C. C. MARSTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Afton, Sabbath, Dec. 22.
Squaw Grove, 11 a. m., Dec. 29.
Eagle S. H., Sugar Grove, 2 p. m. same day.
C. W. SMITH.

Udina, 10:30 a. m. and 7 p. m., Dec. 15.
North Plato, eve., Dec. 16, 17, as Br. McArthur may arrange.
Hampshire, eve., Dec. 18, as Br. Carlisle may arrange.
Genoa, forenoon and evening Dec. 22.
E. H. BURINGTON.

Elida, Tuesday eve., Jan. 14.
Durand, Jan. 15-17.
Elida, Jan 18, 19
Byron, Jan. 20-22.
Forreston, Jan. 23, 24. C. C. MARSTON.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice
Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.
Round Grove, 10½ a. m. August 4 and every four weeks. ALICE E. RATHBUN.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m., Nov. 17, and once in four weeks. L. H. DAVIS.

A protracted meeting will be held at Buckhorn, Brown Co., commencing Tuesday eve., Dec. 10, and continue as long as the interest may demand. Sr. Alice E. Rathbun and the writer will be present to preach the Word.
GEO. W. HURD.

The Northern Illinois A. C. Conference will hold their next annual session at New Rutland, LaSalle Co., commencing Wednesday, December 11, 1772, and holding over the following Sabbath.

Ministers, members, and delegates are earnestly requested to attend. Churches will send their yearly reports by delegates or by letter. Let there be a general rally. N. W. SPENCER, Pres.
SILAS B. MAREY, Sec'y.

PENNSYLVANIA.

The next Q. M. of the Advent Christian Conference of Northern Pa. and Southern N. Y. will be held at North Bingham, United States S. H., Potter Co., Pa., commencing eve., Dec. 13. Let each church send their delegates, and we hope to see all the ministers that belong to the Conference. A general invitation is extended.
A. H. BRIGGS, Sec'y.

MICHIGAN.

The Lord willing, the second Q. M. of the Eastern District of the A. C. Conference of Michigan, will be held with the church at Brockway Center St. Clair Co., commencing Thursday, Dec. 19, and holding over Sunday. We expect a good gathering. JOHN H. PATON, Sec'y.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

The second Q. M. of the Iowa Christian Conference will be held at New Hartford, commencing Friday eve., Dec. 13, and continuing over Sunday. All are invited to attend.
N. F. EGGLESTON, Sec'y.

The next Q. M. of the Deep Creek District of the Advent Christian Conference of Iowa will be held with the church, at Deep Creek, Clinton Co., commencing Thursday eve., Dec. 19, and continues over Sunday. Come brethren and sisters, and let as many of us be there as can, and we will have a good time. Now let us make our arrangements to be on hand, to work for God and perishing souls. God will bless us if we do our duty. Come one, come all. A general invitation is given to other districts. Come, brethren, and help us. Those coming by railroad will please call on Br. C. W. Pitcher, Delmar Junction, about six miles south of Maquoketa.
R. B. DUTTON, Pres.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m.
J. RIDLEY, Pastor.

County Corners, 3 p. m. August 4, and once in two weeks.

Cox Creek, Alderson S. H. ten a. m. Ross S. H. 3 p. m. August 11, and once in four weeks.

Elk Creek S. H. 11 a. m. Otis S. H. 7 p. m. August 25, and once in four weeks until further notice. H. H. & M. J. JAMES.

MINNESOTA.

Kasota, town S. H., Sat. eve., Dec. 14, and Sunday, 10:30 a. m., and 6.30 p. m., Dec. 15.
Turritan S. H., 2:30 p. m., Sunday, Dec. 15.
S. C. WELLCOME.

MISSOURI.

Clear Creek, Dec. 13. A. F. DUGGER.

The first Q. M. in district No. 2 of the S. W. Iowa and N. W. Mo. Conference will be held with the Clear Creek church, Nodaway Co., Mo., commencing Friday eve., Dec. 13, and holding over Sunday. It is hoped that Elder Wm. McCulloch will be with us. Let there be a general rally of all our brethren and sisters, and let us begin our Conference year in good earnest.
I. F. ROSEBERRY, Sec'y.

I will, if possible, meet the brethren in the above conference. WM. MCCULLOCH.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

WISCONSIN.

Fenimore, Grant Co., commencing 10:30 a. m. Sunday, Dec. 22, to continue as the interest may demand. I hope to see many from Wingville and other places, to work for the Lord.
N. A. HITCHCOCK.

The second Q. M. for the Southern District of Wisconsin will be held at Monticello, Green Co., commencing Friday eve., Dec. 13, and holding over Lord's Day. The several churches in the district are requested to send delegates, and all the preaching brethren are earnestly solicited to attend as there may be important business to come before the meeting.

Brethren, turn out. Come one, come all. Come praying, expecting a good time in the Lord and we shall have it. GEORGE HOWARD.

LaCrosse, corner of Main and Sixth Streets, Dec. 1, and once in two weeks. JOB BROWN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

PENNSYLVANIA.

Brick S. H. near Winner's, Lycoming county, eve Dec 26.
Shanghai S. H. John Casner's, Lycoming Co., Dec 27
Quaker Hill, Fellowship meeting, 2 p. m. Dec. 28, and over Sunday
Warrensville, Sunday eve., Dec. 29.
Canton, Bradford Co., Jan. 1.
Red S. H. on the mountain near Canton, Jan 4.
Chase's Mills, Tioga Co., Sunday, Jan. 5.
South Creek, Bradford Co., Jan. 6—8, and 11—12.
East Troy, Jan. 9—10.
JOHN T. ONGLEY.

NEW YORK.

The Western District of the N. Y. A. C. Confrence, will hold its first Q. M. with the church at East Shelby, commencing Thursday eve., Dec. 12, and hold over the following Lord's Day. Let each church be represented by delegate or by letter. Let earnest prayer go up to God for his special blessing upon this meeting, that the saints may be the better prepared for the "marriage of the Lamb," and that sinners may be brought to Jesus.

All persons coming by railroad will stop at Medina, and please write to Frank Carpenter, East Shelby, N. Y., what time you will be there and accommodations will be provided for all to get to the meeting. Come one and all.
A. P. MOORE, Sec'y.

Those coming to the Eastern District Q. M. of the N. Y. Conference at Conquest, Dec. 13, will stop at Port Byron, on the direct road from Rochester to Syracuse. Teams will meet the morning and afternoon trains from the east and west to convey all that come. Brethren and sisters, pray for this meeting. Make a sacrifice to come if need be, and God will bless you.
M. R. MILES.

Advertisements.

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VOL. X.—NO. 21. CHICAGO, DECEMBER 24, 1872. WHOLE NO. 452.

Advent Christian Times.

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An Exposition of Matthew Ch. 24.

[Third Article.]

In the eighth of Daniel, we have presented the Roman power, both in its Pagan, and Papal form. And this may be seen by comparing the vision with the interpretation given by the angel, as follows:

"Then I lifted mine eyes, and saw, and behold there stood before the river a ram, which had two horns, and the horns were high, but the one was higher than the other and the higher came up last." (Dan. 8: 3.)

Interpretation (v. 20):—"The ram which thou sawest, having two horns, are the kings of Media and Persia."

Vision (v. 5):—"And as I was considering, behold an he-goat came from the West, upon the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had the two horns, which I had seen standing before the river, and he ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before the goat, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hands. Therefore the he-goat waxed very great, and when he was strong the great horn was broken, and for it came up fuor notable ones toward the four winds of heaven."

Interpretation (vv. 21, 22): "And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up out of the nation, but not in his power."

Vision (v. 9): "And out of one of them came forth a little horn, which waxed exceedingly great toward the south, and the east, and toward the pleasant land."

Interpretation (v. 23): "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." The king of fierce countenance, and understanding dark sentences, here referred to, must represent the Roman power.

Vision (v. 10): "And it waxed great, even to the host of heaven, and it cast some of the host and of the stars to the ground, and stamped upon them." This same power is represented in another form under the symbol of a great nondescript beast, having great iron teeth and nails of brass, and stamping the residue with his feet.

Without doubt this belongs to the "*it*" vision, and represents the Pagan Roman power. But v. 24 in the interpretation, it appears to me, can only have its fulfillment in the Papal Roman power. Let us carefully read the verse and its connection and consider its contents:

"And his power shall be mighty, but not by his own power, and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people." "And his power shall be mighty," but not his own civil or military power; *i. e.*, the power of the Pope shall be mighty, but not by his own civil or military power; but such will his influence with kings and emperors be, that he will, through them, wield the civil arm in destroying wonderfully the mighty and the holy people. Has not this application of the prophecy demonstrated in the history of the Papal hierarchy? Pagan Rome cast down some of the host and of the stars to the ground, in causing three millions of the saints to be put to death during the ten persecutions, but Papal Rome has taken away the daily sacrifice, by instituting a human mediatorship instead of Christ, and destroyed wonderfully the mighty and the holy people, by causing the earth to drink the blood of more than fifty millions of the saints of the Most High.

The abomination of desolation is something inaugurated in the place of the daily sacrifice, which will lead us to inquire what "the daily sacrifice" means.

This form of speech, no doubt, was taken from the old dispensation arrangement, or tabernacle worship. We learn that there were two kinds of service under the first Testament, viz.: the daily and the annual, both of which were significant of the ministry of the new.

1. The annual sacrifice made by the High Priest at the end of every year, typifies the one sacrifice for sin made by the Son of God in the end of the Jewish dispensation, in the offering up of himself. "Nor yet that he should offer himself often, as the High Priest entered into the holy place every year with the blood of others. For then must he have often suffered from the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9: 25, 26.)

The daily sacrifice which was a lamb offered morning and evening, represents the daily mediation of Christ.

"There is one God and one mediator between God and man, the man Christ Jesus." Again it is said, "He ever liveth to make intercession." The intercessory work and position of Chrst is a holy office or place. None have a right to stand there but God's holy Annointed, our Lord Jesus Christ. Hence, when we see men standing, or pretending to stand there, and in their arrogant pretensions sustained by the civil and military authority, may not that constitute the abomination of desolation standing in the holy place? or as recorded by another evangelist, standing where it ought not?"

The Pope of Rome has arrogated to a work and titles which alone belong to Christ. He claims to be the head of the church. He claims supremacy and infallibility. He claims the right of purging the church of hersey and heretics. Hence, in the maintenance of his blasphemous pretensions, he has waged a religious war upon the saints, and inflicted upon them tribulation such as never was from the beginning of the world, no, nor ever shall be. How striking the prediction: "Then shall be great tribulation," *i. e.* when you see the abomination of desolation standing in the holy place.

This tribulation is to be greater than the church has ever experienced before, in two respects: (1) As to its duration, and (2) as to its severity. This power was to wear out the saints of the Most High, and think to change times and laws, and they were to be given into his hands until a time, times, and the dividing of times, which covers a period of 1260 years.

This is a marked tribulation. The church has passed through periods of severe trial before, but none so long and cruel as the one denominated the Papal tribulation. The church in Egypt was subject to persecution, likewise during the reign of the Judges there were seasons of bondage and trial. Also, the Babylonian captivity was a period of seventy years tribulation. So the ten persecutions under Pagan Rome; the last of which was the most severe of any, and covered a period of ten years. But the persecutions under Papal Rome cover a period of more than twelve centuries, during which time more than 50,000,000 were martyred.

There are two good reasons why we can never experience another tribulation like the foregoing, and (1), there will not be time enough; for unless we have erred in our interpretation of the prophetic periods, we have some time since passed the 1260 years, which brings us within seventy-five years of the end of this age. (2), Although the Man of Sin may have the disposition to persecute the church, he has not the power; for judgment long since sat upon the Little Horn power, and they have taken away his dominion to consume and destroy unto the end.' (*To be continued.*) ALBION ROSS.

The Future.

The world hastens on to the revelation of two mysteries,—the mystery of godliness and the mystery of iniquity. Till the time of revelation comes both continue mysteries; they are seen only dimly and in outline. We know their general features, but cannot make out details. We know the end, but we do not know the successive steps by which that end is to be reached.

All religious persons admit that it is the purpose of God that defines the course of human history, and that, therefore, all knowledge of the future must come from revelation. Thoughtful and sagacious men may, indeed, from a diligent study of the past and a careful survey of the present, form some correct judgment as to the probable course of events, but their anticipations embrace only the immediate future. What shall be a hundred, or even fifty, years hence, only the very bold attempt to foretell.

Yet, with all this confessed ignorance, it is remarkable that a great many persons, who pay very little regard to revelation, and who perhaps deny the possibility of prophetic inspiration, have very distinct and definite anticipations of what the history of our race is to be. They speak with the utmost assurance of the condition of the world centuries hence, and predict changes which time will bring with a confidence that leaves no place for doubt.

Singularly enough these predictions are all in one direction. They all speak of the increasing prosperity and happiness of the race. It is assumed as axiomatic that development is the law of humanity, and that the future must be far better and happier than the past. Beginning in the weakness of infancy, the race is rising into the strength of manhood, and all that it has yet accomplished is but the play of children compared with the achievments of its riper age.

These expectations are very general. They are by no means confined to those who reject scripture revelation. They have so wrought themselves into the popular thought that very few escape their influence. Many, perhaps, even look upon them as the genuine product of Christianity. The "good time coming" of the philosophic reformer is identified in their minds with the millennium of the inspired prophet.

This is a very sad mistake. Christianity does not identify development and redemption. It knows nothing of the progressive unfolding of humanity. Its starting point is the Cross,—its very first lesson is that man is dead in trespasses and sins. Humanity as in us is unclean, corrupt,—it must be crucified. There is in it no power of moral development but the development of evil. Its manhood is distinguished from its infancy only in the greater intensity of its wickedness.

Christianity utters no eulogies on fallen human nature. As man was made he was a sinless and noble creature, but now is he under the law of sin and death. "Without shedding of blood there is no remission." This is the lesson which God has been teaching man from the day of the Fall. Not to glory in fallen humanity, or to trust in it, but to feel its weakness, its sinfulness, and to give it up to be crucified,—this is what God would have us do.

The old must perish, but God provides something far better. He sent his own Son to be made man, and sent him to be the second Adam, the new head of the race. In him is life, and this life he would give to all the children of men. In being made partakers of this new life we are made dead to the old. The old man is crucified with Christ, that the body of sin may be destroyed. He that is in Christ Jesus is a new creature. And the life received in Christ is something infinitely higher and nobler than that inherited from Adam, and will in time manifest itself in such fullness of activity, and such richness of fruit, that the best man has yet done will not be mentioned or come to mind. The infancy of humanity is not chronological, but moral. Its weakness is a weakness of sin, not ignorance; its development is growth into holiness. It cannot be quickened except it die. A new life must be poured into it, even the life of the Incarnate Son of God.

The vital forces are thus active in the world,—the one bringing into exercise and manifestation all the powers of fallen humanity, the other bringing forth all the powers of regenerate humanity. When these forces shall have effected their ends, then will have come the revelation of the mystery of godliness and of the mystery of iniquity, of the kingdom of Satan and of the kingdom of God, of the Christ and of the Antichrist.

It is one of the delusions of the time to confound these two estates of humanity—the fallen and the regenerate—and to attribute to the former what belongs only to the latter. What is said by the Scripture of the blessedness yet to be on earth is inseparably connected with renevation, not with development. Anticipations of universal prosperity and peace, based upon the gradual improvment of society, and the enlargement of man's natural powers, are mere dreamings and dotings. The last days, according to the uniform testimony of Scripture, are most dark and perilous days,—a time of tribulation, of judgment, and of terror.

It is hard to say these things, but it is no time to take from Christianity its stern words of rebuke, to silence its note of warning.—What we have to do is not to give counsel to God, but to declare his revealed purpose, and the more plainly the nearer that purpose comes to its end.—*The Churchman.*

A GOOD man shall have what he needs, not always what he thinks he needs. Providence intends the supply of our necessites, but not our desires. He will satisfy our wants, but not our wantonness. When a thing is not needful a man cannot properly be said to want it; when it is needful, a good man shall not be without it. What is not bestowed upon us may not be so beautiful at that time wherein we desire it, for every thing is beautiful in its season. He that did not want God's kindness to renew him shall never want God's kindness to supply him: his hand shall not be wanting to give where his heart has been so large in working.—*Charnock.*

PEOPLE talk about special providence. I believe in the providences, but not in the specialty. I do not believe that God let the thread of my affairs go for six days, and on the seventh evening takes it up for a moment. The so-called special providences are no exception to the rule—they are common to all men at all moments. But it is a fact that God's care is more in some instances of it than in others, to the dim and often bewildered vision of humanity. Upon such instances men seize and call them providences. It is well that they can; but it would be gloriously better if they could believe that the whole matter is one grand providence.—*George MacDonald.*

"Hatred stirreth up strifes; but love covereth all sin."

Lines.

Bride of the Lamb, awake, awake!
Why sleep for sorrow now?
The hope of glory, Christ is thine,
A child of glory thou.

Thy spirit through the lonely night,
From earthly joy a part,
Hath sighed for one that's far away,
The Bridegroom of the heart.

But see, the night is wearing fast,
The breaking morn is near,
And Jesus comes with voice of love,
Thy drooping heart to cheer.

He comes—for oh! his yearning heart
No more can bear delay,
To scenes of full, unmingled joy,
To call his Bride away.

This earth, the scene of all his wo,
A stranger land to thee,
Full soon upon his heavenly throne
Its rightful King shall see.

Thou too shalt reign! He will not wear
His crown of joy alone;
And earth his royal Bride shall see,
Beside him on the throne.

Then weep no more, 'tis all thine own,
The crown, the joy divine;
And, sweeter far than all beside;
He—he himself is thine.

—*From Geo. Muller's collection. Ed. by Annie Emery.*

Arminius and his Sentiments.

James Arminius, D. D., was born in Oudewater, Holland, A. D. 1560. He was a man of untiring energy and marked ability. In early youth he subjected himself to a course of rigid mental discipline, which laid the foundation for a studious life. He was especially profound in classic and theological lore. Converted in early life, and yielding to his own convictions of duty, he was led to devote himself to the work of the holy ministry. He was licensed to preach in the beginning of 1588, and ordained in the August following; whereupon he was settled as pastor of the Dutch church in Amsterdam, which he served for fifteen years. It was during this period that he entered upon a course of investigation into the doctrines of Scripture and the teachings of the Fathers, which resulted in his adoption of the particular doctrine of Predestination bearing his name.

About the close of 1602, Francis Junius, Professor of Divinity in the University of Leyden, died. The attention of the Curators was immediately directed to Arminius, as the person most suitable to fill the vacancy. He accordingly received the degree of Doctor of Divinity, July 11, 1603, and entered at once upon the duties of Theological Professor. It was not his, however, to float upon an unruffled sea. The ministers about him were of the Calvinistic school, and many of them exceedingly high-toned. Even a mild and guarded expression of the "free grace" sentiments of Arminius, was sufficient to awaken suspicion, and kindle against him the fire of prejudice and passion. He found the students in theology mainly occupied with fine-spun theories and knotty questions of the schoolmen, while the vital principles of Christianity were almost wholly overlooked. He sought to correct this evil by directing their minds to the great fountains of truth—the ever-blessed Bible. But even this effort was misinterpreted. Dark eyed malignity watched eagerly for occasions to hurl her javelins of hate. Injurious reports were spread, and unwarrantable means adopted, to blacken his reputation and cripple his influence. He endured these assaults with great meekness, waiting long for a suitable opportunity to vindicate his views before the church and the world. That time came at last; and he lived long enough to see those dark waves of error and envy begin to recede, and the waters of salvation flow more clearly. But the pressure of study, anxiety, and persecution wore out his energies at length, and he hasted from the scene of sorrow and strife to repose in that land where "the wicked cease from troubling and the weary are at rest." He finished his course at the early age of forty-nine years. In life, his motto was, "*Bona conscientia paradisus;*"* and his death so illustrated the power of sustaining grace as to cause each spectator to exclaim: "O my soul, let me die the death of the righteous!"

We come to speak of the *writings* of Arminius. In so doing we refer to the American edition, consisting of three volumes, and making, in all, a work of 1772 pp. octavo. The author, as was common in his times, threw his writings into Latin. The 1st and 2d vols. were translated into English by James Nichols; the 3d by Rev. W. R. Bagnall, A. M. The translation is undoubtedly a good one. The work is sadly marred, however, by a multiplicity of typographical errors. The proof-reader seems to have been strangely remiss. Some of the mistakes are so significant as to negative the sense intended. We are disposed to hold that the American editor (Bagnall) partially responsible, at least, as he claims to have exercised a special supervision over the publication of the 3d volume, which has its full share of blunders.

Arminius was certainly a remarkable man. If we consider the influences under which he was reared—the prevailing sentiments of his times—the moral darkness which had hung like the pall of death over the dearest interests of the race for successive centuries, his greatness will appear still more obvious. We do not hold him up as a model of perfection. As a writer, he is too diffuse. He spins his thread too fine, by leading the reader into so many minute ramifications of the subject, that he is apt to lose sight of the main design, and become weary before he arrives at the journey's end. And yet he is logical and formal to a fault. He will give you syllogisms to your heart's content. His labored effort to enunciate a faultless system of theology was at the expense of that directness and force necessary to thrill and enlist the mightiest energies of the soul.

Let none suppose that Arminius gave rise to the doctrine of free agency. That doctrine derives its origin and authentication from the Book of God. It stands out in eternal vindication of God's punitive justice, and refers to the sinner himself the entire blame of his final overthrow. But the glorious old doctrine had been mutilated, rejected, and buried beneath the rubbish of heated controversies. It still had its sympathizers and advocates; but they were like squads of scattered soldiers who needed the rallying-cry of some efficient general, to consolidate the forces and lead them to victory. James Arminius did much to supply this lack, by collecting into a more complete system the teachings of the Bible and the Fathers on this subject. And yet, though he had risen out of the thick darkness, he still lingered in the region of haze. On some points he was clear as the light; on others, he was doubtful and tremulous. He made some concessions to Calvinism which the Arminians of this day are unwilling to accept. (*To be continued.*)

A. A. PHELPS.

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*A good conscience is a paradise.

Why am I an Adventist?

Not because I believe the Adventists are the most learned people living. Not because I believe they alone will be saved. Oh! no! this is not the reason. But there is a reason. And it is as follows: Because I believe Adventists are the only denomination who believe God's word—the Bible. Mark! I do not say, who profess to believe it. But I believe there is considerable difference in professing to be a good doctor and being a good one. So six hundred denominations may *profess* to believe the Bible, and yet when you come to test them they do not like to believe it quite all, or they wish to modify its statements. They would like to change it just a little, especially some parts of it.

Last winter a minister came into the village where I lived and delivered a discourse against Adventists. Said he—"I know it is declared 'The soul that sinneth, it shall die.'" (Ezk. 18:4.) "But," said he, "*it does not mean* that the *soul shall die.* Why, the soul is immortal! It *can not* die!"

Now if I had asked him if he believed the Bible, no doubt he would have been greatly surprised. Here we have an example of *professing* to believe God's word, but at the same time contradicting it squarely. But when he came to the following language, "Thou fool this night shall thy soul be required of thee," he believed all of that: nothing more or less. Why? Simply because in looking through his theological orthodox spectacles, (which magnify some texts, and set others clear out of sight and memory), he took it for granted the word immortal was intended to have been put in, but left out by mistake. (Probably an inspired error!) Let us look at the machine which grinds out such convicting (so-called) evidences of the soul's immortality, and see if it does agree with inspiration. To begin with, read Gen. 2:7—"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." To save the trouble of borrowing a pair of theological spectacles, we will let it go through the wonderful machine, and here we have it. "And the Lord God formed man's *body*, [the house we live in] of the dust of the ground, and breathed into him a never-dying soul." Quite a machine for remoulding.—Again, Gen. 3:19: "In the sweat of thy face shall thou eat bread till thou returnest to the ground: for out of it wast thou taken. Dust thou art and unto dust shalt thou return." But now the machine translation! "In the sweat of thy face shalt thou eat bread till thy body returns to the ground. 'Dust thou art, and unto dust shalt thou return' was not spoken of the immortal soul."

Gen. 5:5—"And all the days that Adam lived were 930 years, and he died." (I believe it.) But remodeled it reads: "And all the days that Adam lived were 930 years; and he *died not*, but continues to live through the endless ages of eternity."

And so I might go from Genesis to Revelation and find no better agreement between God's word and the machine.

But give me the word right from the Author's hand. For I do not take any stock in the machine.

Sabbath, Dec. 8, in Wellington, Kan., I attended a funeral, and will give a specimen from the sermon we listened to. Of course it came from the orthodox machine. Service opened by reading from Job 14. But when he came to v. 10—"But man dieth and wasteth away; yea, man giveth up the ghost [this was the soul, he said], and where is he?" Said he, Job does not answer this question here, if he does elsewhere. But we find the answer, said he, by turning to Lk. 16:19 and onward. "There was a certain rich man," &c. This beautiful answer to Job's question, said he, never has nor ever can be gainsaid. And so he went on picturing to the congregation the awful truthfulness of the condition of the Rich Man, and the glories of the poor man.

But is it true that Job does not answer his question. Hear Job: "As the waters fail from the sea, and the flood decayeth and drieth up, *so man lieth down*, and riseth not; till the heavens be no more, they shall not awake nor be raised up out of their sleep. Oh, that thou wouldst hide me in the grave!"

Give me the word of God, and let all the so-called orthodox explanations go to the wind. Give us men who are not afraid to deal out God's plain truths; who do not read the Bible through theological spectacles; or for the sake of popularity or greenbacks.

V. HUNT.

"Search the Scriptures."

There is only one reason why the religious world are not one people in faith and Christianity. If God had so designed it, it most assuredly would be so. He gave us the rule of action which should serve as a "light to our feet and a lamp to our path." If we were prompted by this *one* sentiment in all of the acts of life, harmony would pervade the various Christian churches throughout the universe.

Ambition, avarice, pride, and every feature of evil which could be transformed or garbed as Christian, have been duly installed in the various churches on the earth, not only on the earth, but in every church, in every town around us. Worldly men are by no means dull of perception, more than in other, earlier days. The more harmony between the church and the world, the less antagonism. And for the better success of it, the church have "cleared the deck" of the simplicity of the Christian faith and practice, and invited the lovers of pleasure to supply the vacancy. Pride of dress is a charm the world admires. The rich display of drapery and trappings in the church edifice is just what the world loves. The supreme splendor, external and internal, are just what suits the vain; of it the church too often feels proud. Cards are in use in many a Christian home, and this the world loves. Dance, music and mirth, are cherished in the church, and pleasure-seekers love it! Mock auctions, fishing ponds, and sham post-offices, are in the church, and this amuses and takes the funds of the unwary. The world likes this, and well they may, because it is the world outdone at their own sport.

It is not essential that a m[illegible]e converted to detect such de[illegible]eracy. Christianity commends its[illegible] to all men. The best theologians among men *cannot deceive the people of God*, he having provided some better light than the wisdom of men. To accord to the Infinite that which belongs to him, I should say, he has given the whole family of men, every race and tribe, an *efficient* rule of action. There is but one, and that is the Revelation of Jesus Christ. Set aside the disciplines, rituals, creeds and articles of faith, which are but the imagery of men, and take the Scriptures as a rule and guide to faith and practice, and the sequel would be, the churches, so multiform, would be a unit, like Christianity itself.

Would you be a man of God? read the Bible! Would you have the true light? read the Bible! Would you be the friend of the true church, and Christ the chief corner stone? search the Scriptures.

And brethren, you who have urged me to write these lines, let me say, God bless you all. Turn a deaf ear to every bigot. "Shake your hand from holding a bribe." Be not deceived by the hypocritical pretences of men. "Search the Scriptures," and Christ shall give thee light.

J. A. NEWTON.

A Criticism Corrected.

The criticism was couched in these terms:

Do not again quote 'the wicked one' (1 John 5:18-19,) as the word of God; but observe that "one" is in italics; and the doctrine is "the wicked principle," &c.

The correction is found in the facts of the case, and the laws of language, which together, render the doctrine objected to unmistakably scriptural.

The phrase is written thus in Greek: "*ho poneros*," and "the wicked one" is its proper equivalent in our language. It is used FIVE times in 1 John. See ch. 2:13-14; 3:12; 5:18-19.

"One" is *not* in italics in any case as quoted and objected to. If it be so printed, it has been done ignorantly, but in the text referred to it is NOT so printed in any Bible at hand. Mark! I do not complain of criticism, but gladly embrace the opportunity to give the information needful to an understanding of the *truth* involved. Such is the statement of the case. The proof follows:

1. "*Ho christos*," the annointed one, occurs near forty times, and comes under the same law of language. And this phrase, to denote "the Messiah," answers exactly to the Hebrew, and must mean "the annointed *one!*" "Thine holy one" (Acts 2:27), is the same in its import. If in the same *case* it would read "*ho horios son*"—the holy one of thee. The Hebrew quoted (ch. 16:10), has the article and verbal adjective like the Greek, and our word "one" denoting individuality, is needful to give *the sense*, in our Bible, and in all Bibles, of whatever language, the annointed *one*, the holy *one*, the wicked *one*, are precisely alike as to the law of language. Other examples might be given to confirm this. The Greek and Hebrew has the *sense* of our word "*one*," but in English it should often be written out as it is in the text in question. "Frederick *the wise*" (ruler, or man, or "one,") concurs with the Bible language.

But every example forbids that the text should apply to a mere evil element. The article and the word for "wicked" are personal and masculine, and in the Greek lexicon the phrase is rendered, "The wicked ONE!"

2. The Apostle varies his terms and teaches the same doctrine, so as to confirm this: "Greater is HE that is in you, than HE that is in the world." (1 John 4;4.) As the *first* "he" refers to God or Christ, so the second must refer to some "one," and that "one" is "the *wicked one*." Amen. Truth is consistent and good sense.

3. The same article and partciple, "*ho erkomenos*" (Heb. 10:37) is: "He that shall come," or "the coming *one*." So "*ho peiradzon*" (Mat. 4:3) "the tempter," is the tempting *one*. Nay, more: the *tempting one* must have been as real or personal as the *tempted one*, so far as faith or the language is our guide.

We do not know what we have never learned, and this critic is no exception. Hence, though he be a man of good capacity, he should not assume to know what he has never had an opportunity to learn, until now. The Lord guide us into all truth, and then we shall not deny the existence of "the wicked *one*," nor be "ignorant of his devices."

J. B. COOK.

Is it True?

What true? Why, the idea that the LORD IS COMING SOON. Why not? Suppose some do ask—"Where is the promise of his coming?" and declare that "since the fathers fell asleep all things continue as they were from the beginning of the creation:" are the lookers for that blessed hope to be intimidated by this? Certainly not. The word God gave to guide us told us to look for such things. It said they would come, and that they would come just before our Lord should make his second advent. "This know also, that in the last days perilous times shall come." Perilous times, hazardous, full of risk.

Portentous. Such are the times in which we live. Evils are abundant. Burglaries, robberies, murders, assassinations, all conspire to make the very conditions of our existence dangerous. Fires, storms, drouths, earthquakes, tidal waves, floods unite to make hazardous all our possessions. Property is not safe. Men of business ask: "Where shall we find a place of security in which we may deposit our treasures and be safe?" We answer: Only those treasures that are laid up in heaven are safe. All should lay up in store a good foundation against the time to come, for "the days are at hand

and the effect of every vision." No safety out of Christ. Full of risk.—Property, reputation, life, all are risked by those who are actively engaged in business pursuits of any character. Active men see the force of these remarks.

These are "portentous" times. The times portend the speedy coming of the Just One. "Men are lovers of their own selves, covetous, proud, boasters, blasphemers," all tell in unmistakable tones, "the Bridegroom is at hand." The sun has been darkened, the moon has refused her light, stars have fallen, the word of God has been fulfilled, the kingdom of God is at hand.

Are we ready for that day? What are we doing? Are we sounding the alarm to a slumbering world? I believe it to be our duty to speak out plainly. If it is true that we are living in the last days, it is fearfully true. Responsibilities of a fearful character rest upon us. If we are God's chosen watchmen, we are to be very obedient. We are to speak as the oracles of God speak. Are we living up to our duty as heralds of the coming King? "The Lord himself shall descend from heaven!" 'Tis true! "When ye see all these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh." All these things are past. The coming is near. IT IS TRUE.

Saints rejoice, and while you are glad, remember the slumberers. Poor souls out of Christ, let us seek to save them, and God will bless the effort.

J. R. PRESTON.

An Address,

TO THE CITIZENS OF GLOVERSVILLE, N. Y., DURING A LATE MEETING IN THAT PLACE.

Having been invited to visit your pleasant village, as a minister of Jesus Christ, by a few respectable citizens here, allow me to say that I come as an honest advocate of what I verily believe to be the truth of God's Word.

That I differ in some particulars from the denominations of your village is true; but by no means is this a strange thing or a criminal offense; for no two of your churches agree in all things, else the number of church edifices would be less.

That there are many persons in your village who are not favorably associated with any of your churches, is but a common condition of any village, and that I should be permitted to come to them as an ambassador of Christ, offering them salvation through his name, is by no means an act savoring of evil or immorality.

That I should look into the Bible through my own spectacles, is but the privilege accorded to all men in these days of religious liberty.

That my Baptist brethren should conclude from their standpoint of theological lore, that a man *should* be completely submerged in water to be properly baptized, is by no means an unendurable grievance to Pedo-baptists; neither is the election of my Presbyterian brethren considered unpardonable in the eyes of those who think the plan is to let whosoever will, come.

While I lift gently the curtain of the theological stage, and expose to the eye of the beholder the scenes of fancy only, which form the background of all the holy and sanctimonious drama that glitters in the *sanctum sanctorum* of modern churches, I would have it understood that I only act in the same capacity that a Luther, a Wesley, a Whitfield, and a Roger Williams, and many others have labored.

I remember distinctly the solitude of an ancient prophet who fled from the grasp of a wicked Jezebel, and cried in the bitterness of his soul for God to let him die. But God had something better than death for him. Heaven's livery was harnessed, and a chariot of fire thunders down the pathway of cloud, when Elijah is caught away bodily, that he need not taste death, and is rolled through the mighty depths of space to a quiet spot prepared of God.

Here I drop my trembling fear, and look up for aid, while I believe that God, who delivered Elijah, is bending over me, and is ready to lift me up when sufficiently tried.

Was Elijah any the less God's prophet for being thus straitened? The altars of Baal were smoking all around him, while God's altars were digged down and his prophets slain.

I remember my divine Master was called Beelzebub, by the only professed church of God then existing, and I look to him for succor, in my sorrows. Were *might* right, devils might laugh at their virtue and success. Were numbers, wealth, and honor a guarantee of right, the blighting systems of Popery and Mohammedanism should be placed in the manual of religious blessings and reckoned orthodox.

Would any Christian argue that the vast legions of Buddhists, who covered the greater part of Central and Eastern Asia and the Indian Islands, were the true worshippers of God because they constituted three-fourths of the population of the globe?

If numbers in adherents are to be reckoned as proof of correctness of faith, then Buddhism must have been of God.

Very unfortunately for the devotees of popular religion, the past furnishes an analogy against them. An open Bible with a clear head is about as reliable an avenue to truth as the nineteenth century furnishes. Musty creeds, smoked with the darkness of superstitious embers, snatched from the chimney corners of past ages, should not be suffered to supersede the decisions of men who have as clear heads and as ready access to the Bible as popes, or ecclesiastical councils, whose decisions were rendered under less favorable circumstances than those which we are blessed with.

I come with an open Bible and heart; and my position is open to criticism; and I should be most happy to risk my theology under the keen and searching test of a well-conducted debate with any one or more of the clergymen of Gloversville.

I believe in the true and living God and Father of our Lord Jesus Christ; and trust his grace to keep and save me for the sake of his Son who died for me. (John 6: 69.)

I believe Jesus Christ has come in the flesh; and such are of God. (1 John 4: 2.)

I believe Jesus Christ is the only name given under heaven among men whereby we can be saved. (Acts 4: 12.)

I believe God told the truth when he said man should surely die if he partook of the forbidden fruit. (Gen. 2:17.)

I believe the Serpent *lied* when he told the woman she should *not* surely die. (Gen. 3: 4.)

I believe the finally impenitent will be destroyed. (Ps. 145:20.)

I believe the saints of God will finally inherit the earth agreeably to the promise made to Abraham. I believe the righteous will inherit the land and dwell therein forever. (Ps. 37: 29.)

In short, I believe God's precious Word of truth, straight from the fountain-head. For this faith I suffer reproach as an evil-doer; and a simple notice of my meeting in the wigwam, Sunday afternoon at 3 o'clock, Oct. 20, was refused publicity in three of the pulpits of this village, the Congregational clergyman alone, extending the courtesy due to any decent man who comes with faith in the Bible.

WM. A. FENN.

IT is possible to be doing something and yet be very idle.

It "Hasteth Greatly."

"Even the voice of the day of the Lord." (Zeh. 1: 14.)

The *day* of the Lord "is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess." (Zeh. 1: 15.) But what is the *voice* of that day? I answer, it is the *sign* that foretells the event, and blessed are the people that recognize its voice, and take heed to it. When God was about to deliver his people from Egypt, his voice was heard in that land, but Pharaoh would not hear. He stood stiffly against his convictions of duty, passed on and was punished. But what was the voice of God to Pharaoh? It was the signs of those desolations that were to come on Egypt by special judgments. Moses was instructed to show to Pharaoh miraculous signs, and cause him to fear, so as to let the people go. God's *voice* was to be heard in those signs, as he declared to Moses (Ex. 4: 8)—"and it shall come to pass, if they will not believe thee, neither harken to the *voice* of the first *sign*, that they will believe the *voice* of the latter *sign*."

Now if the day of the Lord is to be ushered in "after the manner of Egypt," as saith the prophet, then in the signs that precede it will be heard the *voice* of God, or the voice of the day of the Lord. Hence, says Christ—"Behold I stand at the door and knock; if any man hear my *voice* [in these signs of my coming], and open the door [bid me welcome], I will come in to him, and will sup with him, and he with me." John says—"I am the *voice* of one crying"; and that other message through the midst of heaven, saying—"Fear God, and give glory to him, for the hour of his judgment has come," is the voice of God to this generation. Who understands it? The stork in the heavens knoweth her appointed times; and the turtle, the crane, and the swallow, know the time of their coming; but my people know not the judgment of the Lord.

Hosea says they are destroyed for lack of knowledge; and Christ says, because they know not the time of their visitation. The sword hung over their doomed city, but they saw not in it the voice of Jehovah. The city was surrounded by armies, but the voice of Jesus was forgotten. The voice that cried day and night for years—"Wo! wo! wo! to Jerusalem," brought forth but madness and revenge. Like Pharaoh, they hardened their hearts, they would none of his reproofs, and vengeance came upon them to the uttermost. Says the Savior—"O that thou hadst known, even now, in this thy day, the things that belong to thy peace; but now they are hid from thine eyes." "O that they were wise, that they understood these things, that they would consider their latter end." (Deut. 32: 29.) Many people would harken, if they knew it was the voice of the Lord: so would the Jews. They knew not the voice in the wilderness, and so rejected rather than helped prepare the way of the Lord.

"The Lord also thundered in the heavens, and the highest gave his *voice*; hailstones and coals of fire." (Ps. 18: 13.) How fearfully God has spoken to this generation with hail and fire. But he will soon speak more distinctly, and the nations, like Pharaoh, will be angry. Says David, "The heathen raged, the kingdoms were moved; he uttered his *voice*, the earth melted." (Ps. 46: 6.) In Ps. 93: 3, it is said, "The floods lift up their voice"; but who has heard the voice of God in the sea and waves roaring? Who has heard the voice of God in the preparations for "war"? Who has heard the voice of God in the rotting of the seed under the clod? Who has heard the voice of God in the darkening of the sun, and the falling of stars? Who has read of the "signs in the sun," called magnetic storms, that are so electrifying our atmosphere as to cause man, beast, and even vegetation, to fail before it; reaching out its fiery breath and threatening to burn the world with its inhabitants at once? and who believes that, in these dire calamities we have the *voice* of the day of the Lord?

"Behold, I stand at the door, and knock; if any man hear my *voice*." My brethren, do we hear understandingly? But what if we do not recognize his *voice* in these things, what then? Then the supper will be for others. Wesley says: "Its cities fall but lifts us up to meet him in the air." How terrible the burning of Portland, Chicago, and Boston; yet it is but the *voice* of that day that shall burn as an oven. My brethren, let us gird up the loins of our mind, and hope unto the end for the grace that shall be brought unto us at the revelation of Christ. Every moment is fraught with intense interest. Every hour should be employed in heralding the warning; and seeing we "look for such things," what manner of persons ought we to be "in all holy conversation and godliness?" If we spend our time in trying to save others, we shall have but little time to think of ourselves. We must be sanctified to enter upon his work. We shall be godly if we love to do his will; and blessed if we watch unto the end. For "blessed is he that watcheth and keepeth his garments."

My brethren, the *voice* of God has called us to this waiting position, as he called John to cry from the wilderness; and if we "watch the way," we shall be giving meat in due season, and Jesus says, "Blessed is that servant." May the blessing be yours and mine.
—*H. Pratt, in Crisis.*

New Phases of Crime.

We have on several occasions, called attention to the unusual prevalence of crime in the country, the daily perpetration of murders, assassinations, burglaries and brutal assaults, and the long catalogue of lesser villainies, and have commented upon the laxity of the administration of justice which permits crime to go unchecked. These subjects have, also, more or less occupied the attention of the entire press of the country, and have been discussed in almost every pulpit of the land. The theme has grown well nigh threadbare, and that, too, without accomplishing any apparent valuable or practical result in the suppression of crime or the enforcement of punishment. To call attention again, therefore, to the increase of crime or the impunity with which it is committed, would be only a repetition of what has already grown stale, but there are some new features connected with it, which have recently been developed, which deserve consideration. Hitherto it has almost invariably been the rule that murders have been committed either in revenge for some real or fancied wrong, or for the sake of obtaining valuables belonging to the victim, and they have been committed in a simple, direct way. Now, however, it is well nigh impossible to take up a paper without finding accounts of murders growing out of the most singular and diverse causes, and perpetrated in a manner combining at once the most fantastic and hideous ideas with the refined essence of cruelty and diabolism. A notable instance of this is the murder perpetrated at Dover, Del., a few days since. A Professor of chemistry, who had a negro servant in his employ, suddenly disappeared, leaving his laboratory in a state of complete wreck, with the corpse of the negro frightfully mutilated among the ruins. The hands, feet and head of the negro were missing, and the skin gone from the body. At first it was supposed to be the body of the Professor, who had been blown up with his own chemicals, especially as he had given out that he had discovered a gas, one property of which was its power to remove the skin from the body, so as to prevent all possible identification. It turned out, however, that the Professor and the negro had an altercation, during which the Professor killed him. He then cut off the negro's head, hands and feet, and buried them. The idea then seized him that he might turn the negro to advantage by making it appear that he had been killed by an explosion of this gas, and, having been mutilated beyond identification, the body might be taken for his own, and his supposed widow might collect his life insurance. He thereupon flayed the negro, and, placing gunpowder in the floor underneath him, blew him and the laboratory up together. The affair eventuated as he had planned it. The body was supposed to be that of the Professor, and it was the universal opinion that he had been blown up by his newly-discovered gas. The opinion might have remained unchanged forever had not the Professor returned the other day and delivered himself up to the authorities. The records of crime in this country do not reveal anything more grotesquely horrible and diabolical. Its parallel is not found even in the Jumpertz murder, in which, as will be remembered, a German woman was cut up and sent from Chicago to New York; the Webster-Parkman murder at Boston; the recent Charles River murder; or the Alice Bowlsby case. The most horrible phantasies of Poe himself do not excel it in the elements of cruelty. In Cincinnati, a few days since, two butchers entered the slaughter-pen, and, having stripped for their work, one of them turned suddenly upon the other and plunged his butcher-knife into his breast, severing his heart in twain. On Wednesday last, a stranger walked into a fashionable bagnio in New York city, and, deliberately shooting a courtezan dead, coolly walked out, informing her terrified companions that he could be found at the police station. A physician of Brooklyn is now on trial for poisoning an Internal Revenue Assessor of the same city, that he might continue a criminal intimacy with the wife of the latter, and the guilty woman and her paramour attended him on his death bed. Now and then, crime is invested with a mysterious sort of romance, hardly ever to be found outside the pages of fiction. The *Independence Belge* contains a narrative of a murder of this kind which recently occurred at Brussels. Thirty years ago, a Captain of Dragoons seduced a young girl and then deserted her. A few weeks ago, he became involved in a quarrel with a fellow-officer, challenged him, and killed him at the first fire. The victim was his illegitimate son, and the mother the young girl whom he had seduced, although he did not know him. The mother called upon him one day, and, after upbraiding him for the murder, turned upon him and killed him and then killed herself. Columns might be filled with these extraordinary crimes which have occurred of late.

It seems human life was never considered of so little value as now. The slightest pretext is made the occasion of murder. Even young children, when denied the gratification of some passing fancy or whim, have taken revenge for the denial by murder or suicide. The impunity with which crime has been committed where there was some show of palliation, has gradually emboldened every man of brutal instincts to give way to his passion upon the slightest provocation, when, under other circumstances, the fear of punishment would have led him to control his passion within bounds. With the law's delay, the incapacity of prosecuting attorneys, which leaves open loop-holes for escape, and the conflicting testimony of scientific men as to what constitutes emotional insanity, which is now the favorite plea of murderers, and how far a murderer is responsible for his crime in this condition, and the mistaken clemency of the pardoning power, the chances are in favor of escape or light punishment. There is one thing certain: Crime will not cease until the laws are enforced. When a man knows that he must pay the forfeit for taking another man's life with his own, the alarming increase of murder will stop. Until that time, we must expect that murder will continue, and that it will continue to develop new and strange features of cruelty.—*Chicago Tribune, Dec.* 14.

Unworthy Of Reckoning.

Let all who read the following, consider with candor whether they are so living as to render the passing years worthy of being reckoned as a part of life: "Father," said a Persian monarch to an old man who, according to Oriental usage, bowed before the sovereign's throne, "pray be seated; I cannot receive homage from one bent with years; whose head is white with the frost of age. And now, father," said the monarch, when the old man had taken the proffered seat, "tell me thine age; how many of the sun's revolutions hast thou counted?" "Sire," answered the old man, "I am but four years old. "What," interrupted the king, "hast thou understood my question? Fearest thou not to answer me falsely, or dost thou jest on the very brink of the tomb?" "I speak not falsely, sire," replied old man, "neither would I offer a jest on a subject so solemn. Eighty long years have I wasted in folly and sinful pleasures and in amassing wealth, none of which I can take with me when I leave this world. Four years only have I spent in doing good to my fellow-men; and shall I count those years that have been utterly wasted? Are they not worse than a blank? And is not that portion only worthy to be reckoned as a part of my life which has answered life's best end?"—*Christian Messenger.*

Advent Christian Times.

CHICAGO, TUESDAY, December 24, 1872.

HISTORY OF THE ILLINOIS CONFERENCE.—Under the head of Book Notices will be found a proposition from Br. Marston for the publication of an history of Adventism in Illinois for the past twenty years. The topic is a live one, and the author well fitted for his task. Let the work be pressed. To this end let all who can aid by compliance with Br. Marston's suggestions, do so at once.

SOME ONE has inquired, how can a Christian man or woman, anxious to do good, accomplish more in a given time than by introducing a good religious newspaper into the family he wants to benefit? By so doing he sends them a dozen or more tracts every week, as long as they continue to take the paper. You can hardly bestow a more practical benefit. Try it!

THE Chicago *Pulpit* says:

Dr. Isaac I. Hayes in his interesting lecture last Thursday night in the Star Course told of the trouble experienced by some missionaries in the Arctic regions, who adopted the method of converting the hyperborean natives, by frightening them with vivid descriptions of hell. The missionaries were astonished by the natives clapping their hands, and expressing a lively desire to go there.

A LATE issue of the San Francisco *Post* says:

Dr. Fassett preached on the nature and destiny of man, last night. He gave an account of the principal heathen religions, and declaring the immortality of the "soul" of man, as a separate entity, or as a part of God to be reabsorbed in the universal soul. He said this was the heathen and orthodox idea of man. Scripture, he claimed, said otherwise. Men of science, without the Bible, are rapidly coming to the belief that death is the end of man. Consulting humanity alone, this is the rational belief, but the Bible reveals that when man dies, there is no more consciousness for him until the resurrection; that at a given day, now near at hand, the just and the unjust shall be raised and judged; the virtuous having immortality conferred upon them, the wicked being resolved back to dust from whence all sprung. Except God clothe the resurrected man with incorruption and immortality, he shall die to live no more, while the good will possess the earth forever and ever. So says Dr. Fassett, and such, he insists, is the plain teaching of the Bible.

EDITORIAL GLEANINGS.

We are pleased to record that $220 has been pledged for the proposed tent for Pennsylvania. The entire amount will doubtless be contributed.——We learn that Br. W. H Kendell is in Nebraska, busy in missionary work. We hope for good results.——The church in Port Sanilac, Mich., is reviving, and sinners are coming to Christ, under the ministrations of Br. Wright, through whom the Lord is working.——Br. N. C Miller is toiling hard 'in the Lord,' in his field—the region of Sullivan Co. Mo. We hope the friends will see that he lacks no good thing they can supply.——Since the tent meeting at Linden, N. Y., last fall, Br. Moore has baptized eight souls, and organized a live church of seventeen members. This fruit was not apparent when the tent meeting closed, but now is recorded to the glory of God. Let none of the sowers be discouraged because they may not reap the ripe fruit the same day they put the seed in the ground.

HADES AND HEAVEN.

[First Article.]

Two widely different theories concerning the present state of the dead are entertained among those Protestants who believe in the immortality of the soul. The most popular of these can scarcely be called a theory of the intermediate state, since it recognizes no middle condition, but at once assigns the newly disembodied soul to the highest heaven or the lowest hell. This will appear from the statements of some of its most distinguished advocates. Dr. Adam Clarke, commenting on 2 Cor. 5:6, says:

"The apostle gives no intimation of an intermediate state between being at home in the body and being present with the Lord"

Thomas Scott says:

"If our sins be forgiven and our hearts renewed into holiness, *heaven will be the rest of our souls*, while our bodies will be secretly hid in the grave." (Observations on Job 14.)

Albert Barnes says:

"The Christian when he leaves the body is at once with the Lord Jesus." (Remarks on 2 Cor. 5.) "Our pious friends that have died are now happy. They are with God. A father, or mother, or friend, that may have left us, is there—there in perfect felicity."—(Note on Mat. 22:32.)

Prof. Bartlett says:

"It is taught in the New Testament that not only the soul of the Christian *might*, but that it *would*, enter and enjoy the presence of Christ at death; and that the continuance of its life here in the body actually delays its enjoyment of Christ's immediate presence in glory." "It is affirmed that the believer, upon the death of the body, actually does enter heavenly blessedness at once." (Life and Death Eternal, pp. 196, 199.)

A well known author, but recently deceased, says:

"The sainted dead *are already* before the throne, and serve God day and night in his temple." (H. Mattison, Bible Doc. of Im. p. 35.)

Benson has this note on Eccl. 12:7:

"The soul of man, so called because of its spiritual or immaterial nature, shall return unto God, into his presence, and before his tribunal, THAT *it may there be* SENTENCED TO ITS EVERLASTING HABITATION, either to abide with God forever if approved by him, or otherwise to be ETERNALLY SHUT OUT OF HIS PRESENCE AND FAVOR."

The state of the impenitent dead is thus described by President Edwards:

"As soon as ever the soul parts from the body, from that moment the case will be absolutely determined; there will then be an end forever to all hope, to everything that men hang upon this life; the soul then shall know certainly that it is to be miserable to all eternity without any remedy. It shall see that God is its enemy; it shall see its Judge clothed in his wrath and vengeance. Then its misery will begin, it will that moment be swallowed up in despair; the great gulf will be fixed between it and happiness, the door of mercy will be forever shut up, *the irrevocable sentence will be passed.*" "We may well suppose that when a wicked man dies, his soul is seized by wicked angels; and that they are around his bed ready to seize the miserable soul as soon as it is parted from the body. And with what fierceness and fury do those cruel spirits fly upon their prey; and the soul shall be left in their hands! There shall be no good angels to guard and defend it. God will take no care of it; there is nothing to help it against those cruel spirits that shall lay hold of it, carry it to hell, *there to torment it forever.*"—(Works, vol. II., pp. 880-883.)

These extracts suffice to show that the theory under consideration renders the 'resurrection of the body' unnecessary, and the resurrection of *the dead* impossible; whilst it entirely ignores both the necessity and the fact of a judgment-day for the assembled world. The detention theory in a measure avoids both of these errors, by making the present state of the dead properly an *intermediate* state, both as respects the happiness of the righteous and the misery of the wicked. Its advocates uniformly represent the necessity of a resurrection of the body, and of a day of judgment. It may be stated thus: All souls when separated from the body at death go to *hades*. This 'spirit-world' is divided by an impassable gulf into two divisions called paradise and *tartarus*. All good souls go to paradise; all wicked souls go to *tartarus*. In these respective places they remain until the reunion of the soul and the body at the general resurrection, when the former will rise to higher joys in heaven, and the latter will sink to deeper misery in *gehenna*. Dr. Fitch, in his work on *The Intermediate State*, sums up the doctrine in these words:

"Now, of the things that I have spoken, this is the sum: At death the body returns to the dust, as it was; the soul goes to the world of spirits, called by the general name of *hades;* the good to that happy part of it called paradise, where they are blessed; the bad are cast into outer darkness, where they are in torments."

The theory which assigns all souls immediately after death to their final destination in heaven or hell may not inaptly be termed radical; whilst that which allows of a detention in *hades* may as justly be termed conservative. Both of these theories claim the support of Scripture; both acknowledge the immateriality and immortality of the soul; both make heaven the final abode of the righteous; and both consign the wicked to endless misery in hell. Holding these points in common, neither party questions the 'orthodoxy' of the other.

It is interesting to observe with what ease each theory is in turn demolished by the advocates of the other. Mr. John Wesley was an able advocate of the conservative view. In his sermon on "Dives and Lazarus," he says:

"It is, indeed, very generally supposed, that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but this opinion has not *the least foundation in the oracles of God.* On the contrary, our Lord says to Mary, after the resurrection, 'Touch me not; for I am not yet ascended to my Father' in heaven. But he had been in paradise, according to his promise to the penitent thief: 'This day shalt thou be with me in paradise.' Hence, it is plain that paradise is not heaven. It is, indeed (if we may be allowed the expression), the ante-chamber of heaven, where the souls of the righteous remain till, after the general judgment, they are received into glory." (Sermons, vol. II., pp. 416-417.)

Admitting as the radicals do that Jesus and the penitent thief were together in paradise on the day of the crucifixion; and admitting as they do that *all* righteous souls go at death to this same paradise, the argument urged by Mr. Wesley against their theory is unanswerable and irresistible.

A recent writer in advocating the conservative theory, after quoting Acts 2:34, says:

"David, the man after God's own heart, hath not yet ascended into heaven. We should, then, conclude that none others had. This, Christ says, is true. John 3:13: 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of man.' *The dead, then, are not yet in heaven*.......If David hath not ascended to heaven—if Christ had been in paradise, but had not been in heaven (when Mary met him at the sepulcher), then paradise is not heaven. The penitent thief went to paradise, but not to heaven. The place to which the souls of the righteous go at death is not heaven." (C. W. Fitch. The Intermediate State, pp. 20, 21.)

The argument as against the radical theory is a good one. Arguing from the admitted premises of both parties, the conclusion reached cannot be logically avoided. But in any event the possible triumph of the conservatives is but a partial one. They have indeed succeeded in overthrowing the radical theory, without making any advance towards sustaining their own. They must first establish their premises before we grant their conclusion.

On the other hand, the radical, in replying to the conservative's argument, demolishes the latter's theory without strengthening his own. He cites Luke 23:43 as proof that the righteous go to heaven when they die. "The passage does not prove this," replies the conservative. "It proves rather that the righteous go at death to be with Christ in paradise. He said to the thief, 'Thou shalt be with me in paradise,' not in heaven." "Where is paradise?" asks the radical. "In *hades*," is the reply. "Those who mistake paradise for *heaven*, and *hades* for *hell*, may be perplexed to reconcile the two expressions of our Lord, 'To-day shalt thou be with me in paradise,' and, 'Thou wilt not leave my soul in *hades*.' There is no contradiction. He was in that part of *hades* which is called paradise. *America* is the general name of all this Western Continent, but *United States* is the happy part of America. So *hades* is the name of all the spirit world, but paradise is the blessed part of that spirit world." (Ib. pp. 27, 28.)

To this the radical replies: "This does not meet my objection to your theory. This question of *hades*, and its alleged divisions, is entirely foreign to the subject, and must be separately discussed. My argument may be stated thus:

"All the righteous when they die go to be with Christ;

"But Christ is in heaven;

"Therefore the righteous when they die go to heaven.

"You admit the major premises, and I am prepared to sustain the minor term by express assertion of Scripture. 'Christ is not entered into the holy places made with hands, *but into heaven itself*, now to appear in the presence of God for us.' (Heb. 9:24.) 'Our conversation is in heaven; *from whence* also we look for the Savior, the Lord Jesus Christ.' (Phil. 3:20.) Stephen 'looked up steadfastly *into heaven*, and saw the glory of God, *and Jesus* standing on the right hand of God.' (Acts 7:55.) 'The Lord himself shall descend *from heaven* with a shout.' (1 Thes. 4:16.) 'Your *Master also is in heaven*.' (Eph. 6:9; Col. 4:1.) '*Jesus Christ is gone into heaven*, and is on the right hand of God.' (1 Pet. 3:22.)

"These passages are decisive of the points in question; and the first two propositions being thus established, the conclusion evidently follows, that the righteous when they die go to heaven."

The conservative cannot meet this argument, unless he can show that Christ is personally in *hades*, or there in the same sense that he is in heaven. This he cannot do; and his theory, therefore, fails.

Nor need the radicals confine their objections to a single passage. There are many other texts, quoted and relied upon alike by both parties, that—reasoning from the major premises as above—make directly against the detention of souls in *hades*. For instance: Eccl. 12:7 is said to mean that at death the *soul* goes to God who gave it. But God is in heaven, whilst the conservatives say that the soul does not go at first to heaven but to *hades*. Again, Phil. 1:21-3 is said to prove that all the righteous go at death to be with Christ. But Christ is in heaven, whilst the paradise of the conservative is not in heaven, but in *hades*.—*To be continued.*

J. H. W.

The Coming Judgment—Signs of the Times.

The Rev. Dr. Patterson preached at the Jefferson Park Presbyterian church on yesterday. The reverend gentleman chose for his text, Daniel 12: 1:

> "And at that time shall Michael stand up, the great prince which standeth for the children of the people; and there shall be time of trouble, such as never was since there was a nation, even to that same time; and at that time the people shall be delivered, every one that shall be found written in the book."

Before proceeding to refer to the text, it would be well to refer to the use and design of prophecy. The country in which they lived was one of the foremost in the discovery of truth. It was here that the first effort was made to collect data as to the weather, the attempt was made to successfully enlist the aid of observers in all parts of the world. The result of these searchings were sent to Washington, where a bureau was established for the study of the facts, so that they could discover the laws working under these facts. There was nothing in the world that did not work under the influence of laws. So much had been learned that when a storm passed eastward from the Rocky mountains they could tell when it would strike Chicago, and many hundreds of vessels thereby had been prevented from going out to certain wreck, and hundreds of valuable lives had been saved. The storm signal was a serious, solemn thing, on which the lives of many men depended.

They had also a storm signal of prophecy, which extended its observations not only for a few days in advance, but for centuries. History had corresponded with the visions of Daniel, in his vision of the four great empires. The church of God was presented to view in the prophecies; her apostacy, her ultimate triumph. These reports were presented to the officers of God's bureau, and they were expected to draw the lessons for to-day therefrom. Such officers as did not do this had been reprimanded by Christ as hypocrites who were able to tell the heavens but could not discover signs of the times. There were of course different degrees of ability in the power of drawing the conclusions involved in this book of prophecy. It was the duty of all that the lesson of preparation for the future with those of the past, they would be able to prepare themselves for what awaited them.

They would observe how different were the popular ideas of the end of the world and those of the Bible. Many of those who professed Christianity spoke of the coming of the millennium, but upon reading the word of God, a very different view was presented. Thus they read of a "final trouble," in the text, and the Lord Jesus Christ said that the time preceeding his coming should be a time of trouble; and in the last revelation of of God, in the apocalypse, the same idea of the trouble at the end of the world was evolved. He would not endeavor to reconcile these two views; they were as different as Satan's deceit and God's truth.

The question then arose what date was to be fixed for the hour of this great trouble? Persons had attempted to fix the day and the hour for the coming of Christ, in spite of the statement of the gospel that no one could foretell it. But they could point out some of the things which would be forewarnings of the approach of Christ. They would of course be but approximate statements, but still they would be of use. The prophet Daniel had given them some marks by which they should know the time of the approach of Christ. One of these marks was, that there should be much running to and fro. They could see that this sign was visible throughout all the land.

That knowledge was to increase was another sign. Daniel seemed to make some connection between the two signs. The increase of knowledge to-day, was the subject of remark by all. From the time of Solomon what advances in knowledge has been made. There was not a child who had passed into the high school that did not know more than Daniel and all the wise men of the east, about the conformations of the world. There might be lost arts and sciences, it was no less true that the diffusion of knowledge was far greater than it was in Daniel's day. All the people of Europe were engaged in introducing national education, and the tide was still at its flood.

Then there was to be a great revival in religious feeling. The revival was referred to in the text, and in the apocalypse the spirits mislead many.

It was also stated that there should be a great missionary work going on in the earth. In the midst of all the calamities which were to take place, this work of preaching repentance was to go on. Christ preached not the universal redemption of the race, whatever its sins; but an everlasting death and destruction for those who repent not. In these days the work of the missionary laborer would be forwarded. The apocalypse also referred to it; and to-day they knew that the time of missionary labor was at hand, and even now with them.

The increase of sin and wickedness was also another sign of the last days. The Apostle Paul bore out in one of his epistles, the idea conveyed in the text, and men were said to be lovers of pleasure more than the lovers of God. The number of those engaged in the pursuit of vice was to be greater than those serving the Lord. Jesus had himself said that the world would persecute the saints; the crisis of the world would come when it appeared as if the wicked ones of the earth were about to swallow up God's earth. Other signs might be referred to, but he would not mention them to-day.

This time was one of growth; it was not merely a day or two, but a continuance of time. There were, however, some chronological points which were mentioned in the chapter, giving some information as to the time of the coming of great trouble. Thus the last of the four great kingdoms was clearly that of the Romans. There were references in the prophecy to the Papal empire, the little horn that grew out of the beast, and that was to flourish for a time. The duration of time for which the church of Rome should exist was treated of in the chapter. On one calculation, the year 1793 was the year when its overthrow should commence, and it was remarkable that the first movement of the French nation towards liberty was then made. But the prophetic year contained only 360 days, instead of the Julian year of 365 days. This would bring the 1,260 years, spoken of in the prophecy, down to 1775, when it was remarkable that the first blood was shed in the war for the foundation of the American nation. Nor was it a war of peoples, it was a war of principles. The principles of the ten European nations proceeding from the Roman empire was that the office of king was hereditary, whereas the principles of the sons of America was entirely opposite. Such a war was of sufficient importance for it to be referred to in the holy book.

Now there was another decree referred to in the text. The calculations in reference to the Papacy were made from the year 606, which would bring the commencement of the new era in 1848, calculating on the prophetic time of 360 days for the 1,260 years spoken of in the prophecy. In that year, the French revolution occurred, starting the great war on the Papal system.—Even writers on newspapers acknowledged, if not the hand of God, at least the extraordinary niceness with which the events of to-day were depicted in the prophecies of the Bible. There appeared to be predicted 75 years of judgment to follow the French revolution of 1848.

The results he had presented to them had been agreed to by those who entirely differed in other respects. The minds of God's people had been directed to the events of 1848 and 1866, and the facts of history bore out their anticipations. They were now in an era of troubles. What these troubles were to be were set forth in one way and another. The period was to be one of bloody wars. They had already an immense increase in the size of armies, a wonderful improvement in engines of destruction. Over 5,000,000 men were now under arms, and the prophets had strained themselves to think of language sufficiently terrible to portray the horrors of the coming time. The symbols signified a greater slaughter than the world had ever seen before. The 38th chapter of Ezekiel gave some particulars of this trouble.

The time was also to be one of great anarchy, such as they had seen in their great calamity. The infidels of the old world had taken part in it, and the work proceeded with that power which would always follow the efforts of a united organization.

There were to prevail singular superstitions and strange delusions, to be sent of God. Then God interfered in these times; there were to be earthquakes and violences of earth and water, famines, storms, hurricanes, etc. There was to be a period of pestilence to come upon them. The vials of wrath poured out by the angels represented the same idea; fire-water, wormwood, or absinthe were already used.

Earthquakes had increased since the 17th century. Until since that time they numbered more than all that had ever before occurred. No day had passed since that time on which some part of the earth had not felt the effects of the visit of this most terrible agent of destruction. A man could fly from the storm, from the tempest, but from the earthquake they could not flee.

Then there was some reference to the last grand destruction of the world; the sun, moon were to be dark, the stars were to fall and amid the horrors of a wicked world, the son of God would appear in judgment. This was the picture presented by the Bible, and its realization was not to be deferred for many centuries. They could not tell the date when it should happen, but the march of the earth towards it was resistless. No attempt of the statesman or of the politician could prevent the wars or the earthquakes which were to come; no one could forsee the coming earthquake or the final realization of the day of judgment.

Seeing, then, that the prophecies had been fulfilled in the past, it was certain they would be fulfilled in the future. Let them not be weary nor careless; let them awake to the times in which they live; let them light their lamps and be prepared to receive the Lord on his coming. Was it wise, then, for them to put their hearts, as well as their money, into real estate, or to drown their souls in sleep with the votaries of pleasure? Let them endeavor to put their confidence in God, learn to love his works so well, that instead of regretting the destruction of the earth they would rather be ready to welcome his coming, no matter what might be the course he should take in carrying out his purposes.

Then, with these things, what manner of men should they be to let them look for that new kingdom, spoken of in the holy w[illegible] in which dwelt the Lord and Sa[illegible], and all manner of righteousness.—*Chi. Times, Dec.* 16.

Wind and Wave in Denmark.

For two centuries no such terrible storm and inundation have been known along the Baltic as those the lamentable effects of which we are now witnessing, and even during the tumult of the elements in January, 1871, the damage to property and destruction of life were not at all comparable with these. The hurricane began to blow over the Baltic on Wednesday, the 13th of November, and by noon of that day had reached its culminating point; then it veered from the northeast through east to southeast, and on the next day the barometer generally indicated only such atmosphere pressure as it had shown before the setting in of the gale. On Thursday, news of the disaster began to come to the city, and instantly measures were taken to relieve the sufferers. We had experienced some effects of a gale already, the wind had blown in fitful gusts through the streets, sending the tiles flying through the air, rattleing the shutters, and making it tolerably dangerous to be abroad, but we had not dreamed that in other places it had driven the sea over farms and farm-houses and done such dread work, the recital of which seems an incredible tale. Huge trees on the town walls and in the parks had been broken and torn up by the roots and sent flying through the air almost like chips and straw, but in other places the very land itself had been destroyed, and in some, as in Hummingen, it had been made to contribute to the sea in such a way and so extensively that it is improbable that it will ever again appear above the surface. This Hummingen was a low-lying peninsula jutting out between the sea and the inner fiord. It was covered with numerous houses and farm lands, and during the terrible gale every inhabitant was drowned and every farm destroyed. The newspapers are filled with the most harrowing accounts of the distressing adventures of the people on that wild day. They describe the first appearance of the waves as looking like that of a "white thing,' seen far off above the crests of the sea; it came onward with dreadful swiftness, foaming, hissing, tumbling, and roaring, and then the terrified people saw that it was a series of waves, the first of which was three or four feet high, which came onward to the shore, behind it still others more towering than itself. The people essayed to fly, and almost instantly were lifted from their feet and swept inward with the waves which rushed over the meadows and fertile fields, converting them into barren sea. The waters in many places penetrated for miles inland,and meeting from opposite sides formed islands where previously the lands were contiguous. The islands were covered with gravel and sand, and it will be long before they will again be fit for cultivation. In the Belts there were many little islands which were swept over by the water and all their inhabitants were drowned. Upon the flat islands of Lolland and Foster the water mounted as high as seven feet above its usual level, leaped down dykes and embankments, which offorded scarcely any, and that but momentary, protection, and carried everything before it. The prodigious wind smote fell upon hundreds of sailing and steam vessels, and sent them driving headlong, turned many of them keel upwards, and made them utter wrecks along the coasts of Faxe and Praesto Bays. It has been estimated that from Elsinore to Lebeck, a distance of 150 miles, the average difference in the level was not less than 12 feet, and perhaps more. On the coast of Funen stood a house in which lived an old man and his wife. The incoming water sliced a piece out of the land and took the house with it, drowning the old man and bearing the woman inland, yet leaving her alive at last. The captain of the brig Mercuse, from Copenhagen, was washed overboard from his ship by the wave and immediately replaced bruised, but alive, upon his deck by another wave coming from an opposite direction. At Saxtjed, where the water rose nine or ten feet, eleven human beings were watched for hours driven about in the waves on the roof of a house. Attempts were made to rescue them, and one at last was successful, but not before one of the people had been washed from the roof and drowned. But the imagination may furnish pictures of its own; it can hardly form any that shall be more terrible than the realities. Efforts for the relief of the sufferers are making throughout Europe, and so far as is possible these poor people will be recompensed for their losses.—*Copenhagen letter, Nov.* 26.

The Undercurrent of Crime.

The way of transgressors is very hard. A morning paper gives the particulars of a murder committed yesterday, which conveys a terrible lesson. A handsome, genteel, modest girl, had been seduced in Philadelphia, and turned out upon the world. She came to New York and found employment as a waiter in the brothel concert saloons—always, however, manifesting a dislike for drink and profane language. She was introduced to one of the worst of these saloons, and to companions of the vilest character, by a companion in sin, but with that heaven planted instinct, which is never wholly eradicated, attached herself to one man who is described as a thief, a pimp, a rowdy, a drunkard, and a blackguard in general. This man became jealous of her, and after twenty five drinks came to her room and shot her through the lungs. She is expected to die; and he, if useful in elections, will undoubtedly be allowed soon to go free by the Judges who are elected by pimps and thieves. The *Herald*, in reporting this case, gives the following descriptions of men and houses licensed and protected by our city government and police:

> "Julia Smith, aged 19, became acquainted with Rosy Wilson, aged 22, who acted as waiter in the vile den of a concert saloon kept by Martin Stincke, in the basement 152 Chatham street, a few doors north of Baxter street. Stincke and his den need but a brief description. He is an enormous German, with a brutal face and eyes half closed with gluttony. The animate and inanimate paraphernalia of his saloon are six wretched looking waiter girls, the bar-tender a wan looking fiddler, a piano player, a piano, four portraits of half naked women, a dozen chairs, a half dozen tables, some kegs of beer, some bottles of creosote and Jersey lightning and a couple of dozen drinking glasses. To this detestable spot Rosy Wilson induced the girl Smith to come three weeks ago. Julia Smith was pretty and her good looks and reserved ways would bring custom to the saloon and pennies to the till of the gluttonous German, who weighs over three hundred and fifty pounds

The companion of the murderer Harrington, named "Forney," confessed, in the presence of Captain Kennedy, that they had each taken about twenty-five drinks apiece of hot whiskey, 'Tom and Jerry,' and lager beer. Some of their drinks were taken in the saloon of Stincke, in Chatham street, but the principal drinking was done in the rum shop of 'Boss Thompson,' corner of Baxter street and Chatham. This is "an all-night house."

How long will these detestable resorts of the vicious and criminal be licensed to pollute and endanger society. —*N. Y. Daily Witness.*

We repeat, that what we want is *conscience* everywhere. Intellectually, this is an age and a nation of splendor. Great minds are not few nor far between, while the intellect of the masses has a vigor unparalleled. Investigation is threading every labyrinth of science, and pushing back the boundaries of the unknown. Speculation is full of daring, and invention is full of success. Commercial enterprise is building railroads across the continent, and girding the globe with telegraphs. Intellectually, this age and nation are without parallel. But all this, without a corresponding development, of moral character, only gives greater complexity to intrigue, and furnishes greater helps to infamy. We must have conscience.—*Western Advocate.*

It is remarkable what force inheres in the very form of an axiom. Put a sentiment in the proverbial mold, and it will be commonly assumed to be a sage saying. Take, for example, this from Pope's "Essay on Man":

And, spite of pride, in erring reason's spite,
One truth is clear: whatever is, is right.

Think how long this has been quoted by skeptics, and by believers too; atheists, theists, and deists, alike; yet how triumphantly did Charles Dickens unveil its absurdity and folly when he wrote:

"The aphorism, 'Whatever is, is right,' would be as final as it is lazy, did it not include the troublesome, consequence, that nothing that ever was, was wrong."

The Times.

AT HOME.

. . . . Jay Gould has delivered over to the Erie Railway officers about nine millions of dollars in stocks, bonds and real estate which he had appropriated (that is the polite for stolen) from that corporation. He has a number of millions left.

. . . . As we draw to the end of the year the crimes, casualties and horrors of which it has been so prolific, seem to multiply in number and grow in magnitude. Scarcely can a weekly journal do more than barely record their occurrence.—*Interior.*

. . . . The New York *World* states that justifiable homicide is now held to include "the case of every man who kills any other man on account of any woman, and of every woman who kills any man on any account whatever."

. . . . There are thirty-nine life-time convicts in the Illinois State Penitentiary, thirty-seven of whom are murderers. The number of murderers outside of the Penitentiary is so large that we shrink from an attempt to count them.—*Chi. Journal.*

. . . . Seasonable hints: look carefully to your stoves, furnaces, pipes, chimneys, ash-bins, and everything in every place where fire is used, or is in proximity. A little care in this respect may save your house from destruction. A large majority of the fires in dwelling houses are caused by defective flues, or some little thing that a few minutes' attention would have remedied.

. . . . A bill is pending before the legislature of Indiana providing that, whenever an accused person is acquitted upon the plea of temporary insanity, the Court shall commit him to a lunatic asylum for the same number of years that he would have been confined in the State's prison had he been convicted. In case of murder, this would be for life. This will, if it becomes the law, put an end to that kind of insanity which lasts only just long enough to commit murder.

. . . . The eastern and more difficult section of the Hoosac tunnel has been completed, and the western section is nearly done. Year after year the work has dragged. By 1874 it will be ready for use, or nearly so.—The West will then have a direct route to Boston, much to the advantage of that city and of the entire Western country, for which New York now furnishes such superior sea board advantages as to almost amount to a complete monopoly of through business.

. . . . The American Board for Foreign Missions reports the first quarterly balance of the new year, which, instead of the increased income asked for, shows only $55,362 of receipts, against $67,757 in the corresponding months last year, and $82,390 in the first quarter of the year before. We occasionally see slurs about Adventists not showing their faith in their works. The above figures would seem to indicate that orthodoxy consid ers the realization of its hope as either a quite improbable or else a not very desirable event. It is a shame to them to claim that the church and the world are growing better, and then publish such facts as these figures afford.

. . . . Says the New York *Tribune*: There seems to be no end to the variety of reasons which induce men and women in irregular relations to shoot each other. The Neilson-place murder was because the unhappy woman would not leave the house. A thief, named Harrington, yesterday morning shot a woman because she would. It is singular to observe how much finer feelings these scamps have than decent people. The ordinary run of mortals differ every day and think nothing of it. But the Fairs, the Macarthys, of one sex, and the Fosters and Harringtons of the other, are so delicately constituted that the slightest word agitates them to the shooting point. And the average juror and judge are moved to tears over it.

. . . . Ship-owners may well say that their troubles come in battalions. We question if any such destruction of marine property as that of the year now closing has ever before been known, except in time of war. The gales which ravaged the coasts of the Baltic and North Sea, early in November, caused great devastation to shipping. Next came severe storms on the Atlantic, in which many lives were lost and much commerce was wrecked along the coast of North America. Now we have news of hurricanes in the north of England, Wales and Scotland, in which life and property were destroyed. Add to these disasters the isolated ones, like the burning of the Missouri, Bienville and America, the wrecks of the Sacramento, Metis and other ships on the Pacific and the Atlantic, and the sum total is appalling. The balance sheet for the year will present a large sum on the debit side of the commerce of the world. —*Tribune.*

. . . . Crimes and casualties are now so numerous and monstrous that the public mind is aroused as never before. It seems as if the powers of nature and of sin had united to make a record of events for the year now closing sufficient in all its details to appall the stoutest heart. The daily papers are crowded with murders, robberies and manifold crimes that exhaust ingenuity and boldness, while fire, and flood, and shipwreck add their tales of horror with a frequency and extent that have never before been known. There may be those who believe in chance, or who believe in nothing, who profess to "take things as they come," and see nothing unusual in a condition of things that might well make us all pause in breathless anxiety. We may be old fashioned in our ideas but we still hold to the belief that there is a God who governs this world, and who permits or prevents as seemeth unto him best. We do hold that it is possible for men and communities to become so wicked, so regardless of God, so "wise in their own eyes," so puffed up with vain glory, so reckless of the rights of others, and so indifferent to the sanctity of life, that the Divine ruler takes startling ways to manifest his displeasure. We do believe in special providences, and we feel that it is wise to listen to the voice, "Be still and know that I am God."—*Watchman and Reflector.*

. . . . A curious question in life insurance is liable to arise in Delaware, growing out of the recent murder of a negro by Prof. West, the horrible details of which have been related in the public prints. His professed object in killing and mutilating the negro was that the body might be mistaken for his own, and that thereby he might defraud the insurance companies out of $25,000, the amount for which his life was insured. Some days after his disappearance, however, he returned and confessed both the deed and the purpose. The question which now arises is, if West is hanged for the murder, will the companies be compelled to pay the insurance to his family? This question is now exciting almost as much interest in Delaware as the murder did, especially as, if the companies are compelled to pay it, it will be for their interest to get his punishment commuted to imprisonment for life.

. . . . Jay Gould has surrendered $9,000,000 worth of stock, lands, and other securities to the Erie Railway, which withdraws its suits against him. Gould may have made this restitution because he could not help himself, but Wall street believes that he will find his account in the manipulation of 200,000 shares of Erie stock which he has quietly gathered during the negotiations. With these he may repeat the game so successful in the case of Northwestern common a few weeks ago, or may attempt to regain some of his lost power in the Erie Board. Gould tells the New York reporters that hereafter he expects to be consulted in the management of the road. The funds which have thus been recovered will be used, report says, in laying a third rail on the Erie track to enable the narrow guage western roads to send freight through to New York without breaking bulk.

. . . . Disasters on land and sea by storm and flood, in both hemispheres, have been crowded thickly into the record of the past week. Dispatches from Europe on Saturday evening gave further accounts of the shipwrecks caused by the late terrible storm. In the northeast of France serious inundations have been the result of the heavy rains which had swollen the various streams. Lille was so flooded that part of the city had to be vacated by the inhabitants; many of the factories were closed; several of the bridges were under water; and what crops remained unsecured were swept away or destroyed. Coming at this season of the year, these and other numerous calamities must be felt very severely. But in all the dispensations of Providence there is some weighty lesson. Latterly, in the press and on the platform, there has been a marked tendency to ignore everything higher than human skill, wisdom and foresight. A dangerous self-sufficiency is painfully manifest. Visitations by tempest and flood show strikingly how feeble and dependent we all are. While no gift to man is to be despised, it must not be estimated above the real Giver. Conceit and infidelity, the result of a departure from dependence on God, are fatal both to material progress and eternal welfare.—*N. Y. Witness*

ABROAD.

. . . . Nearly 500 lives have been lost by marine disasters in the past two weeks, says a Liverpool paper.

. . . . The Republicans in the Cortes have resolved to support a vote of confidence in the present ministry, only on condition that the Government declare unequivocally in favor of the immediate abolition of slavery throughout the Spanish dominions.

. . . . There is nothing very definite concerning French affairs. We know of nothing more uncertain than the to-morrow of French politics. On the whole, the indications are favorable to the continuance of M. Thiers in power.

. . . . Europe has entered upon a deluge cycle. Germany, Denmark, Italy and France have suffered severely from floods this winter, and now large portions of England have been submerged by the heavy rains and the consequent rise of the rivers. More or less suffering is the inevitable result of these disasters.

. . . . While in this country a drouth of unusual severity is prevailing, in Europe there have lately been excessive rains. While here cisterns, wells and streams are drying up, there great floods and inundations are alarmingly frequent. The reader need not be told of the disastrous flood in Northern Germany a month ago, nor of the extensive floods in Italy. A few days ago some parts of Great Britain were similarly visited, and subsequently some parts of France; and now the cable reports another disastrous rain and snow storm in England.

. . . . Japan has recently taken two important progressive steps which indicate that the recent report of a conservative reaction among the rulers of that Empire is untrue. The first of these steps is the decision to create an elective Parliament of two Houses, and numbering 600 members, by which step, for the first time in the history of Japan, the people will have a voice in public affairs. The second step is the issuing of a decree by the Government, which makes the sale of young females for the purposes of prostitution, illegal under severe penalties, and thereby removes one of the worst features of the Japanese polity.

. . . . The telegraph reports that Peru has become intensely indignant over the affair of the ship Maria Luz, and has ordered war vessels to Japan to demand satisfaction. The Maria Luz is a coolie ship, engaged in the slave trade. During stress of weather she put into a Japanese port, and, when the nature of her cargo became known, the authorities of Yokohama boarded her and removed the coolies, sending them back to China at their own request, and also at the request of a Chinese High Commissioner, who was sent by his Government to investigate the case. The action of the Japanese authorities was entirely creditable to their humanity, although heathen, and, if the Christian Government of Peru insists upon demanding satisfaction, we trust that China and Japan will combine and render satisfaction by blowing the war vessels of this Christian Government sky-high.

Correspondence.

From Our English Correspondent.

About the middle of last week a telegram was received from Italy informing us of the presentation of a bill in the Italian parliament, for the suppression of the religious corporation of the city of Rome. Just afterward we read a communication from a special correspondent of one of our dailies, which had been written ere the swift winged message fled along the submarine cable. Said he:

"There is a certain agitation in the air, and evident excitement of men's minds about the approaching openings of the Italian Parliament and the convent bill. The clericals are again looking all round the horizon for possible crusaders, or signs from heaven. The French have celebrated a mass at S. Luigi dei Francesi for the celestial guidance of the Versailles Assembly, and there are all sorts of wild reports as to impossible alliances between the Neri and the Rossi."

In the year 1866, '7, '8, and '70, there was passed amid a tumult of protests, a series of measures which suppressed the religious corporations of the kingdom of Italy and converted the proceeds of their property to the use of the States. The Finance Ministers then saw the necessity of serving the Papal dominion in the same way; but the time for Rome had not then arrived. Now, however, that time has come, and young Italy calls to the Ministers of Grace and Justice to act with reference to the province and city of Rome.

"Property to the annual value of $1,500,000 is to be appropriated by the State. The religious corporations in the city and province of Rome are to be suppressed as land owners, or are henceforth to stand on the same footing as civil corporations. The appropriated property will be converted into *Rentes*, and the members will become the inalienable pensioners of the State."

Of course the Catholics do not like this. They are all astir. They have been hoping that France, and possibly the other continental powers would have dictated to, and deterred Italy from her purpose, but the poor old Papa, and the perishing Papacy, have lost their day, and according to the Scriptures, are going on to their end. How humiliating and distressing it must have been to the "faithful," to have read such a remark as that made by the Austrian minister. We cut it from a Catholic papers "Count Andrassy, the Austrian minister for foreign affairs, has stated on a late occasion that in the work of endeavoring to save the religious houses in Rome he has been supported only by the Turkish government."

There's support! A whipped and crippled nation; and another whose life is daily despaired of—who only lives because Russia is merciful enough to give her a letting alone.

Where's the French nation, now? Where the Spanish? Where every infinitesimal second-rate Papal kingdom? Echo answers "where?"

Significantly, prophetically true is the moan of the *Univers* this week; it is the moan of a thoroughly Catholic weekly; it is a weeping for the dying. Says that ultramontane organ:—

"Rome is in mourning and the Pontiff is a captive; the faithful are not secure from insult and worse; even within the churches there exists security neither for property nor life at this moment in the Eternal city."

Says the *Echo*, in a sensible leader on the subject:—

"It is one of the last strokes dealt to the Papal power in Rome; and, if it be passed into law, the distinctions which have heretofore existed between the Italian kingdom and the incorporated Papal territory will be very nearly obliterated....In a dozen years we have witnessed a greater diminution of the power of the Pope in Italy than all the reformers effected in a century of proselytism in Germany and France. Fresh contests and disputes and collisions between the church and the State in Italy will occur, no doubt, for the latter, being the custodian of the property of the former, will be obliged to arbitrate between rival doctrines claiming to be true, the Pope declaring that such and such teaching is true and to be accepted, and the latter affirming that it is inconsistent with the rights of the State. And the result of these jarrings will be always, doubtless, still further to weaken the temporal power of the Roman church. What will be her resource in her day of need?

Ah! says the Catholic, those Italians mean death to the Papacy. Doubtless they do. But they are not the tools of caprice; but a rod in the hand of God to break the fourth kingdom. The world sees it all; but not in the light of the Book, and thus is puzzled with the swiftly transpiring events:—

These things are only in reference to the convent and religious order bill. But they do not represent more than one-third the trouble of the decayed Popedom and Papacy.

There is other trouble at Rome in the court of the *Sovereign Pontiff!* It seems that this court of the vicegerent has become ridiculously small. Never, to our knowledge, did the Roman *curia* dwindle down to such a few cardinals as there are at present in Rome. The smallest number we know of was when the conclave opened at Venice, after the death of Pius VI, under the protection of Russian bayonets, then only twenty-one were present. But now the cardinals are "growing daily less and less,"—Catholic authority for it—and "not more than a dozen remain of those who form what is called the court." This looks like decline at home, and a departure of old grandeur and glory.

But the worst of all to the Papacy is its loss of spiritual government and jurisdiction in three or four of the Continental nations. The discontent, departure, and defiance shown by Catholics all over Europe to the dogma of infallibility, mark as though they would increase Romish church. Long ago the celebrated Pere Hyacinthe seceded, from the order to which he belonged; Garassi did not remain in the fold; Dollinger, and all the heroes of the "old Catholic" community, have gone away from the head of the apostacy; and now we read: "The Abba Meissas, chaplain of the church of St. Genevieve, Paris, has written to the Archbishop of Paris resigning living, and announcing that he has joined the old Catholics." Thus the church of Rome is losing some of her greatest men.

Add to this the insubordination of many leading Catholics in refusing to excommunicate priests under them, because they could not consistently embrace that last imposition of Papal coinage; and the resignation of others onthe same account; and these together will show that the church is now more of a schism than an other. She may shake her skirts and declare herself free, calling all theses apostate and heretics, but the world is too wise to swallow the statements of a Jesuit fraternity.

Put to this the hatred of the nations of Europe have to this Catholic "Sovereignty," and the picture will be complete. It is one of distress. It is a compound of three woes. Wo on the temporal power—wo on the spiritual power—and wo on the social power. Truly it may be said to the Papacy: "Their end is come; and the measure of their iniquity." Respecting the kingdoms and nations hear what the Papists witness against themselves:

"In Germany the persecution of the church has become epidemic. From Prussia it has spread into Hesse, and thence into Baden, the "model state," where the premonitory symptoms have just appeared and a crisis is likely to set in soon. The people of the Black Forest are Catholic to a man, and in Freiburg as well as in Constance the teaching of youth had hitherto been mostly in the hands of members of religious orders.... But all of a sudden the fiat has issued that clerical instruction must cease forthwith, and thus the Paderborn "Sisters of Christian Charity" have been ordered to close their schools within a month. No reason whatever is assigned for this arbitrary decree....In the small duchy of Baden as many as five hundred places of elementary teachers are vacant at the present moment."

Other testimony is familiar to your readers. Of the whole—taking a general review—one editor has said, comparing the struggle of the church with the nations, and the state of the church at Rome:

"But even of more interest than these problems is the curious struggle which is going on between the Roman church and the States on the continent—a struggle of which the introduction of the Bills we have mentioned, and the affair Secchi, are so many episodes. We seem to stand beside another reformation, of which States and governments are the Luthers and Calvins, and the greatness whereof the very actors themselves are almost unconscious."

So you see by the foregoing, God is fulfilling his word—and the day of God will come soon and in its time. Amen.

The bearer of the monthly allowance to his holiness was received by Cardinal Antonelli on the last occasion with great urbanity, but his offering was, as usual, rejected, his eminence assuring the messenger that the Pope ignored all the changes in Rome and the Pontifical States utterly. Thanks to the devotion of the faithful, the Holy Father was in need of nothing.—*Correspondent from Rome.*

Silly! To "ignore" the charges is not to review them. Ignore them or not they have taken place. As though a man should sit on the sand and ignore the ebbing wave, till he was drowned!

From L. D. F. Armstrong.

In regard to THE TIMES, myself and family have been pleased and profited with its weekly perusal, though perhaps not in full agreement or sympathy with all its sentiments as presented by its various contributors; but we feel convinced that all are seeking after the truth.

I am not led to expect such blessed union in sentiment in this imperfect state, however desirable; but of course I cannot believe with some who have thought or tried to teach, that diversity of belief and practice among the professed followers of Jesus, is, in the providence and economy of God, a wise arrangement. I think it all or a part of it at least is connected with our early training, and false teaching, creating a prejudice in favor of views and practice which however erroneous is with some mental constitutions difficult to overcome. Connected with this it seems to me is the fact that there are one or more passages of Scripture as we have them rendered that are somewhat difficult to harmonize with others and perhaps the greater number [illegible] which some reasonably base th[illegible] clusions as to the real [illegible] signed to be taught by the [illegible] God. Then again all of [illegible] who perhaps are really God's dear children are not such diligent stude[illegible] of the word, and making the most [illegible]ll the means within their reach, as to enable them to arrive at truth, irrespective of their early training and prejudices.

Then again perhaps some from their circumstances and associations have not the time and opportunities to search out the truth as others have. And then, again is it not too lamentably true that many, too many, are to be found, who, holding the truth in unrighteousness, are by their inconsistent walk and conversation, not only giving the lie to their profession, but are stumbling blocks in the way of many who would be otherwise earnest inquirers after truth, though it be contrary to their preconceived notions.

I tell you my brother that among the body of advent believers so called if the greater number of preachers or teachers and lay members had less of the spirit of simple contention for the truth (perhaps after all with some the mere shell of truth, the word without the spirit), and more of the power of that truth which while it lays hold of the coming and kingdom of Jesus as near at hand, does at the same time have a sanctifying influence in leading to a holy separation from a world that lieth in the wicked one, and begets a spirit within them like unto the spirit of our divine Master, who, while pronouncing the inevitable doom upon the once holy city of Jerusalem, could weep over it as well as faithfully expostulate with its ungrateful inhabitants. We are exhorted to be living epistles of the truth, *known and read of all men*, And "so let our lips and lives express the holy gospel we profess." There is yet and there will still be, as there has always been in past a power in the life and conduct of the believer moulded and influenced in all things by the truth as it is in Jesus, over and above all mere preaching, teaching or exhortation. Blessed is that man, who called to preach the word, goes forth in the Spirit, as in obedience to the Master whose sole errand to this world was to seek and to save the lost.

The gospel is the power of God unto salvation to every one who truly believes it with the heart unto righteousness. The preaching of this gospel is not merely to bring men's minds to the mere acceptance of certain abstract truths concerning Christ Jesus in the power and glory of his coming kingdom. We may theoretically believe all about Christ and his second glorious appearing to establish his everlasting kingdom on earth and with it all be really destitute of a *saving* knowledge of the truth as it is in Jesus. The all-important thing is to apprehend him as his name (Jesus) imports—Savior. "He shall be called Jesus because he shall save his people from their sins." And to heartily receive him as such is to have Jesus "formed in us the hope of glory." As we have his spirit witnessing with ours that we as believers are the children of God, and if children, then heirs; heirs of God, and joint heirs with Christ to his coming kingdom and glory; an inheritance incorruptible, undefiled and which shall never fade away, reserved in heaven for all those who are *kept by the power of God* through faith unto salvation, ready to be revealed in the last time. When will the time come, when, among Advent believers, as well as all believers they shall understand that by grace are we saved through faith and that not *of ourselves.* It is the *gift of God, not of works.* (Why?) Lest any man should boast. It does read—Be thou faithful unto death and I will give thee a crown of life. It does read—work out your own salvation with fear and trembling It does read—To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God, and to him shall be given to eat of the hidden manna, and to him will be given a white stone, and in the stone a new name written which no man knoweth but he only who receiveth it. And he shall have power over the nations, and to him shall be given the morning star and he shall be clothed in white, and his name shall not be blotted out of the book of life, and Jesus will confess his name before his Father and before his holy angels. And Jesus further says, that such an one shall be made a pillar in the temple of his God, and he shall go no more out, and he will write upon him the name of his God, and the name of the city of his God, even the New Jerusalem: and he will write upon him his own new name, and to crown it all he shall [illegible]own with Christ on his throne; [illegible]rom being an *heir of glory* here [illegible] shall become an *inheritor* with Christ of his eternal kingdom. That will be when this corruptible shall have put on incorruption and this mortal shall have put on immortality, and death shall have been swallowed up of life, even life forever more. Then indeed shall all tears be wiped away, for there shall be no sad hearts there. All sorrow and sighing shall have fled away. And this all will continue on and on throughout the ages of ages in the new heaven and new earth wherein dwelleth righteousness, wherein God shall be all and in all.

Jesus shall indeed see of the travail of his soul and be satisfied, not only in the eternal salvation of his own from sin, but in the eternal destruction of all evil—the Devil and his works, and with the Devil the everlasting destruction of all evil doers. Amen and amen. So let it be, doubtless will respond every believing heart. But while all this is to be attained by the overcomers. Let us never for one moment forget, how it is, and by whom, and through whom it is that we not only inherit the glory but are enabled to overcome. Let us never forget that it is because God *worketh in us both to will and to do* of his own good pleasure. That we overcome by the blood of the Lamb and by the word of his power. It is because we are already saved, already purchased, redeemed by his most precious blood already shed for us: it is because eternal life is already ours, though for a season only hid with Christ in God. Safe keeping, far safer than in the hands or expectations of merely (as Adam was) probationers for holiness and eternal life.

Jesus came to seek and to save the lost. None but an Almighty arm or power could save them. They needed something more than a mere helper, they were morally and judicially dead. They were condemned already and the [illegible]th of God abiding upon, them. Th[illegible] were to have no further trial under [illegible]ncertain probation. What they needed [illegible] salvation from death, the death and [illegible] which they lay and which unless d[illegible]e power interposes and saves them through resurrection to the future and eternal life to come will leave them eternally under the condemnation which is death. For this is the wages of sin; not simply a rejection of Christ as a savior from death in the abstract, although this forever seals and shuts out all hopes of the rejectors of his offered grace of life only in Christ, and who, although they are to be raised temporarily to life, not with an immortal undying nature, but to see what they might have had, and to be judged not only in the mind of God, a holy as well as a loving God, but before an intelligent and holy universe, and by that savior whose love and salvation they had scorned, and said in act as well as words, "Away with him! Away with him! Crucify him! Crucify him! we will not have this man Christ Jesus to reign over us. We will not come unto him that we may have life."

Upon that dazzling throne of glory and of Judgment they will behold the rejected, the crucified one, but now the risen, the exalted one, in whose hands are seen to be the destinies of all mankind. Upon his right hand they will see an innumerable company of the redeemed out of the lost whom Jesus came to save. Among them perhaps a father, a mother, a sister or brother, a wife a husband or a child beloved. But now they realize what perhaps before they doubted, that there is really to be an eternal separation from the dearest earthly object of affection. How aggravated their guilty rejection of God's only way of salvation! How just is their own estimation now, as well as in the estimation of holy angels and that redeemed throng on the right hand of the Judge, the sentence—Depart, ye cursed, into everlasting fire prepared for the devil and his angels! Ye are and were of your father, the devil, and the lusts of your father ye would do; and it is but meet that you receive the same condemnation that is to be meted out to him. Like him you have proved yourself unworthy of eternal life, and by your continued sin and persistent rejection of him who alone is the resurrection and the life, the way, the truth and the life, yea, the eternal life itself. You have forever forfeited all right and title to further existence. Therefore, receive your final sentence, to be cast into the lake of fire, which is the second death, a death from which there is to be no resurrection to life again!

Oh! the infinite value of an interest in the atoning blood of Jesus. How foolish, as well as guilty, to reject his offered mercy and grace. Now is the accepted time; for now is the time, now is the day of salvation. Let me entreat all my brethren and sisters in the Lord, with myself, to make our calling and election sure. Let us show forth in our life the fruits of a living union with Christ, the living Vine. Though fruit-bearing of itself will not save us, it is evidence of our union to him who has saved us. By this shall all men know ye are (not shall be) my disciples, if ye do whatsoever I command you. Life first, and the manifestations of life following. Live and do. Not as some wrongfully teach: Do and live! This last is the divine order reversed. • O sinner, come to Christ, the Life-giver, and receive life. Flee, O flee from the city of destruction, and escape for thy life. Look to Jesus! Jesus only can do sinners good. He alone can save you.

From Stephen Pike, Winneshiek Co., Iowa.

I write you under circumstances most hopeful for the truth. The word of the Lord, under the ministrations of Br. Peter Mitson, of Elliota, Minn., who has been with us for a few days, has fallen upon good ground and is bringing forth blessed fruits. Br. Mitson, and Br. Wm. Chapman, of Howard Co., Iowa, who has lately been thrust out of the Baptist church because he confessed like one of old that Jesus had opened his eyes,—were with us on Saturday, Nov. 30, and dispensed the word of life to a goodly number, many of whom listened for the first time to Advent preaching. The Methodist minister listened to the preaching by Br. M., from Phil. 3: 20, 21—"For our conversation is in heaven, from whence also we look for the Sávior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Br. M. showed from the Scriptures that the faith once delivered to the saints, preached by the apostle Paul and the other disciples to the church and world in their day is the faith of the Advent church now. He showed the effect of the word preached in that day upon those who believed, turning them "from idols to serve the living and true God, and to wait for his Son from heaven." The word preached in that day is applicable now. These are ever "present truths" with which the church should be comforted. Sunday morning, Br. Chapman preached on the inheritance of the saints, showing that instead of a "sky kingdom," God has promised them this earth, after its re-genesis, for an everlasting possession. Other discourses followed during the day. The preacher referred to came to my house Monday evening, and in conversation with Br. Mitson stated candidly that he dissented from most of the views presented in the discourse of Saturday night. Br. M. asked him to state his objections, that they might reason together. This he refused to do, but said he would show what he believed in a discourse the following Sunday. He did, however, express himself upon one point. The line of argument followed by Mitson (the gist of which he claimed was embodied in isolated Scripture quotations) implied the unconscious state of the dead between death and the resurrection, a proposition which he did not believe, as man was of a dual nature, composed of soul and body. The body the house or tenement, the soul the tenant inhabting the body during man's natural life. Br. Mitson then asked him which God addressed when speaking to the human family—the house or the tenant? He replied he spoke to the tenant, of course. He was then referred to Gen. 3: 18—"In the sweat of *thy* face shalt *thou* eat bread until *thou* return unto the ground: for out of it wast *thou* taken: for dust *thou* art and unto dust shalt *thou* return." This was a poser; and being unable to answer, our friend took his hat, saying he did not come to discuss these matters, but would show on next Sunday what he believed.

Br. Mitson remained through the week, dispensing the word to a people who, I venture to say, have heard more Bible from the pulpit during the last ten days than they have heard from the same source before in years. And what is more, the sanctity of the book shelf has been disturbed, and Bibles covered with the accumulated dust of years have been brought out and made to bear witness in the case. From a state of careless content the place has been suddenly transformed into a community of Bible students.

As there is no church building completed in the place, religious services are held in the school house. Thursday night was the time of the regular Methodist prayermeeting, Br. M. attended. The minister opened the meeting over the head of the class leader, by telling the few assembled that they had been listening to a great deal of sound and fury through the week, and that though one might make a great noise and get up a good deal of excitement, if the grace of God was not in it, it would not avail. He warned his hearers against drawing conclusions from uncertain data or predicating a hope upon the doubtful import of a few isolated passages of Scripture. A good point in our favor, although he did not see it. He closed with an admonition to his hearers, to beware of false doctrine. At an appropriate moment toward the close of the meeting, Br. Mitson made a few remarks appropriate to the time and circumstances. At the conclusion of the meeting a Methodist brother and sister, two of the most prominent members of the church in the place, came directly to Br. Mitson and invited him home with them, being anxious to learn more of the word. Searching into the Scriptures for light with a zeal according to knowledge, they found it, and now place their hope upon the platform of eternal truth. A Baptist brother has also through grace found light in the word, and others are seeking to know if these things are so. The wedge is inserted, and impelled by the motive power of God's truth, old prejudices are being riven, and truths old as the word itself (long buried beneath the dust of human wisdom, embodied in ponderous tombs of theological lore) are coming to the surface and shine with a hallowed light amid the surrounding gloom. I could write you more of the to us cheering news, but must not make my letter too long. Pray for us.

From Mary A. Tibbetts.

As it is my privilege and pleasure to send you five new subscribers, I cannot forbear telling the waiting ones of our very interesting prayer meetings at the Volga church. We meet every Lord's day evening, and on every occasion, the divine presence has been richly manifested in our midst. We have had precious brethren and sisters added to us, who seem, in the apostle's language, to be converted, their "spirit, soul and body," and even their *pockets* to the service of the Lord. Their hearts are all aglow with the Savior's love and their frequent testimonies in every meeting, show the visible progress they have made since their profession of faith in Christ. I can scarcely tell in words of the joyous spiritual interviews we have together in the glorious anticipation of meeting our soon coming Lord.

In addition to these sanctuary feasts, the sweet incense of morning and evening prayer ascends from the family altars that have so recently been erected in our midst. Oh! I trust no Advent brother or family will neglect this precious privilege of thus publicly honoring God in their families as well as in the sanctuary. Aside from the comfort it brings to our own hearts, remember we are watched on every side; and if we as Adventists do not keep up a spiritual practice equal to our profession, we shall lose our influence and bring the blessed Bible truth we hold so dear, into reproach, and thereby give our enemies cause to doubt the sincerity of our faith in the doctrine we profess.

Letter from the Welch Brother.

Some of you may have said, why do we not hear from the Welch brother? Is he dead, or has he lost his interest in the cause of our master? No, I am not dead, nor do I ever want to be. I want to live forever. I am steadfast in the faith, and praise the Lord for the light breaking through the dark cloud of theology. I am now serving my own generation in the best manner I know how.

I some time ago called myself a lonely Welchman. We are not far advanced yet. We only number six or seven. The opposition comes from every direction. The Welch press is shut against us, and we have no preacher. There is more fighting for me than any other man. I must arise and put on the armor every day and fight against evil in all its forms, wherever I meet it. I must hate what is wrong with all my heart. Oh help me, O Lord to be anything but traitor or deserter. I have tried to do the duty which lay nearest me. I may not have succeeded; that I dare not say. Pardon my infinite shortcomings and take the will for the deed, good Lord! Strike not my unworthy name out of the roll-call of thy noble and victorious army.

Not many of my kinsmen according to the flesh love Christ's appearing the second time. If I urge or maintain the doctrine of the personal advent of Christ as an event "nigh at hand," his personal reign and the saint's inheritance in the earth renewed, and the unconscious state of the dead, and the destruction of the wicked, the whole race resist the truth, except six or seven Every press is free to them to ridicule us! every press is shut against me. I must work alone. Who will preach the gospel to the Welch? who?

JOHN POWELL.

From C. H. Sweet, Bonny Eagle, Me

You no doubt will be pleased to learn that we are in the midst of a glorious reformation at Steep Falls, Me. Thirteen who never before made a profession of religion have sought the Lord, and a number of backsliders have been reclaimed. Many others are powerfully convicted, and we are confident that some of them will start out soon. Remember us in your prayers. More anon.

Laying up Joy.

I have heard a gentleman who was once relating to a company of friends an account of an accident which he had witnessed years before, when a stage coach was overturned into a river, and the passengers were with difficulty delivered from imminent danger and a watery grave. Among them was a man and his wife and their little daughter, all of whom were mercifully preserved, the gentleman who told the story having rescued the child with his own hands.

As he related the account, a young lady in the company seemed deeply interested, and when he announced himself as the deliverer of the little girl, she sprang forward to greet him, saying, "I was the little girl," telling him how she had longed to see and thank her unknown preserver.

We cannot well describe the pleasure of such a surprise as this, even in view of a mere temporal deliverance much less can we portray the deeper gladness of the redeemed of God, when the countless saved ones shall greet the instrument of their salvation in the glory of their eternal home.

The writer remembers with pleasure the greeting of a young man who, at a public gathering, grasped his hand with that peculiar "grip" that none of the dark-lantern "lodges" can ever teach, and claimed his acquaintance. "I do not know you." "No? But I know you; you shook hands with me one day in B——, and looked in my face and asked me if I was a Christian. I never could get rid of that question till I found the Lord."

It was a pleasure to see how heartily he entered into the Master's service; and though the occasion and the question had long passed from the writer's mind, yet he could but thank God who had thus used an unworthy servant for the good of a perishing soul.

But what tongue can tell the gladness of the glorified, who, when standing amid the shining multitudes of the redeemed, or wandering on the banks of life's fair river shall start at the visions of some well-remembered face, and rush to grasp the hand that led them first to mercy's altar, and point their tearful eyes to behold the Lamb of God who bore the sins of men upon the tree? And such surprises and such greetings will be frequent in that day.

The mother who wept over her godless children till her last tear was shed, and prayed for their salvation till her last prayer was offered, and then lay down to sleep in death, trusting in the promises of a covenant keeping God, shall then greet her offspring, saved at last, and they shall honor her as they never did before.

The humble pilgrim who has toiled, and prayed, and lived for God unnoticed and unknown, and who has deemed his station low, and his life almost a failure, shall then meet the saved men and women and children, to whom his weary yet trustful life was like the light of a burning lamp in midnight darkness, which led their feet to home, and peace, and joy, and rest.

The minister of God who in toil and poverty and tears has sown the precious seed of heavenly truth, shall see with joy the garnered harvest in that day, and shall feel with Paul that his bliss will then be complete. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and our joy."

What a day will that be for the servants of the Most High, when they shall gather their flocks to the heavenly fold, and bring their sheaves to the eternal garner! Then those who have traversed the world to bear the message of redemption, shall come home at last to rest in peace. And throngs of blessed ones whom they have begotten in Christ Jesus by the word of truth, shall come to greet them, and hail them as beloved fathers in the gospel of the Son of God. And ever and anon shall come a radiant form, seeking out some glory-crowned laborer who once scattered his tears along his pathway as he came to them with tidings of redeeming love, and bringing others to look upon his face once so wan and pale and tearful, but now so luminous with joy and immortality, and to give him greeting such as earthly love has never given.

Oh, in that day, when the treasures, and joys, and pomps, and splendors of this world shall pass forever from our view; when earth shall seem like vanity, and life an idle dream, it will be found that the laborer for God has done a work, and gained a joy, compared with which the noblest works and highest joys of earth are empty, void and vain. Then, when the folly of the rich, the wise, the ambitious, and the proud shall be made manifest, it shall be seen that "he that winneth souls is wise;" "and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Prov. 11: 30; Dan. 12: 3.)—*The Church.*

GOD says, "Repent." The sinner answers, "I mean to." "Believe." "Yes, I intend to." "Prepare to meet thy God." "Such is my purpose." "Turn ye, for why will you die?" "I intend to turn before the hour of death." "What thy hand findeth to do, do it with thy might." "Yes, I believe that is the right way, and I intend to be zealous for God some time." "Now is the accepted time." "No, not *now.*" "To-day is the day of salvation." "No, not to-day; I must attend to other concerns to-day." "Seek first the kingdom of God and his righteousness." "But to-morrow will be as well, or next month, or next year." "To-day if you will hear his voice, harden not your hearts." "Go thy way this time; when I have a convenient season I will call for thee." Thus does God invite, beseech, and command, and thus do men hesitate, temporise, or delay till they are lost.

Our Young Folks.

I'm Not too Young.

"I'm not too young for God to see:
He knows my name, and nature too;
And all day long he looks at me,
And sees my actions through and through.

He listens to the words I say;
He knows the thoughts I have within;
And, whether I'm at work or play,
He's sure to see it if I sin.

If some one great and good is near,
It makes us careful what we do;
And how much more ought we to fear
The Lord, who sees us through and through.

Thus when inclined to do amiss,
However pleasant it may be,
I'll always try to think of this,—
I'm not too young for God to see."

Waiting for Jesus.

From heavy sleep little Paul Clifford suddenly awoke, and staring with great wondering eyes upon unfamiliar walls, started impetuously up in bed, but came back with a quick, sharp cry of pain. A gentle face bent over him.

"What is it, dear?"

"Where am I?" said Paul, faintly, "and what is the matter?"

"Oh, you can't remember, poor little child! You have had a terrible fall, and it has hurt you very much; but we hope to make you all well in a little while. Don't think anything more about it, now, but try to go to sleep again."

Paul shuddered. "Oh, I remember now—those cruel, cruel doctors; how they screwed my poor leg, and put fire on my back. Father would not have let them, if he had been here." And the poor child's breast heaved painfully.

"They tried to be kind," said the nurse, with a tear in her eye; "but I know it is very hard to bear. But, now, see, darling, the worst is over; they have set your leg, and tried to do something for your poor back, and now you have only got to be very still, and get well as fast as you can. Come," said she, as his face grew calm, "we will have a very nice time together. Shall I read till you go to sleep?"

"I can't sleep any more now, please," said little Paul, wearily.

"Then I will shake your pillows, so that you can look around and see all the pleasant little children."

Very tenderly she raised his head, but not so carefully but that he felt that strange sensation of fire on his back, and groaned, although he bit his proud young lips, and tried to smile his thanks to the sweet faced lady. Very languidly, at first, did he raise his heavy lids, but he soon became more interested, for this is what he saw:

A long, cheerful room, lined on two sides with little cots, with snowy coverlids and soft white pillows, and in a pretty sacque of pink or blue, like a bird, in each fair nest, was sitting or lying a patient little child. They were all so very young. One was not more than two years old, and the greatest veteran in the company had not counted more than eight or nine birthdays. But every one already knew what it was to suffer pain, and around some of the sweet, small mouths there were sweet, patient lines, very touching to see in such baby faces. Paul looked earnestly from one to another. He noticed the little girl opposite, singing softly and contentedly to her wooden doll, pressed close to her white, thin cheeks; he saw the clear eyed little boy next to her, peering eagerly into the mechanism of a toy steam-engine, entirely unmindful of the helpless arm tied up in a sling; and another child, a little further on, turning over a picture-book, and almost forgetting his poor paralyzed feet, upon which he would never walk again.

"Yes," sighed Paul to himself, "they seem happy enough, but they must have been here a great while, and forgotten how splendid everything is out in the sunshine; but I—only yesterday, I could run faster than any other boy on the street, and now—" the tears gathered in his eyes.

"I am very sorry for you, little boy," said a sweet voice, and, turning, he found it came from his next neighbor, whose cot was only a few feet from his own.

The speaker was a little girl, with very fair hair, and a skin so transparent that he could trace the delicate blue veins on her temples; and as he looked at her innocent face, he wondered to see himself thinking of the fair white lilies he had once seen when he peered through the fence of a rare city garden. Paul felt himself greatly comforted, he scarcely knew why, by the look and words of sympathy, and a quick, impulsive friendship sprang up between the fellow-sufferers. It was not long before Paul was telling her his story—how "mother died, and father and he went to live with aunt Margaret, who was poor, and had ever so many children, and was sometimes very cross. Then father, *dear* father, went off to the wars, and told him that as soon as he was old enough, he should be a soldier too. Ever since father sailed he had been longing for him, and when any of the soldiers went away, he always wanted to see them, because they were going where father was; and so, one day, when he climbed a tree, to see a procession go past, poor Ben Butler, who was half foolish, would creep out on the same limb. It began to crack, and he thought poor Ben would not know how to save himself, so he tried to jump to another branch, but missed, and fell—down—down—on the hard pavement, and didn't know any more till the doctors—" his voice quivered.

"Never mind," said Lucy, "don't tell any more." And they mingled their tears.

Then Lucy, in her turn, told him that "she had already been there two years, and never expected to be well, but knew that she would live in the little cot till she died."

"But you don't seem to mind it at all," said Paul, looking wonderingly at her smiling face.

"No," said Lucy, "I am very happy. Very few sick children have such nice clean beds, and such nice pleasant nurses to care for them. Do you know this is L—— hospital, and the nurses are ladies—some of them very rich—who come here just because they love God, and want to do something to please him?"

"And do they stay here all their lives, to take care of sick children?"

"That's just as they please," said Lucy. "Some of them stay a few, and some a good many years; and besides taking care of us, they have a great many sick men and women in the other rooms."

"I should think God would love them very much," said Paul, looking affectionately after the nurse, flitting noislessly, in her soft dark dress, from one little cot to another. "But, Lucy," he began, after a long pause, "I suppose girls can keep still easier than boys; but I am sure I could never smile again if I thought I must stay here all my life. Oh, Lucy! have you forgotten how splendid it is to run and jump? It would just break my heart if I did not think I should get well soon, and go to be a soldier with my father. How can you smile so, Lucy?"

"I'm waiting for Jesus," said Lucy, softly.

"What do you mean?"

"Why," said Lucy, "the nurse reads to us every day from the Bible, and once she told us about Jesus passing amongst all the sick people and making them well, and I said, "Oh, nurse, if, he only would pass by here, and touch every little cot!" and then she told us that Jesus would come by and by, and then all the sick ones, and all the suffering ones who love his appearing will be made well forever. So," said Lucy, with a strange sweet smile, "I'm waiting for him every day."

"And you really think he'll come?"

"I know it," said Lucy, simply.

Paul looked doubtful, and sinking back upon his pillow wearily, closed his great sad eyes.

The days passed on, and little Paul grew no better, although he learned from Lucy to be very patient, for Christ's sake. One bright May morning he woke, hearing the doctors talking round his bed. They had decided that perhaps one more operation might save his life.

"Will you bear it like a hero, my dear little fellow?" said one kindly.

"I'll try, sir," said Paul, steadily; "for you know I'm to be a soldier one of these days."

"To be sure," said the doctor. "To-morrow, then," and passed on.

Lucy, with eyes full of tears, said, again and again, "Dear Paul, poor dear Paul." But he wanted to be brave, and was afraid he should cry if he looked at her, so he lay very still, with closed eyes, while the sweet Sabbath music stole in from the chapel, where some of the sick men and women were worshiping God. With all his bravery, he could not help shuddering at the cruel suffering on the morrow, thinking how sweet it would be for years to come, as Lucy had said. With a piteous prayer trembling on his lips, he fell into a half slumber, and dreamed that he did indeed see the Savior coming down the long lines of little cots, straight toward his own bed. Paul hid his face from the brightness, but he knew when Jesus touched him, for the pain slipped away softly, and with a glad cry, he opened his eyes. Alas! the old pain came leaping back; ran over his poor back, and shivered down his tired little limbs. With a heavy sigh, he looked around the room. It was flooded with glad sunshine, and one bright beam rested on the sweet picture of Jesus blessing little children and saying, "Suffer them to come unto me." Paul grew calmer while he looked at it. He wanted to tell Lucy that he was almost sure Jesus would come sometime, but he was so very tired. His eyes again closed wearily, nor did they open till, in the twilight, he heard the children singing,

"I know I'm weak and sinful,
But Jesus will forgive."

"Oh, yes," said Paul, starting consciously, as he caught the name, "I almost forgot; Jesus is coming." And he tried to bolster up his thin hand, so it would stay up in the air.

"What are you doing?" said Lucy.

"You see," said Paul, in a dreamy, wandering voice, "I'm afraid Jesus might come in the night, when I was asleep, and I want to keep my hand up so he can find me, and I know I am the boy who has been waiting."

Paul slept late the next day.

"I cannot bear to wake him," said one kind nurse to another. "Poor little fellow! he must suffer so much today, and it will break his heart when he finds he can never be a soldier; for they say he will always be lame."

But little Paul's sufferings were over. He was indeed asleep, but his slumber was like that of Lazarus; only Jesus could wake him. And now he is laid away in the tomb "asleep in Jesus." But Jesus will come, as he promised; and then Paul will see the Savior he loved, who helped him to be so patient.
—*Anon.*

Advent Christian Times.

CHICAGO, TUESDAY, December 17, 1872.

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Business Department.

Accounts Due.

There is a large sum due on Book Accounts, in sums varying from one to fifty dollars and upwards. Prompt payment will greatly relieve our finances. It is only a little for each one; but the aggregate is a large amount.

Some to whom we sent 'Statements of Account' last summer have never made any reply at all. We want to hear from you, and soon. These many little items make up a heavy burden for us to carry. 'Let every one bear their own burden,' and our own will be very much lighter.

Renew Your Subscriptions

We are sending notices to all our subscribers whose time expires this year. In some cases we receive remittances after these notices are prepared and forwarded to the postoffice. If any receive notices after they have sent in their renewals, they can keep the 'return envelope' for another occasion

We have waited patiently upon hundreds of our subscribers for months, and, in some cases two years or more. We trust now *every one* will promptly remit for past dues, and for six months or a year in advance.

The Destiny of Man

We have examined this work by Br. Wm. Erwin, of the Methodist church, and ordered a supply to accommodate our customers. The author takes up the Scriptures, or most of them which bear directly upon the subject indicated, and searches to know the mind of the Spirit. A large number of copies of the work have been sold among Christians of other churches and it cannot fail to do good. It is finely printed, and bound in full gilt. Price by mail, prepaid, $1 50.

To Correspondents.

E. C ANDRUS. You are certainly right in regarding the claim of any to be now 'born in the spirit,' in any other sense than conversion, as absurd. The word is our guide pre-eminently; any influence that leads us contrary to its letter and spirit is an unholy and not a Holy Spirit....E. E. STURGEON. There are some who *will* not read. Such are 'willingly ignorant.' We see no way for their escaping the penalty of rejecting the light....F. MILLER. Such letters as yours are very encouraging. Thank you....M. C TICE. It was complete in that number. The allusion to a previous article was a printer's blunder....Mrs C F. HAYNES You succeeded well. Thank you....S. K GIBSON. Appt. came too late for last weeks paper.....SUBSCRIBER. Anonymous communications go into the waste basket....J. T. D. Satisfactory. Do what you can ....W. WOODWORTH. We wrote you a letter answering your questions, but it was returned by the P. M....A. P. MOORE. You will find the passage from Spurgeon (and more of the same sort) in "Sermons, second series," p. 273. New York: Sheldon & Co., 1861. It is contained in the sermon on the resurrection of the dead.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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Notices, Etc.

Special—The Christian.

When the Scriptural Tract Repository was burned, one list of subscribers, containing all names and monies received at the Amboy Campmeeting was destroyed. All persons who subscribed, or paid money, or whose friends subscribed for the "Christian" there, will confer a great favor by at once notifying the publisher.

H. L. HASTINGS,
30 Hanover St , Boston

Book Notices, Etc.

THE New York *Independent* has announced an increase of price from $2 50 to $3 00 a year. It also announces a change of form from the large pages now so familiar, to a more convenient size for easy reading. The reconstruction of this sterling journal will doubtless add to its already unsurpassed excellencies, and make it the religious journal of the world. Its editors and contributors are of eminent ability. Its resources for best of thoughts, for new things, and late phases of religious, political and scientific literature, are unquestionably beyond those of any American weekly.

Notice.

I am now engaged in preparing a work for the press to be called "A History of the first Twenty Years of the Advent Cause in Northern Illinois, from 1853 to 1873." It is designed to give a minute account of all the Conferences held, together with a history, biographical and statistical, of all the churches and ministers connected with the Conference from its first organization to the close of the year 1872.

Will the brethren, and specially those who have been associated with the church from the beginning, be so kind as to write out any items of interest connected with the cause in their vicinity, and send them to me for my assistance in this work. I hope to have it ready for publication during the comin summer.

Address C. C. MARSTON, Amboy, Ill.

The Great South.

The publishers of *Scribner's Monthly* announce one of the largest and most important enterprises ever undertaken by any illustrated magazine in this country.

They have engaged the services of Mr. Edward King, author of "My Paris," and of various graphic sketches in recent numbers of the magazine, to write a series of twelve papers, on the Life, Condition, and Resources of the Southern States of America. They will be brilliantly illustrated, and will be written with no other object than that of representing, by pen and pencil, one of the most interesting, fruitful, and picturesque regions of our common country. While they will aim to convey reliable information on all the social, industrial, and commercial topics suggested by a personal survey, they will be written in the graphic style, and with the quick insight into character and ready appropriation of incident, which have already given to Mr. King the title of a "born Special Correspondent."

Mr. King will devote the winter mainly to travel and the personal collection of material. He will enter upon his work with the enthusiasm of youth, and with the broad and ready sympathy born of his own cosmopolitan habit; and we bespeak for him, wherever he may go, the confidence and public reception which his personal character and public errand entitle him.

We characterize a portion of our national domain as "The Great West." The South, by its extent of territory and the magnitude of its interests and capacities, deserves no less significant a title. With an area of nearly a million square miles—an area more than seven times larger than the whole of Great Britain—and with a list of tropical products that play a grand part in the commerce of the world, it deserves the largest recognition. Mr. King's article will be entitled "The Great West."

They will be commenced in the *Monthly* next spring, and will alone be worth the price of a subscription to the *Monthly*, for they will make a complete illustrated book of themselves, of two hundred and fifty broad magazine pages.

Many of the features of Southern life and landscape are as strange to Northern and Western eyes as if they belonged to another country; so that in painting the South to itself, and giving it a fair showing for its own satisfaction, a most interesting page will be opened to the whole country, and one which will reveal our people at once to themselves and to each other.

Appointments.

ILLINOIS.

Afton, 11 a m., 7 p m, Dec. 29.
E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Preaching in Hall in Stanley's Block, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Elida, Tuesday eve., Jan. 14.
Durand, Jan. 15-17.
Elida, Jan. 18, 19.
Byron, Jan. 20-22.
Forreston, Jan. 23, 24. C. C. MARSTON.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

Amboy, Lee Co, preaching the second and fourth Sundays of each month.
C. C. MARSTON, Pastor.

Ackerson's, Ogle Co., 11 a. m. Jan. 5, 1873.
White Rock, Union Chapel, 2:30 p.m. same day.
Rochelle, Advent Hall, eve of same day.
C. C. MARSTON

Dayton. 10.30 a. m. Dec. 29.
L. H. DAVIS.

Milroy, Sabbath, Jan. 5, and continue as long as the interest demands.
Jericho church, 2:30 p. m. Sabbath, Jan. 12.
C. W. SMITH.

Plato, Jan. 7-11, as Br. McArthur may arrange.
Udina, 11 a. m. and 6 p. m., Jan, 12.
E. H. BURINGTON.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m, and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m
J. RIDLEY, Pastor.

Brooklyn, eve. Dec. 21, and onward, as Br. Clark may arrange. S. K. GIBSON.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.

JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

WISCONSIN.

The second Q. M. for the Eastern District of the Wisconsin Conference, will be held with the church at Fairfield, Sauk Co., the Lord willing, Friday, eve. Jan. 17, and holding over the Sabbath. The cars run to Baraboo, within five miles of Fairfield; and provision will be make to carry with teams any who come by rail. Eld. Wm. Sheldon is expected to be present to preach the word. Let there be a general rally. Let those who can, work while it is day, and we who cannot, stay home and pray.
GEO. THOMSON, Sec'y.

La Crosse, corner of Main and Sixth Streets, Dec. 1, and once in two weeks. JOB BROWN.

The brethren at La Crosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

PENNSYLVANIA.

Brick S. H. near Winner's, Lycoming county, eve Dec 26.
Shanghai S. H. John Casner's, Lycoming Co., Dec 27
Quaker Hill, Fellowship meeting, 2 p. m. Dec. 28, and over Sunday
Warrensville, Sunday eve , Dec. 29.
Canton, Bradford Co., Jan. 1.
Red S. H. on the mountain near Canton, Jan. 4.
Chase's Mills, Tioga Co., Sunday, Jan. 5.
South Creek, Bradford Co., Jan. 6—8, and 11—12.
East Troy, Jan. 9—10.
JOHN T. ONGLEY.

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Published by the Woman's Christian Association. $1 00 a year. Mrs. E. S. Jennings editor. Address: 74 Williams St., Rochester, N. Y.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 5, Range 3, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $150, or more.

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

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An Exposition of Matthew Ch. 24.

[Fourth Article.]

Having endeavored to make this matter plain, we now pass to consider the next event in order in the twenty-fourth of Matthew, ver. 22d. "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

"Those days," in this verse, I understand to refer to the most severe portion of the 1260 years' tribulation. We have before shown that this period of tribulation is divided into two parts, as seen by the opening of the fourth and fifth seals, the last of which comes under the Inquisition of the Romish church, which court was established in the reign of Pope Innocent III. Says Jones in his Church History: "Every mode of torture practiced by the church in the punishment of heretics, up to the time of Pope Innocent III., when compared with those practiced by the Inquisition, was a mere bungling affair."

The object of this infernal institution was to exterminate all who would not bow to the Pope and acknowledge his supremacy, whether Jews, heathen, or Christian (heretic). It was through its instrumentality that the Moors were driven out of Spain in the reign of Ferdinand and Isabella, at the same time 40,000 Jews perished; while the true disciples of our Lord in every land where the triple tyrant held sway, were scourged to prison and to death.

Unless God had interposed and thwarted the designs of the Inquisition, no flesh outside of the apostate church would have been saved from death at its hand. "But for the elect's sake those days shall be shortened." God has a special work for his church to do in the time of the end, in publishing the gospel of the kingdom among all nations, for a witness; and while the Inquisition was in full vogue, such a work could not be done without interruption. Hence, to give his church an opportunity to finish the last work of mercy for the world, that tribulation was not suffered to continue to the end, but its days were shortened.

"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not." (v. 23). The time for the cry of Lo here! and Lo there! to be made, is after the ending of the great tribulation, and as may be inferred from the following verses, the cry itself is in respect to the manner of Christ's second coming.

"For there shall arise false Christs, and false prophets, and shall show great signs and great wonders, insomuch that if it were possible they would deceive the very elect. Behold I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold he is in the secret chamber, believe it not. For as the light cometh out of the east, and shineth even unto the west, so [after this manner] shall the coming of the son of man be!" (v. 24–27). In another section of our exposition of this chapter we have shown that within the last thirteen hundred years, many false mediators have appeared in the professed Christian church, answering to the prediction, "Many shall come in my name, saying I am Christ," etc. But the false Christs of vv. 24. 25 and 26, are of a different class and profession; for these last mentioned came to fulfill the long looked for promise, "If I go away I will come again." By them the personal coming of Christ is ignored, and while they admit that the Scriptures teach such an event as the second coming of Christ, they argue that it is to be fulfilled by proxy. The Shakers, of latter-day date, claim that the second advent of Christ was realized in the person of Ann Lee. The Swedenborgians in the person of Emanuel Swedenborg. While the Spiritists apply it to the spirit manifestations.

These false pretenders have indeed shown great signs and wonders, like Simon Magus of old, "if possible to deceive the very elect" of God, and lead them to relinquish their hope in the personal return of the Nobleman. But the teachings of our Savior are too plain upon this point. They can only be misinterpreted by the enemies of the Lord. Says the Master: "Behold I have told you before. Wherefore, if they shall say, behold he is in the desert, go not forth. Behold he is in the secret chamber, believe it not. For as the lightning that cometh out of the east and shineth unto the west, so shall also the coming of the son of man be;" not as the Shakers say in the person of Ann Lee, in the desert, nor in the secret circles of Spiritists; but *as the lightning*, lighting the very heavens with glory, coming in all the glory of the Father, with the holy angels. And it is because his coming is thus described as visible, personal, and glorious, that it is not possible to deceive the very elect. Jesus said to his little flock,—"If I go away I will come again and receive you unto myself;" and upon this promise the church for eighteen hundred years has been resting all her hopes of future blessedness and glory. (*To be continued*).

ALBION ROSS.

What it is to be like Christ.

Having ascertained by Scripture illustration and testimony the point of time when the person becomes like Christ, it remains to be shown by the same process of argumentation in what this "being like Christ" really consists.

THE SPIRIT OF CHRIST.

This is one of the truest marks of a Christian. If he has the "spirit of Christ" he will be like Christ or Christlike—that's the idea. Paul says truly, If any man have not the spirit of Christ he is none of his. His profession amounts to nothing unless it appears manifestly that he has imbibed the spirit of the Master. And here, let me say, that sermons on "sanctification," and exhortations about "holy living" come with poor grace from the lips of men who seek to ruin their brethren. I think none will dissent from this assertion. Some people have a way of screening their own faults by talking about other folks. For instance, I once knew a minister to preach in a place nearly a week on sanctification; and everybody supposed him to be "such a good man," (except those with whom he personally associated, and some of them because they were duped,) simply because he could talk with such pathos and fluency about the faults and failings of Christians, and make such stirring appeals on holy living, etc., when, if the truth were known, a large portion of that very week was spent by that very same minister in violating one of the simplest and most important principles of the gospel of Jesus Christ, i. e., the admonition of the apostle *not to speak evil one of another*. And this man professed to enjoy what he called the "second blessing," and repeatedly announced his experience to the audience by the expressive words "I am holy."

I very much doubt whether that man enjoyed at that time even the *first* blessing of the gospel. Ah! it requires something more than this self-conceit and boasting egotism to constitute a person a child of God. In order to occupy such a position he must have the spirit that was in Christ. And this spirit will not allow one to speak evil of his brethren; neither will it allow him to spend time in hunting of slander to circulate among the credulous This is not the work of one under the influence and guidance of the spirit that was in Jesus. Neither is it the work of one who is "wholly sanctified." The person may profess entire sanctification; but a short experience in our world will convince the most incredulous that "profession" and "possession," are two entirely different things.

Christ had a forgiving spirit. He forgave not only his friends when they by accident or otherwise injured him, but also his enemies, even those who were the most unrelenting. He prayed on the cross for his revilers, that his Father would forgive them, charitably attributing their sin to ignorance and not maliciousness. And this same spirit is in all who are indeed the followers of Christ. But, alas! how many come short. Many are exacting and unyielding. They like the reciprocal laws of bearing and forbearing, but desire them to be practised by other than themselves. Any such are not like Christ. This forgiving spirit was one of the crowning virtues of Christ's sublime character, and no man can be like Christ without possessing it. Somebody has said "It is human to err, but divine to forgive." And certainly this is the true statement of the case. It is not in keeping with the spirit of Christ to chase an erring brother as a hunter would his game, for the purpose of his ruin and death. The recommendation of the gospel is, "restore such an one in the spirit of meekness."

Christ had a loving spirit. He was genial, companionable, loving. Wherever he went he carried a sweet, cheerful spirit. Where he abode all was joy and peace. And when he departed he left behind him the abiding principles of good-will and love. He hated no one. He sought the injury of no one. He was not implacable. The work of a tyrant and oppressor was not his work. No, he was loving. A mission of mercy he came to perform. Reader, if you would be like Christ, you must drink in his spirit of love and good-will. You must become amiable and loving, and possess, in all its depth and fullness the sweet spirit of Jesus.

Without particularising further as to the various attributes of the spirit that was in Christ, allow me to say that if we would be like him, we must have his spirit in all of its power and richness. And this is one of the distinguishing marks of our likeness to Christ.

THE FRUITS OF THE SPIRIT.

Paul gives us a list of precious fruits called "the fruits of the spirit," which are the guaranty of our likeness to Christ. Unless it is seen by those who are witnesses, that these qualities attach themselves to our lives and characters as Christians, then we may rest assured that we have been deceived, and Christ has never been "formed within, the hope of glory." If, howevert we *do* bring forth these fruits, then may we be assured that God has accepted us, and by his grace we are prepared and meet for the Master's use. For a person of this class to come out before the people and make a public effort to "become wholly sanctified, or receive the second blessing, in order to be prepared for the kingdom of God," is to make a mock of religion, and to bring the cause of the dear Redeemer into contempt before the world.

After enjoying religion for years, and bringing forth the "fruits of the spirit," certainly your Christian life thus far has been a farce and you have been deceived, if indeed you are not prepared for the kingdom of God. What impression would it leave on the mind of an unconverted man for a minister to state in conference meeting that twenty years of his ministerial life was spent with his heart only half converted to Christ, and at the end of those years he gave up all and became "fully the Lord's?" The decision of an impartial jury in that case would be "Guilty of twenty years of hypocrisy, or else the saddest self-deception."

"The fruit of the Spirit is love." The Savior, at one time, said, "by this shall all men know that ye are my disciples if ye have love one to another." And Paul is the authority for saying that this "love" is "greater" than either "faith", or "hope." Love is the first sign of our recognition of God as a member of his family. No one can love the Father without loving the children of the Father: the Bible bears out this idea. As soon as we have the "love of God shed abroad in our hearts by the Holy Spirit given unto us," so soon we begin this life of love. Certainly it must be very displeasing to the Father to have his children hate each other.

The fruit of the Spirit is joy. The legitimate result of our attachment to each other as brethren and to Christ as our elder Brother, is joy in our hearts. Who will say this was not the reason why Paul puts joy second in the list of these spiritual fruits? There is no such joy known in this world as is experienced by the child of God. Peter's description is in point. He says it is "unspeakable and full of glory." True we have trials and perplexities in this life, but, blessed be God, in the midst of these we may have peace and joy. This is the result of our relationship with the Lord; it is the fruit of the Spirit. (*To be continued.*)

C. C. MARSTON.

'Uncle Davit's" Letter.

"Ven I saihs dat I ish no grate scholar, vy, it is chust so; but ven I sees dings don't go rite, I chusht feels as if I musht speek my mint rite out, and I can say dat I hev bin dinking on dis subject for years pasht, but was afeared to write, so I vaits, and vaits, put nobody saish de dings vot I vants said, so I must chust speak myself.

I hash took ant red de Teleschope for more as schwanich yore, and I likes to take it; but I sees so many bieces in it I don't like. Some of de breachers is all de time writing about gitten more pay, and it chust looks as if de members of de church had called dem breachers to breach pekaus dey are always scholting at de mempers. Now Mishtor, if you bleas, I will give you my mint about dis ding of de breacher always telling de mempers dey musht pay de breachers better, and ef ye don't, den dey say, "Ve vill chust stop a breaching, and go into de stohr, or someding dat vill pay, and de sheeps and de lambs may chust go."

I dinks dish all ish rong, and de more dey do dish ting, vy, de more dey dont get pait. But now I vill say dat if de master calls the breacher to breach, he ish de employer, and I dinks he will pay efry breacher vot trushts in him. Ish it not said, 'Lo I am with you alway?' Ant wot for? Not chust to look on, but to help to breach in Sphirit ant mit power: and den de mempers dey feels goot, and sinners feel dat de Lord ish dare, and so de peoples all say; 'Now dish ish a goot breacher, ve musht give him all hish pay.' Dat ish vot de Savior meens by peing mit the breacher.

But chust now I remember dat one off our goode bishops—dat one vot says he ish de longest bishop—vell he rites bieces on de breachers, and he saish dat day musht stay to de call. And so all de breachers say. But den ven de mempers don't cum up mit de pay, vy, den de call ish no more. If de breacher ish called he must breach, pay or no pay, until de Lord gift him clear. And if de breacher does right and de members are stingy, den dey are not chusht right; but de mashter vill call dem up for dat.

Now I musht glose, for my biece ish more dan de editor vill brint, and I expect it vill go vere de rich mans krums went,—under de table. But den I vill not git mat, but vill take de *Teleschope* right on, and vill rite again if de breachers don't giff up writing such big dry bieces about gitten more salry."—*Religious Telescope.*

The Resurrection.

In the course of his wanderings among the Pyramids of Egypt, Lord Lindsay, the celebrated English traveler, accidentally came across a mummy, the inscription upon which proved to be at least two thousand years old. In examining the mummy after it was carefully unwrapped, he found in one of its enclosed hands a small round root. Wondering how long vegetable life could last, he took the little bulb from that closed hand and planted it in a sunny soil, all the dew and rains of heaven to descend upon it, and in course of time, a few weeks, to his astonishment and joy, that root burst forth and bloomed into a beautiful flower.

This interesting incident suggested to Mrs. S. H. Bradford, an American poetess, the following thoughts upon the Resurrection:

Two thousand years ago a flower
Bloomed lightly, in a far off land;
Two thousand years ago its seed
Was placed within a dead man's hand;

Before the Savior came on earth,
That man had lived and loved and died,
And e'en in that far off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well,
Nations were born and turned to dust,
While life was hidden in that shell.

That shriveled hand is robbed at last,
The seed is buried in the earth;
When, lo! the life long hidden there
Into a glorious flower bursts forth!

Just such a plant as that which grew
From such a seed when buried low,
Just such a flower in Egypt bloomed,
And died two thousand years ago.

And will not He who watched the seed
And kept the life within the shell,
When those he loves are laid to rest,
Watch o'er their buried dust as well?

And will not he from 'neath the sod
Cause something glorious to arise?
Aye! though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we bear,
Only more glorious far, will rise
To meet the Savior in the air.

Then will I lay me down in peace
When called to leave this vale of tears,
For, "In my flesh shall I see God,"
E'en though I sleep two thousand years.

—*Sel.*

Arminius and his Sentiments.

[Second Article.]

HIS VIEWS ON PREDESTINATION.

There were three theories in vogue, adopted by as many different classes of the Calvinistic school. The first regarded as the object of predestination, *man to be created*; the second, *man created, but unfallen*; the third, *man created and fallen.* The first theory was thus enunciated:

1. "That God has absolutely and precisely decreed to save certain particular men by his mercy or grace, but to condemn others by his justice; and to do all this without having any regard to righteousness or sin, obedience or disobedience, which could possibly exist on the part of one class of men or of the other.

2. "That, for the execution of the preceding decree, God determined to create Adam, and all men in him, in an upright state of original righteousness; besides which he also ordained them to commit sin, that they might thus become guilty of eternal condemnation and be deprived of original righteousness.

3. "That those persons whom God has thus positively willed to save, he has decreed not only to salvation, but also to the means which pertain to it; and that he also in reality effects the same by a grace and power that are irresistible, so that it is not possible for them to do otherwise than believe, persevere in faith, and be saved.

4. "That to those whom, by his absolute will, God has fore-ordained to perdition, he has also decreed to deny that grace which is necessary and sufficient for salvation, and does not in reality confer it upon them; so that they are neither placed in a possible condition nor in any capacity of believing or of being saved."

A mere synopsis of the answering argument must suffice. Arminius rejects this kind of predestination for the following reasons:

1. Because it is not the foundation of *Christianity.* A decree takes the place of Jesus, the atoning Savior.

2. It comprises within it neither the whole nor any part of the *gospel.* Repentance and faith are quite ignored.

3. This doctrine was never admitted, decreed, or approved in any *council*, either general or particular, *for the first six hundred years after Christ.*

4. None of the doctors or divines of the church, who held orthodox sentiments for the first six hundred years after the birth of Christ, ever brought this doctrine forward or gave it their approval.

5. It neither agrees nor corresponds with the *Harmony of Confessions*, which was published at Geneva, in the name of the Reformed and Protestant churches.

6. It is doubtful whether this doctrine agrees with the *Belgic Confession* and the *Heidelberg Catechism.* The former declares: "Man knowingly and willingly subjected himself to sin, and, consequently, to death and cursing, while he lent an ear to the deceiving words and impostures of the devil," etc. Whence it is concluded, *that man did not sin on account of any necessity, through a preceeding decree of predestination.* The latter asserts: "Salvation through Christ is not given to all them who had perished in Adam, but to those only who are ingrafted into Christ by true faith, and who embrace his benefits." Whence it is inferred, *that God has not absolutely predestinated any men to salvation, but that he has in his decree considered them as* BELIEVERS.

7. This doctrine is repugnant to the *nature of God*, but particularly to those *attributes* of his nature by which he performs and manages all things—his *wisdom, justice,* and *goodness.*

8. It is also contrary to the *nature of man*, in three particulars: (1). Man is declared to be created in the *image of God*; but the sentiment we oppose amounts to this: "God did undoubtedly create man after his own image, in righteousness and true holiness; but, notwithstanding this, he foreordained and decreed that man should become impure and unrighteous; that is, should be made conformable to the image of Satan." (2). It is inconsistent with the *freedom of the will*, with which man was endowed at creation. But this doctrine of predestination charges God either with folly, in granting any such freedom; or with mutability, in preventing the use of that liberty originally imparted. (3). This doctrine is prejudicial to man in regard to the inclination and capacity for eternal happiness, with which he was originally endowed.

9. This predestination is diametrically opposed to the *act of creation.* (1). Creation is a communication of *good*, according to the intrinsic property of its nature. But creation, with such an intent, is not a communication of good. (2). Reprobation is an act of hatred: But creation does not proceed from hatred: Therefore creation is not a means for the execution of the decree of reprobation. (3). Creation is a perfect act of God, by which he has manifested his wisdom, goodness, and omnipotence. It is not therefore subordinate to another action of God, as that of election, etc.

10. This doctrine is in open hostility to *the nature of eternal life*, and the titles by which it is distinguished in the Scriptures. But eternal life is held out as "the reward of obedience"—"the recompense of those who fight the good fight of faith," etc. God has not, therefore, elected any man to eternal life, irrespective of faith and obedience.

11. It is also opposed to *the nature of eternal death*, and those appellations by which it is described in scripture. It is there known as "the wages of sin"—the punishment due to those "who obey not the gospel of Jesus Christ," etc. God has not, therefore, without regard to sin and disobedience, prepared eternal death for any person.

12. This predestination is inconsistent with the *nature and properties of sin.* (1). Sin is called "disobedience" and "rebellion;" neither of which terms can possibly apply to any person, who, by a preceding divine decree, is placed under an unavoidable necessity of sinning. (2). Sin is the meritorious cause of damnation. Sin, therefore, which is a *cause*, cannot be placed among the *means* by which God executes the decree of reprobation.

13. It is likewise repugnant to the *nature of divine grace*, and tends to destroy it, in three ways: (1). Grace is so attempered to the nature of man as to destroy the freedom of his will, but to give it a right direction; but this doctrine destroys grace, by taking away our moral agency, and hence our manhood. (2). The Scriptures inform us that the grace of God may be received "in vain," and hence they administer a salutary caution; but this doctrine affirms that grace is a certain irresistible operation, and hence tends to carelessness. (3). According to the primary intention of God, grace tends to the good of those to whom it was offered; while this doctrine drags along with it the assertion that grace is offered and so far communicated to its certain reprobates, as to illuminate their understandings and excite within them a taste for the heavenly gifts, only for this end and purpose, that, in proportion to the height to which they are elevated, the abyss into which they are precipitated may be the deeper, and their fall the heavier; and that they may both merit and receive the greater perdition!

14. This doctrine of predestination is *injurious to the glory of God:* for it makes him *the author of sin*, as proved by four arguments: (1). Its first position is, that God has absolutely determined to demonstrate his glory by punitive justice and mercy, in the salvation of some and the damnation of others; which could not be done without the introduction of sin. (2). In order to attain this object, God ordained that man should commit sin, from which divine ordination the fall of man necessarily followed. (3). It asserts that God has denied to man, or has withdrawn from him, such a portion of grace as is sufficient and necessary to enable him to avoid sin, and that this was done before man had sinned; which is the same as if God had prescribed a law to man, which it would be utterly impossible for him to obey. (4). It ascribes to God certain operations with regard to man, which being once admitted, man must necessarily commit sin, by that necessity which the school men call "a consequential necessity antecedent to the thing itself," and which totally destroys the freedom of the will.

From these premises we deduce the conclusion, that *God really sins.* Because, according to this doctrine, he moves man to sin by an act that is irresistible, and according to his own purpose and primary intention. From the same position we might also infer that *God is the only sinner.* For man, impelled by an irresistible force to perform a prohibited act, cannot be said to sin himself. It also follows that *sin is not sin*, since whatever God does must be right, and ought not to receive the appellation of sin.

15. This doctrine is *highly dishonorable to Jesus Christ, our Savior,* for it affirms that men were predestinated to be saved before Christ was predestinated to save them, and thus argues that *he is not the foundation of election.*

16. It is also *hurtful to the salvation of men.* (1). There can be no genuine sorrow for sin, unavoidably committed. (2.) Nor any earnest effort for salvation, as the die is cast and destiny unalterably fixed. (3). It represses zeal and restrains good works, since it declares that "the regenerate cannot perform either more or less good than they do." (4). The fear that they are reprobates, often leads persons to despair.

17. This doctrine *inverts the order of the gospel.* The gospel says, "Fulfill the command, and thou shalt obtain the promise; believe and thou shalt live." But this theory forces God to say, "Since it is my will to give certain persons life, it is therefore my will to give them faith."

18. It is in open hostility to the *ministry of the gospel.* If God has precisely decreed to save some individuals and to damn others, human instrumentalities are entirely futile. What faith could a minister exercise in praying and laboring for his congregation, while believing that their doctrines have all been pre-arranged by the Almighty?

19. It completely *subverts the foundation of religion in general*, and of the *Christian religion in particular.* (1). When God determines absolutely to save certain particular *men*, without reference to their obedience, he places his *love* for *certain men* before his *love of righteousness.* (2). When God has such a great love for certain *sinners*, that he wills absolutely to save them—before giving satisfaction, through Jesus Christ, to his love of justice—he makes his *love of justice*, manifested in Christ, subordinate to his *love for sinners;* which is to upheave the very foundation of Christianity.

20. This doctrine of predestination *has been rejected*, both in former times and in our own days, *by the greater part of the professors of Christianity.*

Thus have we epitomized the great argument of Arminius against the first theory of predestination. He expanded and inculpates the Almighty, by making him the author of sin. From such a blasphemous charge he started back in horror. (*To be continued.*)

A. A. PHELPS.

The Jewish Sabbath.

Inasmuch as there are some that are contending that we should keep the seventh day, as the Sabbath given in the law God gave to Moses on Mount Sinai (Ex. 20), we purpose to show that it is not correct, and such teachers have erred from the faith, and are fallen from grace. (Gal. 5: 4.) For Christ is the end of the law for righteousness to every one that believeth. (Rom. 10: 4.) Now the end of the commandment (or law) is charity out of a pure heart. (1 Tim. 1; 5.) But some have failed to realize this faith and have turned to vain jangling about the law, of which they do not understand themselves. (v. 7.) But we know the law is not made for a righteous man; but for the lawless, for men that are guilty of anything contrary to sound doctrine. (1. Tim. 1: 9, 10.) The law was our schoolmaster to bring us to Christ; but Christ having now come, and we now being justified by faith in Christ, we are no longer under a schoolmaster. (Gal. 3: 24, 25.) The same trouble arose in the time of the apostles by some brethren that came from the sect of the Pharisees. (Acts 15: 5.) These troubled the brethren, saying, Ye must be circumcised, and keep the law of Moses. (Acts. 15: 24.) Some will say that circumcision only was what they contended for; but take notice, circumcision was not the law of Moses (Gen. 17: 10–14), but was the seal of the Abrahamic covenant. But they contended that they must keep the law of Moses. Now the apostles and elders come together to consider this matter (Acts 15: 6), and their sentence was—We give no such commandment—and this was in regard to the Sabbath, surely; for no one would for a moment think that they would allow the brethren to kill, commit adultery steal, bear false witness, covet a neighbor's wife, etc., that they should be circumcised; nor that they be required to keep the law of Moses. (Acts 15: 19, 24.) For by the deeds of the law there shall no flesh be justified. (Rom. 3: 20.) They that go back to the law put themselves under the curse. (Gal. 3: 10.) Christ hath redeemed us from the curse of the law. (Gal. 3: 13) But now the righteousness of God without the law is manifested. (Rom. 3: 21.) Know ye not brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth. (Rom. 7: 1.) For the woman [the Jewish church] which hath a husband is bound by the law to her husband [the law of Moses] so long as he liveth, but if the husband [the law] be dead, she is loosed from the law of her husband. So then, if while her husband [the law of Moses] liveth she be married to another man, she shall be called an adulteress. (Rom. 7: 2, 3.) Now the Pharisees had married their own tradition, while their husband was yet alive. (Mat. 15: 9.) Hence, Christ called them an adulterous generation. (Mat. 12: 39.) But if her husband be dead she is free from that law so that she is no adulteress though she be married to another man. Wherefore my brethren ye also are become dead to the law of your former husband [the law of Moses] by the body of Christ. (Rom. 7: 4.) Your former husband having been crucified and nailed to the cross (Col. 2: 14), so that ye should be married to another, even to him who is raised from the dead. (Rom. 7: 4.) The law had been our schoolmaster to bring us to Christ; but when we come to Christ we are no longer under a schoolmaster. (Gal. 3: 24, 25.) Being led of the Spirit ye are not under the law (Gal. 5: 18), for the law made nothing perfect; but the bringing in of a better hope did. (Heb. 7: 19.) For if there had been a law given which could have given life, verily righteousness should have been by the law. (Gal. 3: 21.) Therefore whosoever of you are justified by the law ye are fallen from grace. (Gal. 5: 4.) For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. (Gal. 5: 14.)

Again. Tell me, says Paul, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bond maid, the other by a free woman (Gal. 4: 21, 22), which things are an allegory; for this Hagar is Mount Sinai and answereth to Jerusalem which now is, and is in bondage with her children. (Gal. 4: 24, 25.) Nevertheless what saith the Scripture? Cast out [Mount Sinai and Jerusalem] the bond woman and her son [or the law and those that are under the law]; for the son of the bond woman shall not be heir with the son of the free woman. (Gal. 4: 30.) So then we are not the children of [the law at Mount Sinai] the bond woman, but of the free woman. (Gal 4: 31.) And if Christ shall make you free, ye shall be free indeed. (John 8: 36.) I would, says Paul, they were even cut off which trouble you. (Gal. 5: 12.)

SAMUEL CRONCE.

PUBLIC acquiescence in immortality is demoralizing. When certain notorious men sit as judges, and certain clever lawyers become the tools of unscrupulous corporations, and serve, for hire, the purpose of contemptible men—and such judges and such lawyers there are in the city of New York—if the public sense of decency does not express in some decisive and forcible manner its abhorrance and disgust, it is a sign of an alarming decay of the public virtue, and a surrender of power to dishonesty, which can end only in some general catastrophe.—*George W. Curtis.*

SPEAKING of a minister whose sermons contain a little of every thing and not much of any thing;

"His talk is like a stream which runs
With rapid change from rocks to roses;
It slips from politics to puns,
It glides from Mahomet to Moses."

A FREEDMAN'S teacher writes of a colored woman, who, having learned her alphabet, said, "Now I want to learn to spell Jesus; for, 'pears like the rest will come easier if I learn to spell the blessed name first."

Chaldean Story of the Deluge.

ₜ the meeting of the Biblical Arch-·gical Society in London Dec. 4, Henry Rawlinson in the chair, Mr. rge Smith, of the British Museum, his eagerly anticipated paper, "On ıneiform Inscription describing the ıge," which he discovered a t time back among the Assyrian :ts in the British Museum. There a large attendance, and the great-nterest was manifested in the sub-of the paper.

ur English correspondent furnishes ith the following account from the don *Telegraph*:

fter the usual introductory business, SMITH stated that for conven-e of working he had divided the :ction of Assyrian tablets in the ish Museum into sections accord-to the subject-matter of the inscrip-. He had recently been examin-he division comprising the mytho-al and mythical tablets, and from section he obtained a number of ets, giving a curious series of leg- and including a copy of the sto-f the Flood. On discovering these ıments, which were much mutilated earched over all the collections of ments of inscriptions, consisting of ral thousands of smaller pieces, and nately recovered 80 fragments of e legends, by the aid of which he enabled to restore nearly all the of the description of the Flood considerable portions of the other nds. These tablets were originally ast twelve in number, forming one y or set of legends, the account of Flood being on the eleventh tablet. he inscription describing the Flood e are fragments of three copies con-ng duplicate texts. These copies ng to the time of Assurbanipal, or ıt 660 years before the Christian and they were found in the library ıat monarch in the palace at Nine-

The original text, according to statements on the tablets, must belonged to the city of Erech, it appears to have been either writ-in or translated into the Semitic ylonian at a very early period. date when this document was written or translated is at present difficult to decide. As evidence he antiquity of the record, Mr. th cites the numerous variant ings of the three Assyrian copies ch had crept into the text since the inal was written; the occasional of the ancient hieratic characters he more Assyrian copyist, who did know their meaning; and the in-oration with the Assyrian copies ntences which in the original were e glosses explanatory of the text divisions of the lines on the origi-documents have been recorded by Assyrian scribe; and among other liarities showing the high antiqui-f the text is the constant use of personal pronoun nominative, ch in later times was usually indi-d by the verbal form, but not ex-sed. The text itself Mr. Smith not place in its original composi-later than the seventeenth century re Christ while it may be much r. It professes to belong to the g of a monarch whose name, written ıonograms, Mr. Smith has been un-to read phonetically, and whom therefore provisionally calls by the inary values of the signs of his ıe, Izdubar. This monarch from legendary description of his reign en in the tablets, evidently belong-to the mythical period. From the ding of the tablets giving his histo-Mr. Smith supposes that Izdubar d in the epoch immediately follow-the Flood, and thinks, likewise, he may have been the founder of he Babylonian monarchy, perhaps Nimrod of Scripture. This, how-r is pure conjecture. After show-how it was quite natural that an ly Chaldean document from Erech uld be transported to Ninevah, cop-, and placed in the royal library re, Mr. Smith introduces the story he Flood proper with a short ac-nt of the tablets which precede it, which account for its introduction the narrative. Izdubar, the hero hese legends, flourished soon after Flood, and the center of most of exploits was the city of Erech, now ep Warka, which must have been of the most ancient cities in the rld. Four cities only are mention-in these inscriptions—Babel, Erech, ippak, and Nipur. Two of these bel and Erech, are the first two cap-'s of Nimrod, and the last, Nipur, ording to the Talmud, is the same Calneh, the fourth city of Nimrod. the first five tablets of the history Izdubar, Mr. Smith has not recognized any fragments, but in the mass of material which he has collected it is possible that some portions may belong to this part of the story. Izdubar, having conquered Belesu, put on his crown, wooed and won the Princess Ish tar—the same as Venus—who was queen of beauty, but somewhat inconstant, for she had already a husband, a deity, called the "Son of Life."

In course of time Izdubar fell into some illness and came to fear death, man's last great enemy. Now the the Babylonians believed in the existence of a patriarch named Sisit—the Xisuthrus of the Greeks—who was supposed to have been translated and to have attained to immortality without death. Izdubar, according to the notions of the time, resolved to seek Sisit, to ascertain how he became immortal, that he might attain to a similar honor. Izdubar has a guiding dream, the story of which is unfortunately very mutilated, few fragments of it remaining, and his subsequent journey is not in much better condition. After long wanderings, he falls into company with a seaman named Ur-hamsi, a name similar to the Orchamus of the Greeks. Izdubar and Urhamsi fit out a vessel to continue the search for Sisit, and they sail along for a month and fifteen days, and arrive at some region near the mouth of the Euphrates, where Sisit is supposed to dwell. In this journey by water there are fresh adventures, and, in their course, Urhampsi tells Izdubar of the waters of death, of which he states, "The waters of death thy hands will not cleanse." At the time when Izdubar and Urhampsi are approaching him, Sisit is sleeping. The tablet here is too mutilated to inform us how they came to see each other, but it appears probable from the context that Sisit was seen in company with his wife, a long way off, separated from Izdubar by a stream. Unable to cross this water which divided the mortal from the immortal, Izdubar appears to have called to Sisit and asked his momentous question on life and death. The question asked by Izdubar and the first part of the answer of Sisit are lost by the mutilation of the tablet. The latter part of the speech of Sisit, which is preserved, relates to the danger of death, its universality, etc. It winds up as follows: "The goddess Mamitu the maker of fate to them their fate has appointed, she has fixed death and life, but of death the day is not known." These words, which close the first speech of Sisit, bring us to the end of the tenth tablet; the eleventh opens with a speech of Izdubar, who now asks Sisit how he became immortal, and Sisit, in answering, relates the story of the flood and his own piety as the reason why he was translated. The following is the translation of this—the most important of all the tablets:

Izdubar after this manner said to Sisit afar off
....Sisit
The account do thou tell to me
The account do thou tell to me
....to the midst to make war
....I come up after thee
say how thou hast done it and in the circle of the gods life thou hast gained.
Sisit after this manner said to Izdubar,
I will reveal to thee, Izdubar the concealed story,
and the wisdom of the gods I will relate to thee.
The city of Surippak the city which thou hast established....placed
was ancient, and the gods within it
dwelt, a tempest....their god, the great gods
...Anu
...Bel
....Ninip
lord of Hades
their will revealed in the midst of ...
hearing and he spoke to me thus
Surippakite son of Ubaratutu
make a great ship for thee ...
I will destroy the sinners and life ...
cause to go in the seed of life all of it to preserve them
the ship which thou shalt make
...cubits shall be the measure of its length and
.cubits the amount of its breadth and its height
Into the deep launch it.
I perceived and said to Hea my lord,
"Hea my lord this that thou commandest me
I will perform, it shall be done.
.army and host
Hea opened his mouth and spake, and said to me his servant,
... thou shalt say unto them
....he has turned from me and
... ...fixed....

Here there are about fifteen lines entirely lost. The absent passage probably described part of the building of the ark.

It....
which in....
strong....I brought
on the fifth day....it
in its circuit 14 measures....its sides
14 measures it measured....over it
I placed its roof on it....I enclosed it
I rode in it, for the sixth time I....for the seventh time
into the restless deep....for the....time
its planks the waters within it admitted
I saw breaks and holes....my hand placed
three measures of bitumen I poured over the outside
three measures of bitumen I poured over the inside
three measures the men carrying its baskets took..
they fixed an altar
I enclosed the altar ...the altar for an offering
two measures the altar...Pazziru the pilot
for ...slaughtered oxen
of....in that day also
....altar and grapes
...like the waters of a river and
....like the day I covered and
...when....covering my hand placed.
...and Shamas....the material of the ship completed.
...strong and
reeds I spread above and below.
...went in two thirds of it.
All I possessed I collected it, all I possessed I collected of silver.
all I possessed I collected of gold,
all I possessed I collected of the seed of life, the whole
I caused to go up into the ship, all my male and female servants,
the beasts of the field, the animals of the field, and
the sons of the army all of them, I caused to go up.
A flood Shamas made, and
he spake saying in the night, "I will cause it to rain from heaven heavily;
enter to the midst of the ship, and shut thy door."
A flood he raised and
he spake saying in the night, "I will cause it to rain from heaven heavily."
In the day that I celebrated his festival
the day which he had appointed; fear I had,
I entered the midst of the ship, and shut my door
to guide the ship, to Buzursadirabi the pilot,
the palace I gave to his hand.
The raging of a storm in the morning
arose, from the horizon of heaven extending and wide
Vul in the midst of it thundered, and
Nebo and Saru went in front;
the throne bearers went over mountains and plains
the destroyer Nergal overturned;
Ninip went in front, and cast down;
the spirits carried destruction.
in their glory they swept the earth;
of Vul the flood, reached to heaven;
the bright earth to a waste was turned;
the surface of the earth, like....it swept;
it destroyed all life, from the face of the earth....
the strong tempest over the people, reached to heaven.
Brother saw not his brother, it did not spare the people.
In heaven
The gods feared the tempest, and
Sought refuge; they ascended to the heaven of Anu.
The gods like dogs with tails hidden, couched down.
Spake Ishtar a discourse,
uttered the great goddess her speech
"The world to sin has turned, and
then I in the presence of the gods prophesied evil;
when I prophesied in the presence of the gods evil,
to evil were devoted all my people, and I prophesied thus, "I have begotten man and let him not
like the sons of the fishes fill the sea.
The gods concerning the spirits, were weeping with her;
the gods in seats, seated in lamentation;
covered were their lips for the coming evil.
Six days and nights
passed, the wind tempest and storm, overwhelmed.
on the seventh day in its course, was calmed the storm, and all the tempest
which had destroyed like an earthquake,
quieted. The sea he caused to dry, and the wind and tempest ended.
I was carried through the sea. The doer of evil,
and the whole of mankind who turned to sin,
like reeds their corpses floated.
I opened the window and the light broke in, over my refuge
it passed, I sat still and
over my refuge came peace.
I was carried over the shore, at the boundary of the sea.
for twelve measures it ascended over the land.
To the country of Nizir, went the ship;
the mountain of Nizir stopped the ship, and to pass over it, it was not able.
The first day and the second day, the mountain of Nizir the same.
The third day and the fourth day, the mountain of Nizir the same.
The fifth and sixth, the mountain of Nizir the same.
On the seventh day in the course of it
I sent forth a dove, and it left. The dove went and searched and
a resting place it did not find, and it returned.
I sent forth a swallow, and it left. The swallow went and searched, and
a resting place it did not find, and it returned.
I sent forth a raven, and it left.
The raven went, and the corpses on the water it saw, and
it did eat, it swam, and wandered away, and did not return.
I sent the animals forth to the four winds. I poured out a libation
I built an altar on the peak of the mountain,
by sevens herbs I cut,
at the bottom of them, I placed reeds, pines and simgar.
The gods collected at its burning; the gods collected at its good burning
the gods like sumbe over the sacrifice gathered.
From of old also, the great God in his course,
the great brightness of Anu had created; when the glory
of these gods, as of Ukni stone, on my countenance I could not endure;
in these days I prayed that for ever I might not endure.
May the gods come to my altar;
may Bel not come to my altar
for he did not consider and had made a tempest
and my people he had consigned to the deep
from of old, also Bel in his course
saw the ship, and went Bel with anger filled to the gods and spirits;
let not any one come out alive, let not a man be saved from the deep.
Ninip his mouth opened and spake, and said to the warrior Bel,
"who then will be saved." Hea the words understood,
and Hea knew all things,
Hea his mouth opened and spake, and said to the warrior Bel,
"Thou prince of the gods, warrior,
when thou wast angry a tempest thou madest,
the doer of sin did his sin, the doer of evil did his evil,
may the exalted not be broken, may the captive not be delivered;
instead of thee making a tempest, may lions increase and men be reduced;
instead of thee making a tempest, may leopards increase, and men be reduced;
instead of thee making a tempest, may a famine happen, and the country be destroyed;
instead of thee making a tempest, may pestilence increase, and men be destroyed.
I did not peer into the wisdom of the gods,
reverent and attentive a dream they sent, and the wisdom of the gods he heard.
When his judgment was accomplished, Bel went up to the midst of the ship,
he took my hand and brought me out, me
he brought out, he caused to bring my wife to my side,
he purified the country, he established in a covenant and took the people
in the presence of Sisit and the people;
when Sisit and his wife and the people to be like the gods were carried away,
then dwelt Sisit in a remote place at the mouth of the rivers;
they took me and in a remote place at the mouth of the river they seated me,
when to thee whom the gods have chosen, thee and
the life which thou hast sought, after thou shalt gain
this do for six days and seven nights
like I say also, in bonds bind him
the way like a storm shall be laid upon him.
Sisit after this manner, said to his wife
I announce that the chief who grasps at life
the way like a storm shall be laid upon him;
his wife after this manner, said to Sisit afar off,
purify him and let the man be sent away
the road that he came, may he return in peace,
the great gate open, and may he return to his country.
Sisit after this manner, said to his wife,
the cry of a man alarms thee,
this do, his scarlet cloth place on his head,
and the day when he ascended the side of the ship
she did, his scarlet cloth she placed on his head,
and the day when he ascended on the side of the ship,

The next four lines describe seven things done to Izdubar before he was purified. The passage is obscure and does not concern the flood, so I have not translated it.

Izdubar after this manner, said to Sisit afar off.
this way, she has done, I come up
joyful y, my strength thou givest me.
Sisit after this manner said to Izdubar
....thy scarlet cloth
....I have lodged thee
....

The five following lines, which are mutilated, refer again to the seven matters for purifying Izdubar; this passage, like the former one, I do not translate.

Izdubar after this manner said to Sisit afar off
....Sisit to thee may we not come.

From here the text is much mutilated, and it will be better to give a general account of its contents than to attempt a strict translation, especially as this part is not so interesting as the former part of the tablet. Lines 221 to 223 mention some one who was taken and dwelt with death. Lines 224 to 233 give a speech of Sisit to the seaman Urhamsi, directing him how to cure Izdubar, who, from the broken passages, appears to have been suffering from some form of skin disease. Izdubar was to be dipped in the sea, when beauty was to spread over his skin once more. In lines 236 to 241 the carrying out of these directions and the cure of Izdubar are recorded.

The tablet then reads as follows:

Izdubar and Urhamsi rode in the boat
where they placed them they rode
his wife after this manner said to Sisit afar off
Izdubar goes away, he is satisfied, he performs
that which thou hast given him and returns to his country
and he heard, and after Izdubar
he went to the shore
Sisit after this manner said to Izdubar
Izdubar thou goest away thou art satisfied, thou performest
That which I have given thee and thou returnest to thy country
I have revealed to thee Izdubar the concealed story

Lines 253 to 262, which are very mutilated, give the conclusion of the speech of Sisit, and then state that, after hearing it, Izdubar took great stones and piled them up as a memorial of these events.

Lines 263 to 289 give in a very mutilated condition subsequent speeches and doings of Izdubar and Urhamsi. In this part journeys are mentioned of 10 and 20 kaspu, or 70 and 140 miles; a lion is spoken of, but there is no further allusion to the flood. These lines close the inscription, and are followed by a colophon which gives the heading of the next tablet, and the statement that this (the Flood tablet) is the 11th tablet in the series giving the History of Izdubar, and that it is a copy of the ancient inscription.

Mr. Smith, before proceeding to examine the bearings of the details of the tablet on our existing records of the Flood, gave an outline of the Mosaic account as contained in Genesis, and cites the text of the Chaldean history as given by Berosus—which assigns Xisuthrus as the name of the builder of the Ark, Cronos as the name of the deity who commanded him to build it, five stadia long and two broad its dimensions, and the land of Armenia as its resting-place. The proper names Mr. Smith considers to be the least satisfactory part of the subject, from the corruption of the Greek forms and the difficulty of reading phonetically the Cuneiform names, mostly written in monogram. The Cuneiform account agrees with the Biblical narrative in making the Deluge a Divine punishment for the wickedness of the world; this account is omitted in the Greek accounts of Berosus. The dimensions of the vessel in the inscription are unfortunately lost by a fracture which has broken off both numbers; the passage, which is otherwise complete, shows that the dimensions were expressed in cubits, as in the Biblical account; but, while Genesis makes the Ark 50 cubits broad and 30 cubits high, the inscription states that the height and breadth were the same. Some details of the launching of the Ark, such as that of leaks being stopped by bitumen, have no parallel either in the Bible or in Berosus; but the description of the Ark generally agrees with the two other accounts—though differing from Genesis in not mentioning the sevens of clean animals, and in including others besides the family of the builder. The date of the Deluge's commencement, given by the Bible and Berosus, is not mentioned in the tablet. With regard to the duration of the Deluge, there appears a serious difference between the Bible and the inscription. According to the account in Genesis, the flood commenced on the seventeenth day of the second month, the Ark rested on Ararat after one hundred and fifty days on the seventeenth day of the seventh month, and the complete drying up of the Flood was not until the twenty-seventh day of the second month in the following year. The inscription, on the other hand, states that the Flood abated on the seventh day, and that the ship remained seven days on the mountain before the sending out of the birds. On this point it must be remarked that some Biblical critics consider that there are two versions of the Flood story in Genesis itself, and that these two differ as to the duration of the Flood. The Greek account of Berosus is silent as to the duration of the Deluge. Pursuing his examination, Mr. Smith finds differences in the accounts as to the mountain on which the Ark rested, and the test of the birds, by which the abatement of the Flood was ascertained; while in the building of the altar and the sacrifice after leaving the Ark, all three accounts agree. On reviewing the evidence, Mr. Smith continued, it is apparent that the events of the Flood narrated in the Bible and the inscription are the same, and occur in the same order; but the minor differences in the details show that the inscription embodies a distinct and independent tradition. In spite of a striking similarity in style, which shows itself in several places, the two narratives belong to two totally distinct peoples. The Biblical account is the version of an inland people, the name of the Ark in Genesis means a chest or box, and not a ship; there is no notice of the sea, or of launching, no pilots are spoken of, no navigation is mentioned. The inscription, on the other hand, belongs to a maritime people, the Ark is called a ship, the ship is launched into the sea, trial is made of it, and it is given in charge of a pilot. He points out circumstances which suggest the question whether the Chaldean narrative itself may not have been compiled from two distinct and older accounts; and notes it as remarkable that the oldest traditions of the early Babylonians seem to center round the Persian Gulf. In conclusion, he remarked that this account of the Deluge opened a new field of inquiry in the early part of the Bible history. The question has often been asked, "What is the origin of the accounts of the antediluvians, with their long lives so many times greater than the longest span of human life? Where was Paradise, the abode of the first parents of mankind? Whence comes the story of the flood, of the Ark, of the birds?" The Cuneiform inscriptions are now shedding new light on these questions, and supplying material which future scholars will have to work out. It would be a mistake to suppose that with the translation and commentary on an inscription like this the matter is ended. Beneath the mounds and ruined cities of Chaldea, now awaiting exploration, lie, together with the older copies of this Deluge text, other legends and histories of the earliest civilization in the world.

"By Flood and Field."

In the days of Dun Scotus and Paracelsus the violent disturbances which now convulse the physical world would no doubt have been regarded as an evil omen, if not as the forerunner of doom itself. Perhaps never before in the history of our planet has the close of the year been marked by such a fierce war of the elements. Tropic cyclones have swept the Atlantic and the European main. The waters of the Baltic and the East Sea have invade and submerged their coasts and adjacent regions. Storms and floods have combined to spread desolation over immense tracts in England, Ireland, France, Germany and Italy. Who shall say when it may not be our turn?

In the face of such catastrophes man stands helpless, and no longer utters his silly boast of having mastered the forces of nature. He may arrest the wild course of the flames; he may adopt precautions against the overflowing of rivers; but when the waters of the mighty deep are lashed by the gale upon the coast, he is impotent. Fortunately these visitations are rare, for there is nothing so terrible, so overwhelming. Storm and wave not only alter the natural conditions of the coast, but the social and economical relations of their inhabitants. No war commits such terrible havoc in the course of years as they will commit in one single hour. War may destroy villages, devastate the fields, rob the agriculturist of his stores, consume his herds, but it neither takes away the soil nor renders fields unproductive for any long period to come. The angry sea, however, does all this. Where yesterday stood smiling villages and towns, the morrow finds little save a mass of stones and rubbish.; the ground is often so rent and torn up that the whole locality ceases to be fit for habitation. Fertile fields, on which one day the fall corp was maturing, are on the next covered with mud, weeds and stones; the vegetation is washed away, and the soil is no longer fit for cultivation. In one place the retreating sea has carried off a piece of land; in another it has deposited sand bars at the mouth of rivers; and again, in a third, where the waves have made their way inland, fields which arduous toil has drained and rendered productve, are once more submerged. The fruits of many years' labor are frequently lost in one day. The winter's stores are gone, and so are also the means wherewith to begin work in the spring. In many instances, no doubt, the the sufferers have reason to be thankful that the loss of their families has not been added to the loss of their worldly possessions.

Catastrophes so widespread and appalling in consequences naturally call for the exercise of the promptest and most active philanthropy. They open a field for the display of that readiness to relieve human distress and want which has justly come to be considered one of the noblest traits of the modern era. The Govenment will, of course, do their share; for the public interests demand that the dams, dikes, sluices, bridges, etc. should be at once restored, and further mischief prevented. But the State cannot well relieve individual cases of suffering; it cannot be expected to rebuild houses, supply beds, furniture, agricultural implements, and other necessaries to those who have lost all. This must be the duty of the benevolent. Where such a terrible calamity befalls a region, the unfortunates must find that their luckier fellow-men sympathize with them. State aid, even were it justified, operates slowly and imperfectly. Private charity will be afforded its widest scope this winter.—*Inter Ocean.*

ADVERSITY is the trial of principle. Without it, a man hardly knows whether he is honest or not.

Advent Christian Times.

CHICAGO, TUESDAY, December 31, 1872.

ARE you doing anything to aid the publishing cause? It is one of the most important branches of our work.

IT is the time of year for giving presents. Present the TIMES to a friend or neighbor for a year. It may be the means of his enlightenment and conversion.

THE *Union Advocate*, in a tone of deep sorrow, says: "The Universalist sect is quiet, but Universalist doctrines are permeating every nerve and tissue of the ecclesiastical body."

DR. DOLLINGER admits, without hesitation, that the original baptism of the church was immersion, and says that "the disuse of immersion in baptism" was one of the instances in which "many of the Roman rites began to vary more and more from the Eastern form.'

SOME have expressed a doubt whether Spurgeon ever uttered the oft-quoted passage ascribed so him containing the allusion to the 'twin bells.' It may be found in the authorized American edition of his sermons, 'Second Series,' published by Sheldon & Co. New York, 1860, at p. 275, in the sermon upon the resurrection of the dead.

A SUBSCRIBER who writes to tell us he does not get his paper once in a month, fails utterly to give his P. O. address. How can we help him? Perhaps a defect of this kind, and imperfect direction, is the cause of his trouble.

Wont our friends *try* to remember to give their P. O. addresses in full in every letter? Please do so!

THE *Herald of Life* throws down the gage for a bit of discussion upon the question—'What is the use of raising the wicked dead?' There are a large number of facts in both nature and revelation the philosophy of which we have never seen satisfactorily explained. From a certain standpoint the non-resurrection theory is plausible enough, but in the light of revelation it is unscriptural. The best we can say for the theory is, it is better than the system which insists upon eternal torments for the lost.

'THE mother is very short in her temper, shows great intelligence, cunning and watchfulness.' So says an English writer of the Hippopotamus in the Zoological Gardens at London. As we read, we found ourselves asking—Is temper a property of matter? Can matter show 'great intelligence?' Is cunning something inherent in material substances? We would like to know. When *man* is mentioned as having intelligence, etc., we are assured that he must have an immaterial soul, because *matter* cannot think—thought is not a property of matter at all. Well, here is the hippopotamus, possessed of temper, cunning and intelligence. These are immaterial qualities. *Ergo.* The hippopotamus has an immaterial and therefore immortal substance included within its being. If not, why not?

As we read the following incident we could but think it beautifully illustrated a not infrequent chapter in Christian experience. The storms may rage long and fiercely; but God sets his rainbow in the cloud with sufficient frequency to renew our faith by reminding us that his promises are sealed and sure. Let us not hesitate before the most unpleasant or difficult duties. Do as God says. If the billows threaten, and the winds rave, prepare to do his will; and as the bow in the cloud to the sailor, so will he give you testimony of his presence to sustain and bless the willing and obedient soul. But here is the anecdote:

When the Baltic on a recent passage home bore down upon the wreck where the poor sailors were lashed to the rigging, there was a heavy sea and a murky sky. Volunteers were called for to man the boats to enter upon a most perilous undertaking. Men were not wanting, and a boat which appeared like a mere cockle shell was launched and pushed off. At this moment, as if heaven bestowed its benison upon the brave tars, the clouds lifted and a gorgeous rainbow sprung its arch across the firmament. It continued only for a brief space of time, and when the rescued seamen were on board the staunch steamer, the storm which had been raging previously renewed its reign.

PRESENT TRUTH.

This is the title of a tract on chronological prophecy, by Br. Jonas Wendell. A quantity of them have been placed in our hands for free distribution to those who will pay the postage on them, which will be one cent a copy. The tract is well written, and the arguments deserve candid attention. Send your orders to this office.

A MUDDY EXPLANATION.

The National series of Sunday School questions lately led into the Book of Daniel. We have observed with some interest the expositions of the prophecy presented in the Sunday School departments of one of our exchanges. The teacher of the lesson in the *Christian Era* opens his remarks upon Dan. ch. 12, with an objurgation of those who refer this prophecy to the second advent. Then follows a strained effort to apply it to Antiochus, Epiphanes, the Maccabees and the events of their time. 'A time of trouble such as never was' does not mean that, but means a severe persecution—something quite 'dreadful,' yet by no means such a trouble 'as never was.' Then 1290 days mean 1279! and we are treated to Mr. Cowles' version of what the angel *meant* by his 'explanation' To our mind the explanation is not made clearer by being explained. Finally we are told:

It is painful to consider how this prophecy of Daniel has suffered at the hands of its professed friends for the last thirty years. Ever since Miller first set forth on his prophetical tournament these numbers of Daniel have served all times and all purposes, and all kinds of men, the more ignorant, the bolder and more confident, their interpretations. One can but hope the time will soon come when what is called "the-day-for-a-year theory" will be abandoned, and then will cease the sorrowful lapse of many into infidelity on account of the failure of the Lord to appear according to their mathematics.

It is painful to see men set up for teachers who are so contemptibly unfair in reasoning. Talk about the year-day theory making infidels! Why! the system this teacher has adopted is a child of skepticism—the German neologian view, grafted upon the American church principally by the efforts of Moses Stuart, who saw no other way to meet Mr. Miller's reasoning.

This writer explains the passage—'Many shall run to and fro and knowledge shall be increased,' by saying: "This may refer to the extensive (!) diffusion of religious truth by the Hebrews before the [first] coming of Christ." Well, what next.

A SPECIAL CASE.

It is well known, or should be, that we do not approve of throwing every case of poverty or suffering among us upon the generosity of the body at large, for the reason that the course is neither just nor politic. But there are special cases of want which it is only just that the public should understand. An instance of this kind is referred to in the following appeal to Br. Sheldon. We heartily endorse it. Br. Thomson is well known among us as a worker and author. Let those especially (and they are many) who have enjoyed his preaching by pen or word of mouth, now testify their appreciation of his services by timely aid. Read and act:

Recently I paid a visit to Br. Thomson, at Arena, Wis., to learn his true condition and his circumstances. I find him in a worse condition than I expected. His rheumatic trouble has totally disabled him. He cannot even feed himself—cannot stand on his feet—has had watchers every night for nearly five months. He is *needy*, and we must *help* him.

Let our Wisconsin friends all lend a helping hand without delay. We ought to raise $100 to help him through this cold winter. As fire is kept night and day, and house rent has to be paid, and a family of seven children recently made motherless to be supported, it is not right for us to let all this expense come on the few [illegible] living in Arena, and we must [illegible] it. They have recently been straining every nerve to build a house of worship. Up to the present time, however, they have done nobly in administering to the necessities of Br. Thomson; but the time has come for us to *help*. Do not delay. Send at once. Direct to Eld. George Thomson, Arena, Wis. Let some one in each church collect a sum from the friends, and send on. Place yourself in Br. Thomson's condition, in imagination, and then act—treat him as you would like to be treated under similar circumstances. If any outside of Wisconsin wish to help, it will not be refused; but we appeal to Wisconsin brethren.

WM. SHELDON.

SONS—SERVANTS.

Not long since we listened to a discourse in which it was taught that under the law God's people might justly be termed servants, but now, under the gospel, the dispensation of the Spirit was ushered in, and we having received the Spirit have thereby become sons of God; and the exhortation to refrain from speaking of ourselves as servants of God was quite fervidly put. Why should a son degrade himself to the place of a servant?

Now the at all careful reader will see that the Bible shows the relations of the people of God to their Divine Father in a variety of illustrations. And while it is true that sonship illustrates one of the relations in which we stand to God, and while we are actually his sons by adoption, this by no means shuts out every other relation. Jesus calls his disciples servants, brethren and friends; and the title of *servant* of Jesus Christ or of God seems to have been one highly valued by the apostles, whatever any may think of it in this day. Paul opens his epistle to the Romans, the same one from which a rebuke was framed for any who call themselves "servants" of the Lord, by saying, "Paul, a *servant* of Jesus Christ"—literally the bond-servant or bond-men of Jesus Christ. And although in Gal. 4:7 he says believers are no more servants but sons, yet he makes it clear that this release is from the yoke of the law of Moses; for in ch. 1:10 he claims the position of "a servant of Christ" as a post of honor. James, Peter and Jude all glory in being *servants* of God and of Jesus Christ; and John in opening the pages of the Apocalypse in his preface says that Jesus sent his angel and declared the matter "to his servant."

Let us not for the sake of a theory push to an extreme any of the various relationships to which God has exalted us. If any rejoice in the proud position of sons of the Lord Almighty, let them not chide their brethren who glory in the privilege of being numbered with the apostles as *servants* of God and Jesus Christ. If we would have perfection, all the various relationships—servants, friends, sons—must be combined. And because one speaks of himself as a servant, let it not be supposed that he is without the enjoyment of the confidence accorded "a friend," or the assurance of faith and hope belonging to a "son" and "heir."

HADES AND HEAVEN.

[Second Article.]

If, now, the advocates of these theories should say to the writer, Since you claim that we have overthrown each other's position concerning the state of the dead, perhaps you will oblige us by stating the true doctrine, he would reply: The true doctrine is that of the Bible, which plainly teaches that the dead are asleep; (1 Cor. 11:30; 15:6, 18, 51; 1 Thes. 4:13, 14, 15; 5:10; Ps. 13:3; 17:15; Is. 26:19;. Dan. 12:2.) that they praise not the Lord; (Ps. 115:17:) that they are in the land of forgetfulness;" (Ps. 88:12.) that they cannot hope for God's truth; (Is. 38:18.) that "they know not anything." (Eccl. 9:5.)

This theory is expressed in the language of Scripture, and therefore the burden of disproof lies with the party objecting thereto. Neither of the other theories is expressed in Scriptural terms. Where in the Bible can we find the doctrine stated that the righteous when they die go to heaven, or to a paradise in *hades*? Where in that sacred book are we told that when a wicked man dies his soul is seized by wicked angels and carried to hell, there to be tormented forever? Where is the divine authority for saying that the human soul is immaterial, or immortal, or that is either judged or rewarded or punished separate from the body? Where in the Holy Scriptures is it written that "the sainted dead are already before the throne and serve God day and night in his temple?" Can there be found in the whole Bible a single passage that teaches, either directly or indirectly, by express assertion or fair implication, the incredible and truly intolerable doctrine, that all the wicked dead are at the present time tormented by wicked angels in some fearful abode of endless and ever-increasing misery?

The lovers of Bible truth have a right to demand that these questions be answered. I know very well the passages of Scripture that the radicals and conservatives cite as proof of their respective theories; and I know too that not one of them has the slightest relevance to the subject under discussion. The question is, What is the present state or condition of the dead? What do the Scriptures teach concerning it? Neither party has a right to begin the investigation of this question by *assuming as true* any disputed doctrine whatever. Let it be understood, then, that neither party has the right to *assume* that man is mortal or immortal, that the dead are conscious or unconscious. To do this would be equivalent to begging the question at the outset. Let the appeal, then, be made to those passages of Scripture in which the state of the dead is made the subject of comment or remark.

The testimony of Job concerning the intermediate state is very explicit. In the fourteenth chapter of this wonderful poem he declares that—

"Man dieth and wasteth away;
Yea, man giveth up the ghost, and where is he?
As the waters fall from the sea,
And the flood decayeth and drieth up:
So man lieth down, and riseth not:
Till the heavens be no more,
They shall not awake,
Nor be raised out of their sleep."

No comment could add force or clearness to this impressive passage of Scripture, in which it is expressly asserted that *the dead are asleep* and unable to *awake* therefrom until "the heavens be no more." Two other passages may, however, be appropriately quoted in this connection. In the closing chapter of Daniel's prophecy it is written: "Many of *them that sleep* in the dust of the earth shall *awake*, some to everlasting life, and some to shame and everlasting contempt." Will it be said that this refers only to the state of dead *bodies* since the *soul* never sleeps? What then is meant by Isaiah's declaration—"Thy dead *men* shall live, together with my dead body shall they arise. *Awake* and sing, ye that dwell in dust!" (Is. 26:19).

If it be true that the righteous go directly to heaven at death, or even to a paradise in *hades*, it is passing strange that not one of the inspired writers has ever mentioned the fact, either as an incentive to virtue, or as a consolation to surviving friends and relatives. Throughout the New Testament the interval between this life and the next, between this world and the world to come, is passed over as if it were nothing. Our Lord never speaks of a 'spirit world,' and never promised a reward to any until his second advent. In reasoning with the Sadducees concerning the resurrection, he speaks of "the children of *this* world," and of them "which shall be accounted worthy to obtain *that* world," but says not a word about any world *between* death and resurrection. To one who had invited him to eat bread on the Sabbath, he said: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for *thou shalt be recompensed* AT THE RESURRECTION OF THE JUST." (Luke 14:13, 14). If either of the orthodox theories were true, why did not the Great Teacher say, 'Thou shalt be recompensed at death?" This would have settled the whole question at once. His words however as given by Luke, ought to decide the disputed point with all who believe the Bible, that the righteous are not recompensed until the resurrection of the just.

When Paul would administer consolation to the mourning ones at Thessalonica, he was not permitted "by the word of the Lord" to assure them that their deceased brethren were at that very moment partaking of the joys of heaven or paradise, and

"Drinking fresh draughts of endless pleasure in."

He was not permitted to sing with Dr. Watts—

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."

Nor to indulge in the sentiment of Montgomery, who asks:

"Why mourn the pious dead?
Why sorrows swell our eyes?
* * *
In heaven the ransomed soul is seen."

It was permitted him, however, and that too by divine authority, to address to his bereaved brethren words which cheered their saddened hearts, and which have ever since been the source of comfort and consolation to millions of mourners in every Christian land. He begins by saying that he would not have them ignorant "concerning *them which sleep*," "For," said he, "if we believe that Jesus died and rose again, even so *them* also *which sleep in Jesus* will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] *them which are asleep.* For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead in Christ* shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and *so* shall we ever be with the Lord. Wherefore, comfort one another with these words." (Thes. 4:14–18.)

Neither of the orthodox theories can be made to harmonize with the plain utterances of this most perspicuous passage. There are three points of marked contrast which should be carefully noted:

1. The apostle describes the dead as "*them which are asleep.*" Orthodoxy represents them as wide awake.

2. The apostle represents the Lord as coming from heaven to receive all his saints both living and dead. Orthodoxy represents the saints as going one by one to the Lord in heaven.

3. Paul says: "*The dead* in Christ shall rise first; then we which are alive and remain [unto the coming of the Lord] shall be caught up *together with them* in the clouds, to meet the Lord in the air; and so shall *we* ever be with the Lord." Orthodoxy says: 'The sainted dead are *already* before the throne, and serve God day and night in his temple.' (Bible Doc. of Im. p. 35.)

Paul passes without remark over the intermediate state, and fixes all his hopes upon the second coming of Christ to raise the dead. In his first letter to the Corinthians he teaches the same doctrines in these words: "If the dead rise not,....then they also which are fallen asleep in Christ are perished." ...."What advantageth it me if the dead rise not? let us eat and drink: for to-morrow we die," (1 Cor. 15:18, 32.) Here the doctrine is plainly taught, that without a resurrection there can be no future life for the dead. But this cannot be true in any sense, if the righteous at death are admitted into the joys of heaven or paradise. For in such a case it is evident that it would matter quite as much how we passed the time of our probation here, as though we had to attain future life.

through a resurrection from the dead. The statements of the apostle and the theories of orthodox Protestants are thus seen to be irreconcilable. The doctrine of the sleep of the dead rests upon the firm foundation of the gospel. (*To be continued.*)

J. H. W.

"The Glorious Hope."

Beloved Brethren:

For mutual encouragement and comfort amidst the sorrows and afflictions of our pilgrimage, permit us to address you, in this annual epistle, on the subject of our *Second Adoption.*

The sufferings of God's people led Paul, in the eighth chapter of Romans, to contrast the state of a Christian while a mortal subjected to the frailties and sufferings of this life and the corruptions of the grave, and the same Christian after he shall have become immortal, liberated from these evils, and resplendent with the glory of the Sons of God. "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. We ourselves groan within ourselves waiting for *the adoption,* to-wit., the redemption of our bodies."

God, in the work of redemption, begins it upon the soul and ends it upon the body. He first changes our minds into the image of him who created us. By this there is imparted to us a moral character like that of our Creator and Redeemer. We love holiness and hate sin, loathe the corruptions of our nature, and long after perfection in righteousness. It is in connection with this we receive our *first adoption;* but while we wonder at and admire the change wrought on the mind, we are still left to sigh about the flesh on account of its enervating and contaminating influences against the spirit. Its carnal desires, its evil working, and its frail and dying state remain, so that "we groan within ourselves and wait for our adoption, to-wit., the redemption of our bodies." This is the *second adoption.* When received then shall we be like Christ, not only in spirit but in body.

That God designs to confer upon believers this second adoption—in other words, that he designs to change greatly and wonderfully their bodies, is clearly a matter of divine revelation. "Behold," said the inspired aposle, "I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. We look for the Savior. the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Then, as "we have borne the image of the earthy, we shall also bear the image of the heavenly." It was this which, by the vision of the Almighty, animated Job when he said, "I know that my Redeemer liveth, and that I shall stand in the latter day upon the earth, and though after my skin worms devour this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." From these and many other like passages, we have presented to the eye of faith a vision of the work of grace completed, of redemption perfected. It is a vision truly glorious, though we see it yet but in part: for in its fulness it is so incomprehensible that "it doth not yet appear what we shall be." The vision we conceive of its glory is like a bright moonlight view the traveler catches of a splendid mansion, through the thick foliage of the trees that surround it. Now his eye lights upon a pillar, a cornice, a window, a corner and from these, his imagination endeavors to give form and beauty to the entire structure. So it is with that glorious body after which the saints are longing, and an indefinite view of which is presented in such passages as we have quoted.

But it is not by the paintings of the imagination merely that God has left us to ascertain what will be the appearance of our glorious bodies. He has given us a pattern in the glorious body of our Lord Jesus Christ. This was submitted to the inspection of eye-witnesses on the holy mount of transfiguration. The Scriptures teach us that that wonderful scene was designed as a kind of miniature representation of the second advent of our blessed Savior. Certain of the apostles were promised by our Lord that before they died they should see this representation. "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom." All those disciples are long since dead, and there has not been yet any coming of Christ with his angels, when he rewarded every man according to his works.

Jesus presented this promise to those disciples in a metaphor. Metaphors are often employed thus by the sacred writers. Take the following as specimens: "The three branches are three days," i. e., *represent* three days. "The seven empty ears, blasted by the east wind, shall be seven years of famine." Ephraim is a cake unturned. All flesh is grass. Take, eat, this is my body—this cup is my blood. I am the vine, and my Father is the husbandman. The tongue is a fire, a world of iniquity. Whoso hateth his brother is a murderer. The seven stars are the seven angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches. So the text, "Verily I say unto you, there be some standing here who shall not taste of death till they see (a representation of) the Son of Man coming in his kingdom." After six days, that representation was given them in the transfiguration of their Lord.

Peter was one of the favored three who was permitted to be an eye-witness of his majesty on that memorable occasion, and he has taught us, in his second epistle, that it was a representation of that glorious advent of Christ which is joyfully anticipated by all truly evangelical Christians. He assured his brethren that the account, which it appears he had often given them, of the splendid and awful exhibition of Christ's transfiguration, was entirely unlike the incredible, fabulous stories the heathen had invented and published concerning their gods—stories the accuracy of which no one could vouch—but, said he, we were eye-witnesses. "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye-witnesses* of his majesty. For he received from God the Father glory and honor, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven, we heard when we were with him in the holy mount." Peter is particular in defining *the time* and *the place* of this marvelous exhibition; and applies to it the same metaphorical name that was given it by the Savior, "*the coming of our Lord;*" that is, a representation of his coming. By the transfiguration, then, Jesus meant to show us the splendor of the retinue that will accompany him when he comes to judge the world, the glory of the Shechinah which will envelop them, and the glorious body in which he will appear in that dreadful day. Moses and Elijah, one on his right hand and the other on his left, represented the escort of angels that will attend him down the skies—the bright cloud that overshadowed them, the awfully terrific Shechinah, which will then look like "flaming fire," and his transfigured body, his glorious body, in which he will then appear when every eye shall see him, and they also that pierced him. The appearance of his body is that with which we are chiefly concerned, in the subject upon which we now address you.

As to the glorious body he exhibited to Peter, James, and John, on the holy mount, the Evangelists say, "The fashion of his countenance was altered, his face did shine as the sun, and his raiment became shining, exceeding white as snow, so as no fuller on earth can white them; his raiment was white and glistering, white as the light." John was one who saw the transfiguration, and speaks of it in his gospel. "And we beheld his glory, (said he,) the glory as of the only begotten of the Father." In the book of Revelations, an account is given of Christ again appearing in his glorious body to this beloved disciple on the island of Patmos, and he has described him as looking very much as he did in the transfiguration. "He was clothed with a garment down to his feet, and girt about the paps with a golden girdle. His head and his hair was like wool as white as snow, and his eyes were as a flame of fire, and his countenance was as the sun shineth in his strength." What surpassing glory! When the sun shineth in his strength, no man can look upon it for a moment. And his raiment was white as the light? From the crown of his head to the soles of his feet, nought appears but the most effulgent glory. The liveliest imagination fails in attempting to delineate this splendor. The brightest objects in nature are employed to paint its glory; but even these are regarded by an eye-witness as altogether inadequate. Soaring above the sun, he says, the glory of Christ, when he saw it, was "as the glory of the only begotten of the Father;" and in another passage he says, when Christ appears, "we shall be like him;" but nothwithstanding he had been exhibited as clothed with the sun, and glistering in white, still he declares, "It doth not yet appear what we shall be," so far are these illustrations from exhibiting the splendor of his future glory.

And yet, amazing thought! Beloved this is the glory with which our bodies will be invested when the work of our redemption shall be consummated in the day of our next adoption! "For when he who is our life shall appear, then shall we appear with him in glory. We know that when he shall appear we shall be like him. He shall change our vile body, and fashion it like unto his glorious body. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." O wondrous prospect! Matchless grace! Blessed hope! Yes, we are "looking for that blessed hope, the glorious appearing of the great God, even our Savior Jesus Christ!" when he shall come to be glorified in his saints, and to be admired in all them that believe in that day. "We groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."

The apostles in their oral, as well as in their written communications, often referred to this edifying subject for the support and comfort of their brethren. Peter says, "I will not be negligent to put you always in remembrance of these things, though ye know them; yea, I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance." Said Paul, "remember ye not that when I was with you, I told you these things?" The apostles had not seen our Lord in his glory, and as they had learned by revelations that he purposed to invest the bodies of all his faithful disciples with the same glory, how could they refrain from speaking of it to their afflicted brethren, to cheer and support them amidst their cruel persecutions. By it they themselves were greatly animated, and they often spake of it to support and animate their suffering brethren. Whenever they refer to "this blessed hope," with what expressions of delight and rapture do they speak of it! Paul compares it to sowing seed, and says, "Thou sowest not that body that shall be"—its future verdure, and blossoms, and fragrance are not yet seen, but "as we have borne the image of the earthy, we shall also bear the image of the heavenly." When Daniel in vision saw the redeemed arrayed in their glory, he exclaimed, "They shall shine as the stars, forever and ever." The Savior's description of it was still more clear and splendid. "Then," said he, "shall the righteous shine forth as the sun, in the kingdom of their Father." John, the beloved disciple, despairs of giving a full and adequate idea of the glory in which the saints will be at last invested, and breaks forth in the following exclamation: "Beloved, it doth not appear what we shall be, but we know that when he shall appear, we shall be like him." The Psalmist exulted when he saw it afar off, and said, "I shall be satisfied when I awake in thy likeness." The apostles were so overcome when they saw Christ's glorious body on the holy mount, that they fell on their faces! O, what a scene will be presented to our astonished vision when we shall not only see him as he is, but see all the blood-washed throng arrayed in the same glory!

"Arrayed in glorious grace,
Shall these vile bodies shine;
And every shape, and every face,
Look heavenly and divine."

Cleansed from all sin, their souls adorned with grace, and their bodies bearing the image of the heavenly, they are all loveliness and holiness within, all beauteous and comely, and glorious without. If at the Savior's first advent, when he changed his glory for ignominy, the angels shouted glory to God in the highest, what will they say when they escort him down the skies in his second advent, "to be glorified in his saints;"—to receive the bride the Lamb's wife? If there was joy among the angels in heaven over one sinner that repented, how will they feel when they see the whole company of the redeemed, cleansed from sin, clothed in white, and dazzling in glory *like their Lord!* What a coronation day will that be, when the Captain of their salvation shall walk with them in white through the streets of the New Jerusalem, paved with gold, transparent as glass! What music will be made when the General Assembly, and Church of the First Born shall be arranged on the sea of glass, having the harps of God, harping with their harps, and singing as it were, a new song before the Throne! while they outshine the angels in the kingdom of their Father.

And beloved, if we be Christ's, such are our prospects, such the blessedness of our hopes!

"There we shall see his face,
And never, never sin;
There from the rivers of his grace,
Drink endless pleasures in.

"Yes, and before we rise
To that immortal state,
The thoughts of such amazing bliss,
Should constant joy create."

In view of such a prospect, how the disciple wasting away with disease, and sinking into the grave; or the poor saint, pining in want, and clothed in rags, or groaning under persecutions, should exult with joyful triumph. What consolation should the bereaved derive from this subject, when they resign to dust the remains of beloved friends! What solemn admonition does it give the unconverted, whose bodies, in that dread day, will "come forth with shame and everlasting contempt," when they will see the righteous shining forth as the sun in the kingdom of their Father!—*Circular Letter of the New York Baptist Association,* 1843.

Protracted Meeting.

We shall commence a series of meetings in the Advent Mission Hall, 619 W. Lake St., on Monday evening, January 6, with a view to devote the first week as a week of prayer (evenings); after that a discourse every evening, and the meetings to continue as long as may be thought best.

The fulfillment of prophecy, signs of the times, evidences of the coming of our Lord, and other truths will be discussed.

It is well known that we have hired a large hall in Chicago, at our own expense, and have commenced a mission work. This hall, known for years as a dancing academy, is now dedicated to the service of the living and true God.

We feel the coming of the Lord draweth nigh, that we have a work to perform from which we cannot be excused. And now in the commencement of that work we would not forget to ask the prayers of all who love God that success may crown our efforts.

In our new enterprise we have no salary, and therefore cannot offer the inducements for our preaching brethren to call upon us which we would like to do. But this much we can and do say: Let none of our preaching brethren who have a Gospel sermon to deliver, pass through the city without first giving us timely notice, that we may open a door for them. Our place of worship is 619 W. Lake St., and will be known in the future as the Advent Mission Hall. We shall have protracted meetings at different times during the coming year as necessity may demand. We hope to keep humble and unspotted from the world that the Lord may work through us to will and to do of his good pleasure.

We again ask will you make our protracted effort a subject of prayer?

We live in apartments adjoining our hall. The Randolph St. horse cars run by the door.

D. R. & M. S. **Mansfield.**

The Times.

AT HOME.

.... At Ironton O., two men were boiled to death by steam accidentally turned into a boiler they were cleaning.

.... Disasters on the lakes and the St. Lawrence have caused a loss this year of nearly $3,250,000, one-third of which, $1,085,000, occurred in the month of November. The number of vessels destroyed is 100.

.... In Utah heavy snows have been succeeded by immense avalanches, one of which swept eight or ten teams and their drivers a distance of 1,500 feet, burying them alive in the snow.

.... An ice gorge in the Mississippi just above Memphis broke and swept away six steamers lying at Memphis, besides a fleet of coal barges, leaving that city almost as short of coal as Buffalo had been of water. The rise in the price of fuel has been a great hardship to the poor.

.... At a Christmas service in Williamsport, Penn., the floor and ceiling gave way, precipitating 300 persons into the cellar below. Fourteen were killed outright, and three times as many were injured more or less seriously. The ruins took fire, threatening another holocaust. Providentially the flames were speedily extinguished, the threatened sacrifice prevented.

.... At Buffalo, N. Y., for several days last week the inhabitants suffered a water famine; the strong north-east winds having driven the waters of Niagara River back into Lake Erie until the supply pipes for the city works were entirely above the level of the river. The hearts of the inhabitants failed for fear, lest fire should break out in their midst and consume the whole city.

.... The whole country has been visited with the coldest weather known for many years, protracted for many days. Succeeding this came a violent and heavy snow storm, which prevailed from the Atlantic to the "far West." At New York all business was suspended, the snow being three feet deep in some of the streets. The railways, horse and steam, were blockaded, and thousands were compelled to pass the night in their offices and stores because they could not reach their homes in the suburbs of up-town. A similar state of things existed in Boston. Some perished from exposure.

.... Among the numerous calamities by fire we notice the destruction of Barnum's Museum, in New York, in which hundreds of rare animals, birds, and serpents were burned alive. The aggregate loss by this fire was a round million. Mr. Talmadge's celebrated *iron* chapel—an iron shell upon a wooden frame—was consumed on Sunday-a-week, with most of its contents. This was apparently a punishment for the sin of false construction—the fire taking from a carelessly constructed flue. Other fires have succeeded until the idea of a conspiracy to burn the whole city has gained some credit. At a fire in Center street, seven persons were buried in the ruins, and were left for five days before any attempt was made to recover their remains, because the city officials could not discover which of them should do the work. The friends of the dead girls and boy tearfully begged for the remains that they might bestow upon them a decent burial, but "red tape" officials would neither take steps for their recovery or allow others to do so. But we have not space to tell a tenth of the story of the fires of the last ten days, though we notice in passing, how the burning of a Boston hospital turned some 300 sick persons out upon the community for care and shelter—a peculiarly sad case, as they were suffering in all stages of the small pox.

.... Of the Wall Street gamblers—some of whom build theological seminaries, and all of whom hold their heads so high in society—the New York *Mail* truthfully says: "The heaviest operators, the men whose success allures and demoralizes the lesser gamblers, those who give tone to the street—are notorious for their repeated violation of the first principles of common honesty. Their corners—which invariably ruin or sadly cripple hundreds of innocent men—are brought about by a combination of fraud and force which unites all the worst elements of highway robbery and getting money under false pretenses. In their dealings with one another they are not ashamed to be guilty of breaches of faith such as the lowest grade of our thieves would not perpetrate."

.... The year seems hastening to fill its cup to overflowing with crime and disaster by land and by sea. Since our last issue the most notable event of the black record is the railway disaster at Goose Creek, on the Corry and Pittsburgh railroad. This new chapter of horrors seems to have dreadfully surpassed the story of the "Carr's Rock" disaster. Two cars were thrown, or rather they leaped from the track on a trestle work, some thirty feet in hight. The wreck immediately took fire. The passengers were mostly confined helplessly within the mass of wood and iron work, with no power to escape the flames which were leaping to devour them. How many of the some thirty souls thus cruelly slain were killed by the fall will never be known. But enough remained alive to fill the air with shrieks of agony as they were swiftly enveloped by the scorching heat. The heat was so intense as to drive away those who sought to liberate the sufferers. We will not dwell upon the details of the soul harrowing tale. When the "unquenchable" fire had consumed all that could afford it food, then the work of gathering the dead from their funeral pyre commenced. Many were burned to crisp coals; others were partially consumed. The heart sickens, and we turn away from such scenes of human misery. But in what direction shall we look for relief. A storm of suffering seems to be pelting the world.

Correspondence.

From Our English Correspondent.

THE RESURRECTION AT HAND.

Where do we stand? Surely it is with one foot on land, and the other uplifted to march over into Canaan. The Papal apostacy spoke its largest words, and then the "city" fell.—Babylon the great! the wicked, the ignoble, the murderous, lost the sceptre of its last and diminished kingdom. Rome fell into the hands of the Sardinian and his army, and was entered by the destroying angel of divine choice. The Pope's sovereignty became *nil*. The secular power fell from the ecclesiastic hand. This fulfilled the prophecy—the fore-written doom—history: "Babylon the Great is fallen, is fallen!"

Then I see in the history of Revelation ten horns give their power to the beast, and these together with the beast, goad, pierce and tear the woman, after having accomplished the work of throwing her so that she falls. Horns mean powers; or as the angel says, kings. These ten horns are the ten divisions of Italy, who by an overwhelming vote—almost unanimous—gave their power to Victor Emanuel, and who with him have been "burning," or, literally, destroying the church, and "taking away his dominion to consume and destroy it unto the end."

Then God utters his voice from heaven to the remnant he has reserved for himself in the apostacy: "Come out of her my people that ye be not partakers of her sins, and that ye receive not her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities;" and obedient to this voice, thousands of "old Catholics" have "come out of her."

But during this time she says: "I sit a queen, and am no widow, and shall see no sorrow." I have read many Catholic papers, but never did I mark so much boastfulness as now. The sovereign Pontiff, the supremacy of St. Peter, the *eternal* city, the indestructibility of the Romish church—all, all are paraded and marshalled to fulfill the words before written through the Spirit.

Yet her sorrows come. They grow and increase within and around her. And next we see those who have traded with the "city," that is the church, and who have "lived deliciously" with her, crying on account of her sorrow, because she is being "utterly burned with fire." Brethren, the thing is at hand; for the *time* is fulfilled. This *coming season*, according to a movement now being made, the noble-born and affluent Catholics (answering to the noble characters of the Revelation) are agreeing together to abstain from pleasure and mourn for the "distressed church, and its head," the Pope.

But this judgment is to be *brief*. Though severe, it will be *short*; for a "short work will God make upon the earth.". "He will cut short his work in justice," or righteousness. Thus the prophecy says her plagues shall come in *one day*"; "for in *one hour* is thy judgments come"; "for in *one hour* is, so, great riches is come to naught"; "*in one hour she is made desolate*." All of which must mean a very limited time.

Then the martyrs who dwell in dust—the martyrs who have fallen beneath the persecutions of Rome—are called up by our Jehovah Jesus, to sing over the downfall of the tyrannical system which hailed them to the death. This is certainly the resurrection of the just; and is synchronous with the *parousia* of our Lord.

Then, at his appearing, that power which has been consuming by the "spirit of his mouth" is "destroyed by the brightness of his coming." Thus the city, Babylon the Great, not only falls, but sinks as a mighty mill-stone under divine displeasure; the Almighty hand sweeps away the last vestige of the "kingdom of *men*," and sets in its place "the kingdom of *God*," our glorious, loving Jesus being King in that day. Then shall we, his beloved, rest in his rest, and sing in his joy; for we shall enter into the joy of our Lord.

Thus then the end is at hand. The "mourning" will take place this coming season. And the time of the judgment of the woman is momentary. Then amid the weeping I hear the singing of the redeemed. 'Tis the sound of "Allelua"! and we shall be invited to join the choir and the chorus.

So let us be up and doing; awake and watching; praying and singing. And for a pressing effort to bring men to God by the way of the cross; and let us give them through God the crown in hope; that they with us may be so gloriously, unspeakably happy as to be *saved in that day*.

THE FIRE IN BOSTON

has swept away nearly all I own in this world. About $1,500 worth of stock and debts entrusted to me have perished, but I am spared, and mine. I should sorrow more than I do, only that I have in heaven a better and more enduring substance. Explosions cannot shiver that; fire cannot burn it; flames cannot lick it up. It is there—safely there; beyond the flame and the conflagration. Thank God! I know near the year of jubilee property was less valuable than in the first year afterwards. In the first year it seemed to have some *real* worth; but in the last it depreciated almost to nothing—it was hardly worth the trouble of transferance [illegible] though I miss the treasure which [illegible], and feel crippled in carrying out my intention to tell the world of the near approach of Jesus, I confess property in itself seems to me to have the most uncertain, yes only *seeming* value. The only thing that troubles me is that I owe some money which I should like to be able to pay, for I wish all accounts square when our Lord comes. O beloved, the Lord *is* at hand. Doubt not. Be not wavering in your minds on this point. The Spirit is saying, "Be coming." And the Lord is replying, "I am coming quickly." O my heart, be thou always united to that desire, which when it cometh shall be as a tree of life to the soul, and shall ever and abundantly satisfy.

BRETHREN IN ENGLAND.

Though sundered by a mighty ocean, our hearts are bound so closely together in the bundle of life, and we are united so blessedly by the girdle of charity in the name of Jesus, that we love to hear of each other. Thus I I am thinking: May be my brethren in America would like to be introduced to some of the champions of truth in England, brethren "holy and beloved," who, at the risk of reputation, the sacrifice of friendship, the loss of emoluments, the ban of excommunication, and the isolation of exclusion, have dared to take sides for the truth's love, with the Christ and the gospel. Let me then make you acquainted with some of the most prominent—made so by their forwardness in publishing and advocating righteousness of thought, faith and life.

HUGH HASTINGS

is a "beloved physician," and a brother in faith and hope. He is a sturdy, weather-beaten soldier, has made many attacks, and stood hosts of onslaughts. He is a brother of culture, intelligence and geniality, and is more with us than some other of the brethren, indeed I do not think I should be far from truth to say he is altogether with us. He is "old Catholic" and "old orthodox" on the state of the dead; and his faith, as I gathered it, is that the day of God is nigh at hand. He is author of two works—*Hades*, and *Eternal Life in Christ only*. The latter appeared first as an article in the *Rainbow*, but a lady admired it to such an extent that she reprinted it in pamphlet form at her own expense. What encouraging news he tells your correspondent! Since seeing light in God's light, he has been the vessel for enlightening about a hundred others, through his own immediate labors. Going about as he does in his professional capacity, into the higher and more aristocratic circles, opportunities are afforded him to preach Jesus as the Resurrection and the Life, and he does not hesitate, though using cautiousness and prudence, to declare the divine glory of Jesus as—not simply the eternal happiness, as heterodoxy teaches, but—the eternal *life* also. And not only has he spread the knowledge of the truth by personal effort, but his indirect influence, through the converts he has made by the word, only the day of God shall reveal. One "elect lady," the one who published the work I referred to above, has alone been the means of turning two or three ministers from fables. God bless Br. Hastings. Last evening, by his kind invitation, Br. Brown and myself took tea with him, and met at his house a company of noble Christian persons, with whom we conversed on the Hadean state; but it was difficult to arrange and pour in argument in volume, because of the hopping about from one truth to another.

WARDLAW SCOTT

was one of the distinguished guests and party. He has a great heart. He is a charterer of vessels for the South American service, and I believe, an insurance agent. For many years he has been associated with a mission—if I have learned correctly it was of his own founding. Br. Scott's heart is likely to overbalance his judgment. He wants everybody saved. In this our heart is as large as his own. We cannot condemn him for having a great, all-entrancing desire. We only discover in that heart-greatness a resemblance to our God who "will have all men to be saved and come to a knowledge of the truth." It is God's good *pleasure*—the generosity of his love is so; but it is not his *determined will* that all *must* come. Our Savior plainly shows us one class on his right hand, and the other sent away with the word "depart," no intimation being once given of their return. So Br. Scott makes a great deal of hades, and hopes to get many out at the other end of it "ready" for God, and fit for the kingdom. It rather amused us to hear him say last night it was his *fancy*. Thank God, then, we should be sorry to know it was his settled belief. But I know if you could only see and talk with Br. Scott you would love him, for he is gentle and lovable. He is author of *God Misunderstood*.

PREBENDARY CONSTABLE

was present at the gathering. But then to speak of him to you is like repeating "household words." What house is there of the two hundred thousand Advent body where his name is unknown? And he is just such a man as you think him to be. Clear, simple, great, good, would be about one's estimate of him. Clerical of course—pardon me Prebendary—but none the worse for that. Evidently he is real, natural, matter-of-fact. To him conscious immaterial souls are the creatures of the imagination, and not the creatures of God. He is determined in thought, settled in manner, immovable in truth. He studiously avoids metaphysical questions, such as, "What is the spirit of life?" He spoke kindly of the editor of The Times, of Chicago, also made some remarks concerning Br. Grant. A great theologue I learn is in correspondence with him, who rather favors his views. But his name for a time must be suppressed. In due season the theological world may lose another of its stars. The *Rainbow*, I gather, must shut our good brother Constable out of its pages, or be snuffed out of existence. Many who are reformed in this land are only half out, and it is too great for them to give up *all* of heathenism. They still hold on to a life in death, in the upper or lower region of hades; and so it disturbs them to read the sunlight effusions of our brother on the subject. "The fear of man bringeth a snare;" and many fear to be called "Materialists." May our Redeemer deliver such of his servants, who are bound in fetters of fear. It would be a grand thing if we could start a penny weekly paper here. And especially if the Advent Mission Society of America should aid in its establishment. It would cost about $1,000 a year to issue it. I think that Prebendary would write some trenchant matter for its columns. Sincerely do I hope that our casual meeting at Br. Hastings' may mature into a long and closer acquaintance. His works are numerous.

NATHANIEL STARKEY

is a kinsman in Christ Jesus. He is a grain merchant, having an office in the Corn Exchange, Mark Lane. He lives in Hackney, and has an estimable wife and family. He is a son of Anak for stature; but a man of rare and splendid parts, full of love and wisdom. He gave us "boys" a father's counsel, in a deep and suggestive manner. We drank tea with him one evening and read together the 20th of the Revelation. There were some differences of thought between us, yet we could not but abide in love one toward another, realizing that on either side an error of judgment was not a moral delinquency. The kind-heartedness of this "child of the Father" is known to some of the saints. We learn that he has a free chapel of his own, and that he supports an evangelist to do missionary work. For his profession of the faith he has much to suffer; but he must succeed since he only carries one motto and one influence with him, that all-conquering power, love. He has a special faculty for writing on this theme. Two little works of his—*Brotherly Love* and *Christian Moderation*—are known and admired in many families. But they are only his own renewed heart in print.

But time would fail me to go on speaking of many worthy of your acquaintace; of Br. A. Rhodes, an accomplished musician, and of all the rest of the brethren whose acquaintance it has been my privilege to make. Methinks, beloved, when we have all finished our course with joy, and are gathered around the King and the throne, there will be many a cordial greeting between the saved of England and America. I must just say one word more, and I shall then finish this imperfect sketch. We were greeted at Dr. Hastings' as brethren from America, not I understand merely in our own name, but as a friendly outreach of heart to those also with whom we are connected, even to you of like precious faith. So that through your representatives and brethren England offers you the right hand of fellowship. I trust you will in return never cease to desire for each and all the best blessings of the Father, —the gifts of the spirit of wisdom, love and life eternal. Peace be with you all! Amen.

MY JOURNAL.

Saturday, Dec. 14, went to Buchanan, Mich. I also met with the church on the Sabbath. They had a conference meeting, and I took part with them morning and evening. There was a good attendance, a deep interest, and many spoke. Br. Richards opened the meeting by reading Acts 3, with interesting remarks. Dr. F. H. Berrick, who resides here as a practising physician, and is preaching occasionally, was present. He said he sympathized with the spirit of the meeting and the themes that had been presented; that he early drank in the spirit of the Advent doctrine and hope, and he loved it still.

The church have invited Dr. Mathewson, of Union, Ind., to visit them for a time, with a view to remain if all parties should be agreed. The church is in good condition, waiting for "that blessed hope."

Wednesday, Dec. 18. The Board of the Western Publishing Association met at Norwood Park to-day. There was a full attendance, and entire unity in their action. They are fully determined to carry out the great and glorious objects of the Association, to spread the truth of the coming One, as they have means, far and wide.

When the friends of the Association remember that it is not ten years since it was organized, and that in these years it has had to struggle as a pioneer institution in a missionary field, with opposition without and weakness and poverty within, they may well be surprised at what has been done in every department of its work.

And now, after about ten years of successful toil, in which we have had the greatest encouragement, we are led to inquire with deep interest, What of the future? Shall we toil on as we are now doing, or shall we unite upon plans of enlargement, with a view of accomplishing more in time to come? The field is large. A wide and effectual door is opened to us in the publishing line. Books and tracts are called for on all the great themes connected with Bible Christianity. And there are next to none to supply the demand. Manuscripts of very important works are laid by for want of a publisher. And others are being prepared which may share a similar fate. But the question may arise just here, Why does not the Association publish these works? The answer is at hand. It has no publishing fund to do so. They have already published to the extent of their ability.

And just here I want to say some things which I did not feel as much at liberty to say when an officer and member of the Board. I am now outside, and can speak freely as a *friend*, and as one who is as deeply interested in the future success of the Association and its grand mission, as any other one can be, and also as well acquainted with every step of its progress from its incipient stages to its present more perfect form.

The Association is coming into a crisis. The late removal to Chicago has given it new and important advantages. But for the time it has also increased the expenses. But while it has increased the expenses by the removal and outlay, it has put the Association into a position to add to the extent of its work and usefulness many fold. And here comes the crisis. We have increased our responsibilities, demanding more work at our hands. Providence has laid upon us new responsibilities which are to be met, or we shall be placed in the position of the unfaithful servant. "Talents" are now in our hands to be improved. God has given us the field and work, and says, "Occupy till I come." He has given us stewards the talents, on material means to keep the press running night and day if we will. Here is the crisis. We have fairly come up to it, and the question which God is now propounding to the Western Adventists and their friends is, will you assume this new responsibility, and do this additional work? or, Will you hesitate, shrink back, and die? Forward is life and success. To remain stationary is impossible. Unless we make a spirited and liberal movement forward we shall retrograde. We shall lose our prestige and power to stand still or to be satisfied with present attainments will be fatal. We must make a forward movement.

The question then will come up just here, as to what this forward movement means? To which I will reply:

But before I do this I will say a word as to the past history of the action of the Association. We have always worked in advance of our material means, and trusted in God for support in this way of working. We have had no idea that God would sustain us in answer to prayer, with no foresight or prudent action of our own; yet we have trusted in God, and have not been disappointed. In other words, we have been sustained in what might be called risks, in going beyond our means. And we felt impelled to this advance movement because the people were so slow to help, and we could not feel that it was right to be tardy in this hour for action, and, withal, so near the end. But the Association is now in a position where it cannot make a forward move, as in time past, without help, and special help from its patrons. It has some debts which ought to be met. But the special need is in the publishing fund. The Association ought to have this very day five thousand dollars, in order to enter upon the work that is imperatively demanded by the times, and meet the calls for our literature in book and tract form, together with the wider circulation of The Times. As I have said, not being a member of the Board, I can speak the more freely. Brethren and sisters of the Advent faith in the West, and friends of the Association everywhere, help is needed to carry on our work. Ten thousand dollars could be used to the greatest and most glorious advantage. And this would be but a trifle among the well-to-do, or wealthy Adventists. But I have spoken of five thousand dollars as the help specially needed to carry on our work. And I call special attention to this proposal. Do not let the matter pass as one in which you, brethren and sisters, have no interest. For you do have an interest in it, a very special interest. Neither should any say I am not able to do anything, or but little, if any, and what is that towards making up thousands? Well, five thousand *littles*, from as many persons, would make the sum. Think of this. The ocean is made up of drops. Fill your place, and set the example, and let the rest come.

And then, this matter should not be put off on account of other claims. How natural it is to say, I have my paper to pay for, and our minister to support, and have many calls for charity, and the times are hard. We can all bring up a long list of excuses, or reasons why we cannot do as we would, but any or all these reasons put together, do not furnish one good reason why we should not do something, however little. Yes, we *can* all do something. We all ought to do something. It will do us good to do something. The Dord help us to do something for the Western Advent Christian Publishing Association.

The measure of our duty will be the measure of our ability to do. And the estimate of our ability by ourselves will be the measure of what we do. If a man feels that two dollars a year, as his subscription to The Times, is all he can do, though he may possess his thousands, yet this is all he will do, and sometimes he feels as though he could not spare this. *He sets the mark low.* He can never rise higher unless he opens his heart and sets the mark higher.

We must consider the question, "How much owest thou my Lord?" Do we owe the cause of the "Coming One" anything? Is there a debt?

Is this debt to Christ honestly due? Ought we to pay it? And then, will we pay it? When the Savior says "Occupy till I come," he means that we shall *work* all we can, and *give* all we can. In all our business arrangements we should calculate that a part of our income belongs to God. Yes, it *belongs* to him. And if we do not pay it into the Lord's treasury it will stand against us in the day of final account. God's way of spreading the truth and saving men is by the liberality of his stewards. He gives to them and bids them in turn to see to it that his cause does not suffer want, or languish for lack of support in any department.

That God notices these things will appear from his own words, (Mal. 3: 8–10.) "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse for ye have robbed me, even this whole nation. Bring all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

1. Here it is very plain, that God demands, and he expects his people to give freely for the support of his cause, "Bring all your tithes into the store-house."

2. He watches to see if this is done. More when he sees that we are delinquent he calls us to an account, "Ye have robbed *me*." Ah! "Will a man rob God?" "Yet ye have robbed me!"

3. If we fail to support his cause the curse and displeasure of God will follow. There is no escape. But,

4. If we do fulfill our obligations, and give as the Lord has prospered us, he will "open the windows of heaven, and pour us out a blessing." This has always followed. A liberal support brings a liberal blessing. Prosperity and thrift follow. And it is on this principle that the Western Adventists account for their success in the past decade. Had it not been for some liberal souls, East and West, who poured their substance into the Lord's treasury, we should not only not have *prospered*, but we should not now have a visible existence. We should have been dead. It has been, however, the *few* and not the many that have done this. *Many* have only paid for the paper, and nothing more. *Many* have paid nothing. But with the few liberal souls, and many faithful patrons, the Association has been made to live and prosper, and do much and give much. Thank God for all this. But we still cry for greater things.

Why should giving be confined to the few? Why not the many give? Why not? Do you know any reason, brethren, why the many should not lay by as the Lord has prospered them and give it into the Lord's treasury on the first day of the week? If you do, I do not. This is not *equal*. It is not just. It is not right. Can I possibly get the attention of any who have not done their duty in this direction? Or can I induce such to view this matter in the light of Christian obligation?

Just here, many will ask, And what can I do? Tell me anything I can do, and I think I can, and I will do it if it is the Lord's will. Well, are you a subscriber to THE TIMES? Yes, I am. Can you not make an effort to add another to the list? You can. Now, suppose each subscriber should do this. It would add more than twenty thousands readers. This would be doing something, would it not?

Again, you can scatter our literature in the form of books and tracts, and these again will add readers to the inquiring crowd who seek light on the coming of Jesus. You can do this. Will you?

Again, there are those to whom God has given this world's goods, to give to help publish the truth. And their donations are specially needed for the publishing department. Each steward, who has this world's goods, should arrange and give. They should take special pains to find out the wants of the office, and seeing them to be important, should give, and give liberally. Why should Mr. Constable's great work lay on the shelf unpublished, when there are thousands and tens of thousands of dollars in the hands of Western Adventists? I can not tell why. Who, then, will look at this and other things that ought to be done? Who will give us a lot of paper? or, who will pay for the ink and printing? Who will set this book and tract business in motion? If it is started right, it will go, and all will rejoice in it. Let us wake up to this subject, and let us put forth a special effort in this work of God.

I did not think, when I began, to say but a few words, but I have said many. The Board know nothing of my writing. It is from inward promptings, arising from a knowledge I have of the condition of things. The kingdom is nigh; let us work while it is day.

THURSDAY, Dec. 10. Heard Br. Hastings, at Green Street Chapel. I had not seen him since the great fire in Boston, in which he lost his office. He appears well, and in good cheer. He is being remunerated all over the country; for which we are heartily glad. He spoke on prayer and answers to prayer. A precious theme—well treated.

FRIDAY, Dec. 20. Br. Hastings called at our office, on Lake street, and spent an hour. He gave me something in detail of the great fire, and his losses by it. The better portion of his private library was saved, with some of his stereotype plates. The plates of the Greek Concordance were saved. But almost everything else is gone to ashes and dust. We ask why, in the providence of God, such an institution should be destroyed? I can wait on him, however. "God is his own interpretor." We can wait. He will make it plain in good time. Br. Hastings is not fully settled as to his future, and waits the direction of Providence. God will direct.

JOSHUA V. HIMES.

Notes by Way.

In answer to a call from the N. W. Missouri and South West Iowa Conference to come and labor among them as an evangelist, I left my home in Illinois Dec. 6. Stopped at Wyanet, where Br. L. F. Cole was holding a protracted meeting, and by his urgent request I consented to preach in the evening. There was a good attendance and considerable interest manifested. I considered the situation as quite encouraging, and with the earnest and judicious efforts of Br. Cole, I have hope that the cause there will be greatly revived. May the Lord grant it. Leaving Wyanet I came to Frederick, Iowa, Saturday evening, taking up my abode with Br. C. Farnsworth for the Sabbath. Here I found also Br. Wm. M. Rankin whom I baptised in Wayne Co. some two years ago. This Br. has since met with a severe accident. Being caught in the belting of a steam mill, he had his right arm completely torn out from its socket at the shoulder, from which he has suffered exceedingly. But the blessed hope has cheered him amid all his affliction. He with his wife and Br. Farnsworth and wife constitute all the Adventists of the place, and they are letting their lights shine.

Sunday morning in company with these brethren I went to the Methodist meeting, expecting to hear a sermon, but was disappointed in hearing from another. Being pressed to preach myself I accepted the invitation, and in the name of the Lord held up his truth. Oh! glorious truth! Being urged to preach again in the evening I concluded to serve them as best I could in the delivery of seven sermons in one, occupying an hour and a half. I was listened to with the deepest interest. I consented to remain another evening, and concluded to deliver to them in the name of the Lord another broadside of seven sermons in one, wherein the Lord greatly helped in the leveling and discharge; and although the range was long, the truth took effect and many became interested. If I could have remained a little longer, I think the slain would have been many. But I was compelled to leave to fill other engagements. May the Lord water the seed sown. I arrived at Hopkins, Mo. on the 10th. I am now in my field of labor where, if the Lord so orders, I expect to devote the rest of my time for the ensuing year. Oh! for wisdom and strength from on high to sound the glad tidings in the regions beyond. Near Hopkins I met with Br. McGlothlan (formerly of Ionia, Ill.) where a door was opened to the word of the Lord. Preached twice and was well received.

Friday came to the Clear Creek Conference arriving in good time. In the journey I passed over some of the most lovely prairie country I ever saw; thousands of acres of it lying vacant and unimproved. I wondered why it was that so many in Southern Illinois would remain away down in Egypt among the heavy timber and bluffs and rocks and stumps and *make* farms, where it is so unhealthy too, and leave these broad acres and healthy climate unoccupied and unimproved. As for me, let me have the fresh currents of air, and room to expand; and here we can have both, with land at from six to ten dollars an acre.

At Clear Creek I met Br. Hink, who extended a hearty greeting. The Conference here at first looked very discouraging, but as the time progressed, the meeting grew interesting, and before its close it was truly good to be there. In this immediate vicinity occurred that unheard of tragedy, the murder of a whole family of emigrants, by the name of Arms, in all five persons were returning from Kansas to Minnesota. Mr. Arms and wife, with two little innocents from two to four years of age, and Mr. Dixon, brother of Mrs. Arms, were all murdered and loaded into their wagon and hauled for days, in one mangled mass, through town and country, the murderer camping at night with the victims of his blood-thirsty passion, one of whom he had chopped in two with an ax to enable him to lift his victims into the wagon. Thus he traveled for days, with these ghastly, mutilated corpes staring him in the face. It is enough to chill the blood of the most hardened criminal to think of it. And this the boasted age of Millennial dawn, the era of the world's conversion! Oh, no! it is Paul's "last days," and "perilous times." May God help us to realize it, and preach it, too; and warn men to prepare for the soon-coming judgment.

Well, brethren of this Conference, I am now here in your midst, and here, I trust, in the good providence of God who has seen fit to cast my lot among you. And I am here for work. I am well in body, and rejoicing in the Lord, desiring to do all that I can for the upbuilding of the cause of God among you, with your hearty co-operation. It is desired that I should remain in this section a short time, and then travel North into Iowa, visiting the churches, and encouraging and strengthening them, and, also, open new fields and new interests. Hence I desire the brethren in S. W. Iowa to correspond with me at Maryville, Mo., directing to the care of Br. D. O. Hink, who will know of my whereabouts while in this section. Do not delay or hesitate to write, stating your wants and desires for my labors. I can only be in one place at a time, and if I can have your wishes made known in time, I can better arrange the campaign, and will do the best I can to meet the demand.

Above all, pray earnestly that the Lord make our coming among you a blessing to many.

I expect to spend a few days at Quitman, and a week or more at Sand Creek, a new field, and then a short time with the Highland church. May the God of Israel bless and cheer our hearts with a special outpouring of his Spirit, and the infusion of new life among us all. Awake! Awake, my brethren, to the responsibility of the hour! WM. MCCULLOCH.

From LeRoy Curtis.

Dear brethren and sisters in Christ: I take this method to inform you that I was once blind through the hearing of traditional doctrines taught by our so-called othodox teachers, that now I thank God that I see; I was brought up in the straightest sect a Baptist, and I became a member of the Baptist church several years ago, and have remained a Baptist until recently. And they still claim me as a member, but I have found new light. In the fall of 1872 Br. R. L. Harrison commenced a series of meetings at our district school house. He seemed at first to be a setter forth of strange doctrines; but I have found by a diligent search of the Scriptures that they were not strange doctrines, but, on the contrary, they were in perfect harmony with God's word. There is a little company of us here that have sprang up and may be styled Second Adventists—say ten or twelve all told—and we are waiting for the second coming of Christ to set up his kingdom on the renewed earth. We believe that that event is close by; that the midnight cry is being made, "Go ye out to meet him!" Let us all have our lamps filled, trimmed and brightly burning, that we may go in with him to the marriage.

I have been taught in former days that men were judged and rewarded at death; but my Bible teaches me that after the resurrection of the dead, judgment and reward come. I have been taught that the wages of sin is eternal life in hell. My Bible tells me "the wages of sin is death;" that "the soul that sinneth, it shall die;" that the wicked shall be destroyed, burnt up root and branch. I have been taught by men that we have natural immortality; but why then "seek for" it. Now which shall I believe: men's teachings or God's word? I believe my Bible, for there is an abundance of testimony there to prove these things.

We are favored occasionally with preaching by Brn. R. L. Harrison and J. Wilber—at our private residences—the school house being closed against us. Thank God that we have houses of our own and that we can worship him under our own vine and fig tree. Our Bible teaches us that all who would live godly in Christ Jesus shall suffer persecution. But I believe the time is soon coming when the wicked will cease from troubling and the weary be at rest in God's glorious kingdom. Signs portend that the Holy City, New Jerusalem, will soon "come down from God out of heaven, and then the tabernacle of God will be with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God."

From Jno. T. Ongley.

The truth is taking hold of some noble hearts. At one of our preaching places, a Baptist brother came forward after preaching, stating that he liked our preaching and the spirit manifested and concluded to purchase some of our books and read for himself. Four weeks after he was at our meeting again, and said, "Your books have almost made an Adventist of me." He purchased among the rest "Good Tidings," and took the same to his minister to have him read. But *he* said that it was nothing new; that the doctrine *it* contained had been exploded time and again. The brother thought that was bad for his minister to say, for he considered the major part of the book was Scriptural. The brother and wife, and father are out on the truth. He said, "I am happy all the time. The Scriptures are so plain I have learned more in a few weeks than I have learned in all my life." At another place the train on the railroad that I was traveling on was too late for me to connect as I expected to do and therefore I had to stop over until the next day, I have thought that perhaps the Lord so ordered it; for in the evening a gentleman and lady were invited in where I was stopping. They had been brought up strictly among the Methodists; but after our conversation, they purchased the "Bible Triumphant," "Good Tidings," Whitmore's "Immortality." The result. When I came back I found they were truly converted to the faith, and they had also been the means of converting two others. Praise the Lord. I do feel to give him all the glory.

I might refer to other cases where the truth has taken deep root. I don't know which is the best, the preaching of the word or the scattering of the books and tracts. A "Paul may plant." "Apollos water." but we must look to the Lord for the increase. Dear Lord give me wisdom, and humility, and strength to do his will, is my daily prayer.

The subscriptions for the Tent have swelled up to this date to $220; amount needed $350.

Conference Minutes

NORTHERN ILLINOIS.

ANNUAL MEETING.

NEW RUTLAND, Dec. 12, 1872.

Conference met and was called to order by the President. The Chair appointed C. W. Smith, C. C. Marston and S. B. Mabey a Business Committee, after which adjourned till Friday morning.

Dec. 13, 9 a. m.

Conference called and opened with usual act of devotional exercises.

Eld. W. L. Himes of Michigan Conference being present was received as a member during present session.

Two churches were presented for membership, Elida and Rochelle. Received.

Election of officers for the ensuing conference year being in order the following were elected: Pres't. N. W. Spencer; V. Pres't. C. W. Smith; Sec'y. C. C. Marston; Treas. L. H. Davis.

The Board of the past year being unprepared to report, the President made some general remarks relating to the work done.

Informal reports from churches being called for, the following reported:

Afton, Amboy, Aurora, Beemerville, Chicago, DeKalb, Elida, Genoa, Ionia, Mansfield, Milroy, Ottawa, Rochelle, Rutland, Sparland, Toulon. All of these churches report more or less prosperity. Although some are passing through "fiery trials," and in a few instances the cause is languishing, yet upon the whole there has been an encouraging degree of success enjoyed in the past year.

The following ministers reported by letter or in person: F. Burr, N. W. Spencer, C. W. Smith, L. H. Davis, R. P. Hoge, S. B. Mabey, E. H. Burington, A. Bailey, A. Lothrop, S. E. Mabey, M. McCulloch, Julia McCulloch, H. G. McCulloch, D. S. Clark, A. Cairns, W. L. Skeels, and C. C. Marston, all of whom received the renewal of their certificates. The following were not heard from: W. McCulloch, A. A. Crocker, J. Drain, J. S. Heath, A. C. Kingsley, J. L. Slick, H. Willett, W. H. Kendall, Sr. A. E. Rathbun, and E. Royce.

Voted, That Secretary write to the members not heard from and ascertain their present wishes and feelings concerning the Conference.

Voted, To receive Br. L. F. Cole as a member of the Conference.

Proceeded to elect the Board of Directors for ensuing year. The following were chosen: L. F. Cole, W. T. Baker and F. Burr.

The Committee on Revision reported a new Constitution and By-Laws, which on motion was accepted in place of the old.

Voted, That Br. Marston be requested to write out for publication with the minutes his address to the Conference. [I would say that a multitude of cares has prevented me from complying with this request.] F. Burr was appointed to write the Circular Letter for next Conference.

Voted, To hold the next Conference in connection with the Annual Camp Meeting.

Voted, That Sr. S. E. Finn be received as a member of this Conference.

Although the attendance at this meeting was small, yet the spirit of the Master was with us, and it was good to be there.

Adjourned to call of the Chair.

C. C. MARSTON, Sec.

PENNSYLVANIA.

Report of the Advent Christian Conference held at the corner of Ninth and Spring Garden Streets, Philadelphia.

According to appointment a meeting was held, commencing on Thursday eve., Nov. 28, the object of which was to organize a Conference embracing the following territory: Eastern part of Pennsyvania, New Jersey, Delaware, Maryland and the District of Columbia, for the purpose of extending and promoting the cause of truth. There was a good attendance, mostly of those living near. There were representatives present from New Jersey and Pennsylvania. The preaching brethren present were Elds. H. K. Flagg, of Massachusetts, William Ashman, H. Taylor, I. N. Wilfong of Pennsylvania, L. Reimer of New Jersey. There was an excellent spirit pervading the meeting. A number spoke of the importance of united action. On Friday eve. Eld. Flagg preached from 2 Pet. 2:1. At the close of the discourse it was voted that Saturday eve. be set apart for special business. At that time Dr. Jayne of Moorstown, N. J., was chosen Chairman. H. K. Flagg spoke of the good that might be accomplished by organizing a Conference and having tents in the field. Others advocated and urged the same, for the reason that in the territory named there were people in towns and villages that had never heard the glorious truths we hold dear. A motion was made that a committee of five be appointed to further the object of the Conference and whose duty shall be to take steps toward a permanent organization. The motion was amended by adding two more to the committee. The two to be constituted a committee at large, to confer with brethren abroad. Adopted. The naming of the committee was left to the Chairman, subject to the approval of the church. The following brethren were appointed: Committee at large —Eld. H. K. Flagg of Massachusetts, I. N. Wilfong of Philadelphia. Committee of five —Brethren F. E. Davis, H. Stetler, I. Nichols, of Philadelphia, L. Reimer, W. Fay, of New Jersey.

It was voted that the minutes of the proceedings be sent to the *World's Crisis* and the ADVENT CHRISTIAN TIMES. On Sunday morning met at 10 for prayer and conference, and a number of stirring testimonials were given. Preaching at 11, and also in the evening, by H. K. Flagg. Thus ended our first attempt to organize a Conference. We desire the prayers and co-operation of the children of God that it may prove a blessing to the cause and be the means of spreading the truth in those regions where our influence has hitherto been comparatively unfelt.

EDWIN KING, Sec'y.

GERMAN TRACTS
On the Speedy Coming of Christ.
Resurrection of the Dead in Christ.
Nature and Destiny of Man.
Rich Man and Lazarus.
Destruction of the Wicked.
Soul of Man, Etc.
LOUIS REIMER,
1006 Chestnut St. (up stairs) Philadelphia, Penn.

Advent Christian Times.

CHICAGO, TUESDAY, December 31, 1872.

THE ADVENT CHRISTIAN TIMES
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[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months on trial for Thirty-five cents.

The officers of the Association are as follows.
President—DARIUS MATHEWSON,
Vice President—DANIEL R. MANSFIELD,
Secretary—JOHN M. SNOOK,
Treasurer—AMBROSE W. TUCKER.
Auditor—SIDNEY C. RAYMOND.

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A. S. CALKINS.

EDITORIAL COMMITTEE.
N. W. SPENCER, H. G. McCULLOCH,
A. E BABCOCK.

BUSINESS AGENT,
WILLIAM L. HIMES.

☞ Address all communications to Wm. L. Himes, 25 West Lake St., Chicago; and

☞ Make all Postal Orders and Drafts payable to him, and always state the amount of money enclosed plainly at the head of the letter.

☞ Give your Post Office address in full in every letter.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions.

Business Department.

Accounts Due.

There is a large sum due on Book Accounts, in sum varying from one to fifty dollars and upwards. Prompt payment will greatly relieve our finances. It is only a little for each one; but the aggregate is large amount.

Some to whom we sent 'Statements of Account' last summer have never made any reply at all. We want to hear from you, and soon. These many little items make up a heavy burden for us to carry. 'Let every one bear their own burden,' and our own will be very much lighter.

Renew Your Subscriptions.

We are sending notices to all our subscribers whose time expires this year. In some cases we receive remittances after these notices are prepared and forwarded to the postoffice. If any receive notices after they have sent in their renewals, they can keep the 'return envelope' for another occasion.

We have waited patiently upon hundreds of our subscribers for months, and, in some cases two years or more. We trust now *every one* will promptly remit for past dues, and for six months or a year in advance.

Post Office Address.

D. R. & M. S. Mansfield, 619 West Lake St., Chicago.

Minnesota Tent.

W H Ketzeback., $0.00.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

J Clark
S Newton
F J Houghton
J Nokes
J Gills
P Foster
C Fox
T Clark
E W Huson
D M Schenck
N J Clark
W Hough
S Overturf
H E Ball
J Pinkham
J S Hastings
S Pike
H L Woodard
R G McMillen
W J Hurd
C Wolderness
J Powell
E C Andrus
H Ziegenfuss
S F Rennett
A Gaines
D Poor
W Hanks
J B Noyes
W J Sutton
J Button
W R Chandler
W C Irish
C W Low
T Huxtable
J Ranney
C Goud
C Rima
D A Oakes
W S Goodwin
O Yake
S Tuttle
P Thurie
H Lovell
T Shipley
C Hovey
R W Nelson
O D Gibson
L Town
G M Myers
J B Childs
A C Rathbun
J W Perham
C Bosley
W Branch
M C Carter
J F Atwood
O B Davidson
J Clark
O Stanier
A Lewis
J Drain
J Stouffer
F C Kelley
J Briskin
O Griggs
A B Cushing
H Spotswood
L Gaylord
J Hill
S C Ketcham
N R Doolittle
M J Cottrell
A E Grow
W Lloyd
E Ellis
J S Flory
M M Day
C Wavunson
E Braley
W A Pryor
S K Hood
L N Bowles
G Shurtleff
C W Pitcher
L Narmore
J S Englerth
L Kerr
G Lewis
J Hobbs
J Maxwell
E A Williamson
H H Hughes
C B Colman
A G Burgess
M Briggs
A J Young
E D Hinman
M F Wright
M E Schneppe
L Allen
J Eshleman
C B Chapman
Mrs Matthias
L Hill
J I Squirer
R Welty
J Brewer
C Combes
W Shepley
E E Parker
W V Coe
H M Gunnison
W Neville
J Billings
E E Sturgeon
M Hammach
T Davidson
E T Gennings
J P Babcock
M A Sylvester
J T Ongley
E Rich
T R Way
S P Whitney
A P Moore
G Wright
P D Austin
T S Earl
V Seeley
F W Brown
J S Heath
J L Russell
J House
W D Standiford
J Hamilton
N Runquist
N Woodard
A J Stone
S Hinkle
L F Field
H Robinson
N P Shepard
O Winter
A J Winter
P C Marsh
S Hays
E G Kingsbury
R P Young
G Wright
S Alley
L G Hiscox
D M Trask
L B Closeman
H Millin
G W Brown
O D Benton
D M Vandem
W Puffen
O Adams
J D Rogers
P Williams 2
A M Glading
R E Huff
J W Banard
J L Chadwick
D L Palegrove
C Wilson
H G McCulloch
H Zaremba
D O Amos
P Johnson
H H Lord
P F Willoughby
J Ridley
S S Conner
A Farrow
W R Chandler
L T Allyn
T E Lloyd
W A Allen
F M Gore
J Ritter
G W Nafe
G Bealer
P M Grinnel
C V Greenman
S Stringer
J Spanton
W Webster
S Champlin
A Larzelen
H Barnes
J G Holland
L J Palmer
M Briggs
T G Baxter
J Graves
D N Gardner
M A Graham
J Danks
J Dundas

Publishing Fund.

T Shipley $2.00; J S Hastings 2.00; F W Brown 1.00; T E Arnold 5.00; M Briggs 70c; E E Sturgeon 50c; J Turner 3.00; G Shurtleff 1.00.

Books and Tracts sent by Mail.

A Sanford S Pike J Ranney J B Noyes L H Vroman D O Hink E Whitman R A Miller M M Norton J S Gitt E H Smith T Davidson E T Jennings J J Stafford T R Way T V Porter J Hamilton A J Young

Obituary.

MAIN.—Fell asleep in Jesus, at Minonk, Ill., on Friday, Oct. 11, of Spotted Fever, Melissa Alza, youngest daughter of William and Mary A. Main, aged 2 years, 6 months, and 8 days.

While gone from home some thirty-five miles to see our eldest daughter, who was very sick, after we had been there seven days, we got a despatch to come home; and before we got home our little child was cold in death. It was a great shock to us, but we sorrow not as those who have no hope. Words of comfort by Br. Wm. McCullock, from 1 Thes. 4: 13. W. M.

HAKES.—In Monticello, Iowa, Sep. 24, 1872, Sr. Rosalie A. Hakes, aged 29 years and 11 months.

She was the oldest daughter of Br. and Sr. Wire, and grandchild of the old veteran, Father Pomery, who was for 60 years a Methodist preacher. She embraced the Advent faith two years ago, and was baptized at Monticello, Iowa, as many who see this will remember. Sr. H. was a devoted Christian, and caused her influence to be felt in the circle in which she moved. Her afflicted mother, who sympathized in her faith and hope, is now left alone. *Pray for her.*

ISAAC ADRIAN.

GRANT—Fell peacefully asleep in Christ, in the town of Woodland, Barry Co., Mich., Dec. 14, 1872, Sr. Grant, aged 50 years.

Sr. Grant leaves a large circle of friends, besides her loving husband, but not to mourn as those who have no hope. She was fully resigned to the will of her Master, and said she was going to rest. It was blessed to look upon her countenance when she had fallen asleep in Christ. The very large attendance at her funeral showed the wide respect in which she was held. The text for the occasion, chosen by her companion, was 2 Cor. 15: 1. "If this earthly house of this tabernacle, were dissolved we have a building of God, an house not made with hands, eternal in the heavens." May the Lord sanctify this bereavement to the special good of the large circle of friends, and especially to the bereaved husband. P. HOLLER.

Notices, Etc

The Destiny of Man.

We have examined this work by Br. Wm. Erwin, of the Methodist church, and ordered a supply to accommodate our customers. The author takes up the Scriptures, or most of them which bear directly upon the subject indicated, and searches to know the mind of the Spirit. A large number of copies of the work have been sold among Christians of other churches and it cannot fail to do good. It is finely printed, and bound in full gilt. Price by mail, prepaid, $1.50.

Special—The Christian.

When the Scriptural Tract Repository was burned, one list of subscribers, containing all names and monies received at the Amboy Campmeeting was destroyed. All persons who subscribed, or paid money, or whose friends subscribed for the "Christian" there, will confer a great favor by at once notifying the publisher.

H. L. HASTINGS,
20 Hanover St., Boston.

THE New York *Independent* has announced an increase of price from $2.50 to $3.00 a year. It also announces a change of form from the large pages now so familiar, to a more convenient size for easy reading. The reconstruction of this sterling journal will doubtless add to its already unsurpassed excellencies, and make it the religious journal of the world. Its editors and contributors are of eminent ability. Its resources for best of thoughts, for new things, and late phases of religious, political and scientific literature, are unquestionably beyond those of any American weekly.

Notice.

I am now engaged in preparing a work for the press to be called "A History of the first Twenty Years of the Advent Cause in Northern Illinois, from 1853 to 1873." It is designed to give a minute account of all the Conferences held, together with a history, biographical and statistical, of all, the churches and ministers connected with the Conference from its first organization to the close of the year 1873.

Will the brethren, and specially those who have been associated with the church from the beginning, be so kind as to write out any items of interest connected with the cause in their vicinity, and send them to me for my assistance in this work. I hope to have it ready for publication during the comin summer.

Address C. C. MARSTON, Amboy, Ill.

Appointments.

ILLINOIS.

Afton, 11 a m., 7 p m, Dec. 29.

E. H. BURINGTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Preaching in Hall in Stanley's Block, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening

D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Elida, Tuesday eve., Jan. 14.
Durand, Jan. 15, 17.
Elida, Jan. 18, 19.
Byron, Jan. 20-23.
Forreston, Jan. 23, 24. C. C. MARSTON.

With the consent of Eld. E. H. Burington, the next Q. M. of the DeKalb District will be held at the S. H., near Br. Colton's, in Clinton township, about twelve miles south of DeKalb, and about the same distance north of Earlville, and on the Chicago and Iowa R. R., about two miles from Waterman Station, where any coming from east or west will stop. It will convene Thursday eve., Jan. 16, and continue over the Sabbath. Ample provision will be made for all.

H. G. MCCULLOCH, Sec'y.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

Amboy, Lee Co, preaching the second and fourth Sundays of each month.

C. C. MARSTON, Pastor.

Ackerson's, Ogle Co., 11 a. m. Jan. 5, 1873.
White Rock, Union Chapel, 2:30 p.m. same day.
Rochelle, Advent Hall, eve of same day.

C. C. MARSTON.

Milroy, Sabbath, Jan. 5, and continue as long as the interest demands.

Jericho church, 2:30 p. m. Sabbath, Jan. 12.

C. W. SMITH.

Plato, Jan. 7-11, as Br. McArthur may arrange.
Udina, 11 a. m. and 6 p. m., Jan, 12.

E. H. BURINGTON.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks afte

California, Jan. 12, 10:30 a m and every two weeks after.

Alganace, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.

J. B. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

The next Q. M. of the Manchester District will be held with the church at Boylan's Grove, commencing Thursday eve., Jan. 10, and hold over Sunday. J. RIDLEY.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m.

J. RIDLEY, Pastor.

Brooklyn, eve. Dec. 21, and onward, as Br. Clark may arrange. S. K. GIBSON.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Blenny St.

JOSEPH LUTRELL, Sec'y. 35, St. Joseph St.

WISCONSIN.

The second Q. M. for the Eastern District of the Wisconsin Conference, will be held with the church at Fairfield, Sauk Co., the Lord willing, Friday, eve Jan. 17, and holding over the Sabbath. The cars run to Baraboo, within five miles of Fairfield; and provision will be make to carry with teams any who come by rail. Eld. Wm. Sheldon is expected to be present to preach the word. Let there be a general rally. Let those who can, work while it is day, and we who cannot, stay home and pray.

GEO. THOMSON, Sec'y.

LaCrosse, corner of Main and Sixth Streets, Dec. 1, and once in two weeks. JOB BROWN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

PENNSYLVANIA.

Canton, Bradford Co., Jan. 1.
Red S. H. on the mountain near Canton, Jan. 4.
Chase's Mills, Tioga Co., Sunday, Jan. 5.
South Creek, Bradford Co., Jan. 6—8, and 11—12.
East Troy, Jan. 9—10.

JOHN T. ONGLEY.

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